The Lord Henfield Edition

The Holy Bible

JULIA EVELINA SMITH
WITH APOCRYPHA
1876

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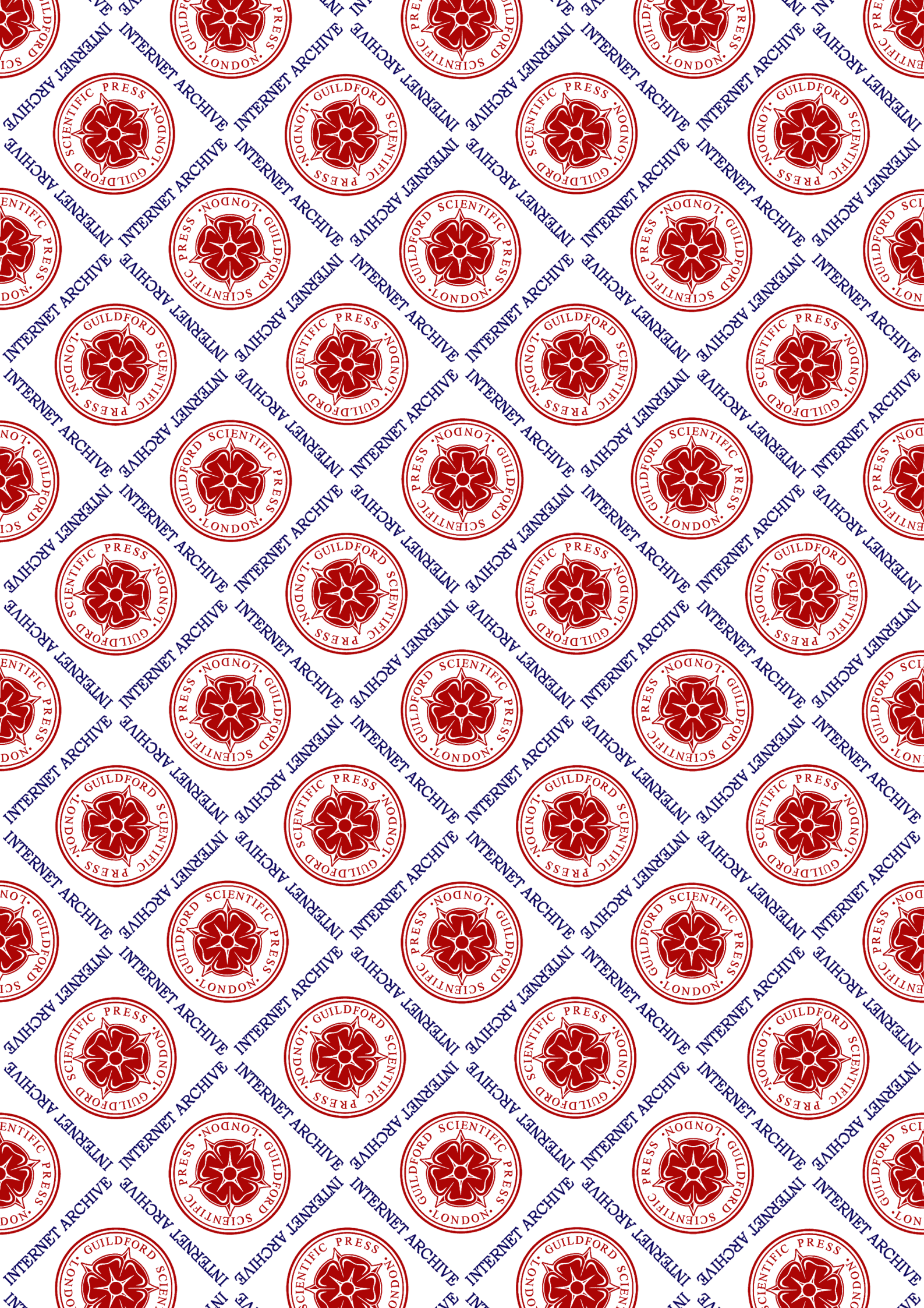
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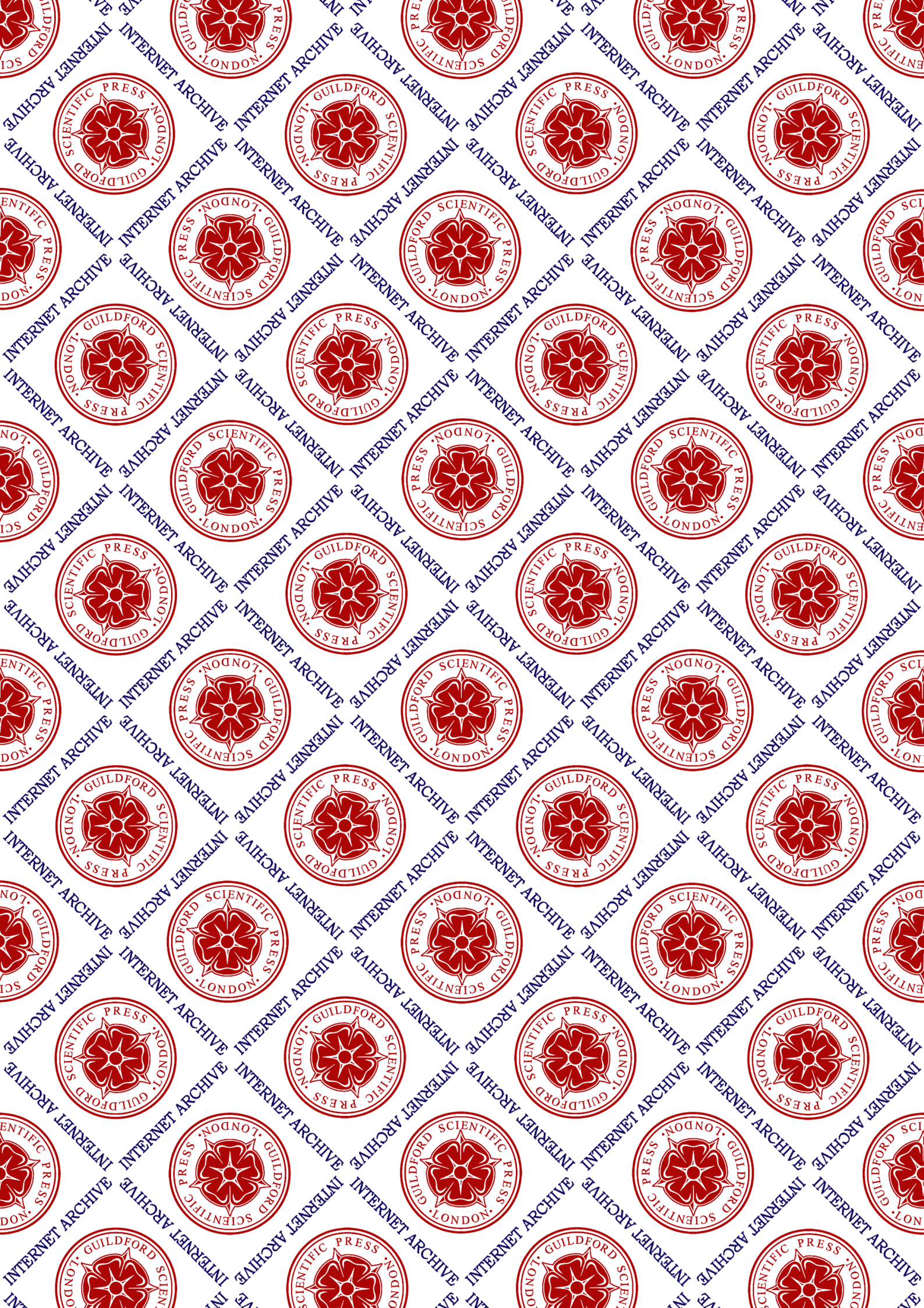
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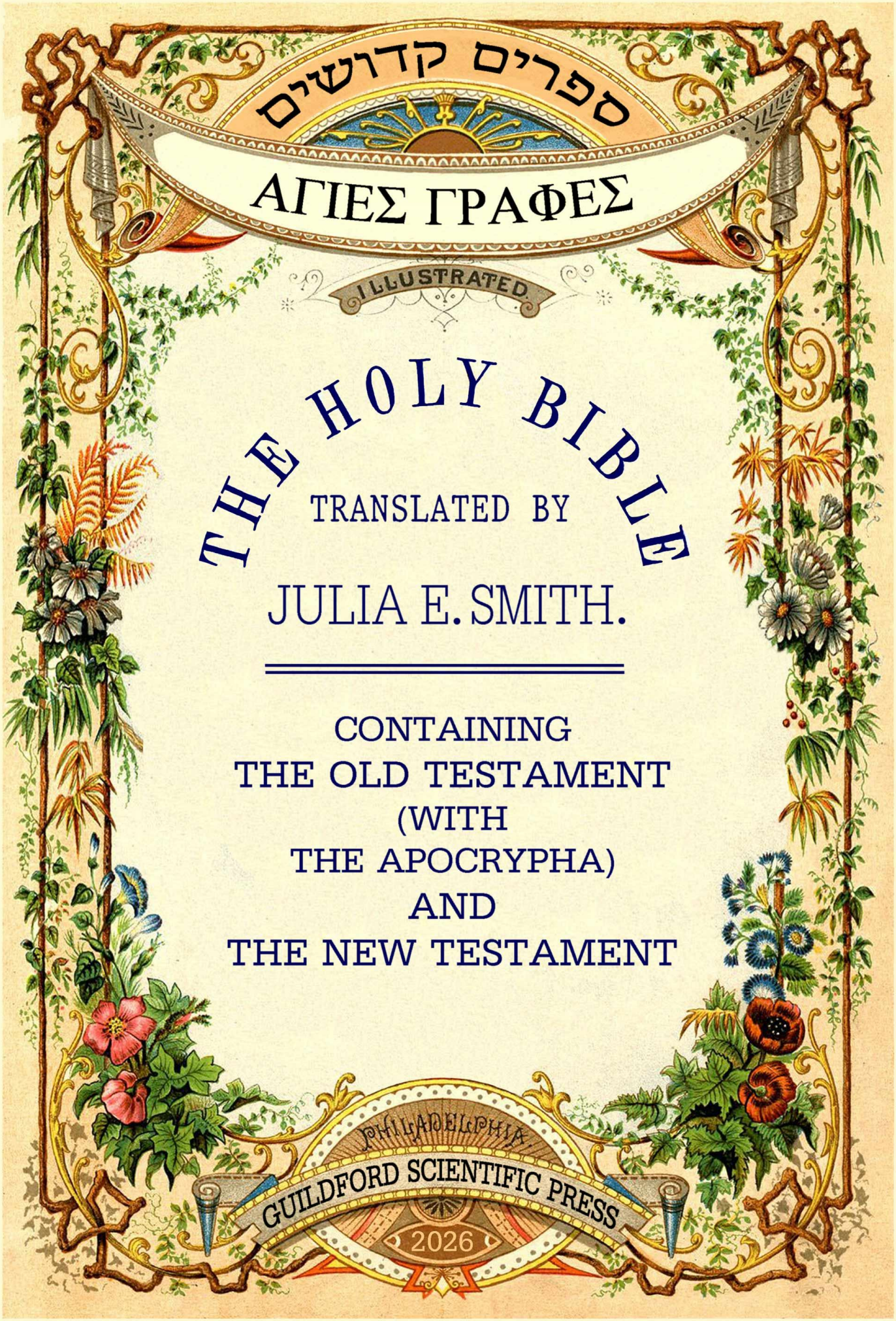

THE HOLY BIBLE

TRANSLATED BY

JULIA E. SMITH.

CONTAINING
THE OLD TESTAMENT
(WITH
THE APOCRYPHA)
AND
THE NEW TESTAMENT

PHILADELPHIA.
GUILDFORD SCIENTIFIC PRESS
2026

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JULIA E. SMITH VERSION 1876-2026, ANNIVERSARY EDITION

150 Years of the first complete and independent Bible translation by a woman

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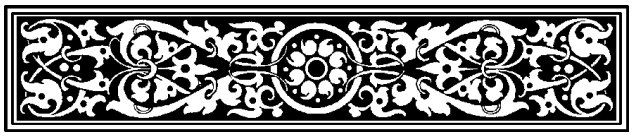

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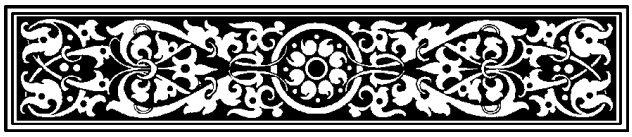

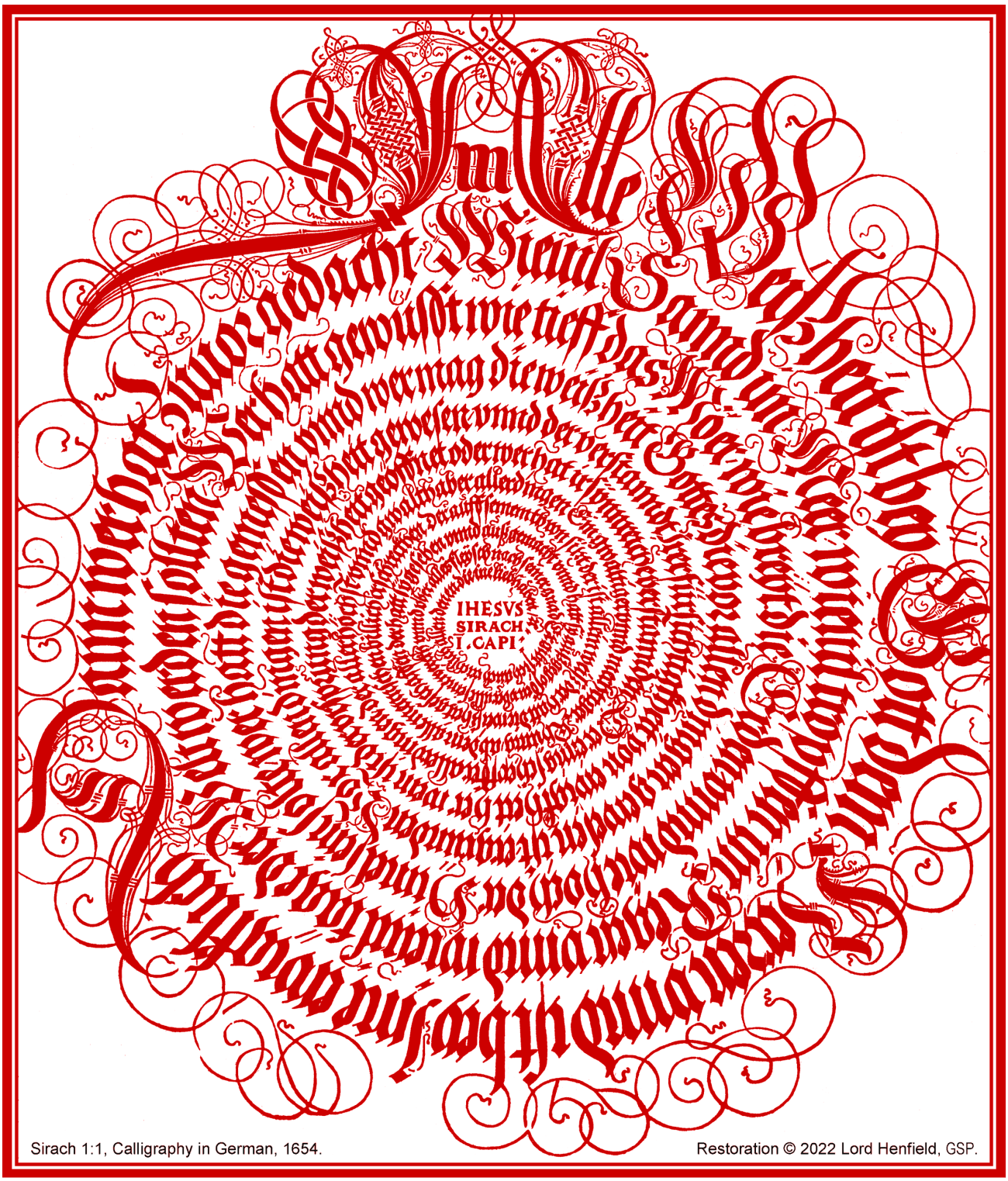

Sirach 1:1, Calligraphy in German, 1654. Restoration © 2022 Lord Henfield, GSP.

The first chapter of the book "The Wisdom of Jesus ben Sirach" was created in 1654 by an unknown artist as a snail-shaped calligraphy (source: Zentralbibliothek Zürich, Switzerland; ZB No. 000012138.tif).

The Book of Sirach was written in Hebrew approximately 200–175 BC and translated into Greek in Egypt by the author's grandson. An Aramaic translation was also produced. Yoshua (Hebrew: Yehoshua; Greek / Latin: Jesus, "the Saviour, the Messiah") ben Sira, called "Jesus, the son of Sirach of Jerusalem" in Greek texts, was a Jewish scribe originally from Jerusalem but composed the work in Alexandria, Egypt, where he presumably had access to the famous library. Ben Sirach is unique among all Old Testament and Apocryphal authors in that he signed his work. Due to its ethical content, the Book of Sirach is one of the most valuable books in the entire Bible. The work shares some similarities in content and style with ancient Egyptian works, such as: The Commandments of Kagemna, Egypt, c. 2613–2589 BC; The Teachings of Ptah-Hotep, Egypt, c. 2500–2345 BC; and especially the Instructions of Shuruppak, from Sumer (Iraq), c. 2600–2550 BC. All of these works are precursors to the Code of Hammurabi, the Ten Commandments and all modern law. (See: Appendix, Supplements.)

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The beautiful trim strips over the book titles are not only decoration:
Black: Explanatory text
Red: Old Testament, Hebrew Bible (1st canon)
Green: Deuterocanon, Apocrypha (2nd canon)
Blue: New Testament, Christian Bible or canon
No Strip: The Book belongs to the previous book

NOTICE ON TIMING AND DATING

With language, we define what we stand for. As a matter of principle, in our books we only use the terms BC (before Christ) or AD (Anno Domini, the year of the Lord). These are not only religious terms but also reveal a person's cultural conscienceness and allegiance.
Terms such as B.C.E. or BCE = Before Common Era; C.E. or CE = Common Era, are Political Correctness nonsense as "common" also means "ordinary," and in consequence refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ or achievements of the Western World in general.

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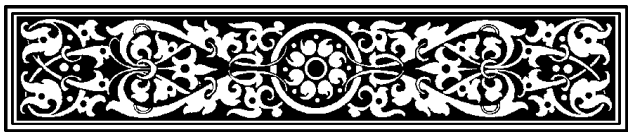

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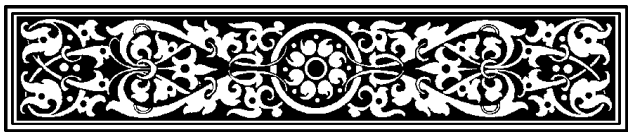

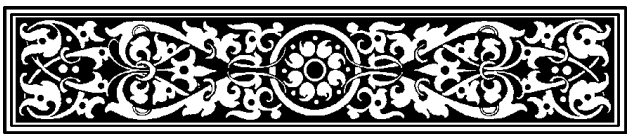

FOREWORD

"We live in an age of religious extremism, an age of terror and violent slaughter. We are locked in a bewildering ideological battle with religious fundamentalism. It is a battle that has taken most of us by surprise because religious fundamentalism seems so odd, so alien, to our own easy-going way of life. But you know, it is not! We have been here before, here at home, here at the very heart of our own civilisation.

About 500 years ago, a breach within Christianity, tore Europe, England, and the Church apart. It was the same literalism, the same passionate intensity, the same apocalyptic violence as now. It is our very own Jihad. It is called: 'the Reformation.'

The Protestant Reformation was also a political and cultural revolution. It unleashed bloodshed, terror, and the destruction of religious art —a combination we recognise all too well. It began with a provincial German monk and it threatened the most powerful institution in the Western World, the Catholic Church, with destruction.

In England it led to a hard Brexit, 16th century style, as King Henry VIII broke with Rome and declared himself "Supreme Head on Earth of the Church of England." It was a tale of espionage, enhanced interrogation, and horrific death. There was a handful of brave and inspired souls fought to introduce the new ideas and the authorities fought back savagely to stamp out the infection. So, how did one man's simple act of protest in the backwards of Germany spark a violent revolution that would transform England, Europe, and the Western World?

In the early 1500s the Catholic Church shaped every aspect of human life. And in Rome, its head, the Pope, ruled a spiritual empire bigger than that of the Caesars. It is hard to overestimate the power of the Catholic Church in the late Middle Ages. It was a vastly wealthy, bureaucratic machine, the very heart of Europe. It controlled education, media, family law. It had its own private language in Latin. The clergy, whatever their nationality, swore obedience to the Pope, whose toe even kings knelt on the ground to kiss. But his greatest power was over men's minds.

Churches were dominated by a huge painting of the last judgement. When Jesus' judge sentenced each soul to the joys of heaven, or the eternal torments of hell, it was a terrifying vision. The Church mitigated its stark horror by the "Doctrine of Purgatory." This was an intermediate state between heaven and hell where the not too sinful soul was purged of its offenses and made fit to enter paradise. You could reduce the amount of time you spent in purgatory by doing good works, saying prayers, going on pilgrimages, giving to the poor. Or you could draw on the good works of others: Jesus, the Saints, the Virgin Mary, whose transcendent goodness had endowed the church with the treasury of merit.

The pope dispensed, in return for consideration of course, this treasury in the form of spiritual IOUs, known as "Indulgences." (An IOU [abbreviated from the phrase "I owe you"] is a document acknowledging debt.) These were printed bits of paper that, in return for cold hard cash, absorbed the soul of its offenses and acted as its passport to paradise. Indulgences were often sold to finance Church schemes and in 1517 the pope's pet project was the rebuilding of Saint Peter's on a magnificent scale. Indulgences were sold across Europe. There was even a catchy advertising jingle: "As soon as the coin in the coffer rings, the soul from purgatory springs!" It was, as though the church had forgotten Christ and become fixated on wealth. And for one German monk this was an abomination.

On the 31st of October, 1517, Martin Luther very publicly denounced this scandal. According to legend, he strode through the town to the great doors of All Saints Church, and hammered up a document for all to see. It was his 95 Theses, a mere 95 points of contention with the Church's teachings on sin and penance. Were these the brave hammer blows of fate against the old order, as the traditional story goes, or was it the equivalent of pinning an agenda on a university notice board as revisionists suggest? Actually, it doesn't much matter since nobody disputes the magnitude of the results. Luther's protest would plunge Europe into two centuries of religious war, unleashing bloodshed and brutality across the continent - all in the name of God!

Martin Luther was an unlikely revolutionary. In 1517, he was a 33 year old monk and professor of Biblical theology at the University of Wittenberg in Saxony. Saxony was just a small one of the German-speaking states that comprised present-day Germany. Each had its own ruler but all fell under the overlordship of an elected monarch, the Holy Roman Emperor who was crowned by the Pope, and all was subject to Papal authority and taxation.

In the introduction to his Theses, Luther wrote of his wish to stir up debate. A new invention allowed him to succeed beyond his wildest dreams. Just over 70 years earlier, Johannes Gutenberg had developed his printing press. This piece of technology would transform Luther from a little-known monk and academic into Europe's most published author, and a wanted man!

Luther originally wrote the 95 Theses in Latin, the language of academic and theological discourse. But even within the Latin of the Theses, Luther showed himself aware of that wider audience outside the universities. And nine of the Theses list the sharp arguments that the laity were using against indulgences. And how Luther asks "are we going to answer those arguments if the Church does not reform itself?" - Well, of course, the Church showed no sign of reforming itself. So, what Luther did was to write a tract. He called it 'A Sermon on Indulgences and Grace' - and he wrote it in German, AND he had it printed!"

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What you have read up to this point here, are the spoken words of Dr David Starkey, one of the very few historians living today who understand the magnitude of religious propaganda in detail. Starkey is fully aware that language is the main key if we want to fully grasp what religion is all about and how it works. He is one of the most outspoken historians of our time who is able to assemble historical facts in a logical way and presents them as eloquent narrative with a cohesion that everyone can follow with ease.

In 2017, he published a BBC documentary called "Reformation: Europe's Holy War," in which he compares Luther's Reformation with our modern upheavals of Woke and Jihad. With elan, he describes what went on in the 16th century revolution. Experts still marvel at the extraordinary impact of Luther's 'Sermon on Indulgences and Grace.' This was the work which propelled Luther to the front ranks of European thought and theology. Until that point he had been writing in Latin for the scholars. But when he published these 20 short propositions in German, he brought his thoughts not only to the mind of scholars but to each and every ordinary person. The form in German very closely echoes the 95 theses written in Latin, a language that the man in the street could not understand. The short German version of the 95 theses are a work of instinctive brilliance. Luther calls it "a Sermon" but it is nothing like a sermon. Sermons are meant to be endurance tests of repetition and reiteration. But this little paper can be read aloud in 10 minutes. It is 20 short snappy points but unlike the 95 Theses, which circulated only in the intellectual community, this spread immediately like wildfire across Central Europe. Who was this Luther?

Short standard answer: Martin Luther was a German theologian, religious reformer and monk who was the catalyst of the 16th-century Protestant Reformation. Through his words and actions, Luther precipitated a movement that reformulated certain basic tenets of Christian belief and resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions, mainly Lutheranism, Calvinism, the Anglican Communion, the Anabaptists, and the Antitrinitarians. He is one of the most influential figures in the history of Christianity; and rightfully so.

Now, let us take a look at some details: Martin Luther was born on 10 November, 1483, in Eisleben, Saxony, Germany. His father, Hans Luther, who prospered in the local copper-refining business of the town of Mansfeld, could finance Martin's long education. Luther began his education at a Latin school in Mansfeld in the spring of 1488 where he studied, among other subjects, Latin, Greek and Hebrew, and he was awarded the master's degree in 1505. In accordance with the wishes of his father, he commenced the study of law. Proudly he purchased a copy of the Corpus Juris Canonici (“Corpus of Canon Law”), the collection of ecclesiastical law texts, and other important legal textbooks. Less than six weeks later, however, on July 17, 1505, Luther abandoned the study of law and entered the monastery in Erfurt of the Order of the Hermits of St. Augustine. His studies gave him a thorough exposure to Scholasticism by studying the works of Aristotle (384-322 BC, the teacher of Alexander the Great and his generals), and William of Ockham (1285-1349). Ockham, like Aristotle, focussed on the subject of logic, because he regarded the science of terms as fundamental and indispensable for practicing all the sciences of things, including God, the world, and ecclesiastical or civil institutions; in all his disputes, logic was destined to serve as his chief weapon against adversaries. Luther received his doctorate in the fall of 1512 and assumed the professorship in biblical studies, which was supplied by the Augustinian order. At the same time, his administrative responsibilities in the Wittenberg monastery and the Augustinian order grew, and he began to publish theological writings, such as the 97 theses against Scholastic theology. Dr Martin Luther was by no means just a simple monk as always depicted, 24 years of hard schooling made him one of the highest educated ideologists, strategists and orators of his time.

We have many capable historians and other authorities. However, as long they only use their sophisticated speech and gentlemanly manners, they just earn benevolent nodings in academia but they will move nothing else because they do not reach the masses. It was not the 95 theses that woke up the public, it was the 20 points of Luther's sermons that erupted into a revolution of thinking for the simple reason that it was written in the language of the common people.

Luther did protest against immoral practices of the Church not because he was born a revolutionary, he was not. He felt he needed to do something against the filth. Today, people think that Church, or religion, has nothing to do with politics. But they are wrong! The word "politics" comes from the Greek word polites, meaning citizen, and also from polis, meaning city and community. So when Church is is not about community and its members, what then is it all about?

Religion is in least cases just about God. It is about precepts, morals and their subsequent laws, it is about power struggle and often violent ways on the road to salvation, and it is about doctrines and ideologies connected to a divinity, and therefore it is also about administrative positions of the clergy and taxation with which the members of that clergy can stay in power and can control the masses. There has never been religion for personal use only. Religion as a private belief is a new thing - and this only in the Western World! Our limitless individualism has not yet reached the other belief systems. These are facts that we always must keep in mind when we think and talk about other religions.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged but also very similar to the times of Luther. The so-called 'western societies' seem to crumble under their own weight. This includes all those we call Protestant Christians, but more and more, it includes also Jewish people, Roman Catholic (western Roman) Christians, Orthodox (eastern Roman) Christians, and in particular the so-called secularists, atheists, agnostics, progressives, etc.,

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etc. It is like in the 1930s and 1940s: Enemies are marching through our streets screaming the filthy slogans "Allahu Akbar" and "from the river to the sea" (from the River Jordan to the Mediterranean, meaning 'annihilate all Jews!' as prescribed in the Koran, the Sira, and the Hadith) in place of "Sieg Heil" and "Heil Hitler." Thousands of Christians, Jews, Buddhists and others, are systematically murdered in Islamic countries and other totalitarian entities; the Churches however, the clergy in our vicinity, stay silent and do nothing—just like in the 1930s and 1940s. There has been no religious community that actively organised repeated marches towards embassies or consulates of the perpetrator countries, none of the churches promoted boycotts of the killer states. Yazidis and Syriac Christians have been raped, robbed and murdered in Iraq and Syria. Nobody seem to feel shame! The Churches contemplate navel-gazing instead. The Russian Christians are ruled by Kyril, an ex-KGB man, and our people do not know a thing. The clerics are busy with all sorts of scandals and wonder why their members vanish into thin air while the pretty churches stay empty on Sundays or other times. Hardly ever do we see the clergy caring in person for the fallen of our society. Our kids are poisoned by lethal drugs, our families fall apart, many are even not able or willing to build families, our population is in terminal decline, socialist politicians disarm the law-abiding citizens, render them defenceless, while robbers and thugs raid their homes and kill the residents so that they cannot describe them. The police is busy with political correctness and "hate crime" on the internet while victims of real crime and violence are forgotten and the perpetrators are showered with humane sympathies—while their name, language, religion and place of cultural origin is being kept silent about. Politicians, as so-called "law givers," create one new law after another, strangulating the entire legal system to death, insted of just obeying the ones already in existence. Courts of law are so overwrought that they become courts of ridicule and our state and its communities are in total decay. Our schools have degenerated into filthy debate clubs of socialism and activism. Well-educated scholars know all this and yes they talk about it, but only to their academic fellows, hardly ever do they talk to the ordinary people in ordinary language; and hardly ever take these gentlemen anyone to the streets and organise actions. It is so nice to sit in the warm parlour while our nations desintegrate all around our ears. So, every good idea that may solve one or the other of our problems could not be heard. They could move something, turn things to the better. Words like "action, responsibility, courage" seem to be a thought of the past. Where are our Martin Luthers? While our elites are obviously clueless, Luther knew exactly how to advance. Let us read what Dr Starkey found out:

"In Wittenberg, Luther's attack on Indulgences was evolving into fundamental doctrines. The key one, raising the power of personal faith above the remedies offered by the hierarchy of the Church, mankind was saved not by prayer or fasting or Indulgences but only by faith, by faith in Christ, as told in the New Testament. Anything else was a corruption, an obstacle. And that included Rome." Just like Sayyid Qutb or his brother Muhammad Qutb, the teacher of Bin Laden, the so-called Islamists of our time, Luther wanted to go back to the roots of his religion. And he only could achieve that by using the language of the people.

Starkey: *"On the 15th of June 1520, after four all-day meetings, the Pope and his council issued the formal decree known as a bull. ..... Luther was given 60 days to recount or be excommunicated, which meant expulsion from the Church and 'condemnation to the eternal fires of hell.' His works were ordered to be burned. Far from backing down, Luther seemed energised, liberated even, and in a matter of a few mere weeks produced three crucial works that between them amounted to a manifesto for a political and religious revolution. The most important of them was addressed to the Christian nobility of the German nation, writing in German, Luther called on the German princes unilaterally to reform the German Church and rescue it from the clutches of Rome that was bleeding Germany dry."*

"On the 10th of December 1520, he publicly burned the papal bull. There could be no going back. In January 1521, Martin Luther was formally excommunicated from the Catholic Church. Two months later he was charged with heresy and summoned to a hearing in front of the Holy Roman Emperor Charles V and representatives of the Church. The Imperial Diet, as it was known, was to be held in the German city of Worms."

"..... Luther's survival had to date been ensured by Frederick the Wise, Elector of Saxony. Frederick now secured a promise of safe passage and Luther set out. If the Catholic Church was hoping to destroy Luther at Worms, it had badly miscalculated the popular mood. Everywhere he went he was hailed as a hero. A hundred horsemen rode through the city gates to escort him inside and as he descended his carriage a monk reached out to touch the hem of his robe by taking on the power of the Church. Luther had become a local legend, a figurehead for a populist anti-establishment movement that was spreading across the German-speaking states. As resentment about taxes and foreign interference grew, the Pope's ambassador in Worms was horrified as he reported back to Rome. "The whole of Germany is in full revolt," he wrote, "nine tenths raised the war cry 'Luther!' whilst the watch word of the other tenth who are indifferent to Luther is 'Death to the Roman Curia'." Summoned before the Diet, Luther was ordered to renounce his heretical writings. He refused. 'Here I stand,' he is supposed to have declared, 'I can do no other!' Whilst the emperor Charles V and the Diet were debating Luther's fate, Luther's safe conduct was honoured and he was allowed to leave Worms."

Agents of Luther's protector, the Elector Frederick the Wise, charged with bringing him to a place of safety, brought Luther to Wartburg Castle in Saxony where he went undercover. He grew his hair and beard and became Junker Joerg or Squire George. Up to now, the Bible was not only a

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'sacred text' but also a 'secret text' which was not available to laymen who could not speak and read Latin. And a main doctrine of the Roman Catholic Church was, to keep it like that. Priests of the Church were in charge to interprete the contents of the Bible to the ordinary people, and by doing so, they kept control over the contents that had been delivered to the audience in church. Luther was aware that his reformation would not succeed if the people could not read the Bible for themselves. He was an accomplished linguist fluent in Hebrew, Greek, Latin, as well as many German dialects of the north and the south. Right from the start, Luther was determined to employ all his expertise and abilities to push the Reformation forwards, and above all, he was about to use the most frightening invention of his days: the unstoppable printing press of Johannes Gutenberg.

Dr Starkey: *"Confined to his room, Luther embarked on the next stage of his religious revolution. The medieval church used Saint Jerome's 4th century Latin translation of the Greek New Testament. Known as the Vulgate, it was treated as the sole, authoritative text, and crucial Catholic doctrines depended on its particular choice of words. All Luther's religion was rooted in the Bible. He believed in Sola Scriptura, that the Bible was the sole infallible guide to faith and practice. So, Luther decided to use his time in the Wartburg to start afresh and to make his own new translation of the Bible from the original Greek into German. But it was to be his German, pungent, pithy, and comprehensible by all Germans, north and south, and above all, it was to be his, Luther's reading of the Bible."*

"Published in September 1522 Luther's Bible began to fix a standardised modern German language. It forged a growing sense of nationhood and national identity amongst the German states. And that helped turn Luther's religious revolution into a political revolution as well.

Luther's revolution now threatened to carry all before it. The princes were attracted by the political and economic pride gave them of the common people by the freedom and the autonomy that it seemed to promise them. The term "Protestant" was coined in 1529, and in 1531, the Lutheran cities and principalities united themselves into a defensive alliance known as the Schmalkaldic League (German: Schmalkaldischer Bund; from the town of Schmalkalden in Thuringia). In little more than a decade, half of Germany had gone Protestant, gone Lutheran. As Europe began to fracture along religious lines, it would be engulfed by apocalyptic violence, waves of holy war, terror, and iconoclasm, of the kind we are all too familiar with today."

One may ask "What has all this to do with this Bible or my faith?" —"Everything!" could be the answer. The Bible is a book about faith, about morals, about precepts and laws, yes, but it is also a guide of wisdom that can show ones right way. When Marcion in the middle of the 2nd century wanted to get rid of the Old Testament due to its sometimes violent attitudes, the Church Fathers disagreed and were determined to keep this Jewish document collection as scripture as well.

Were they not right? Perhaps, they found it nesessary to keep the Old Testament because it represented traditional authority, it breathed resolute fighting spirit, and it contained precepts and wisdom that the New Testament lacked. Had the early Christians followed Marcion, who knows, Christianity might have died long ago from its peacefulness. There is not always just one way but other ways too from which we can choose. The Bible in its entirety has accumulated the wisdom from several millenia. It is not the only wise book in the World. In fact, there are many more. And most of them have something in common.

The 'Western communities' need headstrong individuals, like Jan Hus, like John Wycliffe, like William Tyndale and Martin Luther, who are willingly take responsibility and do not hide behind a smokescreen of 'team ethics' and coward 'political correctness' which automatically leads to the wrong believe that appeasement ensures eternal peace. It does not - it never did - and it never will. The old proverb "weakness provokes" has a Darwinistic truth in itself that no-one can escape. Good behaviour has been replaced by despicable egalitarian ideologies. Those ones who propagate diversity, boundless socialism and leniency, limitless individualism and fuzzy immorality, let the 'devil' take over and they bring not only their own society to crumble but they cause suffering on an unprecedentd scale in this very minute. Jesus said, *"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand!"* (Matthew 12:25) Anybody who does not like Jesus could also be directed to any other authority and philosopher in antiquity because many of them said the very same thing.

The Bible is not out of date, and it is still a mighty authority on wisdom today. The Bible is a valuable source to learn from. And here it does not matter to what religious denomination the reader feels aligned to, or even feels religious at all. Therefore, it is a sensible thing, not to talk about religion, faith or piety here. I rather should like to steer the readers attention to historical or other scientific facts of interest. To bring the Bible to the reader in a new light, I shall present it in a very old way: Several hundred years ago, some Bibles gave extra information to the reader. We shall do the same and display a detailed Table of Contents. This foreword is followed by details on origin, version, and translation of the Bible. Each book in the Bible begins with its name as title in bold Capital Letters and all alternative titles that are known. Then we mention the source, provenance, authorship and the Range of Dating (the time the text's creation). In the Appendices, we show a photo documentation and a map documentation. After that, you will find legal, non-canonical and other texts of historical value, because it is best to let history speak for itself.

If you wish to find more related texts, please download the 8,000-page volume of The Grand Bible, 5th edition. Thank you kindly!

Lord Henfield, 2024.

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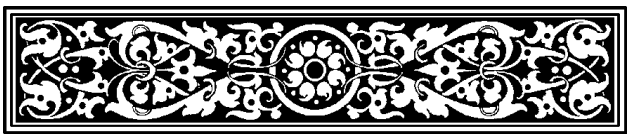

INTRODUCTION 1

THE CANON OF THE BIBLE
(The Choice and Order of the Books in the Bible)

The Hebrew Canon

The term 'canon,' from the Greek word "kanon," meaning a cane or measuring rod, passed into Christian usage as a norm or a rule of faith. The Church Fathers of the 4th century AD first employed it in reference to the definitive, authoritative nature of the body of sacred Scripture. The Hebrew Bible is often known among Jews as TaNaKh, an acronym derived from the names of its official three divisions: Torah (Instruction, or Law, also called the Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings).

The earliest and most explicit evidence of a Hebrew canonical list comes from the Roman-Jewish historian Titus Flavius Josephus (37 AD – c. 96 AD) who wrote about the Hebrew canon used in the first century AD. In "Against Apion" (Book 1, Paragraph 8), Josephus divided the Hebrew Bible into three parts: 5 books of the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), 13 books of the prophets (Joshua, Judges, Samuel, Kings; Isaiah, Jeremiah, Ezekiel; 12 Minor Prophets; Job, Ecclesiastes, Daniel, Ezra & Nehemiah, Chronicles), and 4 books of hymns (Psalms, Song of Solomon, Lamentations, Proverbs):

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down [in Babylonian captivity] *what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life."* (The Books of the women Ruth and Esther might not not have been his choice. In antiquity, politics, military, and religion were men's toys).

As Josephus (as propaganda minister of the Flavian Dynasty) had all Roman publishing ativities under his control, it is not clear whether he only reported here about the canon or told us about his decision on the canon officially approved by him. The answer to this question would tell us to what extent he might have been responsible for the destruction of the violent messianic literature and their authors, and also about the approval of the first 3 canonical gospels (Matthew, Mark, Luke).

Josephus mentions Ezra and Nehemiah in Antiquities of the Jews (Book XI, Chapter 5) and Esther (during the rule of Artaxerxes) in Chapter 6. The canon is until the reign of Artaxerxes [Babylonian captivity] as mentioned by Josephus in Against Apion (Book 1, Paragraph 8). For a long time, following this date, the divine inspiration of Esther, the Song of Songs, and Ecclesiastes was often under scrutiny. Since then, most Jewish communities used these 24 books:

TORAH (Teaching of the Law) [5 books]
- Genesis (Bereshit = In the Beginning); Creation
- Exodus (Shemot = Names of the Sons); Migration
- Leviticus (Vayikra = And 'He' Called); Basic Law
- Numbers (Bemidbar = In the Desert); Arrival
- Deuteronomy (Devarim = Moses' Words); Civil Law

NEVI'IM (The Prophets) [8 books]
The Former Prophets (Nevi'im Rishonim)
- Joshua (Yehoshua)
- Judges (Shofetim)
- Samuel (Shemuel)
- Kings (Melakhim)

The Latter Prophets (Nevi'im Aharonim)
- Isaiah, Isaias (Yeshayahu)
- Jeremiah (Yirmeyahu)
- Ezekiel (Yekhezkel, Yacheskel), Hesekiel

- **Trei Asar** (The 12 Minor Prophets [as 1 book].)
- Hosea, Osee, Hosee
- Joel, Ioel, Yoel
- Amos
- Obadiah, Obadya, Abdiah, Abdias
- Jonah, Yona, Yuna, Ionas
- Micah, Mika, Micheas, (Mikayahu)
- Nahum, Naoum
- Habakkuk, Habaqquq, Habacuc, (Havakuk), Habbakoum
- Zephaniah, Sefanya, Sophonias
- Haggai, Haggay, Aggeus, (Khagai), Haggaios
- Zechariah, Zacharias, (Zekharyah)
- Malachi, Malachias, Malahi, (Malakhi = 'My Messenger')

KETUVIM or Ketubim ("Writings") [11 books]
Poetic books, Sifrei Emet
- Psalms 1–150 (Tehillim = 'Praises')
- Book of Proverbs (Mishlei Shlomo, Mishlei, Mishle)
- Book of Job (Iyob, Iyov)

Five scrolls, Five Megillot [read on festivals]
- Song of Solomon or Song of Songs (Shir Hashirim)
- Ruth (Rut) [on Shavuot]
- Lamentations (1–5) (Eka, Eikhah) [on Tisha B'Av]
- Ecclesiastes (Kohelet, Qohelet) [on Sukkot]
- Esther (Ester) [on Purim]

Other books
- Daniel (Daniyel)
- Ezra and Nehemiah (Ezra)
- Chronicles (Divrei Hayamim), Paralipomenon

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The Christian Canon

The Old Testament as it has come down in Greek translation from the Jews of Alexandria via the Christian Church differs in many respects from the Hebrew Scriptures. The books of the second and third divisions have been redistributed and arranged according to categories of literature—history, poetry, wisdom, and prophecy. Esther and Daniel contain supplementary materials, and many noncanonical books, whether of Hebrew or Greek origin, have been interspersed with the canonical works. These extracanonical writings comprise I Esdras, the Wisdom of Solomon, Ecclesiasticus (Ben Sira), Additions to Esther, Judith, Tobit, Baruch, the Epistle of Jeremiah, and additions to Daniel, as listed in the manuscript known as Codex Vaticanus (c. 350 AD). The sequence of the books varies, however, in the manuscripts and in the patristic and synodic lists of the Eastern and Western churches, some of which include other books as well, such as I and II Maccabees.

The Christian Church received its Bible from Greek-speaking Jews and found the majority of its early converts in the Hellenistic world. The Greek Bible of Alexandria thus became the official Bible of the Christian community, and the overwhelming number of quotations from the Hebrew Scriptures in the New Testament are derived from it. Whatever the origin of the Apocryphal books in the canon of Alexandria, these became part of the Christian Scriptures, but there seems to have been no unanimity as to their exact canonical status. The New Testament itself does not cite the Apocryphal books directly, but occasional traces of a knowledge of them are to be found. The Apostolic Fathers (late 1st–early 2nd centuries) show extensive familiarity with this literature, but a list of the Old Testament books by Melito, bishop of Sardis in Asia Minor (2nd century), does not include the additional writings of the Greek Bible, and Origen (c. 185–c. 254) explicitly describes the Old Testament canon as comprising only 22 books.

From the time of Origen* on, the Church Fathers who were familiar with Hebrew differentiated, theoretically at least, the Apocryphal books from those of the Old Testament, though they used them freely. In the Syrian East, until the 7th century the Church had only the books of the Hebrew canon with the addition of Ecclesiasticus, or the Wisdom of Jesus the son of Sira (but without Chronicles, Ezra, and Nehemiah). It also incorporated the Wisdom of Solomon, Baruch, the Letter of Jeremiah, and the additions to Daniel. The 6th-century manuscript of the Peshitta (Syriac version) known as Codex Ambrosianus also has III and IV Maccabees, II (sometimes IV) Esdras, and Josephus' Wars VII. (* Full name: Oregenes Adamantius, born c. 185 in Alexandria, Egypt; died c. 254 in Tyre, Phoenicia [Lebanon]. He was one of the most important theologian and biblical scholar of the early Greek church. His greatest work is the 'Hexapla,' which is a synopsis of six versions of the Old Testament.)

Early councils of the African Church held at Hippo (393) and Carthage (397, 419) affirmed the use of the Apocryphal books as Scripture. In the 4th century also, Athanasius*, chief theologian of Christian orthodoxy, differentiated "canonical books" from both "those that are read" by Christians only and the "Apocryphal books" rejected alike by Jews and Christians. (* Athanasius of Alexandria, born c. 293, died May 2, 373 AD was a theologian, ecclesiastical statesman, and Egyptian national leader from Alexandria. He was the chief defender of Roman (Pauline, Flavian or Orthodox) Christianity in the 4th-century battle against Arianism.)

In the preparation of a standard Latin version, the biblical scholar Jerome (c. 347–419/420) separated "canonical books" from "ecclesiastical books" (i.e., the Apocryphal or 'hidden' writings), which he regarded as good for spiritual edification but not authoritative Scripture. (* Full name: Eusebius Hieronymus, pseudonym: Sophronius, born c. 347, Dalmatia, died c. 420 AD, Bethlehem, Judaea, Holy Land. He is known for his Bible translation into Latin, the famous 'Vulgate.')

A contrary view of Augustine* (354–430), one of the greatest Western theologians, prevailed, however, and the works remained in the Latin Vulgate version. The Decretum Gelasianum, a Latin document of uncertain authorship but recognised as reflecting the views of the Roman Church at the beginning of the 6th century, includes Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and I and II Maccabees as biblical. (* Augustine of Hippo, Latin name: Aurelius Augustinus, born Nov. 13, 354, Tagaste, Numidia [Algeria], died Aug. 28, 430, Hippo Regius [Algeria]. Augustine was the most influential supporter of merging ancient Platonic and Stoic teachings with Christian ideas and created so modern Roman Christianity, thus Western Civilisation.)

Throughout the Middle Ages, the Apocryphal books were generally regarded as Holy Scripture in the Roman and Greek churches. Luther's Reformation kept the issue of the Christian canon alive. Protestants denied canonical status to all books not in the Hebrew Bible. The first modern vernacular Bible to segregate the disputed writings was a Dutch version by Jacob van Liesveldt (Antwerp, 1526). Luther's German edition of 1534 did the same thing and entitled them "Apocrypha" for the first time, noting that while they were not in equal esteem with sacred Scriptures they were edifying. In response to Protestant views, the Roman Catholic church made its position clear at the Council of Trent (1546) when it dogmatically affirmed that the entire Latin Vulgate enjoyed equal canonical status. This doctrine was confirmed by the Vatican Council of 1870. In the Greek Church, the Synod of Jerusalem (1672) had expressly designated as canonical several Apocryphal works. In the 19th century, however, Russian Orthodox theologians agreed to exclude these works from the Holy Scriptures.

The history of the Old Testament canon in the English Church has generally reflected a more restrictive viewpoint. Even though the Wycliffite Bible (14th century) included the Apocrypha, its preface made it clear that it accepted Jerome's judgment. The translation made by the English bishop Miles Coverdale (1535) was the first English version to segregate

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these books, but it did place Baruch after Jeremiah. Article VI of the Thirty-nine Articles of religion of the Church of England (1562) explicitly denied their value for the establishment of doctrine, although it admitted that they should be read for their didactic worth. The first Bible in English to exclude the Apocrypha was the Geneva Bible of 1599. The King James Version of 1611 placed it between the Old and New Testaments. In 1615 Archbishop George Abbot forbade the issuance of Bibles without the Apocrypha, but editions of the King James Version from 1630 on often omitted it from the bound copies. The Geneva Bible edition of 1640 was probably the first to be intentionally printed in England without the Apocrypha, followed in 1642 by the King James Version. In 1644 the Long Parliament actually forbade the public reading of these books, and three years later the Westminster Confession of the Presbyterians decreed them to be no part of the canon. The British and Foreign Bible Society in 1827 resolved 'never to print or circulate copies containing the Apocrypha.' In the new edition of the King James Version from 1885, the disputed books have been omitted. Most English Protestant Bibles in the 20th century have omitted the disputed books or have them as a separate volume, except in library editions, in which they are included with the Old and New Testaments.

The Grand Bible, as well as this Version edited by Lord Henfield puts them into the Holy Bible again due to their value for studying Bible history in its completeness. In the Appendix are even texts of ancients laws and other texts that can give modern Jews and Christians a new perspective in opposing the decline of their congregations and Western Civilisation as a whole. (See: The Muratorian Canon; The New Testament Canon, p.1647.)

CHAPTERS AND VERSES OF THE BIBLE

The use of numbered chapters and verses was not introduced until the Middle Ages and later. Chapter and verse divisions did not appear in the original texts of Jewish or Christian bibles; if you take a look at the photos in the Appendix, you will see that often not even the words in documents were divided from on another.

Since the early 13th century, most copies and editions of the Bible have presented all but the shortest of the scriptural books with divisions into chapters, generally a page or so in length. Since the mid-16th century, editors have further subdivided each chapter into verses – each consisting of a few short lines or of one or more sentences.

The Jewish divisions of the Hebrew text differ at various points from those used by Christians. Jewish tradition regards the ascriptions to many Psalms as independent verses or as parts of the subsequent verses, whereas established Christian practice treats each Psalm ascription as independent and unnumbered, resulting in 116 more verses in Jewish versions than in the Christian texts. The system used in English was developed by Stephanus (Robert Estienne of Paris)

History of the Chapter Division

Early manuscripts of the biblical texts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. Ancient Hebrew texts were divided into paragraphs (parashot) that were identified by two letters of the Hebrew alphabet. Peh 'P' (פ) indicated an "open" paragraph that began on a new line, while Samekh 'S' (ס) indicated a "closed" paragraph that began on the same line after a small space. These two letters begin the Hebrew words open (patuach) and closed (satum), and are, themselves, open in shape (פ) and closed (ס). The earliest known copies of the Book of Isaiah from the Dead Sea Scrolls used parashot divisions, although they differ slightly from the Masoretic divisions.

The Hebrew Bible was also divided into some larger sections. In the Holy Land, the Torah (the Pentateuch) were divided into 154 sections so that they could be read through aloud in weekly worship over the course of three years. In Babylonia, it was divided into 53 or 54 sections (Parashat ha-Shavua) so it could be read through in one year.

The New Testament was divided into topical sections known as kephalaia by the fourth century. Eusebius of Caesarea (Constantine's right-hand man) divided the gospels into parts that he listed in tables or canons. Neither of these systems corresponds with modern chapter divisions.

Chapter divisions, with titles, are also found in the 9th-century Tours manuscript Paris Bibliothèque Nationale MS Lat. 3, the so-called Bible of Rorigo.

Cardinal archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.

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While chapter divisions have become nearly universal, editions of the Bible have sometimes been published without them. Such editions, which typically use thematic or literary criteria to divide the biblical books instead, include Alexander Campbell's The Sacred Writings (1826), Daniel Berkeley Updike's fourteen-volume The Holy Bible Containing the Old and New Testaments and the Apocrypha, Richard Moulton's The Modern Reader's Bible (1907), and Ernest Sutherland Bates's The Bible Designed to Be Read as Living Literature (1936).

History of the Verse Division

Since at least 916 the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalisation and cantillation markings. One of the most frequent of these was a special type of punctuation, the sof passuq, symbol for a period or sentence break, resembling the colon (:) of English and Latin orthography. With the advent of the printing press and the translation of the Hebrew Bible into English, versifications were made that correspond predominantly with the existing Hebrew sentence breaks, with a few isolated exceptions. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440.

The first person to divide New Testament chapters into verses was the Italian Dominican biblical scholar Santes Pagnino (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today. The Parisian printer Robert Estienne created another numbering in his 1551 edition of the Greek New Testament, which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards by Sir Rowland Hill in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.

Modern Christian Chapter and Verse Divisions

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205 created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 16th century. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551 (New Testament) and 1553 (Hebrew Bible).

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state that the text is often divided in an incoherent way, or at inappropriate rhetorical points, and that it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Several modern publications of the Bible have eliminated numbering of chapters and verses. Biblica published such a version of the NIV in 2007 and 2011. In 2014, Crossway published the ESV Reader's Bible and Bibliotheca published a modified ASV. Projects such as Icthus also exist which strip chapter and verse numbers from existing translations.

Bible Statistics

The number of words can vary depending upon aspects such as whether the Hebrew alphabet in Psalm 119, the superscriptions listed in some of the Psalms, and the subscripts traditionally found at the end of the Pauline epistles, are included.

Except where stated, the following apply to the King James Version of the Bible in its modern 66-book Protestant form including the New Testament and the protocanonical Old Testament, not the deuterocanonical books.

The Chapters

• There are 929 chapters in the Old Testament.
> 187 chapters in the Pentateuch
> 249 chapters in the Historical books
> 243 chapters in the Poetic books ("Wisdom")
> 183 chapters in the Major prophets
> 67 chapters in the Minor prophets

• There are 260 chapters in the New Testament.
> 89 chapters in the Gospels
> 28 chapters in Acts
> 87 chapters in the Pauline Epistles (excluding Hebrews)
> 34 chapters in the General Epistles (including Hebrews)
> 22 chapters in Revelation

• This gives a total of 1,189 chapters (on average, 18 per book).

• Psalm 117, the shortest chapter, is also the middle chapter of the Bible, being the 595th Chapter.

• Psalm 119 is the longest chapter of the Bible.

• Five books are a single chapter: Obadiah, Philemon, 2 & 3 John, Jude. In many printed editions, the chapter number is omitted for these books, and references just use the verse numbers.

The Verses

• There are 23,145 verses in the Old Testament and 7,957 verses in the New Testament. This gives a total of 31,102 verses, which is an average of a little more than 26 verses per chapter and 471 verses per book.

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• Psalm 103:1–2 being the 15,551st and 15,552nd verses is in the middle of the 31,102 verses of the Bible.

• John 11:35 ("Jesus wept") is the shortest verse in most English translations. Some translations—including the New International Version, New Living Translation, New Life Version, Holman Christian Standard Bible and New International Reader's Version—render Job 3:2 as "He said". However, that is a translators' condensation of the Hebrew which literally translated is: "And Job answered and said."

• The shortest verse in the Greek New Testament is Luke 20:30 ("And the second") with twelve letters, according to the Westcott and Hort text. In the Textus Receptus, the shortest verse is 1 Thessalonians 5:16 ("Rejoice always") with fourteen letters, since Stephanus' rendering of Luke 20:30 includes some additional words.

• 1 Chronicles 1:24 ("Shelah") is the shortest verse in the Septuagint.

• 1 Kings 12:24 is the longest verse in the Septuagint (1,017 words).

• Isaiah 10:8 ("Dicet enim", "For he shall say") is the shortest verse in the Latin Vulgate.

• Esther 8:9 is the longest verse in the Masoretic Text. The discovery of several manuscripts at Qumran (in the Dead Sea Scrolls) has reopened what is considered the most original text of 1 Samuel 11; if one believes that those manuscripts better preserve the text, several verses in 1 Samuel 11 surpass Esther 8:9 in length.

• Exodus 20:13,14 and Deuteronomy 5:17 are the shortest verses in the Masoretic Text.

• John 11:25 is the most read verse in funerals.

BIBLE ENGLISH

At first, some readers might find the usage of the old pronouns and their verbs difficult. But very soon, you will get used to it and you will perhaps even enjoy our colourful language from the Past.

Another feature which might irritate at first might be the sometimes different word order. Instead of "I do not know", in older texts we find "I know not"; "Sleepeth he not?" means "Does he not sleep?", etc.

We have chosen to present here the texts of the original King James version, although it contains a few minor mistranslations; especially in the Old Testament where the knowledge of the Hebrew, Aramaic and Syriac languages was uncertain at the time.

Just some examples: Among the most commonly cited errors is in the Hebrew of Job and Deuteronomy, where "Re'em" with the probable meaning of "wild-ox, aurochs", is translated in the King James Version as "unicorn"; following in this the Vulgate unicornis and several medieval rabbinic commentators. Otherwise, the translators on several occasions mistakenly interpreted a Hebrew descriptive phrase as a proper name (or vice versa); as at 2 Samuel 1:18 where 'the Book of Jasher' properly refers not to a work by an author of that name, but should rather be rendered as "the Book of the Upright."

In the New Testament, we find Jesus' father refered to as "carpenter" although in original Greek we read the word tekton (from tekne, 'skill') which means 'any craftsman or builder' (as opposed to metalworker or smith) and even 'master of any art,' such as author, creator, planner, poet. So, arkhitekton means architect, 'chief builder,' means 'chief builder' just like 'archenemy' means 'chief enemy.'

Another misinterpretation is the word "betray" or "betrayal" in texts that describe the action of Jesus' disciple Judas in "And Judas Iscariot, one of the twelve, went onto the chief priests, to betray him unto them" (Mark 14;10). The original Greek text however does not use the word "betray" but "hand over". Looking at the fight between Christianity and Judaism, we can assume that this misinterpretation was deliberately created in order to discredit anthing that has to do with the words "Judas, Jude, Judaism, Judaea, Judea, Judean, Judah, Jew (from Old French Juiu), Judaeus, Ioudaios, Yehudah, Judaic, Judaise". Judas (and after the sinister Roman-Christian Anti-Jewish propaganda all similar words) is today a synonym for treachery, satanic, devilish and evil. Listeners should feel unwell when hearing those words.

The Islamic Anti-Jewish propaganda in their so-called 'perfect book,' the Koran (including all other Islamic texts against the Jews), has taken this Pauline-Christian propaganda unchecked and uncriticised as basis of their own bigottery. This single misinterpretation led to almost 2,000 years of Jewish suffering and ultimately to the Holocaust in Hitlers NAZI-Europe with more than six million dead Jews.

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On Grammar

Under Martin Luther's influence, William Tyndale began his Bible translation from Hebrew and Greek sources in 1525. Miles Coverdale, Thomas Matthew, John Rogers continued that project in 1535, followed by the Great Bible in 1539, and the Bishops' Bible in 1568. Finally, the Roman Catholics came up with their own Douay–Rheims Bible in 1582 which unfortunately was translated from the outdated Vulgate version. The King James Version ("Authorised Version") was published in 1611 under the auspices of James I of England. Not since the Septuagint (c.285 BC) had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. Of 54 scholars approved by James, 47 laboured in six groups at three locations for seven years, utilising previous English translations and texts in the original languages. Their translations influence the English language still today.

The victory of the King James Version could not obscure some inherent weaknesses, errors and a lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate renderings. The Greek source text of the New Testament, was a poor one. The rediscovery of Greek uncial codices (Codex Sinaiticus, Vaticanus, Alexandinus) triggered new reforms. One unfortunate outcome was that the pronouns of the 2nd person singular (thou, thee, thy, thine, thyself) were scrapped, and also the entire Apocrypha that once were approved by emperor Constantine in 325 AD.

All those Bible readers who want to come closer to what has been said in the original Hebrew and Greek texts ought to use a Bible with distinct thou-ponouns. The word "thou" is a 2nd person singular pronoun, now largely archaic, having been replaced in most contexts by "you". The equalisation of these two, originally distinct pronouns, can cause misunderstanding as to who is meant, either "you as a single person", or "you as a group of people", which in Hebrew, Aramaic, Greek, and almost all other languages in the world is a big difference in form and sound of the relevant pronoun and the verbs that are connected to them.

	Subj. Pron.	Obj. Pron.	Poss. Adj.	Poss. Pron.	Reflex. Pron.
1st, sg.	I	me	my	mine	myself
2nd. sg.	thou	thee	thy	thine	thyself
3rd. sg. m.	he	him	his	his	himself
3rd. sg. f.	she	her	her	hers	herself
3rd. sg. n.	it	it	its	its	itself
1st. pl.	we	us	our	ours	ourselves
2nd. pl.	you, ye	you, ye	your	yours	yourselves
3rd. pl.	they	them	their	theirs	themselves

Using "thou" is also reflected in the use of the verb that follows this pronoun. The verbs of the Second Person Singular end with -(e)st. A few end only with -t such as ***art***, ***wilt***, and ***shalt***.

In Bible texts there is also another form for the verb in 3rd person singular. In modern English, a verb that follows he, she, it just ends with -s, but in 1611 when the King James Version was first published, all those verbs ended with -(e)th. And so do they still today in church service:

Verbs in their Present Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers. : I, we, you, ye, they**
art, beest**	is, be**	are, be**
hast	hath	have
dost, doest	doth, doeth	do
wilt	willeth	will
shalt	shalleth	shall
canst	caneth	can
mayest	mayeth	may
must	must	must
sayest	sayeth	say
givest	giveth	give
takest	taketh	take
comest	cometh	come
prayest	prayeth	pray
tellest	telleth	tell
committest	commiteth	commit
goest	goeth	go
speakest	speaketh	speak

* "to" after "ought" is often omitted in questions, negative statements and questions.

** "beest" and "be" are present subjunctive forms.

The -(e)st and -(e)th endings even can be found attached on verbs (particularly on irregular verbs) in their past tenseo, although not all translators have used this feature consequently (for either the present or past forms).

Verbs in their Past Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers.: I, we, you, ye, they**
wast, wert**	was, were**	was, were**
hadst	hadth	have
didst	didth	did
wouldst	wouldeth	would
shouldest	shouldeth	should
couldst	couldeth	could
mightest	mighteth	might
oughtest (to)*	oughteth (to)*	ought (to)*
saidest	saideth	said
gavest	gaveth	gave
tookest	tooketh	took
camest	cameth	came
prayedest	prayedeth	prayed
toldest	toldeth	told
committedest	commitedeth	commited
wentest	wenteth	went
spakest*	spaketh*	spake*

* "spake" is the old past form of "to speak"

** "wert" and "were" are past subjunctive forms

Notice: **Every past tense form can serve as subjunctive!

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A List of Abbreviations of the Books of the Bible

(According to The SBL Handbook of Style, 2d ed., 2014)

There are 400 million native English speakers but 4 times as many who use English as a second language. Most of them are not familiar with biblical terms. Therefore, abbreviations should be used as seldom as possible, and if, then their use ought to be restricted to the widely accepted ones in this list.

OT	**Old Testament** (1st Jewish canon)
HB	**Hebrew Bible** (Tanakh)
LXX	**Septuagint** (Jewish canon in Greek)
Gen	(Torah / Pentateuch) Genesis
Exod	(Torah / Pentateuch) Exodus
Lev	(Torah / Pentateuch) Leviticus
Num	(Torah / Pentateuch) Numbers
Deut	(Torah / Pentateuch) Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1-2 Sam	1-2 Samuel
= 1-2 Kgdms	= 1-2 Kingdoms / Reigns (LXX)
1-2 Kgs	1-2 Kings
= 3-4 Kgdms	= 3-4 Kingdoms / Reigns (LXX)
1-2 Chr[on]	1-2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Job	Job
Ps / Pss	Psalm / Psalms
Prov	Proverbs
Eccl (Qoh)	Ecclesiastes (Qoheleth)
Song (Cant)	Song of Songs/Solomon (Canticles)
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Daniel
Hos	(12 Minor Prophets) Hosea
Joel	(12 Minor Prophets) Joel
Amos	(12 Minor Prophets) Amos
Obad	(12 Minor Prophets) Obadiah
Jonah	(12 Minor Prophets) Jonah
Mic	(12 Minor Prophets) Micah
Nah	(12 Minor Prophets) Nahum
Hab	(12 Minor Prophets) Habakkuk
Zeph	(12 Minor Prophets) Zephaniah
Hag	(12 Minor Prophets) Haggai
Zech	(12 Minor Prophets) Zechariah
Mal	(12 Minor Prophets) Malachi
Apcr	**Apocrypha** (2nd Jewish canon)
Tob	Tobit
Jdt	Judith
Add Esth	Additions to Esther
Wis	Wisdom of Solomon
Sir	Sirach/Ecclesiasticus
Bar	Baruch
Ep Jer	Epistle of Jeremiah
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
1-2 Esd	1-2 Esdras
Pr Man	Prayer of Manasseh
Ps 151	Psalm 151
NT	**New Testament** (Christian canon)
Matt	(Gospel according to) Matthew
Mark	(Gospel according to) Mark
Luke	(Gospel according to) Luke
John	(Gospel according to) John
Acts	Acts (Luke's Acts of the Apostles)
Rom	(Paul to the) Romans
1-2 Cor	(Paul to the) 1-2 Corinthians
Gal	(Paul to the) Galatians
Eph	(Paul to the) Ephesians
Phil	(Paul to the) Philippians
Col	(Paul to the) Colossians
1-2 Thess	(Paul to the) 1-2 Thessalonians
1-2 Tim	(Paul to) 1-2 Timothy
Titus	(Paul to) Titus
Phlm	(Paul to) Philemon
Heb	(Paul to the) Hebrews
Jas	James
1-2 Pet	1-2 Peter
1-2-3 John	1-2-3 John
Jude	Jude
Rev / Apoc	Revelation / Apocalypse of John

Citing the Bible

Gen 1-2	Genesis chapters 1 through 2
Gen 1:2	Genesis chapter 1, verse 2
ch. / chs.	chapter / chapters
v. / vv.	verse / verses (*not* versus!)
Ms / Mss	Manuscript / Manuscripts
OT	Old Testament
= HB	= Hebrew Bible
= LXX	= Septuagint
NT	New Testament

Rom 3:21-26, 27-31; 4:1-5; Col 2:11-12 (semi-colon when chapter or book change; only comma when additional verses in the same chapter and book)

Capitalisation of Other Terms

• the Bible, but "biblical"; Scripture / scriptural
• the Gospels (referring to texts), "gospel" when referring to the Christian message
• the Twenty-Third Psalm
• King of kings (used as title); Son of Man (used as title)
• Hebrew Bible (Jewish canon), Old Testament (Christian Bible)
• Second Temple period, intertestamental period
• deuterocanonical literature, Apocrypha (pl.; apocryphon, sg.)

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GENRES IN THE BIBLE

Biblical genre is a classification of Bible literature according to literary genre. The genre of a particular Bible passage is ordinarily identified by analysis of its general writing style, tone, form, structure, literary technique, content, design, and related linguistic factors; texts that exhibit a common set of literary features (very often in keeping with the writing styles of the times in which they were written) are together considered to be belonging to a genre. In Biblical studies, genres are usually associated with whole books of the Bible, because each of its books comprises a complete textual unit; however, a book may be internally composed of a variety of styles, forms, and so forth, and thus bear the characteristics of more than one genre (for example, chapter 1 of the Book of Revelation is prophetic/visionary; chapters 2 and 3 are similar to the epistle genre; etc.).

Examples of Genres in the Bible

Some of the more generally recognised genres and categorisations of the Bible (note that other systems and classifications have also been advanced) include:

- Law: the last half of Exodus; also Leviticus, Deuteronomy
- Wisdom literature: Job, Proverbs, Ecclesiastes
- Historical narrative / epic: Genesis and the first half of Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and possibly Acts
- Psalms: Psalms, Song of Solomon, Lamentations
- Prophecy: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- Apocalyptic literature: Daniel, Revelation
- Epistle (letter): Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude
- Gospel (narrative): Matthew, Mark, Luke, John
- Acts of the Apostles (genre): Book of Acts

Types of Genres the Bible student should be looking for:

- **Maxims** or Laws (the Decalogue, the Ten Commandments; 1 Samuel 15:22, 24:14, and the greater part of Proverbs)
- **Monologues** and Dialogues in Job 3:3 and following
- **Parables** (2 Samuel 12:1-4, 14:4-9; 1 Kings 20:39 and following; synoptic Gospels)
- **Fables** such as the tale of Jotham (Judges 9:7-15)
- **Riddles** (Judges 14:14 and following; Proverbs 30:11 and following)
- **Typology**, the study of types in literature, archaeology, history, biology, etc. In literature and other texts, it is about passages that describe something which appear in a similar form also in other texts and thus build a deliberate link of doctrine, e.g., New Testament passages that reflect passages in the Old Testament, the Talmud, Dead Sea Scrolls, Nag Hammadi Library, the Works of Philo and of Titus Flavius Josephus, in ancient texts from Mesopotamia and Egypt; they all can deliver explanations to details.

Here are four points to pay attention to, in particular these details:

- ***occurence*** (circumstance). The circumstance of passages can build a link, such as the Elisha and Elijah cycle: These are two Jewish prophets, one followed on from the other which have many of the story elements found in Jesus, for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle."
- ***recurrence*** (frequency). How often something is repeated tells us how important the author deemed it. With only 67% of the size of the New Testament, the Koran is a rather small book that can be read in its entirety in one or two days; however, Moses is mentioned in it about 30 times, or many times a call that a Muslim has to emulate the deeds of Mohammed in order to be accepted as a good Muslim, that includes viewing a woman as just being worth half a man, cruel terrorist attacks on non-Muslims or apostates, and the execution of 600 prisoners of war by beheading (as recorded in the Sira).
- ***sequence*** (order, course, cycle). By studying the multiple layers in the Gospel of Matthew and the The Jewish War by Titus Flavius Josephus one can discover not just a handful but over 40 typological parallels between the Gospel and the work of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

When Vespasian died, Titus began the process of having his father deified. This was a complicated process because only the Roman Senate could bestow such a title. And it was at this time, the Gospels were written because the theological structure in the Gospels of a God the Father, and the Son of God, is the same one that Titus would have been presenting to the Roman Senate. Upon the merits of Vespasian, the Roman Senate did accept Titus' evidence and Vespasian was deified and became a God. Titus therefore became a son of God. The Arch of Titus in Rome, bears still today the inscription: "... (dedicated) to the devine Titus Vespasianus Augustus, son of the Gott Vespasianus."

- ***kinship*** (relationship). Language is a crucial identifier because with the mother tongue, everyone learns in his childhood from their parents certain sets of behaviour, habit, religion, or any particular oulook on life. Teachers in particular carry a huge load of responsibility as they play (after the parents) the most important role in the formation of ones personality. After the death of Alexander the Great, his generals divided his empire among themselves and were fighting for ever larger chunks of territories from their competitors. However, each of them did the very same thing by spreading Greek language and culture in their realm because this is exactly what they were taught by their teacher Aristotle.

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OF ORIGINALS, TRANSLATIONS AND VERSIONS

Before we talk about translations, we need to know what language the Bible authors used and why. The Christian Bible consists of two main canonical works, the Old Testament (that is the entire Hebrew Bible), the New Testament (that is the Christian Bible), and the additional Hebrew Deuterocanon ('Second Canon,' by Christians known as Apocrypha, 'hidden books' connected to the Hebrew Bible). The Old Testament was composed in Hebrew, the New Testament in Greek, and the Apocrypha in Hebrew, Aramaic and Greek.

It can help to understand the geopolitical environment of the Bible composers. The 4th millenium BC saw three great civilisations in the Middle East, Egypt, Sumer in Mesopotamia and the Indus Civilisation in the northwest of India. Natural disasters caused migration, thus new civilisations formed, such as the Semitic Akkadians and Amorites from northern Phoenicia (Lebanon), who began to subjugate the native but exhausted Sumerians. Indo-European peoples from Iran migrated as well, such as the Elamites who crushed the last surviving Sumerians and other Iranian tribes who crushed the likewise exhausted peoples of the Indus Civilisation of northwest India.

These events occured at around 2000 BC and Abraham was one of the protagonists who migrated from Ur in Sumer to Harran in Anatolia and then to Egypt. The people of Abraham (this name is a Semitic plural for 'multitude of people') were part of the likewise Semitic Hyksos (heqa khasut, 'conquerors from the east') who settled around their new capital Avaris in Goshen, in the northeast of Egypt. Mose (whose Egyptian name means 'son') and his tribe moved over 400 years later from Egypt to Canaan, taking Akkadian cuneiform clay ('stone') tablets with the Laws on them to Canaan. And so, the Hebrew civilisation evolved out of Sumerian, Akkadian, Canaanite and Egyptian origins. And the Hebrew Bible tells us all about it.

Since the Phoenician-Canaanites invented the alphabet at Ugarit, Syria, in the 14th century BC, it spread like wildfire through the Mediterranean and Asia, giving people a written language that can be learned in weeks or even days if one was determined. Almost all alphabets in the World developed from this marvellous invention. It replaced the hieroglyphic writing systems that were awkward to use and difficult to learn, and therefore expensive. Learning became affordable and laid the foundations of democratic structures. Growing trade made the quickly learned skills of writing and reading a necessity. Translations like those on the Rosetta Stone of Egypt or the Rock inscriptions of Emperor Ashoka of India became an important tool of governance.

New civilisations and their languages appeared, Phoenicians, Aramaeans, Assyrians, Babylonians, Persians, Indians, Chinese, Ethiopians, Arabs, Greeks, Romans, and the Hebrews were always part of them. They developed over time a vast trade network reaching from West Africa to East Asia, controlling the routes on land as well as on sea with the help of their brothers, the Phoenicians and Carthaginians. Wars, expulsions, uprisings, defeats and endless migrations planted into the mind of Hebrews the love for learning.

From the 8th century BC onwards, Assyrians, Babylonians and Persians imposed, by their conquest sprees, a new language on the Hebrews: Aramaic, a Semitic language that began to replace the old Akkadian language as lingua franca of the day. Many hundred years later, Jesus and his disciples still spoke Aramaic as their first language; Hebrew was confined to the holy scripture.

From the 7th century BC onwards, Greeks began to colonise all northern coasts of the Mediterranean. They changed the Phoenician alphabet into the Greek alphabet and created the most beautiful literature of its time. The conquests of Alexander the Great had dramatic consequences in terms of culture and ideology. Greek became, besides Aramaic, the second lingua franca, spoken from Spain to India and China.

The entire upper class of the Roman Empire spoke Greek; including the Jewish people in the Roman empire (but not those in the Holy Land). As they had forgotten their old Hebrew language, they launched in around 300 BC the monumental task of translating the entire Hebrew Bible into Greek. Their work became famous as the "Septuagint" (the 70 or LXX) because circa 70 translators were involved. The New Testament was written in Greek quite simply because the authors were sophisticated and Greek-speaking Roman citizens, not poor Hebrew fishermen.

The Hebrew Bible / Old Testament

The Hebrew Bible was mainly written in Biblical Hebrew, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. From the 6th century to the 10th century AD, Jewish scholars, today known as Masoretes, compared the text of various biblical manuscripts in an effort to create a unified, standardised text. A series of highly similar texts eventually emerged, and any of these texts are known as Masoretic Texts (MT). The Masoretes also added vowel points (called niqqud) to the text, since the original text contained only consonants. This sometimes required the selection of an interpretation; since some words differ only in their vowels their meaning can vary in accordance with the vowels chosen. In antiquity, variant Hebrew readings existed, some of which have survived in the Samaritan Pentateuch and other ancient fragments, as well as being attested in ancient versions in other languages.

First Steps: Targums - Translation into Aramaic (For side by side reading)

The most important factor in the history of Mesopotamia in the 10th century BC was the continuing threat from the Aramaean nomads. Repeatedly, the kings of both Babylonia and Assyria were forced to repel their invasions. Even though the Aramaeans were not able to gain a foothold in the main cities, there are evidences of them in many rural

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areas. Aramaic replaced Akkadian and became the official language of Assyria, Babylonia and even in the following Persian Empire. Thus Aramaic also became the lingua franca of the Jews.

Some of the first translations of the Torah began during the Assyrian and Babylonian exiles from the 8th to the 6th centuries, when most people were speaking only Aramaic and not understanding Hebrew. The Targums were created to allow the common person to understand the Torah as it was read in ancient synagogues.

In the succeeding centuries it was used as the vernacular over a wide area and was increasingly spoken by the postexilic Jewish communities of Palestine and elsewhere in the Diaspora. In response to liturgical needs, the institution of a turgeman (or meturgeman, "translator"), arose in the synagogues. These men translated the Torah and prophetic lectionaries into Aramaic. The rendering remained for long solely an oral, impromptu exercise, but gradually, by dint of repetition, certain verbal forms and phrases became fixed and eventually committed to writing.

There are several Targums (translations) of the Pentateuch. The Babylonian Targum is known as "Onkelos," named after its reputed author. The Targum is Palestinian in origin, but it was early transferred to Babylon where it was revised and achieved great authority. At a later date, probably not before the 9th century AD, it was re-exported to Palestine to displace other, local, Targums. On the whole, Onkelos is quite literal, but it shows a tendency to obscure expressions attributing human form and feelings to God. It also usually faithfully reflects rabbinic exegesis.

The most famous of the Palestinian Targums is that popularly known as "Jonathan," a name derived from a 14th-century scribal mistake that solved a manuscript abbreviation "TJ" as "Targum Jonathan" instead of "Targum Jerusalem." In contrast with two other Targums, which are highly fragmentary (Jerusalem II and III), Pseudo-Jonathan (or Jerusalem I) is virtually complete. It is a composite of the Old Palestinian Targum and an early version of Onkelos with an admixture of material from diverse periods. It contains much rabbinic material as well as homiletic and didactic amplifications. There is evidence of great antiquity, but also much late material, indicating that Pseudo-Jonathan could not have received its present form before the Islāmic period.

Another extant Aramaic version is the Targum to the Samaritan Pentateuch. It is less literal than the Jewish Targums and its text was never officially fixed.

The Targum to the Prophets also originated in Palestine and received its final editing in Babylonia. It is ascribed to Jonathan ben Uzziel, a pupil of Hillel, the famous 1st century BCE–1st century CE rabbinic sage, though it is in fact a composite work of varying ages. In its present form it discloses a dependence on Onkelos, though it is less literal.

The Aramaic renderings of the Hagiographa are relatively late productions, none of them antedating the 5th century AD.

The Masoretic Text

The Masoretic Text (MT; from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them.

The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue.

When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible. The discovery of the Dead Sea Scrolls at Qumran in 1947, has confirmed the effort of those scholars as largely correct.

The New Testament

The New Testament was written in 'Koine Greek' (common Greek) and nearly all modern translations are to some extent based upon the Greek text. The autographs, the Greek manuscripts written by the original authors or collators, have not survived. Scholars surmise the original Greek text from the manuscripts that do survive. The three main textual traditions of the Greek New Testament are sometimes called the Alexandrian text-type, the Byzantine text-type, and the Western text-type.

Most variants among the manuscripts are minor, such as alternative spelling, alternative word order, the presence or absence of an optional definite article ("the"), and so on. Occasionally, a major variant happens when a portion of a text was missing or for other reasons. Examples of major

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variants are the endings of Mark, the Pericope Adulteræ, the Comma Johanneum, and the Western version of Acts.

The discovery of older manuscripts which belong to the Alexandrian text-type, including the 4th-century Codex Vaticanus and Codex Sinaiticus, led scholars to revise their view about the original Greek text. Karl Lachmann based his critical edition of 1831 on manuscripts dating from the 4th century and earlier, to argue that the Textus Receptus must be corrected according to these earlier texts.

Early manuscripts of the Pauline epistles and other New Testament writings show no punctuation whatsoever. The punctuation was added later by other editors, according to their own understanding of the text.

There is also a long-standing tradition owing to Papias of Hierapolis (c.125) that the Gospel of Matthew was originally in Hebrew. Eusebius (c.300) reports that Pantaenus went to India (c. 200) and found them using a Gospel of St Matthew in Hebrew letters. Jerome also reports in his preface to St Matthew that it was originally composed "in Hebrew letters in Judea" not in Greek and that he saw and copied one from the Nazarene sect. The exact provenance, authorship, source languages and collation of the four Gospel is unknown but subject to much academic speculation and disputed methods.

The Samaritan Pentateuch

The importance of the recension known as the Samaritan Pentateuch lies in the fact that it constitutes an independent Hebrew witness to the text written in a late and developed form of the paleo-Hebrew script. Some of the Exodus fragments from Qumrān demonstrate that it has close affinities with a pre-Christian Palestinian text type and testify to the faithfulness with which it has been preserved. It contains about 6,000 variants from the Masoretic text, of which nearly a third agree with the Septuagint. Only a minority, however, are genuine variants, most being dogmatic, exegetical, grammatical, or merely orthographic in character.

The Samaritan Pentateuch first became known in the West through a manuscript secured in Damascus in 1616 by Pietro della Valle, an Italian traveler. It was published in the Paris (1628–45) and London Polyglots (1654–57), written in several languages in comparative columns. Many manuscripts of the Samaritan Pentateuch are now available. The Avishaʿ Scroll, the sacred copy of the Samaritans, has recently been photographed and critically examined. Only Numbers chapter 35 to Deuteronomy chapter 34 appears to be very old, the rest stemming from the 14th century. A new, definitive edition of the Samaritan Pentateuch is being prepared in Madrid by F. Pérez Castro.

The Dead Sea Scrolls from Qumran and other texts

Until the discovery of the Judaean Desert scrolls, the only pre-medieval fragment of the Hebrew Bible known to scholars was the Nash Papyrus (c. 150 BC) from Egypt containing the Decalogue and Deuteronomy. Now, however, fragments of about 180 different manuscripts of biblical books are available. Their dates vary between the 3rd century BC and the 2nd century AD, and all but 10 stem from the caves of Qumrān. All are written on either leather or papyrus in columns and on one side only.

The most important manuscripts from what is now identified as Cave 1 of Qumrān are a practically complete Isaiah scroll (1QIsaa), dated c. 100–75 BC, and another very fragmentary manuscript (1QIsab) of the same book. The first contains many variants from the Masoretic text in both orthography and text; the second is very close to the Masoretic type and contains few genuine variants. The richest hoard comes from Cave 4 and includes fragments of five copies of Genesis, eight of Exodus, one of Leviticus, 14 of Deuteronomy, two of Joshua, three of Samuel, 12 of Isaiah, four of Jeremiah, eight of the Minor Prophets, one of Proverbs, and three of Daniel. Cave 11 yielded a Psalter containing the last third of the book in a form different from that of the Masoretic text, as well as a manuscript of Leviticus.

The importance of the Qumrān scrolls cannot be exaggerated. Their great antiquity brings them close to the Old Testament period itself—from as early as 250–200 BC. For the first time, Hebrew variant texts are extant and all known major text types are present. Some are close to the Septuagint, others to the Samaritan. On the other hand, many of the scrolls are practically identical with the Masoretic text, which thus takes this recension back in history to pre-Christian times. Several texts in the paleo-Hebrew script show that this script continued to be used side by side with the Aramaic script for a long time.

Of quite a different order are scrolls from other areas of the Judaean Desert. All of these are practically identical with the received text. This applies to fragments of Leviticus, Deuteronomy, Ezekiel, and Psalms discovered at Masada (the Jewish fortress destroyed by the Romans in AD 73), as well as to the finds at Wādī al-Murabbaʿat, the latest date of which is AD 135. Here were found fragments of Genesis, Exodus, Leviticus, and Isaiah in addition to the substantially preserved Minor Prophets scroll. Variants from the Masoretic text are negligible.

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HISTORY OF TRANSLATIONS

From the Classic Era to the Reformation

Translation into Greek - The Septuagint (LXX)

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the law of the Jews was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo and rabbinic sources, is full of inaccuracies that prove that the author was an Alexandrian Jew writing well after the events he described had taken place. The Septuagint Pentateuch, which is all that is discussed, does, however, constitute an independent corpus within the Greek Bible, and it was probably first translated as a unit by a company of scholars in Alexandria about the middle of the 3rd century BC.

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. It is for this reason not a unified or consistent translation. The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity. The adoption of the Septuagint, by Constantine and Eusebius, as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

By the 3rd century BC, Alexandria had become the centre of Hellenistic Judaism, and during the 3rd to 2nd centuries BC translators compiled in Egypt a Koine Greek version of the Hebrew scriptures in several stages (completing the task by 132 BC). The Talmud ascribes the translation effort to Ptolemy II Philadelphus (r. 285–246 BC), who allegedly hired 72 Jewish scholars for the purpose, for which reason the translation is commonly known as the Septuagint (from the Latin septuaginta, "seventy"), a name which it gained in "the time of Augustine of Hippo" (354–430 AD). The Septuagint (LXX), the very first translation of the Hebrew Bible into Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon. Jerome based his Latin Vulgate translation on the Hebrew for those books of the Bible preserved in the Jewish canon (as reflected in the Masoretic text), and on the Greek text for the deuterocanonical books.

Sources of the Septuagint: A Greek translation of the Old Testament, known as the Septuagint because there allegedly were 70 or 72 translators, six from each of the 12 tribes of Israel, and designated LXX, is a composite of the work of many translators labouring for well over 100 years. It was made directly from Hebrew originals that frequently differed considerably from the present Masoretic text. Apart from other limitations attendant upon the use of a translation for such purposes, the identification of the parent text used by the Greek translators is still an unsettled question. The Pentateuch of the Septuagint manifests a basic coincidence with the Masoretic text. The Qumrān scrolls have now proven that the Septuagint book of Samuel–Kings goes back to an old Palestinian text tradition that must be earlier than the 4th century BC, and from the same source comes a short Hebrew recension of Jeremiah that probably underlies the Greek.

The translation now known as the Septuagint was widely used by Greek-speaking Jews, and later by Christians. It differs somewhat from the later standardized Hebrew (Masoretic Text). This translation was promoted by way of a legend (primarily recorded as the Letter of Aristeas) that seventy (or in some sources, seventy-two) separate translators all produced identical texts; supposedly proving its accuracy.

Versions of the Septuagint contain several passages and whole books not included in the Masoretic texts of the Tanakh. In some cases these additions were originally composed in Greek, while in other cases they are translations of Hebrew books or of Hebrew variants not present in the Masoretic texts. Recent discoveries have shown that more of the Septuagint additions have a Hebrew origin than previously thought. While there are no complete surviving manuscripts of the Hebrew texts on which the Septuagint was based, many[quantify] scholars believe that they represent a different textual tradition ("Vorlage") from the one that became the basis for the Masoretic texts.

The Version of Aquila: About 130 AD, Aquila, a convert to Judaism from Pontus in Asia Minor, translated the Hebrew Bible into Greek under the supervision of Rabbi Akiba. Executed with slavish literalness, it attempted to reproduce the most minute detail of the original, even to the extent of coining derivations from Greek roots to correspond to Hebrew usage. Little of it has survived, however, except in quotations, fragments of the Hexapla (see Origen's Hexapla, below), and palimpsests (parchments erased and used again) from the Cairo Geniza.

The Revision of Theodotion: A second revision of the Greek text was made by Theodotion (of unknown origins) late in the 2nd century, though it is not entirely clear whether it was the Septuagint or some other Greek version that underlay his revision. The new rendering was characterized by a tendency toward verbal consistency and much transliteration of Hebrew words.

The translation of Symmachus: Still another Greek translation was made toward the end of the same century by Symmachus, an otherwise unknown scholar, who made use of his predecessors. His influence was small despite the superior elegance of his work. Jerome did utilize Symmachus for his Vulgate, but other than that, his translation is known largely through fragments of the Hexapla.

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Origen's Hexapla: The multiplication of versions doubtless proved to be a source of increasing confusion in the 3rd century. This situation the Alexandrian theologian Origen, working at Caesarea between 230 and 240 AD, sought to remedy. In his Hexapla ("six-fold") he presented, in parallel vertical columns, the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order. In the case of some books, Psalms for instance, three more columns were added. The Hexapla serves as an important guide to Palestinian pre-Masoretic pronunciation of the language. The main interest of Origen lay in the fifth column, the Septuagint, which he edited on the basis of the Hebrew. He used the obels (− or ÷) and asterisk (*) to mark respectively words found in the Greek text but not in the Hebrew and vice versa.

The Hexapla was a work of such magnitude that it is unlikely to have been copied as a whole. Origen himself produced an abbreviated edition, the Tetrapla, containing only the last four columns. The original manuscript of the Hexapla is known to have been extant as late as c. 600 AD. Today it survives only in fragments.

Manuscripts and Printed Editions of the Septuagint: The manuscripts are conveniently classified by papyri uncials (capital letters) and minuscules (cursive script). The papyri fragments run into the hundreds, of varying sizes and importance, ranging from the formative period of the Septuagint through the middle of the 7th century. Two pre-Christian fragments of Deuteronomy from Egypt are of outstanding significance. Although not written on papyrus but on parchment or leather, the fragments from Qumrān of Exodus, Leviticus, and Numbers, and the leather scroll of the Minor Prophets from Naḥal ḥever from the first pre-Christian and post-Christian centuries, deserve special mention among the earliest extant. The most important papyri are those of the Chester Beatty collection, which contains parts of 11 codices preserving fragments of nine Old Testament books. Their dates vary between the 2nd and 4th centuries. During the next 300 years papyri texts multiplied rapidly, and remnants of about 200 are known.

The uncials are all codices written on vellum between the 4th and 10th centuries. The most outstanding are Vaticanus, which is an almost complete 4th-century Old Testament, Sinaiticus, of the same period but less complete, and the practically complete 5th-century Alexandrinus. These three originally contained both Testaments. Many others were partial manuscripts from the beginning. One of the most valuable of these is the Codex Marchalianus of the Prophets written in the 6th century.

The minuscule codices begin to appear in the 9th century. From the 11th to the 16th century they are the only ones found, and nearly 1,500 have been recorded.

The first printed Septuagint was that of the Complutensian Polyglot (1514–17). Since it was not released until 1522, however, the 1518 Aldine Venice edition actually was available first. The standard edition until modern times was that of Pope Sixtus V, 1587. In the 19th and 20th centuries several critical editions have been printed.

Late Antiquity: Christian translations of the Old Testament also tend to be based upon the Hebrew, though some denominations prefer the Septuagint (or may cite variant readings from both). Bible translations incorporating modern textual criticism usually begin with the Masoretic text, but also take into account possible variants from all available ancient versions.

2nd century: Origen's Hexapla (c. 235) placed side by side six versions of the Old Testament: the Hebrew consonantal text, the Hebrew text transliterated into Greek letters (the Secunda), the Greek translations of Aquila of Sinope and Symmachus the Ebionite, one recension of the Septuagint, and the Greek translation of Theodotion. In addition, he included three anonymous translations of the Psalms (the Quinta, Sexta and Septima). His eclectic recension of the Septuagint had a significant influence on the Old Testament text in several important manuscripts.

The Peshita - Translation into Syriac-Aramaic

The Bible of the Syriac Churches is known as the Peshitta ("simple" translation). Though neither the reason for the title nor the origins of the versions are known, the earliest translations most likely served the needs of the Jewish communities in the region of Adiabene (in Mesopotamia), which are known to have existed as early as the 1st century AD. This probably explains the archaic stratum unquestionably present in the Pentateuch, Prophets, and Psalms of the Peshitta, as well as the undoubtedly Jewish influences generally, though Jewish-Christians also may have been involved in the rendering.

In the 2nd century, the Old Testament was translated into Syriac translation, and the Gospels in the Diatessaron gospel harmony. The New Testament was translated in the 5th century, now known as the Peshitta. The Peshita (Syriac: "simple," or "common") is the Syriac-Aramaic version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. Syriac (also Syriac-Aramaic or modern Aramaic) was the native language of Jesus and his relatives. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version.

Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date

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to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

The Peshitta displays great variety in its style and in the translation techniques adopted. The Pentateuch is closest to the Masoretic text, but elsewhere there is much affinity with the Septuagint. This latter phenomenon might have resulted from later Christian revision.

Following the split in the Syriac Church in the 5th century into Nestorian (East Syrian) and Jacobite (West Syrian) traditions, the textual history of the Peshitta became bifurcated. Because the Nestorian Church was relatively isolated, its manuscripts are considered to be superior.

A revision of the Syriac translation was made in the early 6th century by Philoxenos, bishop of Mabbug, based on the Lucianic recension of the Septuagint. Another (the Syro-Hexaplaric version) was made by Bishop Paul of Tella in 617 from the Hexaplaric text of the Septuagint. A Palestinian Syriac version, extant in fragments, is known to go back to at least 700, and a fresh recension was made by Jacob of Edessa (died 708).

There are many manuscripts of the Peshitta, of which the oldest bears the date 442. Only four complete codices are extant from between the 5th and 12th centuries. No critical edition yet exists, but one is being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament.

Coptic (Egyptian) **Scripture:** There have been many Coptic versions of the Bible, including some of the earliest translations into any language. Several different versions were made in the ancient world, with different editions of the Old and New Testament in five of the dialects of Coptic: Bohairic (northern), Fayyumic, Sahidic (southern), Akhmimic and Mesokemic (middle). Biblical books were translated from the Alexandrian Greek Septuagint.

The first translation into the Sahidic dialect was made at the end of the 2nd century in Upper Egypt, where Greek was less well understood. So the Sahidic is famous for being the first major literary development of the Coptic language, though literary work in the other dialects soon followed.

Partial copies of a number of Coptic Bibles survive. A considerable number of apocryphal texts also survive in Coptic, most notably the Gnostic Nag Hammadi library. Coptic remains the liturgical language of the Coptic Church and Coptic editions of the Bible are central to that faith.

Translators of books of the Old Testament into Egyptian dialects were naturally made from the Alexandrian Greek version (Septuagint), and there is no reason to doubt that they were translated at as early a date as the Gospels and Epistles, if not indeed before them. Portions of the Old Testament exist in each Egyptian dialect. The two main dialects, Sahidic and Bohairic, are the most important for the study of early versions of the New Testament.

In Sahidic, some Biblical books survived with complete text, as well as a large number of extant fragments representing most of the canonical and some of the deutero-canonical books.

The Constantine Bible: In about 330 AD, Emperor Constantine the Great (full name: Flavius Valerius Constantinus [280-337 AD] commissioned 50 Bibles for the Church of Constantinople, and his right-hand man Eusebius of Caesarea had to deliver them. According to Eusebius, Constantine wrote him in his letter: *"I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practised in their art."*

Eusebius wrote in his biography on Flavius Constantinus "Life of Constatine": *"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)."*

We know exactly were this commission went to and why. It was Athanasius of Alexandria who referred to the emperor's request of producing Bible manuscripts: "I sent to him volumes containing the holy Scriptures, which he had ordered me to prepare for him." Athanasius recorded this. The commission went to Alexandria because this was the spot where the Septuagint was produced. Alexandria had traditionally the most and the best Jewish and Christian scribes in the Mediterranian.

It has been speculated who decided on the final canon lists. There are not so many possibilities. Constantine was not interested in those matters. That leaves two decision-makers who - like in the letters above - coordinated their action: Eusebius of Caesarea and Athanasius of Alexandria. Both had strong motivation to force all Church members into line. As for the Old Testament, they decided to take the document that was already in place for more than 500 years: the Septuangint. And the New Testament canon was decided on those books that were already in circulation in Rome and Contantinople. All other non-canonical versions had to be destroyed. But miraculously - like the Dead Sea Scrolls - they have survived. They have been found in a cave near Nag Hammadi, Egypt, in 1945.

Two volumes of Constantine's Bibles have been found too. One is known as 'Codex Vaticanus Graecus 1209,' a volume written in 3 columns and which has been kept in the Vatican since 1209 AD, at least. The other one, a 4-column version was discovered in the years 1844 to 1856 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (See images on p. 1229 and p. 1230). Both volumes are almost complete, after 17 centuries! The New Testament had even two more

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books than we can find in modern Bibles: The Shepherd (pastor) of Hermas and the Letter of Barnabas.

The Codex Alexandrinus and other uncial examples (Bibles written with capital letters; lower case letters were invented at c. 800 AD) are productions made some decades later.

4th century AD: The Gothic Bible or Wulfila Bible is the Christian Bible in the Gothic language spoken by the Eastern Germanic (Gothic) tribes in the 4th century AD. Their language was very similar to Old High German.

During the third century AD, the Goths, who came from southern Sweden, lived on the northeast border of the Roman Empire, in what is now Ukraine, Bulgaria and Romania. During the fourth century, the Goths were converted to Christianity, largely through the efforts of the Arian bishop and missionary Wulfila (or Ulfilas), who is believed to have invented the Gothic alphabet. It was developed in the 4th century AD by Wulfila, a Gothic preacher of Cappadocian Greek descent, for the purpose of translating the Bible. The alphabet essentially uses uncial forms of the Greek alphabet, with a few additional letters to express typical Gothic phonology. Based on analysing the linguistic properties of the Gothic text, we now know that Wulfila made the translation with the assistance of a team of scholars.

During the fifth century, the Goths conquered parts of the Western Roman Empire, including Italy, southern France, and Spain. Gothic Christianity reigned in these areas for two centuries, before the re-establishment of the Catholic Church, and, in Spain, until the mass Gothic conversion to Catholicism in 589, after the Third Council of Toledo.

Portions of this translation survive, affording the main surviving text written in the Gothic language. The Wulfila Bible, although fragmentary, is the only extensive document in an ancient East Germanic language and one of the earliest documents in any Germanic language. Since the other East Germanic texts are of very limited extent, except maybe Skeireins, it is of great significance for the study of these languages.

Gothic Text of The Lord's Prayer in Latin transliteration, Wulfila Bible, 4th century AD:
Atta unsar þu ïn himinam,
Weihnai namo þein.
Qimai þiudinassus þeins.
Wairþai wilja þeins.
Swe ïn himina jah ana airþai.
Hlaif unsarana þana sinteïnan gif uns himma daga.
Jah aflet uns þatei skulans sijaima,
Swaswe jah weis afletam þaim skulam unsaraim.
Jah ni briggais uns ïn fraistubnjai,
Ak lausei uns af þamma ubilin;
Unte þeina ïst þiudangardi.
Jah mahts jah wulþus ïn aiwins.
Amen.

The Vetus Latina: Vetus Latina (meaning: the "Old Latin"), also known as Vetus Itala ("Old Italian"), Itala ("Italian") and Old Italic, is the collective name given to the Latin translations of biblical texts (both Old Testament and New Testament) that preceded the Vulgate (the Latin translation produced by Jerome in the late 4th century). The Vetus Latina manuscripts that are preserved today are dated from AD 350 to the 13th century.

The Vetus Latina translations continued to be used alongside the Vulgate, but eventually the Vulgate became the standard Latin Bible used by the Catholic Church, especially after the Council of Trent (1545–1563) affirmed the Vulgate translation as authoritative for the text of Catholic Bibles. However, the Vetus Latina texts survive in some parts of the liturgy (e.g., the Pater Noster).

There is no single "Vetus Latina Bible". Instead, Vetus Latina is a collection of biblical manuscript texts that are Latin translations of Septuagint and New Testament passages that preceded Jerome's Vulgate.

Old Testament - Some of the oldest surviving Vetus Latina versions of the Old Testament (or Hebrew Bible, or Tanakh) include the Quedlinburg Itala fragment, a 5th-century manuscript containing parts of 1 Samuel, and the Codex Complutensis I, a 10th-century manuscript containing Old Latin readings of the Book of Ruth, Book of Esther, Book of Tobit, Book of Judith, and 1-2 Maccabees.

New Testament - After comparing readings for Luke 24:4–5 in Vetus Latina manuscripts, Bruce Metzger counted "at least 27 variant readings in Vetus Latina manuscripts that have survived" for this passage alone.

Replacement: When Jerome undertook the revision of Latin translations of Old Testament texts in the late 4th century, he checked the Septuagint and Vetus Latina translations against the Hebrew texts that were then available. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew sources rather than from the Greek Septuagint. His choice was severely criticised by Augustine, his contemporary; a flood of still less moderate criticism came from those who regarded Jerome as a forger. While on the one hand he argued for the superiority of the Hebrew texts in correcting the Septuagint on both philological and theological grounds, on the other, in the context of accusations of heresy against him, Jerome would acknowledge the Septuagint texts as well.

Jerome's Vulgate Latin translation dates to between AD 382 and 405. Latin translations predating Jerome are collectively known as Vetus Latina texts. Jerome began by revising these earlier Latin translations, but ended by going back to the original Greek, bypassing all translations, and going back to the original Hebrew wherever he could instead of the Septuagint.

There are also several ancient translations, most important of which are in the Syriac dialect of Aramaic (including the Peshitta).

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The Bible Canon in Ethiopia and Eritrea: Between the 4th to 6th centuries, the Bible was translated into Ge'ez (Ethiopic). Jewish and Christian traditions in Ethiopia (Abyssinia) and Eritrea are among the oldest. Probably in connexion with king Solomon and the queen of Sheba, the Hebrews turned up in Ethiopia already in the 8th or even the 9th century BC. They built a 'Jerusalem Temple' in Yeha, Tigray, which in still standing today as it has just been restored by Dr Iris Gerlach from the German Archaeological Institute. The Beta Israel-Jews lived in Ethiopia until they were rescued from Communist persecution by Israel's Armed Forces between 1979 and 1990.

The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox Churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom. Western scholars have classified the books of the canon into two categories — the narrower canon, which consists mostly of books familiar to the West, and the broader canon, which includes nine additional books:

Old Testament:
• Josippon (Ethiopic Josephus; 1 book)
New Testament:
• Sinodos (4 books)
• Book of Covenant (2 books)
• Ethiopic Clement (1 book)
• Didascalia (Church Law; 1 book)
Furthermore:
• 1, 2, and 3 Meqabyan (are Ethiopic creations)
Other Books that can appear in some Bibles:
• Fetha Negest, The Law of Kings
• Book of the Cock, a Ge'ez passion gospel of Jesus

The Book of the Cock is a Geʿez narrative of the passion of Jesus (a passion gospel). It is likely based on a vorlage (an earlier version) in Arabic or Greek. It was probably written in the 400s or 500s. It uses material from the four gospels (Mark, Luke, Matthew, and John) and various other sources.

The Vulgate: The Vulgate (also called Biblia Vulgata (the common language Bible), Latin: sometimes referred to as the Latin Vulgate, is a late-4th-century Latin translation of the Bible.

The Vulgate is largely the work of Jerome (Full name: Eusebius Sophronius Hieronymus; c. 342–420 AD) who, in 382, had been commissioned by Pope Damasus I to revise the Vetus Latina Gospels used by the Roman Church. Later, on his own initiative, Jerome extended this work of revision and translation to include most of the books of the Bible. The Vulgate became progressively adopted as the Bible text within the Western Church. Over succeeding centuries, it eventually eclipsed the Vetus Latina. By the 13th century it had taken over from the former version the designation versio vulgata (the "version commonly used") or vulgata for short. The Vulgate also contains some Vetus Latina translations that Jerome did not work on.

The Vulgate was to become the Catholic Church's officially promulgated Latin version of the Bible as the Sixtine Vulgate (1590), then as the Clementine Vulgate (1592), and then as the Nova Vulgata (1979). The Vulgate is still currently used in the Latin Church. The Catholic Church affirmed the Vulgate as its official Latin Bible at the Council of Trent (1545–1563), though there was no authoritative edition at that time.[2] The Clementine edition of the Vulgate became the standard Bible text of the Roman Rite of the Catholic Church, and remained so until 1979 when the Nova Vulgata was promulgated.

Terminology: The term "Vulgate" is used to designate the Latin Bible only since the 16th century. An example of the use of this word in this sense at the time is the title of the 1538 edition of the Latin Bible by Erasmus: Biblia utriusque testamenti juxta vulgatam translationem.

Authorship: The Vulgate has a compound text that is not entirely Jerome's work. Jerome's translation of the four Gospels are revisions of Vetus Latina translations he did while having the Greek as reference.

The Latin translations of the rest of the New Testament are revisions to the Vetus Latina, considered as being made by Pelagian circles or by Rufinus the Syrian, or by Rufinus of Aquileia. Several unrevised books of the Vetus Latina Old Testament also commonly became included in the Vulgate. These are: 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah.

Having separately translated the book of Psalms from the Greek Hexapla Septuagint, Jerome translated all of the books of the Jewish Bible—the Hebrew book of Psalms included—from Hebrew himself. He also translated the books of Tobit and Judith from Aramaic versions, the additions to the Book of Esther from the Common Septuagint and the additions to the Book of Daniel from the Greek of Theodotion.

In the **5th century**, Saint Mesrob translated the Bible using the Armenian alphabet invented by him. Also dating from the same period is the Georgian translation.

In the **6th century**, the Bible was translated into Old Nubian.

By the end of the **8th century**, Church of the East monasteries (so-called Nestorians) had translated the New Testament and Psalms (at least, the portions needed for liturgical use) from Syriac-Aramaic to Sogdian, the lingua franca in Central Asia of the Silk Road, which was an Eastern Iranian language with Chinese loanwords, written in letters and logograms derived from Aramaic script.

Translation into Armenian

The Armenian version is an expression of a nationalist movement that brought about a separation from the rest of the Church (mid-5th century), the discontinuance of Syriac

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in Greek worship, and the invention of a national alphabet by St. Mesrob, also called Mashtots (c. 361–439/440). According to tradition, St. Mesrob first translated Proverbs from the Syriac. Existing manuscripts of the official Armenian recension, however, are based on the Hexaplaric Septuagint, though they show some Peshitta (Syriac version) influence. The Armenian Bible is noted for its beauty and accuracy.

Translation into Georgian

According to Armenian tradition, the Georgian version was also the work of Mesrob, but the Psalter, the oldest part of the Georgian Old Testament, is probably not earlier than the 5th century. Some manuscripts were based upon Greek versions, others upon the Armenian.

MIDDLE AGES

Early Middle Ages: When ancient scribes copied earlier books, they wrote notes on the margins of the page (marginal glosses) to correct their text—especially if a scribe accidentally omitted a word or line—and to comment about the text. When later scribes were copying the copy, they were sometimes uncertain if a note was intended to be included as part of the text. See textual criticism. Over time, different regions evolved different versions, each with its own assemblage of omissions, additions, and variants (mostly in orthography).

There are some fragmentary Old English Bible translations, notably a lost translation of the Gospel of John into Old English by the Venerable Bede, which is said to have been prepared shortly before his death around the year 735. An Old High German version of the gospel of Matthew dates to 748. Charlemagne in c. 800 charged Alcuin with a revision of the Latin Vulgate. The translation into Old Church Slavonic was started in 863 by Cyril and Methodius.

Alfred the Great, a ruler in England, had a number of passages of the Bible circulated in the vernacular (language of the common people) in around 900. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws he promulgated around this time. In approximately 990, a full and freestanding version of the four Gospels in idiomatic Old English appeared, in the West Saxon dialect; these are called the Wessex Gospels. Around the same time, a compilation now called the Old English Hexateuch appeared with the first six (or, in one version, seven) books of the Old Testament.

Translation into Arabic

There is no reliable evidence of any pre-Islāmic Arabic translation. Only when large Jewish and Christian communities found themselves under Muslim rule after the Arab conquests of the 7th century did the need for an Arabic vernacular Scripture arise. The first and most important was that of Saʿadia ben Joseph (892–942), made directly from Hebrew and written in Hebrew script, which became the standard version for all Jews in Muslim countries. The version also exercised its influence upon Egyptian Christians and its rendering of the Pentateuch was adapted by Abū al-Ḥasan to the Samaritan Torah in the 11th–12th centuries. Another Samaritan Arabic version of the Pentateuch was made by Abū Saʿīd (Abū al-Barakāt) in the 13th century. Among other translations from the Hebrew, that of the 10th-century Karaite Yāphith ibn ʿAlī is the most noteworthy.

In 946 a Spanish Christian of Córdova, Isaac son of Velásquez, made a version of the Gospels from Latin. Manuscripts of 16th-century Arabic translations of both testaments exist in Leningrad, and both the Paris and London polyglots of the 17th century included Arabic versions. In general, the Arabic manuscripts reveal a bewildering variety of renderings dependent on Hebrew, Greek, Samaritan, Syriac, Coptic, and Latin translations. As such they have no value for critical studies. Several modern Arabic translations by both Protestants and Catholics were made in the 19th and 20th centuries.

High Middle Ages: The provincial synods of Toulouse (1229) and Tarragona (1234) outlawed possession of some vernacular renderings, in reaction to the Cathar and Waldensian heresies, in South France and East Spain. There is evidence of some vernacular translations being permitted while others were being scrutinized.

The complete Bible was translated into Old French in the late 13th century. Parts of this translation were included in editions of the popular Bible historiale, and there is no evidence of this translation being suppressed by the Church.[18] The entire Bible was translated into Czech around 1360.

Late Middle Ages: During the Late Middle Ages, translation, particularly of the Old Testament was discouraged in some regions. Translating the Bible carried the death penalty, the clergy knew exactly that they would lose power over the populace if everyone could read the Bible just for themselves.

The Black Death, a pandemic that ravaged Europe between 1347 and 1351, ushered in an enormous paradigm shift. By killing roughly half of the population, it was taking a proportionately greater toll of life than any other known epidemic or war did before. As the pandemic affected high-dense populations with their well-educated elite, the Church faced a total collapse. There were not many clercs still alive who could read and teach a Bible that was written in a foreign tongue, Latin or Greek. John Wycliffe, an educated eyewitness, understood that the Bible, the most important lawbook of the time, had to be translated into the language of the common people, if Christianity was to survive.

In England, a group of Middle English Bible translations were created: including the Wycliffe Bibles (1383, 1393) and the Paues New Testament, based on the Vulgate. New unauthorised translations were banned in England by the provincial Oxford Synod in 1408 under church law;

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possession of material that contained Lollard material (such as the so-called General Prologue found in a few Wycliffite Bibles) was also illegal by English state law, in response to Lollard uprisings.

The Hungarian Hussite Bible appeared in 1416. In 1478, a Catalan translation was made in the dialect of Valencia.

Many parts of the Bible were printed by William Caxton in his translation of the Golden Legend (1483), and in the loose paraphrase Speculum Vitae Christi (The Mirror of the Blessed Life of Jesus Christ), which had been authorized into English around 1410.

The Gutenberg Bibles: There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400. People became fully aware of their vulnerability and an evil death cult arose. The population of western Europe did not again reach its pre-1348 level until the beginning of the 16th century. In this kind of zeitgeist, a man made a systematic invention that took him about 10 years to perfectionate: In 1455, Johannes Gutenberg and his printing press presented to the public the result of his work and it caused a revolution that changed the civilisations of the whole planet.

The Gutenberg Bible was the first complete book extant in the West and the earliest printed from movable type, so called after its printer, Johannes Gutenberg (1390s-1468), who completed it about 1455 working at Mainz, Germany. The three-volume work, in Latin text, was printed in 42-line columns and, in its later stages of production, was worked on by a small assembly line of six compositors who worked simultaneously. The original number of copies of this work is unknown; some 40 are still in existence. There are perfect vellum copies in the U.S. Library of Congress, the French Bibliotheque Nationale, and the British Library. In the United States almost-complete texts are in the Huntington, Morgan, New York Public, Harvard University, and Yale University libraries. The quantity but in particular the quality of those printed Bibles went far beyond anything a single scibe could produce. The surviving Gutenberg Bibles show their superior quality still today.

German craftsman and inventor who originated a method of printing from movable type that was used without important change until the 20th century. The unique elements of his invention consisted of a mold, with punch-stamped matrices (metal prisms used to mold the face of the type) with which type could be cast precisely and in large quantities; a type-metal alloy; a new press, derived from those used in wine making, papermaking, and bookbinding; and an oil-based printing ink. None of these features existed in Asian or European printing.

For completing one single bible by hand, a scribe needed roughly 4 years. One just imagine for a moment, what kind of salary such a well-educated person would get nowadays. Gutenberg could reduce that laboursome work to a few weeks. With his invention, Gutenberg made education affordable. The age of handwritten books ended, the Renaissance began to free people from ignorance.

APPROACHES TO TRANSLATION

Modern translations take different approaches to the rendering of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

• Formal equivalence (sometimes called literal translation) in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, with relatively less regard for its understandability by modern readers. Examples include the King James Version, English Standard Version, Literal Standard Version, Revised Standard Version, New Revised Standard Version and New American Standard Bible.

• Dynamic equivalence (or functional equivalence, sometimes paraphrastic translation) in which the translator attempts to render the sense and intent of the original. Examples include The Living Bible and The Message.

Some translations have been motivated by a strong theological distinctive. In the Sacred Name Bibles the conviction that God's name be preserved in a Semitic form is followed. The Purified Translation of the Bible promotes the idea that Jesus and early Christians drink grape juice not wine. The Jehovah's Witnesses' New World Translation of the Holy Scriptures renders the tetragrammaton as Jehovah throughout the Old Testament, and it uses the form Jehovah in the New Testament including — but not limited to — passages quoting the Old Testament even though it does not appear in the Greek text.

Single source translations

While most translations attempt to synthesize the various texts in the original languages, some translations also translate one specific textual source, generally for scholarly reasons. A single volume example for the Old Testament is The Dead Sea Scrolls Bible (ISBN 0-06-060064-0) by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 978-0-9778737-1-5) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition and extensively annotating the translation to fully explain different textual sources and possible alternative translations.[16][17]

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

R. A. Knox's Translation of the Vulgate into English is another example of a single source translation.

Deliberate changes

Apart from mechanical alterations of a text, many variants must have been consciously introduced by scribes, some by way of glossing—i.e., the insertion of a more common word to explain a rare one—and others by explanatory comments incorporated into the text. Furthermore, a scribe who had

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before him two manuscripts of a single work containing variant readings, and unable to decide between them, might incorporate both readings into his scroll and thus create a conflate text.

Textual criticism: scholarly problems

The situation so far described poses two major scholarly problems. The first involves the history of the Hebrew text, the second deals with attempts to reconstruct its "original" form.

As to when and how a single text type gained hegemony and then displaced all others, it is clear that the early and widespread public reading of the Scriptures in the synagogues of Palestine, Alexandria, and Babylon was bound to lead to a heightened sensitivity of the idea of a "correct" text and to give prestige to the particular text form selected for reading. Also, the natural conservatism of ritual would tend to perpetuate the form of such a text. The Letter of Aristeas, a document derived from the middle of the 2nd century BCE that describes the origin of the Septuagint, recognizes the distinction between carelessly copied scrolls of the Pentateuch and an authoritative Temple scroll in the hands of the high priest in Jerusalem. The Rabbinic traditions (see above) about the textual criticism of Temple-based scribes actually reflect a movement towards the final stabilization of the text in the Second Temple period. Josephus, writing not long after 70 CE, boasts of the existence of a long-standing fixed text of the Jewish Scriptures. The loss of national independence and the destruction of the spiritual centre of Jewry in 70, accompanied by an ever-widening Diaspora and the Christian schism within Judaism, all made the exclusive dissemination of a single authoritative text a vitally needed cohesive force. The text type later known as Masoretic is already well represented at pre-Christian Qumrān. Scrolls from Wādī al-Murabbaʿat, Naḥal Ẕeʾelim, and Masada from the 2nd century CE are practically identical with the received text that by then had gained victory over all its rivals.

In regard to an attempt to recover the original text of a biblical passage—especially an unintelligible one—in the light of variants among different versions and manuscripts and known causes of corruption, it should be understood that all reconstruction must necessarily be conjectural and perforce tentative because of the irretrievable loss of the original edition. But not all textual difficulties need presuppose underlying mutilation. The Hebrew Bible represents but a small portion of the literature of ancient Israel and, hence, a limited segment of the language. A textual problem may be the product of present limited knowledge of ancient Hebrew, because scholars might be dealing with dialectic phenomena or foreign loan-words. Comparative Semitic linguistic studies have yielded hitherto unrecognized features of grammar, syntax, and lexicography that have often eliminated the need for emendation. Furthermore, each version, indeed each biblical book within it, has its own history, and the translation techniques and stylistic characteristics must be examined and taken into account. Finally, the number of manuscripts that attest to a certain reading is of less importance than the weight given to a specific manuscript.

None of this means that a Hebrew manuscript, an ancient version, or a conjectural emendation cannot yield a reading superior to that in the received Hebrew text. It does mean, however, that these tools have to be employed with great caution and proper methodology.

Names of Persons

(In ancient times, a name was not only used to identify a person, it had in most cases a very particular meaning. Like in nicknames, a name could be used to describe someone as in 'Thomas' which simply meant 'twin'. According to the motto 'name is programme', names were also used to fulfill a certain expectation such as in 'Caesar' which became a title because of the extraordinary deeds of Julius Caesar.)

Semitic patronym or patronymic suffix (bar, ben, etc.)

• bar, ben, bin = A Semitic patronym, a component of a personal name meaning "son of".

• bar- or bat- (Aramaic: "son of" and "daughter of", respectively).

• ben- or bat- (Hebrew: "son of" and "daughter of", respectively).

• ben- (bin, ibn, or ibni, ibnu) or bint, (Arabic: "son of" and "daughter of", respectively).

• beni, bani, banu = plural of the word ben-, bin-, ibn, which means "sons (and daughters) of", "people of", "children of", "House of" as in "Beni Israel", Hebrew: "B'nei Yisrael" or "Bene Israel"; Arabic: "Beni Israel", "Banu Koreish", "Beni Hashim" etc.

• bet, bit, beta, bita, pl. batte - (Assyrian, Hebrew: house, dynasty, clan); Beta Israel means 'House of Israel' denoting the jews of Ethiopia

• mose (Egyptian: son of); equivalent to Hebrew ben, Aramaic bar, etc. Mose (Greek: Moses), Ahmose, Dedimose, Ramose (Ramesses, Ramses), Thutmose, etc.

• "Son of Man" = a typological phrase, Hebrew: Ben Adam or Benodom, meaning "the first human":

1. Old Testament: The Hebrew expression "son of man" (ben-adam) also appears over 100 times in the Hebrew Bible. In 32 cases, the phrase appears in its plural form "sons of men", i.e. human beings. The use of "the Son of man" in the Christian gospels is unrelated to Hebrew Torah usages as the use of the definite article in "the Son of man" is a new thing. There is no example of "the" son of man in Hebrew sources. The term originates in (the people's language) Aramaic bar nash / bar nasha. In these sources "son of man" is a regular expression for "man / human" in general and often serves as an indefinite pronoun and in none of the extant texts does "son of man" figure as a title.

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2. New Testament: The expression "the Son of man" appears 81 times in the Greek text of the four Gospels: 30 times in Matthew, 14 times in Mark, 25 times in Luke and 12 times in John. The use of the definite article in "the Son of man" in the Greek text of the Christian gospels is original, and before its use there, no records of its use in any of the surviving Greek documents of antiquity exist.

• "Son of God" = title. Jesus is by many regarded as "the Son of God." In the first 4 centuries of Christianity, this title was by no means a clear-cut decision. Dozens of different church denominations squabbled about Jesus' status for centuries, they fought battles over it and persecuted people who had a different opinion. It was a deadly business. The Bible says nothing about such title. How did the idea of giving Jesus this title come about?

Throughout history, emperors and rulers ranging from the Western Zhou dynasty (c. 1000 BC) in China to Alexander the Great (c. 360 BC) to the Emperor of Japan (c. 600 AD) have assumed titles that reflect a filial relationship with deities. The story of Jesus' title "son of God" begins with the Roman emperors.

Background: In 42 BC, Julius Caesar was (by the Senate of Rome) formally deified as "the divine Julius" (divus Iulius) after his assassination. His adopted son, Octavian (better known as Augustus, a title given to him 15 years later, in 27 BC) thus became known as divi Iuli filius (son of the divine Julius) or simply divi filius (son of the god). As a daring and unprecedented move, Augustus used this title to advance his political position in the Second Triumvirate, finally overcoming all rivals for power within the Roman state. The word applied to Julius Caesar as deified was "divus", not the distinct word "deus". Thus Augustus called himself Divi filius, and not Dei filius. The line between been god and god-like was at times less than clear to the population at large, and Augustus seems to have been aware of the necessity of keeping the ambiguity. After him, Tiberius (emperor from 14–37 AD) came to be accepted as the son of divus Augustus. This title became a tradition which we can see on many Roman coins ever since.

About 100 years after Julius Caesar, when Titus Flavius Vespasianus, better known as "Vespasian", became emperor, this phrase reached its climax of use as he saved the Roman Empire from total disaster by defeating the Jewish Messianic Movement. By everyone, he was seen as the 'saviour of the Empire'. When he died, his son (with the same name) Titus Flavius Vespasianus, known as "Titus" claimed deity status for his father. As this has been granted by the Senate, Titus became 'the Son of God'. And when Titus died, his younger brother Titus Flavius Domitianus was being called "dominus et deus" (master and god).

As Christianity (created by the Roman citizen Saul / Paul of Tarsus) was a Roman religion, this title was taken for Paul's fictional Jesus as well. The people, who knew the real person called Jesus, were appalled. They believed in the Ten Commandments of Moses in which is stated: Thou shalt have no other God beside me! - early Judaism and early Christianity broke into several factions upon this dispute.

Name Corruptions and Misleadings

Name corruption, or the distortion of names, is a feature common in English but not confined to it as we find that feature also to a lesser extant in other languages. Basically, we are talking here about abbreviation, a contraction or otherwise shortened form of the original name. The development of a word corruption can go so far that the original is linguistically unrecognisable. In religious texts it often is created in order to steer the reader away from facts that might be or could contain an uncomfortable truth that contradicts a preveiling doctrine of a religion.

Typical examples of name corruption include personal names such as Pliny, Livy, Ptolemy, Pompey, Antony, Jesus, Joses, James, Jude, Matthew, Mark, Luke, John, Mary, Marc Aurel, and many others. Pliny stands for the Roman-Latin original Plinius, Livy for Livius, Ptolemy for Ptolemaios, Pompey for Gnaeus Pompeius, Antony for Marcus Antonius; Jesus (Greek: Iesous) for Joshua (or Yoshua, Yeshua, Yeshu, or the Hebrew-Aramaic original Yehoshua), Joses for Joseph (or another form of Jesus), James for Jacob (or Yacob), Jude for Judas, (or Yehuda, Judeas, Taddeus, Thaddeus), Matthew for Matheus (or Matthias, Mattathias, or the original Matityahu), Mark for Marcus, Luke for Lucius, John for Johannes (or Ioannes, Yonah, Jonah, Yohanan), Mary for Maria (or Mariam, Maryam), Marc Aurel for Marcus Aurelius Antoninus.

"Misleadings" or extreme simplifications via translation (often deliberate) are names such as Barabbas, Eliazar, Elymas, Jesus of Nazareth, James the Less, James the brother of the Lord, James the son of Mary, James the son of Zebedee or James the son of Alphaeus. Someone who has not studied linguistics has almost no chance to unravel the labyrinth of name-giving in antiquity. But in order to understand scripture one has to do exactly that.

Personal names in Semitic languages (such as Hebrew, Aramaic, Syriac, Arabic) were historically based on a long naming system; most Semites did not have given / middle / family names, but a full chain of names. We find this system still in Arabic. Let us examine some examples for clarification: The most common form is the "patronym" which is a component of a personal name based on the given name of one's father, grandfather (i.e., an avonym), or an earlier male ancestor. A component of a name based on the name of one's mother or a female ancestor is a "matronym". Each is a means of conveying lineage, pretty much like in the Scandinavian name Robinson which just means "Son of Robin". Jews have historically used Aramaic patronymic names and after the Third Jewish–Roman War (132–136 A.D.) they also used Hebrew names.

• In Aramaic, the first name was followed by bar- or bat- ("son of" and "daughter of", respectively). In the New Testament, Simon Peter is called Shimon Bar-Yonah (Matthew 16:17) which means "son of John" or "son of

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Yohanan" to be precise. Nathanael is called Bartholomew, refering to the "son of Tolmai" (Hebrew form of the original Greek: Ptolemaios, Latin: Ptolemaeus, English: Ptolemy, with the unspeakable "P" removed from it). The titles can also be figurative, for example in Acts 4:36-37 a man named Joseph is called Barnabas meaning "son of consolation". Aramaic was an international language that had spread from Palestine to north-western India already around 500 BC.

• In the Hebrew patronymic system the first name is followed by either ben- or bat- ("son of" and "daughter of", respectively), and then the father's name, mother's name, or both. Hebrew was a regional language confined mostly to religious texts.

• In Arabic, the word ibn (or bin, ben and sometimes ibni and ibnu, to show the grammatical case of the noun) is the equivalent for "son of". Thus, for example, "Ishaq ibn Musa" means "Isaac son of Moses". In addition, bint means "daughter of". In Classical Arabic, the word ibn is written as bn between two names, since the case ending of the first name then supplies a vowel. Consequently, ibn is often written as "b.", as bint is often written as "bt.", in name formulas rendered from Arabic into Roman characters. Thus "Ishaq ibn Musa" is alternatively written as "Ishaq b. Musa". Instead of "son of" The word "Abu" (or "Aba" or "Abi") can stand before a name and then means "father of", so "Abu Musa" is the "father of Moses". Arabic, in antiquity known as Edumean or Edomite, was a regional language around Petra, Jordan and northern Arabia.

If we take a closer look at the Bible, we can find plenty of such name constructions. The full name of Barabbas, for instance, was Jesus (or Yoshua, Yeshua, Yeshu, Yehoshua) bar Abbas which means nothing else but "Jesus the son of the father", Eliazar was a soubriquet for Jesus and means "God has helped". It is the same connotation for Jesus' original name Yehoshua which means "God (or YHWH, Yahweh, Jahwe) rescues" or "God is salvation" or more clearly "the Saviour or Helper from God". It is a name as well as a title!

And so is "Jesus of Nazareth" (or "Iesus Nazarini" or "Jesus the Nazarene" or "Jesus the Nazorean") just a title and it means "the Saviour who is the Keeper of the Law (or Covenant)". The title which is in English very imprecisely rendered to "of Nazareth" has at least 11 distinct variations: Nazarene: Nazarene (Mark 1:24, Luke 4:34); Nazarenon (Mark 16:6); Nazarenos (Mark 10:47); Nazarenou (Mark 14:67, Luke 24:19); Nazorean: Nazoraios (Matthew 2:23, Luke 18:37, John 19:19 Acts 6:14, 22:8); Nazoraiou Matthew 26:71, Acts 3:6, Acts 4:10, Acts 26:9; Nazoraion Acts 24:5, Nazoraion (John 18:5, 18:7, Acts 2:22); Nazareth: Nazareth (Matthew 21:11, Luke 1:26, 2:4, 2:39, 2:51, Acts 10:38), Nazara (Matthew 4:13, Luke 4:16), Nazaret (Mark 1:9, Matthew 2:23, John 1:45, 1:46)

The title "Nazarene" as "Keeper of the Covenant" may well have a religious significance instead of denoting a place of origin. And there can be no doubt, this is exactly what Jesus did. He and most of his close family members were strict followers of "Moses' Law", the Covenant, and that is why Jesus had clashes with Greacofied and Romanised representatives of the Temple in Jerusalem. He found himself in a situation comparable to that of Martin Luther 1500 years later. It is a matter of course that the name "Jesus Christ" is also a title, a double title which we could nicely translate to "Saviour Messiah" as Christ comes from the Greek word Kristos for Messiah. In many cases, a name can reveal the truth about something or someone better than the entire narrative. A name can be a programme or promise. For instance the extra name "Caesar" in Caesar Tiberius bears the message "I will fullfil the political programme of Julius Caesar". And when we see the entire name "Tiberius Caesar Divi Augusti filius Augustus" it is much easier to understand how the bearer of that name perceives himself: "I am Tiberius, son of Augustus, who was the son of the divine Caesar". In other words: "I will act according to laws and legacy of Caesar and Augustus". The Flavian Dynasty had a similar effect on successors. Titus Flavius Vespasianus (the father, called "Vespasian" in English) helped creating Christianity as a Roman religion. And about 200 years later, another man made Christianity the official religion of the entire Roman Empire and he emphasised his plans by taking "Flavius" as family name: Flavius Valerius Aurelius Constantinus Augustus better known as Constantine I. or Constantine the Great. His father Marcus Flavius Valerius Constantius Herculius Augustus took this name for he was fighting the very same kind of military campaign against the Celts (Picts) in Scotland as Flavius Vespasianus did. Both conflicts had to do with destroying an unruly religion for a new, more peaceful one.

If there was ever a place called Nazareth is still a matter of debate. Sextus Julius Africanus (c. 160–240 A.D.) was the first who reported the name Nazareth in the 3rd century A.D. Let us assume that Jesus lived in Nazareth, then it would have severe implications on the official Church doctrines as well: Theologian and other scholars are quite certain that Jesus' language was Aramaic. We know that Aramaic was a quasi official language for trade that was spoken in the vast area from the Holy Land to Western India. Nazareth was only 3.7 miles (6 km) southeast of the City of Sepphoris which was on the other side of a hill. Sepphoris with its 30,000 to 50,000 inhabitants was not only the provicial capital but also an important station of the Silk Road from which were northbound Roads leading to Greece and the Roman Empire as well as southbound Roads to Egypt and Ethiopia. There is a high likelihood that Jesus, his father, and other family members could have worked there as this Roman city was the largest employer in the region. Some of the very buildings we still can see in Sepphoris may have been built by Jesus and his family. They had to walk only one hour and they most certainly could have met numerous Buddhist monks and Zoroastrian missionaries from Persia. Jesus could have, exchanged religious ideas with them and learned lots about different beliefs without using any interpreter. So is it really a surprise that the teachings of Jesus contain plenty of Buddhist and Zoroastrian philosophies? It is quite

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remarkable that Sepphoris and most of Galilee did not take part in the Jewish-Roman War. Sepphoris declared herself "Eirenopolis" (City of Peace) as a coin minted at that time (c. 65 A.D.) clearly tells us.

When we read the New Testament with the highest possible conscienceness, we can discover almost two dozen members of Jesus' family. Elymas is one of them. He is also known as Bar-Jesus (Greek: Bariesou, Latin: Bariesu), a Jew in the Acts of the Apostles, Chapter 13. Bar Iesou means "Son of Joshua" or "Son of Jesus" in Aramaic.

There is James the Less who is none other than James the brother of the Lord, James the son of Mary, James the son of Alphaeus, and probably James the son of Zebedee. All of them are likely to refer to James the brother of Jesus.

Joseph the "carpenter" was Jesus father but no carpenter. Instead of "carpenter", in the Greek original we find the word "tekton" which means "builder", "mason", or "architect" (arch-builder). This is also a very suitable term for someone who builds a book or a family.

There were two men named Alphaeus which is also a synonym for "the first one" like in "Alphabet"; or Adam which means "the (first) man". One of them was the father of the apostle James and the other the father of Matthew (also called Levi, meaning "joined to" or "joining"; Levi, according to the Book of Genesis, was the third son of Yacob and Leah, and the founder of the Israelite Tribe of Levi). Though both Matthew and James are described as being the "son of Alphaeus," there is no Biblical account of the two being called brothers, even in the same context where John and James or Peter and Andrew are described as being brothers.

Another important person is Matthew, or to be precise, Joseph (Yosef or Yosip or Yosippon) the son of Matthew (Yosef bar Matityahu). This is a historical person we all know under the name Titius Flavius Josephus the historian, adoptive son to Emperor Titus Flavius Vespasianus (the father), adoptive brother to Titus Flavius Vespasianus (the son), Titus Flavius Domitianus, and Flavia Domitilla Minor (also called Flavia Domitilla the Younger) who was mother of Flavia Domitilla the Christian saint. She married her cousin, the consul Titus Flavius Clemens, a grand-nephew of Vespasian through his father Titus Flavius Sabinus (consul AD 69). According to Cassius Dio, Clemens was put to death per order of Titus Flavius Domitianus on a charge of "atheism" (apostacy, that is rejecting the traditional Roman gods), for which, he adds, many others who went over to the Jewish opinions were executed. This may imply that Clemens had converted to Judaism or Christianity. It is no surprise that the name Titus Flavius Clemens turned up elsewhere as Pope Clemens I (real name: Titus Flavius Clemens) who died at about the same time at the very end of the 1st century A.D. The entire Flavian family became engulfed in a religious struggle between Roman traditions and the new, probably by Flavius Josephus, created or at least promoted, Christian movement which left a deep rift inside the Flavian family; the Roman citizen Saul of Tarsos, better known as Paul the Apostle, might have played an important part here. At around the years 63 or 64, both, Josephus and Paul, were in Rome. Did they meet there? What were they doing there? Both have been in Roman service of some sort.

An interesting question here might be: Was Yosef bar Matityahu the son of Matityahu (Matthew) the Apostle? - And might he have been the author of the famous Gospel of Matthew? The first part of that question is unanswerable. But the second part shifts Flavius Josephus' authorship clearly into an area of possibility. Due to the distruction of the Great Temple in Jerusalem, the Romans did not only carry loot made of gold to Rome but also the most valuable items of them all: the original Jewish scripture from the Temple Library! They all were brought to Rome, directly into the palace of the new emperor Flavius Vespasianus. Flavius Josephus took residence in that palace. He lived next door to the emperor as well as next door to the Flavian Library with the valuable scripture.

In fact, Josephus was made Chief Propagandist of the Flavian dynasty. And he ruthlessly took revenge on the Messianic Movement who had taken his family hostage at the beginning of the war and had killed them when they heard that he was captured alive by the Flavians. We even can see, through all the scripture that came to us as well as those ones that were not supposed to survive (such as the Dead Sea Scrolls), what Josephus personal objective might have been.

His first objective, as a Jew, was to keep the Tanakh with its Torah untouched. Objective number 2 was to reform the Jewish Law Code, the Mishnah Sanhedrin. Objective number 3 was destroying the fundamentalistic, jihadist and hateful writings of the Jewish Messianic movement. Objective number 4 was to replace the hatepreachings of the violent Messianic Movement with the peaceful writings full of Jesus' ideas. Josephus was very successful in completing his objectives. He eliminated all anti-Roman mentionings with one exception: the writings left by members of the jihadist Messianic Movement found in 1947 in the Qumran caves at the shore of the Dead Sea.

The first 3 canonical gospels may be the result of this strive and also the fact that all New Testament texts have a pro-Roman perspective. The New Testament was in its entirety written in Greek for very good reasons.

1. Knowing the things said above, it is quite feasable that the authors of the New Testament were Greek-speaking Roman Citizens. Greek was the language of the educated elite and the tradesmen.

2. It was written in Greek in order to address a certain clientel of people: the upper class and elite of the Roman Empire of which Flavius Josephus was a member by birth. Only members of this elite had a chance to enfluence the masses with success. Just like English today is the language of the ruling class in almost every country on Earth, so was it Greek in Roman Antiquity. This includes the Jewish upper class, the emperors' family, the aristocracy, the senate of Rome, traders, officers and anyone else who could afford good education--and that meant learning Greek.

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3. Through Josephus, Roman leaders began to grasp that all Jewish religions were based on scripture, and not on public services and sacrifices alone like in the rest of the Empire. They hoped that the installation of peaceful scripture could undermine the goals of the Messianic Movement and show that living in peace with Greeks and Romans has clear advantages. This is the reason why all New Testament writings depict Jesus' Holy Land as idealised postoral landscape although in reality it was a horrifying warzone for generations. Josephus reported that the Jewish-Roman War cost 1.1 million lives. This means that this war had world war character with all its slaughter, co-lateral damage, famine, desease, epidemics, murder and rape.

Modern Translation Efforts

The Bible is the most translated book in the world. The United Bible Societies announced that as of 31 December 2007 the complete Bible was available in 438 languages, 123 of which included the deuterocanonical material as well as the Tanakh and New Testament. Either the Tanakh or the New Testament was available in an additional 1,168 languages, in some kind of translations, like the interlinear morpheme-by-morpheme translation (e.g. some Parallel Bible, with interlinear morphemic glossing).

In 1999, Wycliffe Bible Translators announced Vision 2025—a project that intends to commence Bible translation in every remaining language community by 2025. It was realised that, at the rates of Bible translation at that point, it would take until at least 2150 until Bible translation began in every language that was needing a translation. Since the launch of Vision 2025, Bible translation efforts have increased dramatically, in large part due to the technology that is now available. Due to the increase, at current rates, Bible translation will begin in every language by 2038, thus being 112 years faster.

As of September 2023, they estimated that around 99.8 million people spoke those 1,268 languages where translation work still needs to begin. This represents 17.1% of all languages (based off an estimate of 7,394 total languages) and 1.3% of the human population (based of a global population of 7.42 billion).

In total, there are 3,736 languages without any Bible translation at all, but an estimated 1,148 of these (with a population of 9.6 million people) are likely to never need a Bible because they are very similar to other languages, or spoken by very few speakers where the language will die out very soon.

Bible translation is currently happening in 3,283 languages in 167 countries. This work impacts 1.15 billion people, or about 15.5 percent of all language users, who have (or will soon have) new access to at least some portions of Scripture in their first language.

Popularity in US: The Evangelical Christian Publishers Association release monthly and annual statistics regarding the popularity of different Bibles sold by their members in the United States. In 2023, the top 10 best-selling translations were the following:

1. New International Version
2. King James Version
3. English Standard Version
4. New Living Translation
5. Christian Standard Bible
6 New King James Version
7 Reina-Valera (Spanish)
8 New International Reader's Version
9 New American Standard Bible
10 New Revised Standard Version

Sales are affected by denomination and religious affiliation. For example, the most popular Jewish version would not compete with rankings of a larger audience. Sales data can be affected by the method of marketing. Some translations are directly marketed to particular denominations or local churches, and many Christian booksellers only offer Protestant Bibles, so books in other biblical canons (such as Catholic and Orthodox Bibles) may not appear as high on the CBA rank.

A study published in 2014 by The Center for the Study of Religion and American Culture at Indiana University and Purdue University found that Americans read versions of the Bible as follows:

1. King James Version (55%)
2. New International Version (19%)
3. New Revised Standard Version (7%)
4. New American Bible (6%)
5. The Living Bible (5%)
6. All other translations (8%)

Differences in Bible translations

Modern critical editions incorporate ongoing scholarly research, including discoveries of Greek papyrus fragments from near Alexandria, Egypt, that date in some cases within a few decades of the original New Testament writings. Today, most critical editions of the Greek New Testament, such as UBS4 and NA27, consider the Alexandrian text-type corrected by papyri, to be the Greek text that is closest to the original autographs. Their apparatus includes the result of votes among scholars, ranging from certain {A} to doubtful {E}, on which variants best preserve the original Greek text of the New Testament.

Critical editions that rely primarily on the Alexandrian text-type inform nearly all modern translations (and revisions of older translations). For reasons of tradition, however, some translators prefer to use the Textus Receptus for the Greek text, or use the Majority Text which is similar to it but is a critical edition that relies on earlier manuscripts of the Byzantine text-type. Among these, some argue that the Byzantine tradition contains scribal additions, but these later interpolations preserve the orthodox interpretations of the biblical text—as part of the ongoing Christian experience—and in this sense are authoritative. Distrust of

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the textual basis of modern translations has contributed to the King-James-Only Movement.

Dynamic or formal translation policy

A variety of linguistic, philological and ideological approaches to translation have been used. Inside the Bible-translation community, these are commonly categorized as:

1. Dynamic equivalence translation
2. Formal equivalence translation (similar to literal translation)
3. Idiomatic, or paraphrastic translation, as used by the late Kenneth N. Taylor

though modern linguists, such as Bible scholar Dr. Joel Hoffman, disagree with this classification.

Other translation approaches include:

4. Literary translation, where the reader's experience of the piece as literature is prized, as used used in the Knox Bible
5. Metrical translation, where prose is rendered in a rhythmic form, as represented by Old English and Middle English texts
6. Prose translation, where no attempt is made to render the lyrical aspect of some poem or song, as King Alfred's prose translation of the first fifty Psalms.

As Hebrew and Greek, the original languages of the Bible, like all languages, have some idioms and concepts not easily translated, there is in some cases an ongoing critical tension about whether it is better to give a word-for-word translation, to give a translation that gives a parallel idiom in the target language, or to invent a neologism.

For instance, in the Douay Rheims Bible, Revised Standard Version Catholic Edition, New American Bible Revised Edition, which are the English language Catholic translations, as well as Protestant translations like the King James Bible, the Darby Bible, the Recovery Version, the Literal Standard Version, the New Revised Standard Version, the Modern Literal Version, and the New American Standard Bible are seen as more literal translations (or "word-for-word").

Translations like the New International Version and New Living Translation sometimes attempt to give relevant parallel idioms. The Living Bible and The Message are two paraphrases of the Bible that try to convey the original meaning in contemporary language.

The further away one gets from word-for-word translation, the easier the text becomes to read while relying more on the theological, linguistic or cultural understanding of the translator, which one would not normally expect a lay reader to require. On the other hand, as one gets closer to a word-for-word translation, the text becomes more literal but still relies on similar problems of meaningful translation at the word level and makes it difficult for lay readers to interpret due to their unfamiliarity with ancient idioms and other historical and cultural contexts.

Doctrinal differences and translation policy

In addition to linguistic concerns, theological issues also drive Bible translations. Some translations of the Bible, produced by single churches or groups of churches, may be seen as subject to a point of view by the translation committee.

For example, the New World Translation, produced by Jehovah's Witnesses, provides different renderings where verses in other Bible translations support the deity of Christ. The NWT also translates "Kyrios" (from the LXX) as "Jehovah" rather than "Lord" when quoting Hebrew passages that used YHWH. The authors believe that Jesus would have used God's name and not the customary "Kyrios". On this basis, the New World Bible Translation Committee inserted Jehovah into their Translation of the Christian Greek Scriptures (New Testament) a total of 237 times while the New World Translation of the Hebrew Scriptures (Old Testament) uses Jehovah a total of 6,979 times to a grand total of 7,216 in the entire 2013 Revision New World Translation of the Holy Scriptures while previous revisions such as the 1984 revision were a total of 7,210 times while the 1961 revision were a total of 7,199 times.

A number of Sacred Name Bibles (e.g., the Sacred Scriptures Bethel Edition) have been published that are even more rigorous in transliterating the tetragrammaton using Semitic forms to translate it in the Old Testament and also using the same Semitic forms to translate the Greek word Theos (God) in the New Testament—usually Yahweh, Elohim or some other variation.

Other translations are distinguished by smaller but distinctive doctrinal differences. For example, the Purified Translation of the Bible, by translation and explanatory footnotes, promoting the position that Christians should not drink alcohol, that New Testament references to "wine" are translated as "grape juice".

Translations triggered by the Reformation

In the 16th century, the Bible was not only a sacred book but also a secret book. Martin Luther had a Bible in his hand the very first time when he entered university. Bible translation existed before but they were made for the scholars only. Luther ruthlessly used Gutenberg's new invention of the printing system, snatched the Bible from clerics and laid it into the hand of the believers. His revolution was about language as much as about religion and power politics of the ruling Roman (Catholic) Church. He created a new German language by putting features of all dialects together and by doing so, he woke up the national consciousness among Germans they were not aware of at first; and he encouraged Tyndale and others to do the very same.

The earliest printed edition of the Greek New Testament appeared in 1516 from the Froben press, by Desiderius Erasmus, who reconstructed a Greek text from several recent manuscripts of the Byzantine text-type, to accompany his Latin revision and philological annotations. He produced four later editions of this text. Erasmus was Catholic, and his

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ad fontes preference for the Greek manuscripts rather than the Latin Vulgate led some traditionalist theologians to view him with suspicion. This Latin, Greek and annotations were used by subsequent Reformation vernacular translators.

The first complete Dutch Bible, partly based on the existing portions of Luther's translation, was printed in Antwerp in 1526 by Jacob van Liesvelt.

The first printed edition with critical apparatus (noting variant readings among the manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The Greek text of this edition and of those of Erasmus became known as the Textus Receptus (Latin for "received text"), a name given to it in the Elzevier edition of 1633, which termed it as the text nunc ab omnibus receptum ("now received by all").

The churches of the Protestant Reformation translated the Greek of the Textus Receptus to produce vernacular Bibles, such as the German Luther Bible (1522), the Polish Brest Bible (1563), the Spanish "Biblia del Oso" (in English: Bible of the Bear, 1569) which later became the Reina-Valera Bible upon its first revision in 1602, the Czech Melantrich Bible (1549) and Bible of Kralice (1579-1593) and numerous English translations of the Bible. Tyndale's New Testament translation (1526, revised in 1534, 1535 and 1536) and his translation of the Torah (1530, 1534; Pentateuch, 5 Books of Moses) and the Book of Jonah were met with heavy sanctions given the widespread belief that Tyndale changed the Bible as he attempted to translate it. Tyndale's unfinished work, cut short by his execution, was supplemented by Myles Coverdale and published under a pseudonym to create the Matthew Bible, the first complete English translation of the Bible. Attempts at an "authoritative" English Bible for the Church of England would include the Great Bible of 1538 (also relying on Coverdale's work), the Bishops' Bible of 1568, and the Authorized Version (the King James Version) of 1611, the last of which would become a standard for English speaking Christians for several centuries.

The first complete French Bible was a translation by Jacques Lefèvre d'Étaples, published in 1530 in Antwerp. The Froschauer Bible of 1531 and the Luther Bible of 1534 (both appearing in portions throughout the 1520s) were an important part of the Reformation.

The first English translations of Psalms (1530), Isaiah (1531), Proverbs (1533), Ecclesiastes (1533), Jeremiah (1534) and Lamentations (1534), were executed by the Protestant Bible translator George Joye in Antwerp. In 1535 Myles Coverdale published the first complete English Bible also in Antwerp.

By 1578 both Old and New Testaments were translated to Slovene by the Protestant writer and theologian Jurij Dalmatin. The work was not printed until 1583. The Slovenes thus became the 12th nation in the world with a complete Bible in their language. The translation of the New Testament was based on the work by Dalmatin's mentor, the Protestant Primož Trubar, who published the translation of the Gospel of Matthew already in 1555 and the entire testament by parts until 1577.

Following the distribution of a Welsh New Testament and Prayer Book to every parish Church in Wales in 1567, translated by William Salesbury, Welsh became the 13th language into which the whole Bible had been translated in 1588, through a translation by William Morgan, the bishop of Llanrhaeadr-ym-Mochnant.

Samuel Bogusław Chyliński (1631–1668) translated and published the first Bible translation into Lithuanian.

In 1660, John Eliot published the Eliot Indian Bible in the language of the Massachusett people, an indigenous American group who lived in the area around what is today Boston, Massachusetts. This was the first translation of the Bible into an indigenous American language. This translation was produced by Eliot in an effort to convert the dwindling population of Massachusett to Christianity in praying towns such as Natick, Massachusetts.

Slavic Versions

The earliest Old Church Slavonic translations are connected with the arrival of the brothers Cyril and Methodius in Moravia in 863, and resulted from the desire to provide vernacular renderings of those parts of the Bible used liturgically. The oldest manuscripts derive from the 11th and 12th centuries. The earliest complete Bible manuscript, dated 1499, was used for the first printed edition (Ostrog, 1581). This was revised in Moscow in 1633 and again in 1712. The standard Slavonic edition is the St. Petersburg revision of 1751, known as the Bible of Elizabeth.

The printing of parts of the Bulgarian Bible did not begin until the mid-19th century. A fresh vernacular version of the whole Bible was published at Sofia in 1925, having been commissioned by the Synod of the Bulgarian Orthodox Church.

The Serbian and Croatian literary languages are identical; they differ only in the alphabet they use. To further the dissemination of Protestantism among the southern Slavs, Count Jan Ungnad set up a press in 1560 at Urach that issued a translation of the New Testament, in both Glagolitic (1562–63) and Cyrillic (1563) characters. The efforts of the Serbian leader Vuk Karadžić to establish the Serbo-Croatian vernacular on a literary basis resulted in a new translation of the New Testament (Vienna, 1847) that went through many revisions.

The spread of the Lutheran Reformation to the Slovene-speaking provinces of Austria stimulated the need for vernacular translations. The first complete Slovene Bible, translated from the original languages but with close reference to Luther's German, was made by Jurij Dalmatin (Wittenberg, 1584). Not until two centuries later did a Slovene Roman Catholic version, rendered from the Latin Vulgate, appear (Laibach, 1784–1802).

Between the 9th and 17th centuries the literary and ecclesiastical language of Russia was Old Slavonic. A vernacular Scriptures was thus late in developing. An

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incomplete translation into the Belorussian dialect was prepared by Franciscus Skorina (Prague, 1517–19) from the Latin Vulgate and Slavonic and Bohemian versions, but not until 1821 did the first New Testament appear in Russian, an official version printed together with the Slavonic. With the more liberal rule of Alexander II, the Holy Synod sponsored a fresh version of the Gospels in 1860. The Old Testament was issued at St. Petersburg in 1875. A Jewish rendering was undertaken by Leon Mandelstamm, who published the Pentateuch in 1862 (2nd ed., 1871) and the Psalter in 1864. Prohibited in Russia, it was first printed in Berlin. A complete Bible was published in Washington in 1952.

No manuscript in the Czech vernacular translation is known to predate the 14th century, but at least 50 complete or fragmentary Bibles have survived from the 15th. The first complete Bible was published in Prague in 1488 in a text based on earlier, unknown translations connected with the heretical Hussite movement. The most important production of the century, however, was that associated principally with Jan Blahoslav. Based on the original languages, it appeared at Kralice in six volumes (1579–93). The Kralice Bible is regarded as the finest extant specimen of classical Czech and became the standard Protestant version.

Closely allied to the Czech language, but not identical with it, Slovakian became a literary language only in the 18th century. A Roman Catholic Bible made from the Latin Vulgate by Jiři Palkovi 鵁 was printed in the Gothic script (2 vol. Gran, 1829, 1832) and another, associated with Richard Osvald, appeared at Trnava in 1928. A Protestant New Testament version of Josef Roha 鵁 ek was published at Budapest in 1913 and his completed Bible at Prague in 1936. A new Slovakian version by Stefan Žlatoš and Anton Jan Surjanský was issued at Trnava in 1946.

A manuscript of a late 14th-century Psalter is the earliest extant example of the Polish vernacular Scriptures, and several books of the Old Testament have survived from the translation made from the Czech version for Queen Sofia (Sárospatak Bible, 1455). Otherwise, post-Reformation Poland supplied the stimulus for biblical scholarship. The New Testament first appeared in a two-volume rendering from the Greek by the Lutheran Jan Seklucjan (Königsberg, 1553). The "Brest Bible" of 1563, sponsored by Prince Radziwiłł, was a Protestant production made from the original languages. A version of this edition for the use of Socinians (Unitarians) was prepared by the Hebraist Szymon Budny (Nieswicz, 1570–82), and another revision, primarily executed by Daniel Mikołajewski and Jan Turnowski (the "Danzig Bible") in 1632, became the official version of all Evangelical churches in Poland. This edition was burnt by the Catholics and had to be subsequently printed in Germany. The standard Roman Catholic version (1593, 1599) was prepared by Jakób Wujek whose work, revised by the Jesuits, received the approval of the Synod of Piotrkow in 1607. A revised edition was put out in 1935.

Hungarian versions

The spread of Lutheranism in the Reformation period gave rise to several vernacular versions. János Sylvester (Erdősi) produced the first New Testament made from the Greek (Sárvár, 1541). The Turkish occupation of much of Hungary and the measures of the Counter-Reformation arrested further printing of the vernacular Bible, except in the semi-independent principality of Transylvania. The first complete Hungarian Bible, issued at Vizsoly in 1590, became the Protestant Church Bible.

In the 20th century, a new standard edition for Protestants was published, the New Testament appearing in 1956 and the Old Testament (Genesis to Job) in 1951 and following. A new modernized Catholic edition of the New Testament from the Greek appeared in Rome in 1957.

Non-European Versions

Translations of parts of the Bible are known to have existed in only seven Asian and four African languages before the 15th century. In the 17th century Dutch merchants began to interest themselves in the missionary enterprise among non-Europeans. A pioneer was Albert Cornelius Ruyl, who is credited with having translated Matthew into High Malay in 1629, with Mark following later. Jan van Hasel translated the two other Gospels in 1646 and added Psalms and Acts in 1652. Other traders began translations into Formosan Chinese (1661) and Sinhalese (1739).

A complete printed Japanese New Testament reputedly existed in Miyako in 1613, the work of Jesuits. The first known printed New Testament in Asia appeared in 1715 in the Tamil language done by Bartholomäus Ziegenbalg, a Lutheran missionary. A complete Bible followed in 1727. Six years later the first Bible in High Malay came out.

The distinction of having produced the first New Testament in any language of the Americas belongs to John Eliot, a Puritan missionary, who made it accessible to the Massachusetts Indians in 1661. Two years later he brought out the Massachusetts Indian Bible, the first Bible to be printed on the American continent.

By 1800 the number of non-European versions did not exceed 13 Asian, four African, three American, and one Oceanian. With the founding of missionary societies after 1800, however, new translations were viewed as essential to the evangelical effort. First came renderings in those languages that already possessed a written literature. A group at Serāmpore (in India) headed by William Carey, a Baptist missionary, produced 28 versions in Indian languages. Robert Morrison, the first Protestant missionary to China, translated the New Testament into Chinese in 1814 and completed the Bible by 1823. Adoniram Judson, an American missionary, rendered the Bible into Burmese in 1834.

With European exploration of the African continent often came the need to invent an alphabet, and in many instances the translated Scriptures constituted the first piece of written

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literature. In the 19th century the Bible was translated into Amharic, Malagasy, Tswana, Xosa, and Ga.

In the Americas, James Evans invented a syllabary for the use of Cree Indians, in whose language the Bible was available in 1862, the work of W. Mason, also a Wesleyan missionary. The New Testament appeared in Ojibwa in 1833, and the whole Bible was translated for the Dakota Indians in 1879. The Labrador Eskimos had a New Testament in 1826 and a complete Bible in 1871.

In Oceania, the New Testament was rendered into Tahitian and Javanese in 1829 and into Hawaiian and Low Malay in 1835. By 1854 the whole Bible had appeared in all but the last of these languages as well as in Rarotonga (1851).

In the 20th century the trend toward the development of non-European Bible translations was characterized by an attempt to produce "union" or "standard" versions in the common language underlying different dialects. One such is the Swahili translation (1950) that makes the Scriptures accessible to most of East Africa. Within the realm of non-European translation there has also been a movement for the updating of versions to bring them in line with the spoken language, especially through the use of native Christian scholars. The first example of this was the colloquial Japanese version of 1955.

By 1970 some part, if not the entire Bible, had been translated into more than 100 languages or dialects spoken in India and over 300 in Africa.

TRANSLATIONS INTO ROMANCE LANGUAGES
(Italian, Spanish, Portugiese, French)

Italian Versions

The vernacular Scriptures made a relatively late appearance in Italy. Existing manuscripts of individual books derive from the 13th century and mainly consist of the Gospels and the Psalms.

These medieval versions were never made from the original languages. They were influenced by French and Provençal renderings as well as by the form of the Latin Vulgate current in the 12th and 13th centuries in southern France. There is evidence for a Jewish translation made directly from the Hebrew as early as the 13th century.

The first printed Italian Bible appeared in Venice in 1471, translated from the Latin Vulgate by Niccolò Malermi. In 1559 Paul IV proscribed all printing and reading of the vernacular Scriptures except by permission of the church. This move, reaffirmed by Pius IV in 1564, effectively stopped further Catholic translation work for the next 200 years.

The first Protestant Bible (Geneva, 1607, revised 1641) was the work of Giovanni Diodati, a Hebrew and Greek scholar. Frequently reprinted, it became the standard Protestant version until the 20th century. Catholic activity was renewed after a modification of the ban by Pope Benedict XIV in 1757. A complete Bible in translation made directly from the Hebrew and Greek has been in progress under the sponsorship of the Pontifical Biblical Institute since the 1920s.

Spanish Versions

The history of the Spanish Scriptures is unusual in that many of the translations were based, not on the Latin Vulgate, but on the Hebrew, a phenomenon that is to be attributed to the unusual role played by Jews in the vernacular movement.

Nothing is known from earlier than the 13th century when James I of Aragon in 1233 proscribed the possession of the Bible in "romance" (the Spanish vernacular) and ordered such to be burnt. Several partial Old Testament translations by Jews as well as a New Testament from a Visigoth Latin text are known from this century. In 1417 the whole Bible was translated into Valencian Catalan, but the entire edition was destroyed by the Inquisition.

Between 1479 and 1504, royal enactments outlawed the vernacular Bible in Castile, Leon, and Aragon, and the expulsion of the Jews from Spain in 1492 transferred the centre of Spanish translation activity to other lands. In 1557, the first printed Index of Forbidden Books of the Spanish Inquisition prohibited the "Bible in Castilian romance or any other vulgar tongue," a ban that was repeated in 1559 and remained in force until the 18th century. In 1916 the Hispano-Americana New Testament appeared in Madrid as an attempt to achieve a common translation for the entire Spanish-speaking world. The first Roman Catholic vernacular Bible from the original languages was made under the direction of the Pontifical University of Salamanca (Madrid, 1944, 9th ed. 1959).

Portuguese Versions

The first Portuguese New Testament (Amsterdam), the work of João Ferreira d'Almeida, did not appear until 1681. The first complete Bible (2 vol., 1748–53) was printed in Batavia (in Holland). Not until late in the 18th century did the first locally published vernacular Scriptures appear in Portugal. A revision of d'Almeida was issued in Rio de Janeiro (in Brazil), the New Testament in 1910 and the complete Bible in 1914 and 1926; an authorized edition in modernized orthography was published by the Bible Society of Brazil (New Testament, 1951; Old Testament, 1958). A new translation of the New Testament from Greek by José Falcão came out in Lisbon (1956–65).

French Versions

The deep conflicts that characterized the history of Christianity in France made it difficult for one authoritative version to emerge.

The first complete Bible was produced in the 13th century at the University of Paris and toward the end of that century Guyart des Moulins executed his Bible Historiale. Both works served as the basis of future redactions of which the Bible printed in Paris (date given variously as 1487, 1496, 1498) by order of King Charles VIII, is a good example.

The real history of the French Bible began in Paris, in 1523, with the publication of the New Testament, almost certainly the work of the Reformer Jacques Lefèvre d'Étaples (Faber

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Stapulensis). The Old Testament appeared in Antwerp in 1528 and the two together in 1530 as the Antwerp Bible. The first true Protestant version came out in Serrières, near Neuchâtel, five years later, the work of Pierre Robert, called Olivétan. This version was frequently revised throughout the 16th century, the most celebrated editions being Calvin's of 1546 and that of Robert Estienne (Stephanus) of 1553. The Roman Catholics produced a new version, the Louvain Bible of 1550, based on both Lefèvre and Olivétan. Modernizations of Olivétan appeared in succeeding centuries. The most important French version of the 20th century is the Jerusalem Bible prepared by professors at the Dominican École Biblique de Jérusalem (Paris, 1949–54, complete, 1956).

TRANSLATIONS INTO GERMANIC LANGUAGES (German, Dutch, Scandinavian, English)

Translation into German

The early Old Testament in Gothic has already been described. The New Testament remains are far more extensive and are preserved mainly in the Codex Argenteus (c. 525) and Codex Gissensis. The translation, essentially based on a Byzantine text, is exceedingly literal and not homogeneous. It is difficult to determine the degree of contamination that the original Gospels translation of Ulfilas had undergone by the time it appeared in these codices.

Nothing is known of the vernacular Scriptures in Germany prior to the 8th century when an idiomatic translation of Matthew from Latin into the Bavarian dialect was made. From Fulda (in Germany) c. 830 came a more literal East Franconian German translation of the Gospel story. In the same period was produced the Heliand (“Saviour”), a versified version of the Gospels. Such poetic renderings cannot, strictly speaking, be regarded as translations. There is evidence, however, for the existence of German Psalters from the 9th century on. By the 13th century, the different sects and movements that characterized the religious situation in Germany had stimulated a demand for popular Bible reading. Since all the early printed Bibles derived from a single family of late 14th-century manuscripts, German translations must have gained wide popularity. Another impetus towards the use of the German Scriptures in this period can be traced to mystics of the Upper Rhine. A complete New Testament, the Augsburg Bible, can be dated to 1350, and another from Bohemia, Codex Teplensis (c. 1400), has also survived.

The Wenzel Bible, an Old Testament made between 1389 and 1400, is said to have been ordered by King Wenceslas, and large numbers of 15th-century manuscripts have been preserved.

The first printed Bible (the Mentel Bible) appeared at Strassburg no later than 1466 and ran through 18 editions before 1522. Despite some evidence that ecclesiastical authority did not entirely look with favour upon this vernacular development, the printed Bible appeared in Germany earlier, and in more editions and in greater quantity than anywhere else.

A new era opened up with the work of Martin Luther, to whom a translation from the original languages was a necessary and logical conclusion of his doctrine of justification by faith—to which the Scriptures provided the only true key. His New Testament (Wittenberg, 1522) was made from the second edition of Erasmus' Greek Testament. The Old Testament followed in successive parts, based on the Brescia Hebrew Bible (1494). Luther's knowledge of Hebrew and Aramaic was limited, but his rendering shows much influence of Rashi, the great 11th–12th-century French rabbinical scholar and commentator, through the use of the notes of Nicholas of Lyra. The complete Lutheran Bible emerged from the press in 1534. Luther was constantly revising his work with the assistance of other scholars, and between 1534 and his death in 1546, 11 editions were printed, the last posthumously. His Bible truly fulfilled Luther's objective of serving the needs of the common man, and it, in turn, formed the basis of the first translations in those lands to which Lutheranism spread. It proved to be a landmark in German prose literature and contributed greatly to the development of the modern language.

The phenomenal success of Luther's Bible and the failure of attempts to repress it led to the creation of German Catholic versions, largely adaptations of Luther. Hieronymus Emser's edition simply brought the latter into line with the Vulgate. Johann Dietenberger issued a revision of Emser (Mainz, 1534) and used Luther's Old Testament in conjunction with an Anabaptist (radical Protestant group) version and the Zürich (Switzerland) version of 1529. It became the standard Catholic version. Of the 20th-century translations, the Grünewald Bible, which reached a seventh edition in 1956, is one of the most noteworthy.

German glosses in Hebrew script attached to Hebrew Bibles in the 12th and 13th centuries constitute the earliest Jewish attempts to render the Scriptures into that German dialect current among the Jews of middle Europe, the dialect that developed into Judeo-German, or Yiddish. The first translation proper has been partially preserved in a manuscript from Mantua dated 1421. The earliest printed translation is that of the Scriptural dictionaries prepared by a baptized Jew, Michael Adam (Constance, 1543–44; Basel, 1583, 1607). The version of Jacob ben Isaac Ashkenazi of Janów, known as the Tz’enah u-Re’na (Lublin, 1616), became one of the most popular and widely diffused works of its kind.

The first Jewish translation into pure High German, though in Hebrew characters (1780–83), made by Moses Mendelssohn, opened a new epoch in German-Jewish life. The first Jewish rendering of the entire Hebrew Bible in German characters was made by Gotthold Salomon (Altona, 1837). An attempt to preserve the quality of the Hebrew style in German garb was the joint translation of two Jewish religious philosophers, Martin Buber and Franz Rosenzweig

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(15 vol., Berlin, 1925–37; revised ed. Cologne, 4 vol., 1954–62).

Translation into Swiss German

Four parts of Luther's version were reprinted in the Swyzerdeutsch dialect in Zürich in 1524–25. The Prophets and Apocrypha appeared in 1529. A year later, the first Swiss Bible was issued with the Prophets and Apocrypha independently translated. The Swiss Bible underwent frequent revision between 1660 and 1882. A fresh translation from the original languages was made between 1907 and 1931.

Translation into Dutch

Until the Reformation, Dutch Bible translations were largely free adaptations, paraphrases, or rhymed verse renderings of single books or parts thereof. A popular religious revival at the end of the 12th century accelerated the demand for the vernacular Scriptures, and one of the earliest extant examples is the Liège manuscript (c. 1270) translation of the Diatessaron (a composite rendering of the four Gospels) by Tatian, a 2nd century Syrian Christian heretical scholar; it is believed to derive from a lost Old Latin original. Best known of all the rhymed versions is the Rijmbijbel of Jacob van Maerlant (1271) based on Peter Comestar's Historia scholastica. Despite the poor quality of Johan Schutken's translation of the New Testament and Psalms (1384), it became the most widely used of medieval Dutch versions.

With the Reformation came a renewed interest in the study of the Scriptures. Luther's Bible (see German versions, below) was repeatedly rendered into Dutch, the most important version being that of Jacob van Liesveldt (1526). It was mainly to counter the popularity of this edition that Roman Catholics produced their own Dutch Bible, executed by Nicolaas van Winghe (Leuven, 1548). A revision printed by Jan Moerentorf (Moretus, 1599) became the standard version until it was superseded by that of the Peter Canisius Association (1929–39), now in general use. A fresh translation of the New Testament in modern Dutch appeared in 1961.

Translations into Germanic Scandinavian

(Denmark, Norway, Sweden, Iceland)

In pre-Reformation times, only partial translations were made, all on the basis of the Latin Vulgate and all somewhat free. The earliest and most celebrated is that of Genesis–Kings in the so-called Stjórn (“Guidance”; i.e., of God) manuscript in the Old Norwegian language, probably to be dated about 1300. Swedish versions of the Pentateuch and of Acts have survived from the 14th century and a manuscript of Joshua–Judges by Nicholaus Ragnvaldi of Vadstena from c. 1500. The oldest Danish version covering Genesis–Kings derives from 1470.

Within two years of publication, Luther's New Testament had already influenced a Danish translation made at the request of the exiled king Christian II by Christiern Vinter and Hans Mikkelsen (Wittenberg, 1524). In 1550 Denmark received a complete Bible commissioned by royal command (the Christian III Bible, Copenhagen). A revision appeared in 1589 (the Frederick II Bible) and another in 1633 (the Christian IV Bible).

A rendering by Hans Paulsen Resen (1605–07) was distinguished by its accuracy and learning and was the first made directly from Hebrew and Greek, but its style was not felicitous and a revision was undertaken by Hans Svane (1647). Nearly 200 years later (1819), a combination of the Svaning Old Testament and the Resen–Svane New Testament was published. In 1931 a royal commission produced a new translation of the Old Testament with the New Testament following in 1948 and the Apocrypha in 1957.

The separation of Norway from Denmark in 1814 stimulated the revival of literature in the native language. The Old Testament of 1842–87 (revised, 1891) and New Testament of 1870–1904 were still intelligible to Danish readers, but the version of E. Blix (New Testament, 1889; complete Bible, 1921) is in New Norwegian. A revised Bible in this standardized form of the language, executed by R. Indrebö, was published by the Norwegian Bible Society in 1938.

The first Icelandic New Testament was the work of Oddur Gottskálksson (Roskilde, Denmark, 1540), based on the Latin Vulgate and Luther. It was not until 1584 that the complete Icelandic Scriptures were printed (at Hólar), mainly executed by Gudbrandur Thorláksson. It was very successful and became the Church Bible until displaced by the revision of Thorlákur Skúlason (1627–55), based apparently on Resen's Danish translation. In 1827 the Icelandic Bible Society published a new New Testament and a complete Bible in 1841 (Videyjar; 1859, Reykjavík), revised and reprinted at Oxford in 1866. A completely new edition (Reykjavík, 1912) became the official Church Bible.

Soon after Sweden achieved independence from Denmark in the early 16th century, it acquired its own version of the New Testament published by the royal press (Stockholm, 1526). Luther's New Testament of 1522 served as its foundation, but the Latin Vulgate and Erasmus' Greek were also consulted. The first official complete Bible and the first such in any Scandinavian country was the Gustav Vasa Bible (Uppsala; 1541), named for the Swedish king under whose reign it was printed. It utilized earlier Swedish translations as well as Luther's. A corrected version (the Gustavus Adolphus Bible, named for the reigning Swedish king) was issued in 1618, and another with minor alterations by Eric Benzelius in 1703. The altered Bible was called the Charles XII Bible, because it was printed during the reign of Charles XII. In 1917 the church diet of the Lutheran Church published a completely fresh translation directly from modern critical editions of the Hebrew and Greek originals and it received the authorization of Gustaf V to become the Swedish Church Bible.

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TRANSLATIONS INTO ENGLISH

Beginnings

Partial Bible translations into languages of the English people can be traced back to the late 7th century, including translations into Old and Middle English. More than 100 complete translations into English have been produced. A number of translations have been prepared of parts of the Bible, some deliberately limited to certain books and some projects that have been abandoned before the planned completion.

Knowledge of the pre-Wycliffite English renditions stems from the many actual manuscripts that have survived and from secondary literature, such as booklists, wills, citations by later authors, and references in polemical works that have preserved the memory of many a translation effort. For about seven centuries after the conversion of England to Christianity (beginning in the 3rd century), the common man had no direct access to the text of the Scriptures. Ignorant of Latin, his knowledge was derived principally from sermons and metrical prose paraphrases and summaries.

Modest Renderings into Anglo-Saxon

The earliest poetic rendering of any part of the Bible is credited to Caedmon (flourished 658–680), but only the opening lines of his poem on the Creation in the Northumbrian dialect have been preserved. An actual translation of the Psalter into Anglo-Saxon is ascribed to Aldhelm, bishop of Sherborne (died 709), but nothing has survived by which its true character, if it actually existed, might be determined. Linguistic considerations alone rule out the possibility that the prose translation of Psalms 1–50 extant in the Bibliothèque Nationale at Paris is a 7th-century production. In the next century, Bede (died 735) is said to have translated parts of the Gospels, and, though he knew Greek and possibly even some Hebrew, he does not appear to have applied himself to the Old Testament.

The outstanding name of the 9th century is that of King Alfred the Great. He appended to his laws a free translation of the Ten Commandments and an abridgment of the enactments of Exodus 21–23. These actually constitute the earliest surviving examples of a portion of the Old Testament in Anglo-Saxon prose.

An important step towards the emergence of a true English translation was the development of the interlinear gloss, a valuable pedagogic device for the introduction of youthful members of monastic schools to the study of the Bible. The Vespasian Psalter is the outstanding surviving example of the technique from the 9th century. In the next century the Lindisfarne Gospels, written in Latin c. 700, were glossed (explained) in Anglo-Saxon c. 950.

The last significant figure associated with the vernacular Bible before the Norman Conquest was the so-called Aelfric the Grammarian (c. 955–1020). Though he claimed to have rendered several books into English, his work is more a paraphrase and abridgment than a continuous translation.

Translation into Old English

The Bible in its entirety was not translated into English until the Middle English period, with John Wycliffe's translation in 1382. In the centuries before this, however, many had translated large portions of the Bible into English. Parts of the Bible were first translated from the Latin Vulgate into Old English by a few monks and scholars. Such translations were generally in the form of prose or as interlinear glosses (literal translations above the Latin words).

Very few complete translations existed during that time. Most of the books of the Bible existed separately and were read as individual texts. Translations of the Bible often included the writer's own commentary on passages in addition to the literal translation.

Aldhelm, Bishop of Sherborne and Abbot of Malmesbury (639–709), is thought to have written an Old English translation of the Psalms.

Bede (c. 672–735) produced a translation of the Gospel of John into Old English, which he is said to have prepared shortly before his death. This translation is lost; we know of its existence from Cuthbert of Jarrow's account of Bede's death.

In the 10th century an Old English translation of the Gospels was made in the Lindisfarne Gospels: a word-for-word gloss inserted between the lines of the Latin text by Aldred, Provost of Chester-le-Street. This is the oldest extant translation of the Gospels into the English language.

The Wessex Gospels (also known as the West-Saxon Gospels) are a full translation of the four gospels into a West Saxon dialect of Old English. Produced in approximately 990, they are the first translation of all four gospels into English without the Latin text.

In the 11th century, Abbot Ælfric translated much of the Old Testament into Old English. The Old English Hexateuch is an illuminated manuscript of the first six books of the Old Testament (the Hexateuch).

Translation into Anglo-Norman (French)

In 1066, a severe paradigm shift occured, the French-speaking Normans conquered England and had it transformed into a Norman-French province. The displacement of the English upper class, with the consequent decline of the Anglo-Saxon tradition following the Norman invasion, brought the use of English as written language to a complete halt for 250 years. Within about 50 years (c. 1120) of the Conquest, Eadwine's Psalterium triplex, which contained the Latin version accompanied by Anglo-Norman and Anglo-Saxon renderings, appeared. The contemporary Oxford Psalter achieved such influence that it became the basis of all subsequent Anglo-Norman versions. By 1361 a prose translation of most of Scripture in this dialect had been executed.

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Translation into Middle English

The Ormulum is in Middle English of the 12th century. Like its Old English precursor from Ælfric, an abbot of Eynsham, it includes very little Biblical text, and focuses more on personal commentary. This style was adopted by many of the original English translators. For example, the story of the Wedding at Cana is almost 800 lines long, but fewer than 40 lines are in the actual translation of the text. An unusual characteristic is that the translation mimics Latin verse, and so is similar to the better known and appreciated 14th-century English poem Cursor Mundi.

Richard Rolle (1290–1349) wrote an English Psalter. Many religious works are attributed to Rolle, but it has been questioned how many are genuinely from his hand. Many of his works were concerned with personal devotion, and some were used by the Lollards.

By the middle of the 13th century the English component in the Anglo-Norman amalgam had begun to assert itself and the close of the century witnessed a Northumbrian version of the Psalter made directly from Latin, which, because it survived in several manuscripts, must have achieved relatively wide circulation. By the next century, English had gradually superseded French among the upper classes. When the first complete translation of the Bible into English emerged, it became the object of violent controversy because it was inspired by the heretical teachings of John Wycliffe. Intended for the common man, it became the instrument of opposition to ecclesiastical authority.

The translation by Wycliffe

Theologian John Wycliffe (c. 1330-1384) is credited with translating what is now known as Wycliffe's Bible, though it is not clear how much of the translation he himself did. This translation came out in two different versions. The earlier text is characterised by a strong adherence to the word order of Latin, and might have been difficult for the layperson to comprehend. The later text made more concessions to the native grammar of English.

The exact degree of Wycliffe's personal involvement in the Scriptures that came to bear his name is not clear. Because a note containing the words “Here ends the translation of Nicholas of Hereford” is found in a manuscript copy of the original (and incomplete) translation, it may be presumed that, though there must have been other assistants, Hereford can be credited with overall responsibility for most of the translation and that his summons before a synod in London and his subsequent departure for Rome in 1382 terminated his participation in the work. Who completed it is uncertain.

However, we know why he launched the translation works in the first place. Translating the Bible was punishable by death. The Black Death shifted this arrogant notion of Church officials into desperation when almost everybody died who could read and write. The pandemic ravaged Europe between 1347 and 1351, when Wycliffe was a young man. It took a proportionately greater toll of life than any other known epidemic or war up to that time. The squallor of the Black Death happened in front of John Wycliffe's very eyes.

The Wycliffite translations encountered increasing ecclesiastical opposition. In 1408 a synod of clergy summoned to Oxford by Archbishop Arundel forbade the translation and use of Scripture in the vernacular. The proscription was rigorously enforced, but remained ineffectual. In the course of the next century the Wycliffite Bible, the only existing English version, achieved wide popularity as is evidenced by the nearly 200 manuscripts extant, most of them copied between 1420 and 1450.

Translation into Early Modern English

Early Modern English Bible translations are of between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language.

This period began with the introduction of the Tyndale Bible. The first complete edition of his New Testament was in 1526. William Tyndale used the Greek and Hebrew texts of the New Testament (NT) and Old Testament (OT) in addition to Jerome's Latin translation. He was the first translator to use the printing press – this enabled the distribution of several thousand copies of his New Testament translation throughout England. Tyndale did not complete his Old Testament translation.

The first printed English translation of the whole Bible was produced by Miles Coverdale in 1535, using Tyndale's work together with his own translations from the Latin Vulgate or German text. After much scholarly debate it is concluded that this was printed in Antwerp and the colophon gives the date as 4 October 1535. This first edition was adapted by Coverdale for his first "authorised version", known as the Great Bible, of 1539.

Other early printed versions were the Geneva Bible published by Sir Rowland Hill in 1560. This version is notable for being the first Bible divided into verses and which negated the Divine Right of Kings; the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorised version; and the Authorized King James Version of 1611.

The first complete Catholic Bible in English was the Douay–Rheims Bible, of which the New Testament portion was published in Rheims in 1582 and the Old Testament somewhat later in Douay in Gallicant Flanders. The Old Testament was completed by the time the New Testament was published but, due to time-delaying circumstances and financial issues, it was not published until nearly three decades later, in two editions: the first released in 1609, and the rest of the OT in 1610. In this version, the seven deuterocanonical books are amongst the other books, as in the Latin Vulgate, rather than kept separate in an appendix.

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Translation into Modern English

While early English Bibles were generally based on a small number of Greek texts, or on Latin translations, modern English translations of the Bible are based on a wider variety of manuscripts in the original languages, mostly Greek and Hebrew.

The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent discoveries such as the Dead Sea scrolls provide additional reference information. Some controversy has existed over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the Textus Receptus.

Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine: they tend to be additional stories or snippets of phrases. Many modern English translations, such as the New International Version, contain limited text notes indicating where differences occur in original sources.

A somewhat greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the Majority Text. The differences in the Old Testament are less well documented, but they do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint. Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single-volume Bibles.

English translations after the Reformation

The translation of William Tyndale

Because of the influence of printing and a demand for scriptures in the vernacular, William Tyndale began working on a New Testament translation directly from the Greek in 1523. The work could not be continued in England because of political and ecclesiastical pressures, and the printing of his translation began in Cologne (in Germany) in 1525. Again under pressure, this time from the city authorities, Tyndale had to flee to Worms, where two complete editions were published in 1525. Copies were smuggled into England where they were at once proscribed. Of 18,000 copies printed (1525–28), two complete volumes and a fragment are all that remain.

When the New Testament was finished Tyndale began work on the Old Testament. The Pentateuch was issued in Marburg in 1530, each of the five books being separately published and circulated. Henry's henchmen captured Tyndale in Germany and Tyndale was smuggled back to England and then executed for having the Bible translated without permision. Tyndale's greatest achievement was the ability to strike a felicitous balance between the needs of scholarship, simplicity of expression, and literary gracefulness, all in a uniform dialect. As a matter of fact, Tyndale did exactly what Martin Luther did for the German language, he combined all main English dialects to the Standard English language we still use today created. The effect was the creation of an English style of Bible translation, tinged with Hebraisms, that was to serve as the model for all future English versions.

The translation of Miles Coverdale

King Henry VIII's totalitarian dictatorship found expression in a translation that, for all its great significance, turned out to be a backward step in the manner of its execution (due to fear of death), although it proved to be a justification of Tyndale's work. On October 4, 1535, the first complete English Bible, the work of Miles Coverdale, came off the press either in Zürich (Switzerland) or in Cologne (Germany). The edition was soon exhausted. A second impression appeared in the same year and a third in 1536. A new edition, “overseen and corrected,” was published in England by James Nycholson in Southwark in 1537. Another edition of the same year bore the announcement, “set forth with the king's most gracious license.” In 1538 a revised edition of Coverdale's New Testament printed with the Latin Vulgate in parallel columns issued in England was so full of errors that Coverdale promptly arranged for a rival corrected version to appear in Paris.

The Thomas Matthew version

In the same year that Coverdale's authorized version appeared, another English Bible was issued under royal license and with the encouragement of ecclesiastical and political power. It appeared (Antwerp?) under the name of Thomas Matthew, but it is certainly the work of John Rogers, a close friend of Tyndale. The Thomas Matthew version was a combination of the labours of Tyndale and Coverdale. Rogers used the former's Pentateuch and 1535 revision of the New Testament and the latter's translation from Ezra to Malachi and his Apocrypha. Rogers' own contribution was primarily editorial.

The Great Bible

In an injunction of 1538, Henry VIII commanded the clergy to install in a convenient place in every parish church, “one book of the whole Bible of the largest volume in English.” The order seems to refer to an anticipated revision of the Matthew Bible. The first edition was printed in Paris and appeared in London in April 1539 in 2,500 copies. The huge page size earned it the sobriquet the Great Bible. It was received with immediate and wholehearted enthusiasm.

The first printing was exhausted within a short while, and it went through six subsequent editions between 1540 and 1541. “Editions” is preferred to “impressions” here since the six successive issues were not identical.

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The Geneva Bible

The brief efflorescence of the Protestant movement during the short reign of Edward VI (1547–53) saw the reissue of the Scriptures, but no fresh attempts at revision. The repressive rule of Edward's successor, Mary, a Roman Catholic, put an end to the printing of Bibles in England for several years. Their public reading was proscribed and their presence in the churches discontinued.

The persecutions of Protestants caused the focus of English biblical scholarship to be shifted abroad where it flourished in greater freedom. A colony of Protestant exiles, led by Coverdale and John Knox (the Scottish Reformer), and under the influence of John Calvin, published the New Testament in 1557.

The editors of the Geneva Bible (or "Breeches Bible," so-named because of its rendering of the first garments made for Adam and Eve in chapter three, verse seven of Genesis)—published in 1560—may almost certainly be identified as William Whittingham, the brother-in-law of Calvin's wife, and his assistants Anthony Gilby and Thomas Sampson. The Geneva Bible was not printed in England until 1576, but it was allowed to be imported without hindrance. The accession of Elizabeth in 1558 put an end to the persecutions and the Great Bible was soon reinstated in the churches. The Geneva Bible, however, gained instantaneous and lasting popularity over against its rival, the Great Bible. Its technical innovations contributed not a little to its becoming for a long time the family Bible of England, which, next to Tyndale, exercised the greatest influence upon the King James Version.

The Bishops' Bible

The failure of the Great Bible to win popular acceptance against the obvious superiority of its Geneva rival and the objectionable partisan flavour of the latter's marginal annotations made a new revision a necessity. By about 1563–64 Archbishop Matthew Parker of Canterbury had determined upon its execution and the work was apportioned among many scholars, most of them bishops, from which the popular name was derived.

The Bishops' Bible came off the press in 1568 as a handsome folio volume, the most impressive of all 16th-century English Bibles in respect of the quality of paper, typography, and illustrations. A portrait of the Queen adorned the engraved title page, but it contained no dedication. For some reason Queen Elizabeth never officially authorized the work, but sanction for its public use came from the Convocation (church synod or assembly) of 1571 and it thereby became in effect the second authorized version.

Catholic Versions

With the exception of a version by Irish-American archbishop Francis Patrick Kenrick (1849–60), all translations up to the 20th century were merely versions of the Douay–Rheims Bible. A celebrated translation was that of Ronald Knox (New Testament, 1945; Old Testament, 1949; complete edition with Old Testament revised, 1955).

The most significant development in modern Catholic translations was initiated by the Confraternity of Christian Doctrine in 1936. A New Testament version of the Latin Clementine Vulgate (1941), intended as a revision, in effect was a new translation into clear and simple English. The Old Testament revision remained unfinished, the work having been interrupted by a decision inspired by the Pontifical Biblical Commission in 1943 to encourage modern vernacular translations from the original languages instead of from the Latin Vulgate. Accordingly, both the Old and New Testaments were respectively retranslated into modern English from the Hebrew and Greek originals. The resultant Confraternity Version (1952–61) was later issued as the New American Bible (1970). Another modern version, more colloquial, is the Jerusalem Bible (1966), translated from the French Catholic Bible de Jérusalem (one-volume edition, 1961).

The Douay–Rheims Bible

The Roman Catholics addressed themselves affirmatively to the same problem faced by the Anglican Church: a Bible in the vernacular. In 1568 English exiles, many from Oxford, established the English College of Douay (also spelled Douai, Doway) in Flanders, under William Allen (later the Cardinal of Rheims in France; also spelled Reims, Rhemes, Rheimes or Reimes). The burden of the work fell to Gregory Martin, professor of Hebrew at Douay. In the intervening period it had been brought into line with the new text of the Vulgate authorised by Clement VIII in 1592.

Gregory Martin, began the work of preparing an English translation of the Bible for Catholic readers In October, 1578, the first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticised, and corrected Dr Martin's work. The college published the New Testament at Rheims, France, in 1582 through John Fogny with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. The Old Testament, delayed by lack of funds, did not appear until 1609, when it was finally published in two parts (1609 and 1610) at Douay by Laurence Kellam through the efforts of Dr Worthington, then superior of the seminary. Later the Old Testament was published at The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicised and its meaning defined in a glossary. Although ridiculed by critics, many of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

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In 1749 Dr Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernised the diction and introduced a more fluid style, while faithfully maintaining the accuracy of Dr Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the 20th century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes.

The greatest difference between the Caholic Bible and a Protestant Bible, such as the KJV, lies not so much in the text itself but in the order of the books in Bible. While the Hebrew Deuterocanon, the so-called Apocrypha ('hidden books'), builds an own part in between the Old Testament and the New Testament, the Catholic Bibles incorporates it within the text bulk of the Old Testament and it has therefore 46 books. In addition, in the original Hebrew Bible canon, the books Samuel, Kings (Reigns), Paralipomenon (Chronicles), Ezra & Nehamia, as well as the 12 Minor Prophets, are just one book each; they are not divided.

Challoner provided to many of the chapters and to some of the verses short explanatory texts. This was a useful thing as most readers in the past had no education in history what so ever. Those kind of texts were also added to some Protestant Bibles. That some of the explanations refered to Christ even in the Old Testament shows how past generations of Christians misused the old Hebrew texts for Christian propaganda purposes. (Douay-Rheims Version, Isa 11, 22, 28, 53, 55, 58, 60, etc.)

Unfortunately, some of those explanatory text were utterly deplorable with their unconcealed anti-Semitism and anti-Jewishness as they depicted Jews always as plotting and scheming bunch of evil people. Such irresponsible propaganda poisoned the mind of generations and consequential led directly to the murder of millions of Jews and others by the very hands of "righteous" Christians and Muslims. (Douay-Rheims, Isa 43, 48; Jer 5, 8, 11, 12, 43, 44, etc.)

The King James and Subsequent Versions

The King James (Authorised) Version

Because of changing conditions, another official revision of the Protestant Bible in English was needed. The reign of Queen Elizabeth had succeeded in imposing a high degree of uniformity upon the church. The failure of the Bishops' Bible to supplant its Geneva rival made for a discordant note in the quest for unity.

A conference of churchmen in 1604 became noteworthy for its request that the English Bible be revised because existing translations “were corrupt and not answerable to the truth of the original.” King James I was quick to appreciate the broader value of the proposal and at once made the project his own.

By June 30, 1604, King James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organised into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. It was finally published in 1611.

Not since the Septuagint had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure its scholarly and nonpartisan character. In contrast to earlier practice, the new version was to preserve vulgarly used forms of proper names in keeping with its aim to make the Scriptures popular and familiar.

The impact of Jewish sources upon the King James Version is one of its noteworthy features. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.

Two editions were actually printed in 1611, later distinguished as the “He” and “She” Bibles because of the variant reading “he” and “she” in the final clause of chapter 3, verse 15 of Ruth: “and he went into the city.” Both printings contained errors. Some errors in subsequent editions have become famous: The so-called Wicked Bible (1631) derives from the omission of “not” in chapter 20 verse 14 of Exodus, “Thou shalt commit adultery,” for which the printers were fined £300; the “Vinegar Bible” (1717) stems from a misprinting of “vineyard” in the heading of Luke, chapter 20.

The English Revised Version

The remarkable and total victory of the King James Version could not entirely obscure those inherent weaknesses that were independent of its typographical errors. The manner of its execution had resulted in a certain unequalness and lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate and infelicitous renderings. In particular, the Greek text of the New Testament, which they used as their base, was a poor one. The great early Greek codices were not then known or available, and Hellenistic papyri, which were to shed light on the common Greek dialect, had not yet been discovered.

A committee established by the Convocation of Canterbury in February 1870 reported favourably three months later on the idea of revising the King James Version: two companies were formed, one each for the Old and New Testaments. A novel development was the inclusion of scholars representative of the major Christian denominations, except the Roman Catholics (who declined the invitation to participate). Another innovation was the formation of parallel companies in the United States to whom the work of

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the English scholars was submitted and who, in turn, sent back their reactions. The instructions to the committees made clear that only a revision and not a new translation was contemplated.

The New Testament was published in England on May 17, 1881, and three days later in the United States, after 11 years of labour. Over 30,000 changes were made, of which more than 5,000 represent differences in the Greek text from that used as the basis of the King James Version. Most of the others were made in the interests of consistency or modernization.

The publication of the Old Testament in 1885 stirred far less excitement, partly because it was less well known than the New Testament and partly because fewer changes were involved. The poetical and prophetical books, especially Job, Ecclesiastes, and Isaiah, benefitted greatly.

The revision of the Apocrypha, not originally contemplated, came to be included only because of copyright arrangements made with the university presses of Oxford and Cambridge and was first published in 1895.

The American Standard Version

According to the original agreement, the preferred readings and renderings of the American revisers, which their British counterparts had declined to accept, were published in an appendix to the Revised Version. In 1900 the American edition of the New Testament, which incorporated the American scholars' preferences into the body of the text, was produced. A year later the Old Testament was added, but not the Apocrypha. The alterations covered a large number of obsolete words and expressions and replaced Anglicisms by the diction then in vogue in the United States.

The Revised Standard Version

The American Standard Version had been an expression of sensitivity to the needs of the American public. At the same time, several individual and unofficial translations into modern speech made from 1885 on had gained popularity, their appeal reinforced by the discovery that the Greek of the New Testament used the common nonliterary variety of the language spoken throughout the Roman Empire when Christianity was in its formative stage. The notion that a nonliterary modern rendering of the New Testament best expressed the form and spirit of the original was hard to refute. This, plus a new maturity of classical, Hebraic, and theological scholarship in the United States, led to a desire to produce a native American version of the English Bible.

In 1928 the copyright of the American Standard Version was acquired by the International Council of Religious Education and thereby passed into the ownership of churches representing 40 major denominations in the United States and Canada. A two-year study by a special committee recommended a thorough revision, and in 1937 the council gave its authorization to the proposal. Not until 1946, however, did the revision of the New Testament appear in print, and another six years elapsed before the complete Revised Standard Version (RSV) was published, the work of 32 scholars, one of them Jewish, drawn from the faculties of 20 universities and theological seminaries. A decision to translate the Apocrypha was not made until 1952 and the revision appeared in 1957. Insofar as the RSV was the first to make use of the Dead Sea Scroll of Isaiah, it was revolutionary.

The Revised Standard Version was essentially not a new translation into modern speech, but a revision. It did engage in a good deal of modernisation, however. It dispensed with archaic pronouns, retaining “thou” only for the Deity. But its basic conservatism was displayed in the retention of forms or expressions in passages that have special devotional or literary associations even where this practice makes for inconsistency. The primary aim was to produce a version for use in private and public worship.

Jewish Translation into English

Jewish English Bible translations are modern English Bible translations that include the books of the Hebrew Bible (Tanakh) according to the Masoretic Text, and according to the traditional division and order of Torah, Nevi'im, and Ketuvim.

Jewish translations often also reflect traditional Jewish interpretations of the Bible, as opposed to the Christian understanding that is often reflected in non-Jewish translations. For example, Jewish translations translate עלמה ‘almâh in Isaiah 14 as young woman, while many Christian translations render the word as virgin.

While modern biblical scholarship is similar for both Christians and Jews, there are distinctive features of Jewish translations, even those created by academic scholars. These include the avoidance of Christological interpretations, adherence to the Masoretic Text (at least in the main body of the text, as in the new Jewish Publication Society (JPS) translation) and greater use of classical Jewish exegesis. Some translations prefer names transliterated from the Hebrew, though the majority of Jewish translations use the Anglicised forms of biblical names.

The first English Jewish translation of the Bible into English was by Isaac Leeser in the 19th century.

The JPS produced two of the most popular Jewish translations, namely the JPS The Holy Scriptures of 1917 and the NJPS Tanakh (first printed in a single volume in 1985, second edition in 1999).

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that are not only Jewish, but also adhere to Orthodox norms. Among these are The Living Torah and Nach by Aryeh Kaplan and others, the Torah and other portions in an ongoing project by Everett Fox, and the ArtScroll Tanakh.

Jewish Versions

Though Jews in English-speaking lands generally utilized the King James Version and the Revised Version, the English versions have presented great difficulties. They contain

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departures from the traditional Hebrew text; they sometimes embody Christological interpretations; the headings were often doctrinally objectionable and the renderings in the legal portions of the Pentateuch frequently diverged from traditional Jewish exegesis. In addition, where the meaning of the original was obscure, Jewish readers preferred to use the well-known medieval Jewish commentators. Finally, the order of the Jewish canon differs from Christian practice and the liturgical needs of Jews make a version that does not mark the scriptural readings for Sabbaths and festivals inconvenient.

Until 1917 all Jewish translations were the efforts of individuals. Planned in 1892, the project of the Jewish Publication Society of America was the first translation for which a group representing Jewish learning among English-speaking Jews assumed joint responsibility.

This version essentially retained the Elizabethan diction. It stuck unswervingly to the received Hebrew text that it interpreted in accordance with Jewish tradition and the best scholarship of the day. For over half a century it remained authoritative, even though it laid no claim to any official ecclesiastical sanction.

With an increasingly felt need for modernization, a committee of translators was established composed of three professional biblical and Semitic scholars and three rabbis. It began its work in 1955 and the Pentateuch was issued in 1962. The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, and Jonah, all in a single volume for the convenience of synagogue use, followed in 1969; and Isaiah and Psalms appeared in 1973. A second committee had been set up in 1955 to work separately on the rest of the Hagiographa (Ketuvim).

The New English Bible

The idea of a completely new translation into British English was first broached in 1946. Under a joint committee, representative of the major Protestant churches of the British Isles, with Roman Catholics appointed as observers, the New Testament was published in 1961 and a second edition appeared in 1970. The Old Testament and Apocrypha were also published in 1970.

The New English Bible proved to be an instant commercial success, selling at a rate of 33,000 copies a week in 1970. The translation differed from the English mainstream Bible in that it was not a revision but a completely fresh version from the original tongues. It abandoned the tradition of “biblical English” and, except for the retention of “thou” and “thy” in addressing God, freed itself of all archaisms. It endeavoured to render the original into the idiom of contemporary English and to avoid ephemeral modernisms.

Individual translations

While most Bible translations are made by committees of scholars in order to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The following, selected translations are largely the work of individual translators:

• Noah Webster's Bible Translation (1833). Based on the KJV with updated grammar and lexicon.

• Young's Literal Translation (1862). An exacting literal English translation from the original Hebrew and Greek texts. Young even used the present tense extensively where most English translations use the past, because that conforms to the original Hebrew.

• Emphatic Diaglott by Benjamin Wilson (1864),

• Julia E. Smith Parker Translation (1876), "Translated Literally",

• J.N. Darby's Darby Bible (1890),

• Five Pauline Epistles, New Translation (1900) by William Gunion Rutherford,

• Bryant Rotherham's Emphasized Bible (1902),

• Modern Reader's Bible (1914) by Richard Green Moulton (1918)

• Helen Barrett Montgomery's The Centenary Translation (1924)

• George Lamsa translated The Holy Bible from Ancient Eastern Manuscripts (1933)

• S. H. Hooke's The Bible in Basic English (1949). A smart translation using the 850-word Basic English created by Charles Kay Ogden that especially addresses readers whose English vocabulary is not large yet and who do not know any legal and religious terminology either.

• R.A. Knox (1950),

• J.B. Phillips (1958),

• Verkuyl's Berkeley Version (1959),

• Holy Name Bible containing the Holy Name Version of the Old and New Testaments (1963) by Angelo Traina,

• The Living Bible (1971) by Kenneth N. Taylor,

• The Bible in Living English (1972) by Stephen T. Byington,

• Jay P. Green's Literal Translation (1985),

• Heinz Cassirer's translation (1989),

• The Complete Jewish Bible (1998) by Dr. David H. Stern,

• American King James Version (1999) by Michael Engelbrite,

• World English Bible (2000), in short WEB, is a contemporary project to create a modern translation of the Bible free of copyrights and archaic language. Based on the American Standard Version, the Greek Majority Text, and the Hebrew Biblia Hebraica Stuttgartensia. The WEB includes the Apocrypha.

• Eugene H. Peterson's The Message (2002),

• The Original Aramaic Bible in Plain English (2010) by David Bauscher,

• Father Nicholas King's translation of the Greek Bible into English.

• The Hebrew Bible: A Translation with Commentary, by Robert Alter (2019)

Others, such as N. T. Wright, have translated portions of the Bible.

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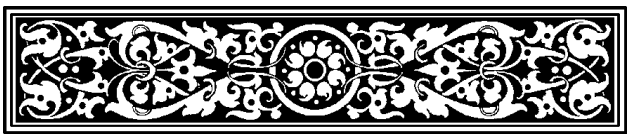

INTRODUCTION 2

THE JEWISH LAWS

The Holiness Code

Most Bible readers have a hard time to understood the texts of the Old Testament during the process of reading. Unfortunately, Christian clerics are neither willing nor able to explain what is written. As a result, readers feel uncomfortable while going through the chapters of a strange teaching, even worse, they are not aware that the texts of the Old Testament are the basis of our own books of law and the texts of the New Testament. (See: 'The Elephantine Papyrus Find,' p.1369.) For Jesus, the Old Testament was holy and untouchable and this applies also for the early Christians.

Roman Christians, also known as "gentiles," disagreed with the Hebrews in a only a few points for the simple reason that Roman Christians had to obey Roman law in which circumcision of the males was forbidden under the Lex Cornelia (the laws of Cornelius Sulla) and the typical Hebrew food laws (for purity reasons) were unknown and unpopular among Greeks and Romans. These were the two main points the opponents Paul the Apostle and James the Just (the brother of Jesus) were argueing about.

The schism of these two factions led to the beginnings of the Roman Church that was, one by one, replacing Hebrew and Pagan lithurgy, priest organisation and festivals for new, Christian, ones. Replacing the Hebrew laws proved to be much more difficult as there was no Christian law book. Despite strong efforts by Anti-Jews, like Marcion of Sinope, to get rid of the Old Testament, the Church Fathers decided to keep it as scripture. Instead of that, they began to write their own law codes, the Didache and the Apostolic Constitution. These few remarks will make it easier for you to grasp what the following laws are taliking about.

The Holiness Code is a term used in biblical criticism to refer to Leviticus chapters 17–26, and is so called due to its highly repeated use of the word Holy. Critical biblical scholars have regarded it as a distinct unit and have noted that the style is noticeably different from the main body of Leviticus. Unlike the remainder of Leviticus, the many laws of the Holiness Code are expressed very closely packed together, and very briefly.

According to most versions of the documentary hypothesis, the Holiness Code represents an earlier text that was edited and incorporated into the Priestly source and the Torah as a whole, although some scholars, such as Israel Knohl, believe the Holiness Code to be a later addition to the Priestly source. This source is often abbreviated as "H".[3] A generally accepted date is sometime in the seventh century BC, when it presumably originated among the priests in the Temple in Jerusalem.

The Holiness Code also uses a noticeably different choice of vocabulary, repeating phrases such as I, The LORD, am holy, I am the LORD, and I the LORD, which sanctify..., an unusually large number of times. Additionally, Leviticus 17 begins with This is the thing which the LORD hath commanded, saying.., and Leviticus 26 strongly resembles the conclusion of a law code, despite the presence of further laws afterward, such as at Leviticus 27, giving the Holiness Code the appearance of a single distinct unit.

Embedding In The Priestly Source

The Holiness Code is considered part of the Priestly source by scholars holding to the documentary hypothesis. However, such scholars generally believe it to have been an originally separate legal code (referred to as "H") which the priestly source edited and chose to embed into their writing after. Some such editing is simply the addition of phrases such as And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, designed to put the code into the context of the remainder of a code being given by God, as is the case for the remainder of Leviticus.

It is also alleged by critical scholarship that several additional laws, written with a style unlike that of the Holiness Code but like that of the remainder of Leviticus, were inserted into the body of the text by the Priestly source. These alleged additions are:

- The prohibition against consuming the naturally dead (Leviticus 115–16)
- The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:20–22)
- The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
- The prohibition against offerings by Aaronic priests who are blemished (Leviticus 21:21–22)
- The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1–10a)
- The order to keep Yom Kippur, and Sukkot (Leviticus 23:23–44)
- The order for continual bread and oil (Leviticus 24:1–9)
- Case law concerning a blasphemer (Leviticus 24:10–15a and 24:23)
- The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
- Rules concerning redeeming property (Leviticus 25:23 and 25:26–34)
- Order to release Israelite slaves at the year of jubilee (Leviticus 25:40, 25:42, 25:44–46)
- Rules concerning redeeming people (Leviticus 25:48–52, and 25:54)

The Covenant Code

(The Covenant Code, or Book of the Covenant, is the name given by academics to a text appearing in the Torah, at

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Exodus 20:22-23:19; or, more strictly, the term Covenant Code may be applied to Exodus 21:1-22:16. Biblically, the text is the second of the law codes given to Moses by God at Mount Sinai. This legal text provides a small but substantive proportion of the mitzvot within the Torah, and hence is a source of Jewish Law.)

The Large and Small Covenant Codes compared

Some scholars, calling attention to Exodus 34:10, "Then the LORD said: 'I am making a covenant with you'," note that the laws of Exodus 34 appear to be a shorter and differently organised version of the Covenant Code (Exodus 20:22–23:33). These have been differentiated as the "Small Covenant Code" (Exodus 34) and the "Large Covenant Code" (Exodus 20–23). These views are not mutually exclusive. Aaron (2006), for example, discusses how the "Exodus 34 Decalogue", while presented as the Ten Commandments, appears to be a reworking of the Covenant Code. Indeed, H.L. Ginsberg believed that the Ritual Decalogue was an interpolation, and that the phrase "Ten Commandments" in Exodus 34:28 originally referred to a portion of the Covenant Code, Exodus 23:10–27, which he called the First Ritual Decalogue. The reader may put the following two examples in a table or list with two columns.

LARGE COVENANT CODE, Exodus 23:10– 22

But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.

23 When my angel goes in front of you, and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I blot them out,

32 You shall make no covenant with them and their gods.

33 They shall not live in your land, or they will make you sin against me; for if you worship their gods, it will surely be a snare to you.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars.

13 Be attentive to all that I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

15a You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt.

15b No one shall appear before me empty-handed.

10 For six years you shall sow your land and gather in its yield; 11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. 12 Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.

16 You shall observe the festival of harvest, of the first fruits of your labour, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labour.

17 Three times in the year all your males shall appear before the Lord God.

18 You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.

19 The choicest of the first fruits of your ground you shall bring into the house of the LORD your God.

You shall not boil a kid in its mother's milk.

In comparison to the Large Covenant Code, here is the Small Covenant Code in the same sequence:

SMALL COVENANT CODE (also known as Ritual Decalogue), Exodus 34:11–26

11 Observe what I command you today. See, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

12 Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you.

13 You shall tear down their altars, break their pillars, and cut down their sacred poles

14 (for you shall worship no other god, because the Lord, whose name is Jealous, is a jealous God).

15 You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice.

16 And you will take wives from among their daughters for your sons, and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods.

17 You shall not make cast idols.

18 You shall keep the festival of unleavened bread. For seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out from Egypt.

19 All that first opens the womb is mine, all your male livestock, the firstborn of cow and sheep.

20a The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem.

20b No one shall appear before me empty-handed.

21 For six days you shall work, but on the seventh day you shall rest; even in ploughing time and in harvest time you shall rest.

22 You shall observe the festival of weeks, the first fruits of wheat harvest, and the festival of ingathering at the turn of the year.

23 Three times in the year all your males shall appear before the Lord God, the God of Israel.

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land when you go up to appear before the Lord your God three times in the year.

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25 You shall not offer the blood of my sacrifice with leaven, and the sacrifice of the festival of the passover shall not be left until the morning.

26 The best of the first fruits of your ground you shall bring to the house of the Lord your God.

You shall not boil a kid in its mother's milk.

THE RITUAL DECALOGUE is a list of laws at Exodus 34:11–26. These laws are similar to the Covenant Code and are followed by the phrase "ten commandments" (Hebrew: Aseret Ha-Dvarim, in Exodus 34:28). Although the phrase "Ten Commandments" has traditionally been interpreted as referring to a very different set of laws, in Exodus 20:2–17, many scholars believe it instead refers to the Ritual Decalogue found two verses earlier. (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.)

Critical biblical scholars understand the two sets of laws to have different authorship. Early scholars, adopting a proposal of Johann Wolfgang von Goethe, contrasted the "Ritual" Decalogue with the "Ethical" Decalogue of Exodus 20:2–17 and Deuteronomy 5:6–21, which are the texts more generally known as the Ten Commandments. Believing that the Bible reflected a shift over time from an emphasis on the ritual to the ethical, they argued that the Ritual Decalogue was composed earlier than the Ethical Decalogue. Later scholars have held that they were actually parallel developments, with the Ethical Decalogue a late addition to Exodus copied from Deuteronomy, or that the Ritual Decalogue was the later of the two, a conservative reaction to the secular Ethical Decalogue. A few Bible scholars call the verses in Exodus 34 the "small Covenant code", as it appears to be a compact version of the Covenant Code in Exodus 20:19–23:33; they argue the small Covenant code was composed around the same time as the Decalogue of Exodus 20, but either served different functions within Israelite religion, or reflects the influence of other Ancient Near Eastern religious texts.

The word decalogue comes from the Greek name for the Ten Commandments, δέκα λόγοι (déka lógoi; "ten terms"), a translation of the Hebrew (aseret ha-dvarîm "the ten items/terms").

The Ritual Decalogue is framed in the context of God making a covenant with Israel:

Yahweh said to Moses, Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. ... I hereby make a covenant. [Commandments of Exodus 34]

Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. ... And he wrote on the tablets the words of the covenant, the ten commandments [aseret ha-dvarîm]. This is the only place in the Bible where the phrase Ten Commandments identifies a set of commandments.

THE ETHICAL DECALOGUE

The two Ethical Decalogues compared

We see now what is known as the Ten Commandments in Exodus 20, which is almost the same as the Ten Commandments of Deuteronomy 5, and in Deuteronomy 10:4.

Ethical Decalogue, Exodus 20:2–17

2 I am the Lord your God, who brought you up out of the land of Egypt, out of the house of slavery;

3 Do not have any other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day and keep it holy.

9 For six days you shall labour and do all your work.

10 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.

11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbour.

17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Ethical Decalogue, Deuteronomy 5:6–21

6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;

7 you shall have no other gods before me.

8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

9 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me,

10 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

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11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

12 Observe the sabbath day and keep it holy, as the Lord your God commanded you.

13 For six days you shall labour and do all your work.

14 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.

15 Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

16 Honour your father and your mother, as the Lord your God commanded you, so that your days may be long and that it may go well with you in the land that the Lord your God is giving you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbour.

21 Neither shall you covet your neighbour's wife. Neither shall you desire your neighbour's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

That we have two versions of the Covenant Code and also two versions of the Ethical Decalogue in the Torah underlines their significance.

COMMANDMENTS OF THE PARASHAH

The term parashah (Hebrew: "portion") formally means a section of a biblical book in the Masoretic Text of the Tanakh (Hebrew Bible).

According to the Sefer ha-Chinuch, there are 23 positive and 30 negative commandments in the parashah:

• To purchase a Hebrew slave in accordance with the prescribed laws.
• To betroth the Jewish maidservant.
• To redeem Jewish maidservants.
• The master must not sell his Jewish maidservant.
• Not to withhold food, clothing, or sexual relations from one's wife.
• The courts must execute by strangulation those who deserve it.
• Not to strike one's father or mother.
• The court must implement laws against the one who assaults another or damages another's property.
• The court must carry out the death penalty of the sword.
• The court must judge the damages incurred by a goring ox.
• Not to benefit from an ox condemned to be stoned.
• The court must judge the damages incurred by a pit.
• The court must implement punitive measures against the thief.
• The court must judge the damages incurred by an animal eating.
• The court must judge the damages incurred by fire.
• The courts must carry out the laws of an unpaid guard.
• The courts must carry out the laws of the plaintiff, admitter, or denier.
• The courts must carry out the laws of a hired worker and hired guard.
• The courts must carry out the laws of a borrower.
• The court must fine one who seduces a maiden.
• The court must not let the sorcerer live.
• Not to insult or harm a sincere convert with words.
• Not to cheat a sincere convert monetarily.
• Not to afflict any orphan or widow.
• To lend to the poor and destitute.
• Not to press them for payment if you know they don't have it.
• Not to intermediate in an interest loan, guarantee, witness, or write the promissory note.
• Not to curse judges.
• Not to blaspheme.
• Not to curse the head of state or leader of the Sanhedrin.
• Not to preface one tithe to the next, but separate them in their proper order.
• Not to eat meat of an animal that was mortally wounded.
• Judges must not accept testimony unless both parties are present.
• Transgressors must not testify.
• The court must not execute through a majority of one; at least a majority of two is required.

Celebrating Sukkot

• A judge who presented an acquittal plea must not present an argument for conviction in capital cases.
• To decide by majority in case of disagreement.
• Not to pity a poor man in judgement.
• To help another remove the load from a beast which can no longer carry it.
• A judge must not decide unjustly the case of the habitual transgressor.
• The court must not kill anybody on circumstantial evidence.
• Judges must not accept bribes.
• To leave free all produce that grew in the Sabbatical year.
• To rest on the Sabbath.
• Not to swear in the name of an idol.
• Not to turn Israelites to idolatry.
• To celebrate on the three Festivals of Passover, Shavuot, and Sukkot.

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• Not to slaughter the Passover lamb while in possession of leaven.
• Not to leave the fat overnight.
• To set aside the first fruits and bring them to the Temple.
• Not to eat meat and milk cooked together.
• Not to make any treaty with the seven nations to be extirpated, or with any idol worshiper.
• Not to let them dwell in our land.

PRIESTLY CODE

The Priestly Code (Hebrew: Torat Kohanim) is the name given, by academia, to the body of laws expressed in the Torah which do not form part of the Holiness Code, the Covenant Code, the Ritual Decalogue, or the Ethical Decalogue. Jewish Law as we know it today was introduced by Ezra in 445 BC; (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.).

The Priestly Code constitutes the majority of Leviticus, as well as some of the laws expressed in Numbers. The code forms a large portion, approximately one third, of the commandments of the Torah, and thus is a major source of Jewish law.

It is termed the Priestly Code due to its large concern with ritual and the Jewish priesthood, and also, in critical scholarship, it is defined as the whole of the law code believed to be present in the Priestly Source except for the Holiness Code. Under the documentary hypothesis, while some scholars believe that the Priestly Code was created to rival the Ethical Decalogue and Covenant Code, others believe was intended as only supplementary to the Holiness Code.

Constituent Parts of the Priestly Code

The majority of the Priestly Code is presented in the Torah as the Law which is given to Moses directly by God at Mount Sinai. Unlike the Decalogues, however, Yahweh speaks the laws to Moses while descended, in a cloud, upon the Tabernacle which the Israelites have constructed. The remainder is present as scattered laws either given by Moses directly, or by being given in a similar manner to the majority, via the tabernacle, but after the Israelites have moved elsewhere, taking the tabernacle with them. The implication, therefore, is that the tabernacle is the place where God speak with the priesthood.

Although the majority of the code forms the bulk of Leviticus, there are several laws which appear in other places in the Torah. The code is generally regarded to contain the following laws :

1. Law of circumcision (Genesis 17)
2. Laws concerning consumption of the Passover meal (Exodus 12:43-49)
3. Laws concerning the keeping of the Sabbath (Exodus 31:14b-17 and 35:1-3)
4. Law concerning the consumption of dead animals, fat, blood, and the portion due to the priest (Leviticus 22-38)
5. Law concerning inappropriate behaviour for priests (Leviticus 10:6-15)
6. List of clean and unclean animals (Leviticus 11)
7. Laws of purification and atonement (Leviticus 12, Leviticus 13, and Leviticus 15)
8. Laws interrupting the Holiness Code:
   8a The prohibition against consuming the naturally dead (Leviticus 115-16)
   8b The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:21-22)
   8c. The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
   8d. The prohibition against offerings by Aaronid priests who are blemished (Leviticus 21:21-22)
   8e. Case law concerning a blasphemer (Leviticus 24:10-15a and 24:23)
   8f. The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
   8g. Rules concerning redeeming property (Leviticus 25:23 and 25:26-34)
   8h. Order to only keep heathens as slaves (Leviticus 25:40, 25:42, 25:44-46)
   8i. Rules concerning redeeming people (Leviticus 25:48-52, and 25:54)
9. Law concerning the commutation of vows (Leviticus 27)
10. Miscellaneous laws concerning lepers, and dedicated things (Numbers 5:1-10)
11. Law concerning women suspected of adultery (Numbers 5:11-31)
12. Law of the "Little Passover" (Numbers 9:9-14)
13. Laws concerning the duties and revenue of priests and Levites (Numbers 18)
14. Law concerning the daughters of Zelophehad and inheritance (Numbers 21-11)
15. Law concerning oaths (Numbers 30)
16. The giving of 48 cities to the Levits (Numbers 35:1-8)
17 Law on the treatment of murder and manslaughter (Numbers 35:9-34)
18. Law concerning the daughters of Zelophehad and marriage to a land owner (Numbers 36)

It is also generally regarded as containing the following descriptions and rules of ritual:

19. Ritual of Passover and the Feast of Unleavened Bread (Exodus 12:15-20)
20. Ritual of Consecration of Priests (Exodus 29:1-37, carried out at Leviticus 8)
21. Continual morning and evening offerings (Exodus 29:38-42)
22. Rules concerning the burning of incense and of hand washing (Exodus 30:7-10, and 30:19-20)
23. Rules about the composition of anointing oil and incense (Exodus 30:22-38)
24. Rules of burnt offerings, meal offerings, peace offerings, sin offerings, and guilt offerings, including specifications of the portions allocated to priests, and, in some cases, the

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appropriate costume of the officiating priest (Leviticus 1-21, carried out at Leviticus 9)

25. Ritual of cleansing lepers (Leviticus 14)

26. Rule of fringes (Leviticus 15:37-41)

27. Ritual of Yom Kippur (Leviticus 16:3-34, 25:9b)

28. Rituals interrupting the Holiness Code:

28a. The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1-10a)

28b. The order to keep Yom Kippur, and Sukkot (Leviticus 23:23-38)

28c. The order for continual bread and oil (Leviticus 24:1-9)

29. Ritual concerning Nazarites (Numbers 6:1-21)

30. The priestly benediction (Numbers 6:22-27)

30a. The LORD bless thee, and keep thee:

30b. The LORD make his face shine upon thee, and be gracious unto thee:

30c. The LORD lift up his countenance upon thee, and give thee peace.

31. Rules concerning how to fix lamps on the golden candlestick, and how to consecrate priests (Numbers 8:1-15, carried out at Numbers 8:20-22)

32. Ritual of the Red Heifer, for purification after contact with a corpse (Numbers 19)

THE 613 MITZVOT

(All precepts and laws mentioned in the Torah, the Five Books of Moses, the Pentateuch, are summarised in a list codex known as "613 Mitzvot" [plural of Mitzvah meaning precept, commandment]. In this canonical order the list by Maimonides is sorted by occurrence in the Torah

The Mosaic Covenant (named after Moses), the Covenant of Moses, or, more precise: The Agreement between God and the People of Israel, also known as the Sinaitic Covenant (named after the biblical Mount Sinai), refers to God's promise to the biblical Israelites, including their proselytes, and their commitment to worship Him alone. The establishment and stipulations of the Mosaic covenant are recorded in the first five books of the Hebrew Bible, traditionally attributed to Moses and collectively called the Torah or Pentateuch. This covenant is sometimes also referred to as the Law of Moses, Mosaic Law, or the 613 Mitzvot, or commandments (singular: mitzvah).

The tradition that 613 commandments (Hebrew: mitzvot or mitzvah) is the number of mitzvot in the Torah, began in the 3rd century AD, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud Makkot 23b.

Although there have been many attempts to codify and enumerate the commandments contained in the Torah, the most traditional enumeration is by Moses ben Maimon (1135 - 1204) also called Maimonides. The 613 commandments include "positive commandments", to perform an act (mitzvot aseh), and "negative commandments", to abstain from certain acts (mitzvot lo taaseh). The negative commandments number 365, which coincides with the number of days in the solar year, and the positive commandments number 248, a number ascribed to the number of bones and main organs in the human body (Babylonian Talmud, Makkot 23b–24a). Though the number 613 is mentioned in the Talmud, its real significance increased in later medieval rabbinic literature, including many works listing or arranged by the mitzvot. Three types of negative commandments fall under the self-sacrificial principle yehareg ve'al ya'avor, meaning "One should let oneself be killed rather than violate it". These are murder, idolatry, and forbidden sexual relations.

The 613 mitzvot have been divided also into three general categories: mishpatim; edot; and chukim. Mishpatim ("laws") include commandments that are deemed to be self-evident, such as not to murder and not to steal. Edot ("testimonies") commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. Chukim ("decrees") are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.)

Typical order

1. To know there is a God — Ex. 20:2

2. Not to even think that there are other gods besides Him — Standard: Ex. 20:3; Yemenite: Ex. 20:2 [17]

3. To know that God is One — Deut. 6:4

4. To love God —Deut. 6:5

5. To fear God — Deut. 10:20

6. To sanctify God's Name — Lev. 22:32

7. Not to profane God's Name — Lev. 22:32

8. Not to destroy objects associated with God's Name — Deut. 12:4

9. To listen to the prophet speaking in God's Name — Deut. 18:15

10. Not to try the LORD unduly — Deut. 6:16

11. To emulate God's ways — Deut. 28:9

12. To cleave to those who know God — Deut. 10:20

13. To love other Jews — Lev. 19:18

14. To love converts — Deut. 10:19

15. Not to hate fellow Jews — Lev. 19:17

16. To reprove a sinner — Lev. 19:17

17. Not to embarrass others — Lev. 19:17

18. Not to oppress the weak — Ex. 22:21

19. Not to speak derogatorily of others — Lev. 19:16

20. Not to take revenge — Lev. 19:18

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21. Not to bear a grudge — Lev. 19:18
22. To learn the Torah — Deut. 6:7
23. To honour those who teach and know the Torah — Lev. 19:32
24. Not to inquire into idolatry — Lev. 19:4
25. Not to follow the whims of your heart or what your eyes see — Num. 15:39
26. Not to blaspheme — Ex. 22:27
27. Not to worship idols in the manner they are worshiped — Standard: Ex. 20:6; Yemenite: Ex. 20:5
28. Not to worship idols in the four ways we worship God — Standard: Ex. 20:6; Yemenite: Ex. 20:5
29. Not to make an idol for yourself — Standard:Ex. 20:5; Yemenite: Ex. 20:4
30. Not to make an idol for others — Lev. 19:4
31. Not to make human forms even for decorative purposes — Standard: Ex. 20:21; Yemenite: Ex. 20:20
32. Not to turn a city to idolatry — Deut. 13:14
33. To burn a city that has turned to idol worship — Deut. 13:17
34. Not to rebuild it as a city — Deut. 13:17
35. Not to derive benefit from it — Deut. 13:18
36. Not to missionize an individual to idol worship — Deut. 13:12
37. Not to love the idolater — Deut. 13:9
38. Not to cease hating the idolater — Deut. 13:9
39. Not to save the idolater — Deut. 13:9
40. Not to say anything in the idolater's defense — Deut. 13:9
41. Not to refrain from incriminating the idolater — Deut. 13:9
42. Not to prophesy in the name of idolatry — Deut. 13:14
43. Not to listen to a false prophet — Deut. 13:4
44. Not to prophesy falsely in the name of God — Deut. 18:20
45. Not to be afraid of the false prophet — Deut. 18:22
46. Not to swear in the name of an idol — Ex. 23:13
47. Not to perform ov (medium) — Lev. 19:31
48. Not to perform yidoni ("magical seer") — Lev. 19:31
49. Not to pass your children through the fire to Molech — Lev. 18:21
50. Not to erect a pillar in a public place of worship — Deut. 16:22
51. Not to bow down before a smooth stone — Lev. 26:1
52. Not to plant a tree in the Temple courtyard — Deut. 16:21
53. To destroy idols and their accessories — Deut. 12:2
54. Not to derive benefit from idols and their accessories — Deut. 26
55. Not to derive benefit from ornaments of idols — Deut. 25
56. Not to make a covenant with idolaters —Deut. 2
57. Not to show favour to idolaters — Deut. 2
58. Not to let idolaters dwell in the Land of Israel — Ex. 23:33
59. Not to imitate idolaters in customs and clothing — Lev. 20:23
60. Not to be superstitious — Lev. 19:26
61. Not to go into a trance to foresee events, etc. — Deut. 18:10
62. Not to engage in divination or soothsaying — Lev. 19:26
63. Not to mutter incantations — Deut. 18:11
64. Not to attempt to contact the dead — Deut. 18:11
65. Not to consult the ov — Deut. 18:11
66. Not to consult the yidoni — Deut. 18:11
67. Not to perform acts of magic — Deut. 18:10
68. Men must not shave the hair off the sides of their head — Lev. 19:27
69. Men must not shave their beards with a razor — Lev. 19:27
70. Men must not wear women's clothing — Deut. 22:5
71. Women must not wear men's clothing — Deut. 22:5
72. Not to tattoo the skin — Lev. 19:28
73. Not to tear the skin in mourning — Deut. 14:1
74. Not to make a bald spot in mourning — Deut. 14:1
75. To repent and confess wrongdoings — Num. 5:7
76. To say the Shema twice daily — Deut. 6:7
77. To pray every day — Ex. 23:25
78. The Kohanim must bless the Jewish nation daily — Num. 6:23
79. To wear tefillin (phylacteries) on the head — Deut. 6:8
80. To bind tefillin on the arm — Deut. 6:8
81. To put a mezuzah on the door post — Deut. 6:9
82. Each male must write a Torah scroll — Deut. 31:19
83. The king must have a separate Torah scroll for himself — Deut. 118
84. To have tzitzit on four-cornered garments — Num. 15:38
85. To bless the Almighty after eating — Deut. 8:10
86. To circumcise all males on the eighth day after their birth — Gen. 110
87. To rest on the seventh day — Ex. 23:12
88. Not to do prohibited labour on the seventh day — Standard: Ex. 20:11; Yemenite: Ex. 20:10
89. The court must not inflict punishment on Shabbat — Ex. 35:3
90. Not to walk outside the city boundary on Shabbat — Ex. 16:29
91. To sanctify Shabbat with Kiddush and Havdalah — Standard: Ex. 20:9; Yemenite: Ex. 20:8
92. To rest from prohibited labour on Yom Kippur — Lev. 23:32
93. Not to do prohibited labour on Yom Kippur — Lev. 23:32
94. To afflict oneself on Yom Kippur — Lev. 16:29
95. Not to eat or drink on Yom Kippur — Lev. 23:29
96. To rest on the first day of Passover — Lev. 23:7
97. Not to do prohibited labour on the first day of Passover — Lev. 23:8
98. To rest on the seventh day of Passover — Lev. 23:8

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99. Not to do prohibited labour on the seventh day of Passover — Lev. 23:8
100. To rest on Shavuot — Lev. 23:21
101. Not to do prohibited labour on Shavuot — Lev. 23:21
102. To rest on Rosh Hashanah — Lev. 23:24
103. Not to do prohibited labour on Rosh Hashanah — Lev. 23:25
104. To rest on Sukkot — Lev. 23:35
105. Not to do prohibited labour on Sukkot — Lev. 23:35
106. To rest on Shemini Atzeret — Lev. 23:36
107. Not to do prohibited labour on Shemini Atzeret — Lev. 23:36
108. Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3
109. To destroy all chametz on 14th day of Nisan — Ex. 12:15
110. Not to eat chametz all seven days of Passover —Ex. 13:3
111. Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20
112. Not to see chametz in your domain seven days — Ex. 13:7
113. Not to find chametz in your domain seven days — Ex. 12:19
114. To eat matzah on the first night of Passover — Ex. 12:18
115. To relate the Exodus from Egypt on that night — Ex. 13:8
116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1
117. To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42
118. To take up a Lulav and Etrog on the first day of Sukkot (in the temple, all seven days) — Lev. 23:40
119. Each man must give a half shekel annually — Ex. 30:13
120. Courts must calculate to determine when a new month begins — Ex. 12:2
121. To afflict oneself and cry out before God in times of calamity — Num. 10:9
122. To marry a wife by means of ketubah and kiddushin — Deut. 22:13
123. Not to have sexual relations with women not thus married — Deut. 23:18
124. Not to withhold food, clothing, and sexual relations from your wife — Ex. 21:10
125. To have children with one's wife — Gen. 1:28
126. To issue a divorce by means of a Get document — Deut. 24:1
127. A man must not remarry his ex-wife after she has married someone else — Deut. 24:4
128. To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5
129. To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9
130. The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5
131. The court must fine one who sexually seduces a maiden — Ex. 22:15-16
132. The rapist must marry his victim if she is unwed — Deut. 22:29
133. He is never allowed to divorce her — Deut. 22:29
134. The slanderer must remain married to his wife — Deut. 22:19
135. He must not divorce her — Deut. 22:19
136. To fulfill the laws of the Sotah — Num. 5:30
137. Not to put oil on her meal offering (as usual) — Num. 5:15
138. Not to put frankincense on her meal offering (as usual) — Num. 5:15
139. Not to have sexual relations with your mother — Lev. 18:7
140. Not to have sexual relations with your father's wife — Lev. 18:8
141. Not to have sexual relations with your sister — Lev. 18:9
142. Not to have sexual relations with your father's wife's daughter — Lev. 18:11
143. Not to have sexual relations with your son's daughter — Lev. 18:10
144. Not to have sexual relations with your daughter — Lev. 18:10
145. Not to have sexual relations with your daughter's daughter — Lev. 18:10
146. Not to have sexual relations with a woman and her daughter — Lev. 18:17
147. Not to have sexual relations with a woman and her son's daughter — Lev. 18:17
148. Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17
149. Not to have sexual relations with your father's sister — Lev. 18:12
150. Not to have sexual relations with your mother's sister — Lev. 18:13
151. Not to have sexual relations with your father's brother's wife — Lev. 18:14
152. Not to have sexual relations with your son's wife — Lev. 18:15
153. Not to have sexual relations with your brother's wife — Lev. 18:16
154. Not to have sexual relations with your wife's sister — Lev. 18:18
155. A man must not have sexual relations with an animal — Lev. 18:23
156. A woman must not have sexual relations with an animal — Lev. 18:23
157. A man must not have sexual relations with a man — Lev. 18:22
158. Not to have sexual relations with your father — Lev. 18:7

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159. Not to have sexual relations with your father's brother — Lev. 18:14

160. Not to have sexual relations with someone else's wife — Lev. 18:20

161. Not to have sexual relations with a menstrually impure woman — Lev. 18:19

162. Not to marry non-Jews — Deut. 3

163. Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4

164. Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9

165. Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9

166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3

167. Not to let a eunuch marry into the Jewish people — Deut. 23:2

168. Not to offer to God any castrated male animals — Lev. 22:24

169. The High Priest must not marry a widow — Lev. 21:14

170. The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15

171. The High Priest must marry a virgin maiden — Lev. 21:13

172. A Kohen (priest) must not marry a divorcee — Lev. 21:7

173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7

174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7

175. Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6

176. To examine the signs of animals to distinguish between kosher and non-kosher — Lev. 11:2

177. To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11

178. To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9

179. To examine the signs of locusts to distinguish between kosher and non-kosher — Lev. 11:21

180. Not to eat non-kosher animals — Lev. 11:4

181. Not to eat non-kosher fowl — Lev. 11:13

182. Not to eat non-kosher fish — Lev. 11:11

183. Not to eat non-kosher flying insects — Deut. 14:19

184. Not to eat non-kosher creatures that crawl on land — Lev. 11:41

185. Not to eat non-kosher maggots — Lev. 11:44

186. Not to eat worms found in fruit on the ground — Lev. 11:42

187. Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43

188. Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21

189. Not to benefit from an ox condemned to be stoned — Ex. 21:2

190. Not to eat meat of an animal that was mortally wounded — Ex. 22:30

191. Not to eat a limb torn off a living creature — Deut. 12:23

192. Not to eat blood —Lev. 3:17

193. Not to eat certain fats of clean animals — Lev. 3:17

194. Not to eat the sinew of the thigh — Gen. 32:33

195. Not to eat mixtures of milk and meat cooked together — Ex. 23:19

196. Not to cook meat and milk together — Ex. 34:26

197. Not to eat bread from new grain before the Omer — Lev. 23:14

198. Not to eat parched grains from new grain before the Omer — Lev. 23:14

199. Not to eat ripened grains from new grain before the Omer — Lev. 23:14

200. Not to eat fruit of a tree during its first three years — Lev. 19:23

201. Not to eat diverse seeds planted in a vineyard — Deut. 22:9

202. Not to eat untithed fruits — Lev. 22:15

203. Not to drink wine poured in service to idols — Deut. 32:38

204. To ritually slaughter an animal before eating it — Deut. 12:21

205. Not to slaughter an animal and its offspring on the same day — Lev. 22:28

206. To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 113

207. To send away the mother bird before taking its children — Deut. 22:6

208. To release the mother bird if she was taken from the nest — Deut. 22:7

209. Not to swear falsely in God's Name — Lev. 19:12

210. Not to take God's Name in vain — Standard: Ex. 20:7; Yemenite: Ex. 20:6

211. Not to deny possession of something entrusted to you — Lev. 19:11

212. Not to swear in denial of a monetary claim — Lev. 19:11

213. To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20

214. To fulfill what was uttered and to do what was avowed — Deut. 23:24

215. Not to break oaths or vows — Num. 30:3

216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah — Num. 30:3

217. The Nazirite must let his hair grow — Num. 6:5

218. He must not cut his hair — Num. 6:5

219. He must not drink wine, wine mixtures, or wine vinegar — Num. 6:3

220. He must not eat fresh grapes — Num. 6:3

221. He must not eat raisins — Num. 6:3

222. He must not eat grape seeds — Num. 6:4

223. He must not eat grape skins — Num. 6:4

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224. He must not be under the same roof as a corpse — Num. 6:6
225. He must not come into contact with the dead — Num. 6:7
226. He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9
227. To estimate the value of people as determined by the Torah —Lev. 22
228. To estimate the value of consecrated animals — Lev. 212-13
229. To estimate the value of consecrated houses — Lev. 214
230. To estimate the value of consecrated fields — Lev. 216
231. Carry out the laws of interdicting possessions (cherem) — Lev. 228
232. Not to sell the cherem — Lev. 228
233. Not to redeem the cherem — Lev. 228
234. Not to plant diverse seeds together — Lev. 19:19
235. Not to plant grains or greens in a vineyard — Deut. 22:9
236. Not to crossbreed animals — Lev. 19:19
237. Not to work different animals together — Deut. 22:10
238. Not to wear shaatnez, a cloth woven of wool and linen — Deut. 22:11
239. To leave a corner of the field uncut for the poor — Lev. 19:10
240. Not to reap that corner — Lev. 19:9
241. To leave gleanings — Lev. 19:9
242. Not to gather the gleanings — Lev. 19:9
243. To leave the unformed clusters of grapes — Lev. 19:10
244. Not to pick the unformed clusters of grapes — Lev. 19:10
245. To leave the gleanings of a vineyard — Lev. 19:10
246. Not to gather the gleanings of a vineyard — Lev. 19:10
247. To leave the forgotten sheaves in the field — Deut. 24:19
248. Not to retrieve them — Deut. 24:19
249. To separate the "tithe for the poor" — Deut. 14:28
250. To give charity — Deut. 15:8
251. Not to withhold charity from the poor — Deut. 15:7
252. To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
253. The Levite must set aside a tenth of his tithe — Num. 18:26
254. Not to preface one tithe to the next, but separate them in their proper order — Ex. 22:28
255. A non-Kohen must not eat Terumah — Lev. 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
257. An uncircumcised Kohen must not eat Terumah — Ex. 12:48
258. An impure Kohen must not eat Terumah — Lev. 22:4
259. A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
261. To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment — Deut. 26:14
263. Not to eat Ma'aser Sheni while impure — Deut. 26:14
264. A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
265. Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
266. Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
267. Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
269. To read the confession of tithes every fourth and seventh year — Deut. 26:13
270. To set aside the first fruits and bring them to the Temple — Ex. 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
272. To read the Torah portion pertaining to their presentation — Deut. 26:5
273. To set aside a portion of dough for a Kohen — Num. 15:20
274. To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen — Deut. 18:3
275. To give the first shearing of sheep to a Kohen — Deut. 18:4
276. To redeem firstborn sons and give the money to a Kohen — Num. 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it — Ex. 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth — Ex. 34:21
280. Not to work the land during the seventh year — Lev. 25:4
281. Not to work with trees to produce fruit during that year — Lev. 25:4
282. Not to reap crops that grow wild that year in the normal manner — Lev. 25:5
283. Not to gather grapes which grow wild that year in the normal way — Lev. 25:5
284. To leave free all produce which grew in that year — Ex. 23:11
285. To release all loans during the seventh year — Deut. 15:2
286. Not to pressure or claim from the borrower — Deut. 15:2

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287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss —Deut. 15:9

288. The Sanhedrin must count seven groups of seven years — Lev. 25:8

289. The Sanhedrin must sanctify the fiftieth year — Lev. 25:10

290. To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9

291. Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11

292. Not to reap in the normal manner that which grows wild in the fiftieth year — Lev. 25:11

293. Not to pick grapes which grew wild in the normal manner in the fiftieth year — Lev. 25:11

294. Carry out the laws of sold family properties — Lev. 25:24

295. Not to sell the land in Israel indefinitely — Lev. 25:23

296. Carry out the laws of houses in walled cities — Lev. 25:29

297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in — Deut. 18:1

298. The Levites must not take a share in the spoils of war — Deut. 18:1

299. To give the Levites cities to inhabit and their surrounding fields — Num. 35:2

300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year — Lev. 25:34

301. To build a Temple — Ex. 25:8

302. Not to build the altar with stones hewn by metal — Standard: Ex. 20:24; Yemenite: Ex. 20:23

303. Not to climb steps to the altar — Standard: Ex. 20:27; Yemenite: Ex. 20:26

304. To show reverence to the Temple — Lev. 19:30

305. To guard the Temple area — Num. 18:2

306. Not to leave the Temple unguarded — Num. 18:5

307. To prepare the anointing oil — Ex. 30:31

308. Not to reproduce the anointing oil — Ex. 30:32

309. Not to anoint with anointing oil — Ex. 30:32

310. Not to reproduce the incense formula — Ex. 30:37

311. Not to burn anything on the Golden Altar besides incense — Ex. 30:9

312. The Levites must transport the ark on their shoulders — Num. 9

313. Not to remove the staves from the ark — Ex. 25:15

314. The Levites must work in the Temple — Num. 18:23

315. No Levite must do another's work of either a Kohen or a Levite — Num. 18:3

316. To dedicate the Kohen for service — Lev. 21:8

317. The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8

318. The Kohanim must wear their priestly garments during service — Ex. 28:2

319. Not to tear the priestly garments — Ex. 28:32

320. The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Efod — Ex. 28:28

321. A Kohen must not enter the Temple intoxicated — Lev. 10:9

322. A Kohen must not enter the Temple with his head uncovered — Lev. 10:6

323. A Kohen must not enter the Temple with torn clothes — Lev. 10:6

324. A Kohen must not enter the Temple indiscriminately — Lev. 16:2

325. A Kohen must not leave the Temple during service — Lev. 10:7

326. To send the impure from the Temple — Num. 5:2

327. Impure people must not enter the Temple — Num. 5:3

328. Impure people must not enter the Temple Mount area — Deut. 23:11

329. Impure Kohanim must not do service in the temple — Lev. 22:2

330. An impure Kohen, following immersion, must wait until after sundown before returning to service — Lev. 22:7

331. A Kohen must wash his hands and feet before service — Ex. 30:19

332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23

333. A Kohen with a physical blemish must not serve — Lev. 21:17

334. A Kohen with a temporary blemish must not serve — Lev. 21:17

335. One who is not a Kohen must not serve — Num. 18:4

336. To offer only unblemished animals — Lev. 22:21

337. Not to dedicate a blemished animal for the altar — Lev. 22:20

338. Not to slaughter it — Lev. 22:22

339. Not to sprinkle its blood — Lev. 22:24

340. Not to burn its fat — Lev. 22:22

341. Not to offer a temporarily blemished animal — Deut. 11

342. Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25

343. Not to inflict wounds upon dedicated animals — Lev. 22:21

344. To redeem dedicated animals which have become disqualified — Deut. 12:15

345. To offer only animals which are at least eight days old — Lev. 22:27

346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute.[15][16] — Deut. 23:19

347. Not to burn honey or yeast on the altar — Lev. 2:11

348. To salt all sacrifices — Lev. 2:13

349. Not to omit the salt from sacrifices — Lev. 2:13

350. Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3

351. Not to eat its meat — Deut. 12:17

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352. Carry out the procedure of the sin offering — Lev. 6:18
353. Not to eat the meat of the inner sin offering — Lev. 6:23
354. Not to decapitate a fowl brought as a sin offering — Lev. 5:8
355. Carry out the procedure of the guilt offering — Lev. 1
356. The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
357. The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17
358. A non-Kohen must not eat sacrificial meat — Ex. 29:33
359. To follow the procedure of the peace offering — Lev. 11
360. Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
361. To bring meal offerings as prescribed in the Torah — Lev. 2:1
362. Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
363. Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
364. Not to eat the meal offering of the High Priest — Lev. 6:16
365. Not to bake a meal offering as leavened bread — Lev. 6:10
366. The Kohanim must eat the remains of the meal offerings — Lev. 6:9
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
368. Not to withhold payment incurred by any vow — Deut. 23:22
369. To offer all sacrifices in the Temple — Deut. 12:11
370. To bring all sacrifices from outside Israel to the Temple — Deut. 12:26
371. Not to slaughter sacrifices outside the courtyard — Lev. 14
372. Not to offer any sacrifices outside the courtyard — Deut. 12:13
373. To offer two lambs every day — Num. 28:3
374. To light a fire on the altar every day — Lev. 6:6
375. Not to extinguish this fire — Lev. 6:6
376. To remove the ashes from the altar every day — Lev. 6:3
377. To burn incense every day — Ex. 30:7
378. To light the Menorah every day — Ex. 221
379. The Kohen Gadol must bring a meal offering every day — Lev. 6:13
380. To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
381. To make the show bread — Ex. 25:30
382. To bring additional offerings on Rosh Chodesh (" The New Month") — Num. 28:11
383. To bring additional offerings on Passover — Num. 28:19
384. To offer the wave offering from the meal of the new wheat — Lev. 23:10
385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought — Lev. 23:15
386. To bring additional offerings on Shavuot — Num. 28:26
387. To bring two loaves to accompany the above sacrifice — Lev. 23:17
388. To bring additional offerings on Rosh Hashana — Num. 29:2
389. To bring additional offerings on Yom Kippur — Num. 29:8
390. To bring additional offerings on Sukkot — Num. 29:13
391. To bring additional offerings on Shmini Atzeret — Num. 29:35
392. Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
393. Not to eat from sacrifices offered with improper intentions — Lev. 18
394. Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
395. Not to eat from that which was left over — Lev. 19:8
396. Not to eat from sacrifices which became impure — Lev. 19
397. An impure person must not eat from sacrifices — Lev. 20
398. To burn the leftover sacrifices — Lev. 17
399. To burn all impure sacrifices — Lev. 19
400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice — Lev. 5:16
402. Not to work consecrated animals — Deut. 15:19
403. Not to shear the fleece of consecrated animals — Deut. 15:19
404. To slaughter the paschal sacrifice at the specified time — Ex. 12:6
405. Not to slaughter it while in possession of leaven — Ex. 23:18
406. Not to leave the fat overnight — Ex. 23:18
407. To slaughter the second Paschal Lamb — Num. 9:11
408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
409. To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
410. Not to eat the paschal meat raw or boiled — Ex. 12:9
411. Not to take the paschal meat from the confines of the group — Ex. 12:46
412. An apostate must not eat from it — Ex. 12:43
413. A permanent or temporary hired worker must not eat from it — Ex. 12:45

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414. An uncircumcised male must not eat from it — Ex. 12:48

415. Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20

416. Not to break any bones from the second paschal offering — Num. 9:12

417. Not to leave any meat from the paschal offering over until morning — Ex. 12:10

418. Not to leave the second paschal meat over until morning — Num. 9:12

419. Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4

420. To be seen at the Temple on Passover, Shavuot, and Sukkot — Deut. 16:16

421. To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14

422. To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14

423. Not to appear at the Temple without offerings — Deut. 16:16

424. Not to refrain from rejoicing with, and giving gifts to, the Levites — Deut. 12:19

425. To assemble all the people on the Sukkot following the seventh year — Deut. 31:12

426. To set aside the firstborn animals — Ex. 13:12

427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17

428. Not to redeem the firstborn — Num. 18:17

429. Separate the tithe from animals — Lev. 232

430. Not to redeem the tithe — Lev. 233

431. Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27

432. Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18

433. Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25

434. Bring an oleh v'yored (temple offering)(if the person is wealthy, an animal; if poor, a bird or meal offering) — Lev. 5:7-11

435. The Sanhedrin must bring an offering (in the Temple) when it rules in error — Lev. 4:13

436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29

437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6

438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14

439. A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10

440. Not to substitute another beast for one set apart for sacrifice — Lev. 210

441. The new animal, in addition to the substituted one, retains consecration — Lev. 210

442. Not to change consecrated animals from one type of offering to another — Lev. 226

443. Carry out the laws of impurity of the dead — Num. 19:14

444. Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2

445. Carry out the laws of the sprinkling water — Num. 19:21

446. Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12

447. The metzora must not remove his signs of impurity — Deut. 24:8

448. The metzora must not shave signs of impurity in his hair — Lev. 13:33

449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips — Lev. 13:45

450. Carry out the prescribed rules for purifying the metzora — Lev. 14:2

451. The metzora must shave off all his hair prior to purification — Lev. 14:9

452. Carry out the laws of tzara'at of clothing — Lev. 13:47

453. Carry out the laws of tzara'at of houses — Lev. 13:34

454. Observe the laws of menstrual impurity — Lev. 15:19

455. Observe the laws of impurity caused by childbirth — Lev. 12:2

456. Observe the laws of impurity caused by a woman's running issue — Lev. 15:25

457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3

458. Observe the laws of impurity caused by a dead beast — Lev. 11:39

459. Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29

460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) — Lev. 15:16

461. Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34

462. Every impure person must immerse himself in a Mikvah to become pure — Lev. 15:16

463. The court must judge the damages incurred by a goring ox — Ex. 21:28

464. The court must judge the damages incurred by an animal eating — Ex. 22:4

465. The court must judge the damages incurred by a pit — Ex. 21:33

466. The court must judge the damages incurred by fire — Ex. 22:5

467. Not to steal money stealthily — Lev. 19:11

468. The court must implement punitive measures against the thief — Ex. 21:37

469. Each individual must ensure that his scales and weights are accurate — Lev. 19:36

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470. Not to commit injustice with scales and weights — Lev. 19:35

471. Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13

472. Not to move a boundary marker to steal someone's property — Deut. 19:14

473. Not to kidnap — Standard: Ex. 20:14; Yemenite: Ex. 20:13

474. Not to rob openly — Lev. 19:13

475. Not to withhold wages or fail to repay a debt — Lev. 19:13

476. Not to covet and scheme to acquire another's possession — Standard: Ex. 20:15; Yemenite: Ex. 20:14

477. Not to desire another's possession — Standard: Deut. 5:19; Yemenite: Deut. 5:18

478. Return the robbed object or its value — Lev. 5:23

479. Not to ignore a lost object — Deut. 22:3

480. Return the lost object — Deut. 22:1

481. The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18

482. Not to murder — Standard: Ex. 20:13; Yemenite: Ex. 20:12

483. Not to accept monetary restitution to atone for the murderer — Num. 35:31

484. The court must send the accidental murderer to a city of refuge — Num. 35:25

485. Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32

486. Not to kill the murderer before he stands trial — Num. 35:12

487. Save someone being pursued even by taking the life of the pursuer — Deut. 25:12

488. Not to pity the pursuer — Num. 35:12

489. Not to stand idly by if someone's life is in danger — Lev. 19:16

490. Designate cities of refuge and prepare routes of access — Deut. 19:3

491. Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4

492. Not to work nor plant that river valley — Deut. 21:4

493. Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8

494. Make a guard rail around flat roofs — Deut. 22:8

495. Not to put a stumbling block before a blind man (nor give harmful advice) — Lev. 19:14

496. Help another remove the load from a beast which can no longer carry it — Ex. 23:5

497. Help others load their beast — Deut. 22:4

498. Not to leave others distraught with their burdens (but to help either load or unload) — Deut. 22:4

499. Conduct sales according to Torah law — Lev. 25:14

500. Not to overcharge or underpay for an article — Lev. 25:14

501. Not to insult or harm anybody with words — Lev. 25:17

502. Not to cheat a convert monetarily — Ex. 22:20

503. Not to insult or harm a convert with words — Ex. 22:20

504. Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2

505. Not to sell him as a slave is sold — Lev. 25:42

506. Not to work him oppressively — Lev. 25:43

507. Not to allow a non-Jew to work him oppressively — Lev. 25:53

508. Not to have him do menial slave labour — Lev. 25:39

509. Give him gifts when he goes free — Deut. 15:14

510. Not to send him away empty-handed — Deut. 15:13

511. Redeem Jewish maidservants — Ex. 21:8

512. Betroth the Jewish maidservant — Ex. 21:8

513. The master must not sell his maidservant — Ex. 21:8

514. Canaanite slaves must work forever unless injured in one of their limbs — Lev. 25:46

515. Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16

516. Not to wrong a slave who has come to Israel for refuge — Deut. 23:16

517. The courts must carry out the laws of a hired worker and hired guard — Ex. 22:9

518. Pay wages on the day they were earned — Deut. 24:15

519. Not to delay payment of wages past the agreed time — Lev. 19:13

520. The hired worker may eat from the unharvested crops where he works — Deut. 23:25

521. The worker must not eat while on hired time — Deut. 23:26

522. The worker must not take more than he can eat — Deut. 23:25

523. Not to muzzle an ox while plowing — Deut. 25:4

524. The courts must carry out the laws of a borrower — Ex. 22:13

525. The courts must carry out the laws of an unpaid guard — Ex. 22:6

526. Lend to the poor and destitute — Ex. 22:24

527. Not to press them for payment if you know they don't have it — Ex. 22:24

528. Press the idolater for payment — Deut. 15:3

529. The creditor must not forcibly take collateral — Deut. 24:10

530. Return the collateral to the debtor when needed — Deut. 24:13

531. Not to delay its return when needed — Deut. 24:12

532. Not to demand collateral from a widow — Deut. 24:17

533. Not to demand as collateral utensils needed for preparing food — Deut. 24:6

534. Not to lend with interest — Lev. 25:37

535. Not to borrow with interest — Deut. 23:20

536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note — Ex. 22:24

537. Lend to and borrow from idolaters with interest — Deut. 23:21

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538. The courts must carry out the laws of the plaintiff, admitter, or denier — Ex. 22:8

539. Carry out the laws of the order of inheritance — Num. 28

540. Appoint judges — Deut. 16:18

541. Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17

542. Decide by majority in case of disagreement — Ex. 23:2

543. The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2

544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2

545. The courts must carry out the death penalty of stoning — Deut. 22:24

546. The courts must carry out the death penalty of burning — Lev. 20:14

547. The courts must carry out the death penalty of the sword — Ex. 21:20

548. The courts must carry out the death penalty of strangulation — Lev. 20:10

549. The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22

550. Bury the executed on the day they are killed — Deut. 21:23

551. Not to delay burial overnight — Deut. 21:23

552. The court must not let the sorcerer live — Ex. 22:17

553. The court must give lashes to the wrongdoer — Deut. 25:2

554. The court must not exceed the prescribed number of lashes — Deut. 25:3

555. The court must not kill anybody on circumstantial evidence — Ex. 23:7

556. The court must not punish anybody who was forced to do a crime — Deut. 22:26

557. A judge must not pity the murderer or assaulter at the trial — Deut. 19:13

558. A judge must not have mercy on the poor man at the trial — Lev. 19:15

559. A judge must not respect the great man at the trial — Lev. 19:15

560. A judge must not decide unjustly the case of the habitual transgressor — Ex. 23:6

561. A judge must not pervert justice — Lev. 19:15

562. A judge must not pervert a case involving a convert or orphan — Deut. 24:17

563. Judge righteously — Lev. 19:15

564. The judge must not fear a violent man in judgement — Deut. 1:17

565. Judges must not accept bribes — Ex. 23:8

566. Judges must not accept testimony unless both parties are present — Ex. 23:1

567. Not to curse judges — Ex. 22:27

568. Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27

569. Not to curse any upstanding Jew — Lev. 19:14

570. Anybody who knows evidence must testify in court — Lev. 5:1

571. Carefully interrogate the witness — Deut. 13:15

572. A witness must not serve as a judge in capital crimes — Deut. 19:17

573. Not to accept testimony from a lone witness — Deut. 19:15

574. Transgressors must not testify — Ex. 23:1

575. Relatives of the litigants must not testify — Deut. 24:16

576. Not to testify falsely — Standard: Ex. 20:14; Yemenite: Ex. 20:13

577. Punish the false witnesses as they tried to punish the defendant — Deut. 19:19

578. Act according to the ruling of the Sanhedrin — Deut. 111

579. Not to deviate from the word of the Sanhedrin — Deut. 111

580. Not to add to the Torah commandments or their oral explanations — Deut. 13:1

581. Not to diminish from the Torah any commandments, in whole or in part — Deut. 13:1

582. Not to curse your father and mother — Ex. 21:17

583. Not to strike your father and mother — Ex. 21:15

584. Respect your father or mother — Standard: Ex. 20:13; Yemenite: Ex. 20:12

585. Fear your mother or father — Lev. 19:3

586. Not to be a rebellious son — Deut. 21:18

587. Mourn for relatives — Lev. 10:19

588. The High Priest must not defile himself for any relative — Lev. 21:11

589. The High Priest must not enter under the same roof as a corpse — Lev. 21:11

590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1

591. Appoint a king from Israel — Deut. 115

592. Not to appoint a foreigner — Deut. 115

593. The king must not have too many wives — Deut. 117

594. The king must not have too many horses — Deut. 116

595. The king must not have too much silver and gold — Deut. 117

596. Destroy the seven Canaanite nations — Deut. 20:17

597. Not to let any of them remain alive — Deut. 20:16

598. Wipe out the memory of Amalek — Deut. 25:19

599. Remember what Amalek did to the Jewish people — Deut. 25:17

600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19

601. Not to dwell permanently in Egypt — Deut. 116

602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms — Deut. 20:10

603. Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7

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604. Not to destroy food trees even during the siege — Deut. 20:19

605. Prepare latrines outside the camps — Deut. 23:13

606. Prepare a shovel for each soldier to dig with — Deut. 23:14

607. Appoint a priest to speak with the soldiers during the war — Deut. 20:2

608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions — Deut. 24:5

609. Not to demand from the above any involvement, communal or military — Deut. 24:5

610. Not to panic and retreat during battle — Deut. 20:3

611. Keep the laws of the captive woman — Deut. 21:11

612. Not to sell her into slavery — Deut. 21:14

613. Not to retain her for servitude after having sexual relations with her — Deut. 21:14

Rabbinical Mitzvot

The Biblical mitzvot are referred to in the Talmud as mitzvot d'oraita, translated as commandments of the Law (Torah). In contradistinction to this are rabbinical commandments, referred to as mitzvot d'rabbanan. Mitzvot d'rabbanan are a type of takkanah. Among the more important mitzvot d'rabbanan are:

- To recite a blessing for each enjoyment
- To ritually wash the hands before eating bread
- To prepare lights in advance of Shabbat (to have peace in the home, and to act in contradiction to customs of Karaite Judaism)
- To construct an Eruv to permit carrying to and within public areas on Shabbat
- To recite the Hallel psalms on holy days
- To light the Hanukkah lights
- To read the Scroll of Esther on Purim

These seven rabbinical commandments are treated like Biblical commandments insofar as, prior to the performance of each, a benediction is recited, i.e.:

Blessed are You, O LORD our God, King of the universe, Who has commanded us ...

They give rise to the phrase "Keter Torah" ("The Crown of the Torah") as the numeric value of Keter is 620 (613+7).

The divine command is considered implied in the general law to follow any instructions of the religious authorities (Deuteronomy 111, and 32:7; Shab. 23a). In addition, many of the specific details of the Biblical mitzvot are only derived via rabbinical application of the Oral Torah (Mishna/Gemarah); for example, the three daily prayers in any language and the recitation of the Shema (Deuteronomy 6:4-7) twice a day in any language, the binding of the tefillin and the fixing of the mezuzah (Deuteronomy 6:8-9), and the saying of Grace After Meals (Deuteronomy 8:10).

The Six Constant Mitzvot

Out of the 613 Mitzvot mentioned in the Torah, there are six mitzvot which the Sefer Hachinuch calls "constant mitzvot": "We have six mitzvot which are perpetual and constant, applicable at all times, all the days of our lives".

1. To know God, and that he created all things.
2. Not to have any god(s) beside God (lit. in his face).
3. To know God's Oneness.
4. To fear God.
5. To love God.
6. Not to pursue the passions of your heart and stray after your eyes.

NOAHIDISM OR THE 7 LAWS OF NOAH

(Noahidism or Noachidism is a monotheistic, Jewish religious movement based upon the Seven Laws of Noah and their traditional interpretations within Orthodox Judaism. According to the Jewish law, non-Jews (Gentiles) are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah to be assured of a place in the World to Come (Olam Ha-Ba), the final reward of the righteous. The divinely ordained penalty for violating any of these Noahide Laws is discussed in the Talmud, but in practical terms it is subject to the working legal system which is established by the society at large. Those who subscribe to the observance of the Noahic Covenant are referred to as Bnei Noach (Hebrew: "Children of Noah") or Noahides. There is a modern Noahide movement was founded in the 1990s by Orthodox rabbis from Israel.

Historically, the Hebrew term Bnei Noach has been applied to all non-Jews as descendants of Noah. However, nowadays it is primarily used to refer specifically to those "Righteous Gentiles" who observe the Seven Laws of Noah. According to a Noahide source in 2018, there are over 20,000 official Noahides, and the country with the greatest number is the Philippines.)

The Seven Laws Of Noah

The Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), also referred to as the Noahide Laws or the Noachide Laws (from the Hebrew pronunciation of "Noah"), are a set of imperatives which, according to the Talmud, were given by God as a binding set of laws for the "children of Noah" – that is, all of humanity.

According to Jewish tradition, non-Jews who adhere to these laws are said to be followers of Noahidism and regarded as righteous gentiles, who are assured of a place in Olam Haba (the world to come), the final reward of the righteous. The Seven Laws of Noah include prohibitions against worshipping idols, cursing God, murder, adultery and sexual immorality, theft, eating flesh torn from a living animal, as well as the obligation to establish courts of justice. The earliest complete rabbinic version of the seven laws can be found in the Tosefta: Seven commandments were commanded of the sons of Noah:

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1. concerning adjudication (dinim)
2. concerning idolatry (avodah zarah)
3. concerning blasphemy (qilelat ha-shem)
4. concerning sexual immorality (gilui arayot)
5. concerning blood-shed (shefikhut damim)
6. concerning robbery (gezel)
7. concerning a limb torn from a living animal (ever min ha-hay)

Clarification of The Seven Laws

The seven Noahide laws are better understandable in the following example. Here they are traditionally enumerated:

1. Not to worship idols.
2. Not to curse God.
3. To establish courts of justice.
4. Not to commit murder.
5. Not to commit adultery, bestiality, or sexual immorality.
6. Not to steal.
7. Not to eat flesh torn from a living animal.

According to the Talmud, the rabbis agree that the seven laws were given to the sons of Noah. However, they disagree on precisely which laws were given to Adam and Eve. Six of the seven laws are exegetically derived from passages in Genesis, with the seventh being the establishment of courts. The seven laws as listed by the Babylonian Talmud in Sanhedrin 56a are designed as straight-forward commandments to be easily understood by everyone:

1. Do not worship idols.
2. Do not blaspheme God.
3. Do not murder.
4. Do not practise sexual immorality.
5. Do not steal.
6. Do not eat flesh from a living animal.
7. Establish Courts of Justice to build upon these laws.

Origin

There are a range of theories regarding the origin of the Noachide laws, including the Bible, Hittite law, the Maccabean period, and the Roman period. The Seven Laws of Noah were not mentioned in Genesis but they might have been extracted from the Torah by second-century rabbis. They basically represent a smaller version of the Ten Commandments in which idolatry and blasphemy are reflected in the first four of the Ten Commandments, whilst concerns on justice, commit murder, stealing, adultery, bestiality, or sexual immorality can be traced back to earlier Egyptian and Mesopotamian regulations. The "concerning a limb torn from a living animal" seem to have come from Zoroastrianism.

Torah sources

According to the Genesis flood narrative, a deluge covered the whole world, killing every surface-dwelling creature except Noah, his wife, his sons and their wives, and the animals taken aboard Noah's Ark. According to this, all modern humans are descendants of Noah, thus the name Noahide Laws are referred to the laws that apply to all of humanity. After the flood, God sealed a covenant with Noah with the following admonitions (Genesis 9):

- Flesh of a living animal: "However, flesh with its life-blood [in it], you shall not eat." (9:4)
- Murder and courts: "Furthermore, I will demand your blood, for [the taking of] your lives, I shall demand it [even] from any wild animal. From man too, I will demand of each person's brother the blood of man. He who spills the blood of man, by man his blood shall be spilt; for in the image of God He made man." (9:5–6)

Book of Jubilees

The Book of Jubilees, generally dated to the 2nd century BC, may include an early reference to Noahide Law at verses 20–28:

And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth ... For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

THE HALAKHA

Halakha, also transliterated as halacha, halakhah, and halocho, is the collective body of Jewish religious laws that are derived from the Written and Oral Torah. Halakha constitutes the practical application of the 613 mitzvot ("commandments") in the Torah, as developed through discussion and debate in the classical rabbinic literature, especially the Mishnah and the Talmud (the "Oral Torah"), and as codified in the Mishneh Torah and Shulchan Aruch. Because halakha is developed and applied by various halakhic authorities rather than one sole "official voice", different individuals and communities may well have different answers to halakhic questions. With few exceptions, controversies are not settled through authoritative structures because during the Jewish diaspora, Jews lacked a single judicial hierarchy or appellate review process for halakha. Halakha is often translated as "Jewish law", although a more literal translation of it might be "the way to behave" or "the way of walking". The words halakha and sharia both mean literally "the path to follow". The word is derived from the root which means "to behave" (also "to go" or "to walk"). Halakha not only guides religious practices and beliefs, it also guides numerous aspects of day-to-day life. The term may also be related to Akkadian ilku, a property tax, rendered in Aramaic as halakh, designating one or several obligations.

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Historically, widespread observance of the laws of the Torah is first in evidence beginning in the second century BC. In the Jewish diaspora, halakha served many Jewish communities as an enforceable avenue of law – both civil and religious, since no differentiation of them exists in classical Judaism, just like still in Islam today. Since the Jewish Enlightenment (Haskalah) and Jewish emancipation, some have come to view the halakha as less binding in day-to-day life, because it relies on rabbinic interpretation, as opposed to the authoritative, canonical text which is recorded in the Hebrew Bible. Under contemporary Israeli law, certain areas of Israeli family and personal status law are under the authority of the rabbinic courts, so they are treated according to halakha. Some minor differences in halakha are found among Ashkenazi Jews, Mizrahi Jews, Sephardi Jews, Yemenite, Ethiopian and other Jewish communities which historically lived in isolation.

Court of Law and Punishment: Halakha versus Sharia

The written Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni jurisprudence (Hanbali, Hanafi, Maliki and Shafi'i) as well as Shia schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both the rules of civil disputes and application of penal law, Sharia distinguishes between men and women, between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more: There were two classes of Jewish courts called Sanhedrin, the "Great Sanhedrin" and the "Lesser Sanhedrin". A lesser Sanhedrin of 23 judges (trivial cases 3 judges) was appointed to each city, but there was to be only one Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts.

In Jewish law, this court structure makes it almost impossible to apply the death penalty as these many judges almost never unanimously (that is: [the necessary] one hundred percent) agree to such a harsh penalty. Therefore, no record exists of a gentile having been put to death for violating any of the Seven Laws of Noah. Some of the categories of capital punishment recorded in the Talmud are recorded as having never been carried out.

In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties. This explains also in part why the Jews have fought against Mohammed and his Islam so passionately. In consequence, the distortion of law in Islam has brought about the mutual hatred between Jews and Muslims.

The question is, why did Mohammed the creator of Islam deside (1st) to tear the Ten Commandments apart, and (2nd) why did he decide to get rid of the Sanhedrin? The answer can be found in the Koran, the Sira, and the Hadith: Al-Taqqiya (the doctrine of the sacred lie)! Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. Muslims are expected to follow Mohammed'ss invokings such as: Fight non-Muslims until there is only Islam (Koran 2:193); - how long will this 1,400 years war last? -Until everybody has become a Muslim! Therefore, to promote Islam, one may lie (Koran 3:28, 16:106) as Muslims are in a constant state of war with non-Muslims, "War is deceit" (Bukhari 4, 52, 269). One may be violent as violent Medina verses abrogate all peaceful Mecca-verses (Koran 2:106); the Ten Commandments are a strategic obstable to total supprmacy of Islam. Mohammed, who started 95 wars and numerous attrocities within the last 12 years of his life, simply wanted to make sure that Islam can perform its evil doctrines and deeds without having any fear of being procecuted. And the Ten Commandments certainly would have hampered the violent progress of Islam the cult of death.

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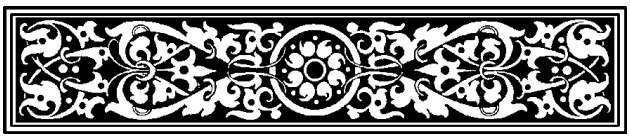

THE CHRISTIAN LAWS

THE DIDACHE

The teaching of the Lord to the Nations
or: The Lord's Teaching Through the
Twelve Apostles to the Nations
Translation: Charles H. Hoole, 1885
Estimated range of dating: 90-150 AD

(The Didache (Greek: Didakhe, lit. "Teaching"), also known as "The Lord's Teaching Through the Twelve Apostles to the Nations", is a brief anonymous early Christian treatise written in Greek. It is the oldest Christian law text and its Greek title Didache means exactly the same as Torah in Hebrew: The Teaching of the Law..

Lost for centuries, a Greek manuscript of the Didache was rediscovered in Constantinople [Istanbul] in 1873 by Philotheos Bryennios, the Metropolitan of Nicomedia. He found it in the Codex Hierosolymitanus. A Latin version of the first five chapters was discovered in 1900 by J. Schlecht. The Codex Hierosolymitanus (also called the Bryennios manuscript or the Jerusalem Codex, often designated simply "H" in scholarly discourse) is an 11th-century Greek manuscript, written by an otherwise unknown scribe named Leo, who dated it 1056. The codex contained also the Epistle of Barnabas, the First Epistle of Clement and the Second Epistle of Clement, the long version of the letters of Ignatius of Antioch and a list of books of the Bible following the order of John Chrysostom. Hitchcock and Brown produced the first English translation in March 1884. Adolf von Harnack produced the first German translation in 1884, and Paul Sabatier produced the first French translation and commentary in 1885.

The first line of this treatise is "The teaching of the Lord to the Gentiles (or Nations) by the twelve apostles". The text, parts of which constitute the oldest extant written catechism, has three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organisation. A catechism, from Ancient Greek katecheo, "to teach orally", is a summary of Christian doctrine and serves as a doctrinal manual – often in the form of questions followed by answers to be memorised.

The Didache is a relatively short text with only some 2,300 words. The contents may be divided into four parts, which most scholars agree were combined from separate sources by a later redactor: the first is the Two Ways, the Way of Life and the Way of Death (chapters 1–6); the second part is a ritual dealing with baptism, fasting, and Communion (chapters 7–10); the third speaks of the ministry and how to treat apostles, prophets, bishops, and deacons (chapters 11–15); and the final section (chapter 16) is a prophecy of the Antichrist and the Second Coming.

The opening chapters describe the virtuous Way of Life and the wicked Way of Death. The Lord's Prayer is included in full. Baptism is by immersion, or by affusion if immersion is not practical. Fasting is ordered for Wednesdays and Fridays. Two Eucharistic prayers are given. Church organisation was at an early stage of development. Itinerant apostles and prophets are important, serving as "chief priests". Meanwhile, local bishops and deacons also have authority and seem to be taking the place of the itinerant ministry.

The Didache is considered the first example of the genre of Church Orders. The Didache reveals how Jewish Christians saw themselves and how they adapted their practice for Gentile Christians. The Didache is similar in several ways to the Gospel of Matthew, either because it was considered the first gospel or the other gospels were not written yet. The opening chapters, which also appear in other early Christian texts, are likely derived from an earlier Jewish source.

The Didache is considered part of the group of second-generation Christian writings known as the "Apostolic Fathers". The work was considered by some Church Fathers to be a part of the New Testament, while being rejected by others as spurious or non-canonical, In the end, it was not accepted into the New Testament canon. However, the Ethiopian Orthodox Church "broader canon" includes the Didascalia, a work which draws on the Didache.

The Didache was most likely written in the first half of the second century AD. The document is a composite work, and the discovery of the Dead Sea Scrolls, with its Manual of Discipline, has provided evidence of development over a considerable period of time, developing from a Jewish catechetical work into a church manual. The teaching is anonymous, a pastoral manual which reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures. The Two Ways section is likely based on an earlier Jewish source. The community that produced the Didache could have been based in Syria, as it addressed the Gentiles but from a Judaic perspective, at some remove from Jerusalem, and shows no evidence of Pauline influence. Alan Garrow claims that its earliest layer may have originated in the decree issued by the Apostolic council of AD 49–50, that is by the Jerusalem assembly under James the Just [the brother of Jesus].)

DIDACHE CHAPTER 1

1 There are two paths, one of life and one of death, and the difference is great between the two paths.

2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of

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those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

DIDACHE CHAPTER 2

1 But the second commandment of the teaching is this.

2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;

3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

5 Thy speech shall not be false or empty, but concerned with action.

6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;

7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

DIDACHE CHAPTER 3

1 My child, fly from everything that is evil, and from everything that is like to it.

2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.

5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.

6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

7 but be thou meek, for the meek shall inherit the earth;

8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

10 Accept the things that happen to thee as good, knowing that without God nothing happens.

DIDACHE CHAPTER 4

1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;

3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4 thou shalt not doubt whether a thing shall be or not.

5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

6 If thou hast, give by means of thy hands a redemption for thy sins.

7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.

8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

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14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

DIDACHE CHAPTER 5

1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgement, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

DIDACHE CHAPTER 6

1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.

2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

DIDACHE CHAPTER 7

1 But concerning baptism, thus baptise ye: having first recited all these precepts, baptise in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

2 but if thou hast not running water, baptise in some other water, and if thou canst not baptise in cold, in warm water;

3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

4 But before the baptism, let him who baptiseth and him who is baptised fast previously, and any others who may be able. And thou shalt command him who is baptised to fast one or two days before.

DIDACHE CHAPTER 8

1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

3 Thrice a day pray ye in this fashion.

DIDACHE CHAPTER 9

1 But concerning the Eucharist, after this fashion give ye thanks.

2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

5 And let none eat or drink of your Eucharist but such as have been baptised into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

DIDACHE CHAPTER 10

1 But after it has been completed, so pray ye.

2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

7 But charge the prophets to give thanks, so far as they are willing to do so.

DIDACHE CHAPTER 11

1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he

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come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

4 Let every apostle who cometh unto you be received as the Lord.

5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgement, for in this manner also did the ancient prophets.

12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

DIDACHE CHAPTER 12

1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

DIDACHE CHAPTER 13

1 But every true prophet who is willing to dwell among you is worthy of his meat,

2 likewise a true teacher is himself worthy of his meat, even as is a labourer.

3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

4 but if ye have not a prophet, give it unto the poor.

5 If thou makest a feast, take and give the firstfruits according to the commandment;

6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

DIDACHE CHAPTER 14

1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

DIDACHE CHAPTER 15

1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

DIDACHE CHAPTER 16

1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

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6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

8 then shall the world behold the Lord coming on the clouds of heaven.

(The End of the Didache)

THE DIDASCALIA APOSTOLORUM

or: The Catholic Teaching of the Twelve Apostles
and Holy Disciples of Our Saviour
Translation: R. Hugh Connolly, 1929
Estimated Range of Dating: 200 - 250 A.D.

(Didascalia Apostolorum, or just Didascalia, is a Christian treatise which belongs to the genre of the Church Orders. It presents itself as being written by the Twelve Apostles at the time of the Council of Jerusalem; however, scholars agree that it was actually a composition of the 3rd century, perhaps around 230 AD. The Didascalia was clearly modeled on the earlier Didache. The author is unknown, but he was probably a bishop. The provenance is usually regarded as Northern Syria, possibly near Antioch.

The Latin title Didascalia Apostolorum means Teaching of the Apostles, and the full title given in Syriac is: "Didascalia, that is, the teaching of the twelve Apostles and the holy disciples of our Lord". The text never touches upon dogma but concerns itself entirely with practice. In comparison with the Didache, the Didascalia moved the main focus from the moral issues to empty and and plain belief of liturgical practice and church organisation, away from the original teachings of Jesus..

The earliest mention of the work is by Epiphanius of Salamis, who believed it to be truly Apostolic. He found it in use among the Audiani, Syrian heretics. The few extracts Epiphanius gives do not quite tally with our present text, but he is notoriously inexact in his quotations. At the end of the fourth century the Didascalia was used as the basis of the first six books of the Apostolic Constitutions. At the end of the 4th century it is quoted in the Pseudo-Chrysostom's Opus Imperfectum in Matthaeum. But the Didascalia never had a great vogue, and it was superseded by the Apostolic Constitutions.

The Didascalia, or the Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, is a Church Order, composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century, for a community of Christian converts from paganism in the northern part of Syria. The work is modelled on the Didache (cf. vol. I, pp. 29-39) and forms the main source of the first six books of the Apostolic Constitutions.

The unknown author of the Didascalia seems to have been of Jewish descent. A bishop with a considerable knowledge of medicin, he lacked special theological training. He makes ample use of Holy Scripture and borrows from the Didache, Hermas, Irenaeus, the Gospel of Peter and the Acts of Paul.

The text can be reconstructed from the Apostolic Constitutions, a few Greek fragments, a complete Syriac translation, an old Latin translation of about half, and the Arabic and Ethiopic Didascalia that depend on the Didascalia Apostolorum.

This document shows by what means the clergy, in the early centuries of the Christian movement, obtained for themselves, whether for good or evil, the unquestioning obedience of

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Christian people. To this end, the Didascalia Apostolorum must have been a potent instrument of Church rule. The title implicates that it had the authority of Jesus' apostles although that treatise was written during the reign of Flavius Constantinus, 10 generations after Jesus and when the real aspostles were long gone.

The Didascalia Apostolorum, whose lost original was in Greek, was first published in 1854 in Syriac by Paul de Lagarde. In 1900 Edmund Hauler published the Verona Palimpsest which includes a Latin translation of the Didascalia, perhaps of the fourth century, more than half of which has perished. In 1906 Franz Xaver von Funk published the texts, printed side by side, of both the Didascalia and the Apostolic Constitutions, in order to show the similarities A short fragment of chapter 15 has been found in Greek, and in 1996 another probable fragment in Coptic.

Margaret Dunlop Gibson was the first person to translate the work into English in 1903. It was published by C. J. Clay & Sons in Cambridge. R. Hugh Connolly translated the work into English in 1929. It was published by Clarendon Press, Oxford. It included an extensive introduction by Connolly. In the same year of 1929 G. Homer also did a translation, also in Oxford.)

Presentation of text in brackets:
{words} probably to be restored
[words] probably to be omitted
(words) supplied for translation sense

THE CATHOLIC DIDASCALIA
THAT IS, THE TEACHING OF THE TWELVE HOLY APOSTLES AND DISCIPLES OF OUR SAVIOUR

DIDASCALIA CHAPTER 1

On the simple and natural Law.

GOD'S planting and the holy vineyard of His Catholic Church, the elect, who rely on the simplicity of the fear of the Lord, who by their faith inherit His everlasting kingdom, who have received the power and fellowship of His Holy Spirit, and by Him are armed and made firm in the fear of Him, who are become partakers in the sprinkling of the pure and precious blood of the Great God, Jesus Christ, who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved hear the Didascalia of God, you that hope and wait for His promises, which hath been written after the command of our Saviour and is in accord with His glorious words.

Give heed, children of God, and do all things so that you be obedient to God; and be you pleasing in all things to the Lord our God. For if any man run after iniquity and be contrary to the will of God, the same shall be accounted unto God as heathen and ungodly. Flee therefore and depart from all avarice and evil dealing. And you shall not desire that which is any man's, for it is written in the Law: Thou shalt not desire aught of that which is thy neighbour's: neither his field, nor his wife, nor his servant, nor his maidservant, nor his ox, nor his ass, nor any thing of his possessions. For all these desires are from the Evil One. For he that desires the wife of his companion, or his servant, or his maidservant, is already an adulterer and a thief, and is condemned of uncleanness, as they that lie with males, by our Lord and Teacher Jesus Christ: to whom (is) glory and honour for ever and ever, Amen. As also in the Gospel He renews and confirms and fulfils the Ten Words of the Law, (saying): For it is written in the Law: Thou shalt not commit adultery: but I say unto you this,-- who in the Law spake through Moses, but now myself say unto you: Whosoever shall look upon the wife of his neighbour to desire her, hath already committed adultery with her in his heart. And thus was he who desired condemned as an adulterer. He also that desires the ox or the ass of his neighbour, it is to steal and to lead it away that he is minded. And he again that desires the field of his companion, does he not seek to straiten him in his boundary, and contrive that he may sell it to him for nothing? For this cause therefore come slayings and deaths and condemnations from God upon these persons.

But for men who obey God there is one law, simple and true and mild -- without question, for Christians -- this, that what thou hatest that it should be done to thee by another, thou do not to another. Thou wouldst not that a man should look upon thy wife evilly to corrupt her: neither look thou upon the wife of thy companion with evil intent. Thou wouldst not that a man should take away thy garment: neither do thou take away that of another. Thou wouldst not be reviled and insulted, or beaten: neither do thou to another anyone of these things.

But if a man revile thee, do thou bless him; for it is written in the Book of Numbers: He that blesseth is blessed, and he that curseth is cursed. And in the Gospel also it is written again: Bless them that curse you. And to them that do you evil, do not you evil; and do good to them that hate you, and be patient and endure, for the Scripture saith: Thou shalt not say: I wilt render to mine enemy evil, even as he hath done to me: but be patient, and the Lord will be thy helper, and will bring a recompense upon him that doeth thee evil. And again He saith in the Gospel: Love them that hate you, and pray for them that curse you, and ye shall have no enemy. Let us attend then, our beloved, and understand these commandments and keep them, that we may be sons of the light.

DIDASCALIA CHAPTER 2

Teaching every man that he should please his wife alone; and that he should not adorn himself and become a cause of stumbling to women; and that he should not love idleness; and that he should occupy himself with the Scriptures of life, and avoid profane writings and the bonds of the Second Legislation; and that he should not bathe in a bath with women; and that he should not give himself to the vice of harlots.

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Bear with one another, O servants and sons of God. Let not a man despise or contemn his wife, nor be lifted up against her; but let him be merciful, and let his hand be open to give. And let him please his wife alone, and cherish her with honour; and let him study to be loved by her alone, and by none other. Adorn not thyself that a strange woman may see and desire thee. And if indeed thou be constrained by her and sin with her, death in fire shall come upon thee of a surety from God, even that which abides for ever, which is in sore and bitter fire; and thou shalt know and understand when thou art grievously tormented. But if thou do not this uncleanness, but put her from thee and deny her: in this only hast thou sinned, that by thy adornment thou hast caused the woman to be taken with the desire of thee; for thou hast caused her, to whom it so happened by reason of thee, to commit adultery through her desire. But not so art thou under sin, because thou didst not desire her: but there shall be mercy upon thee from the Lord, because thou didst not deliver thyself to her nor consent to her when she sent unto thee, neither in thought didst thou turn thyself to that woman who was taken with the desire of thee: but she on a sudden encountered thee, and was stricken in her thought and sent unto thee; but thou as a godfearing man didst deny her and avoid her, and didst not sin with her; but she was stricken in her heart, because thou art young and fair and comely, and didst adorn thyself and cause her to desire thee: and thou art found to be guilty of the sin of her to whom it so happened by reason of thy adornment. But entreat of the Lord God that sin be not ascribed to thee on this account. And if thou wouldst please God and not men, and lookest and hopest for the life and rest everlasting, adorn not thy natural beauty which is given thee from God, but with humility of neglect make it mean before men. In like manner also thou shalt not nourish the hair of thy head, but do thou shear it off; and thou shalt not comb and adorn it, nor anoint it, lest thou bring upon thee such women as ensnare, or are ensnared, by lust. Neither shalt thou put on fine raiment, nor be shod on thy feet with shoes which are fashioned according to the lust of folly; nor shalt thou put upon thy fingers rings of gold device: for all these things are the wiles of harlotry, and every thing that thou dost apart from nature. For to thee, a faithful man of God, it is not permitted to nourish the hair of thy head and to comb and smooth it, which is a wantonness of lust; neither shalt thou arrange and adorn it, nor adjust it so that it may be beautiful. And thou shalt not destroy the hairs of thy beard, nor alter the natural form of thy face and change it to other than God created it, because that thou desirest to please men. But if thou do these things, thy soul shall be deprived of life, and thou shalt be rejected before the Lord God. As a man therefore who would please God, take heed thou do no such things; and avoid all those things which the Lord hateth.

And thou shalt not stray and go about idly in the streets and see the vain spectacle of those who behave themselves evilly; but be thou always attending to thy craft and thy work, and be willing to do those things that are pleasing to God; and thou shalt be meditating constantly upon the words of the Lord.

But if thou art rich and hast no need of a craft whereby to live, thou shalt not stray and go about vacantly; but be ever constant in drawing near to the faithful and to them that are like-minded with thee, and be meditating and learning with them the living words. And if not, sit at home and read the Law, and the Book of Kings and the Prophets, and the Gospel the fulfilment of these.

But avoid all books of the heathen. For what hast thou to do with strange sayings or laws or lying prophecies, which also turn away from the faith them that are young For what is wanting to thee in the word of God, that thou shouldst cast thyself upon these fables of the heathen? If thou wouldst read historical narratives, thou hast the Book of Kings; but if wise men and philosophers, thou hast the Prophets, wherein thou shalt find wisdom and understanding more than that of the wise men and philosophers; for they are the words of the one God, the only wise. And if thou wish for songs, thou hast the Psalms of David; but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God. All strange (writings) therefore, which are contrary (to these), wholly avoid.

Yet when thou readest the Law, beware of the Second Legislation, that thou do but read it merely; but the commands and warnings that are therein much avoid, lest thou lead thyself astray and bind thyself with the bonds which may not be loosed of heavy burdens. For this cause therefore, if thou read the Second Legislation, consider this alone, that thou know and glorify God who delivered us from all these bonds. And have this set before thine eyes, that thou discern and know what [in the Law] is the Law, and what are the bonds that are in the Second Legislation, which after the Law were given to those who, in the Law and in the Second Legislation, committed so many sins in the wilderness. For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgements. But after they had served idols, He justly laid upon them the bonds, as they were worthy. But do not thou therefore lay them upon thee; for our Saviour came for no other cause but to fulfil the Law, and to set us loose from the bonds of the Second Legislation. For He set loose from those bonds and thus called those who believe in Him, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Do thou therefore, without the weight of these burdens, read the simple Law, which is in accord with the Gospel; and moreover the Gospel itself, and the Prophets; and the Book of Kings likewise, that thou mayest know that as many kings as were righteous were both advanced by the Lord God in this world, and continued in God's promise of everlasting life; but those kings who turned aside from God and served idols did justly, by a summary judgement, perish miserably, and were deprived of the kingdom of God, and instead of (obtaining) rest are punished. When therefore thou readest

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these things, thou wilt grow the more in faith and be improved.

And afterwards rise up, go forth to the market-place and bathe in a bath of men: but not in one of women, lest, when thou hast stripped thyself and shewn the nakedness of thy bare body, either thou be ensnared, or thou constrain another and she slip and be ensnared by thee. Beware of these things therefore, and thou shalt live unto God.

Learn, then, what saith the holy word in Wisdom: My Son, keep my words, and my commandments hide within thee. My son, honour the Lord, and be strengthened; and beside him thou shalt fear none other. Keep my commandments, and live well, and my laws as the apple of thine eye; and bind them upon thy fingers. and write them on the tables of thy heart. And say to wisdom: Thou art my sister, and make known to thy soul understanding: that she may keep thee from a strange and adulterous woman, whose words are flattering. For from the window of her house and from the porch she looked forth into the streets; and whomsoever she saw of the youths that are simple and lack understanding, that pass in the street beside the corners of the paths of her house, and speak in the darkness, at even and in the gloom of the stillness of the night: then the woman went forth and met him, in the harlot's dress that fluttereth the heart of youths. And she is wanton and bold and dissolute: and her feet cannot be quiet in her house; but now she roameth abroad, and now she lurketh in the streets and in the corners. And she caught him and kissed him, and made her face impudent, and said to him: Sacrifices I have, even peace offerings, today do I pay my vows: therefore am I come forth to meet thee; for I was looking to see thee, and I have found thee. I have spread my couch with a coverlet, and with rugs of Egypt have I overlaid it: I have sprinkled saffron upon my couch, and cinnamon in my house. Come, let us take our pleasure with love until morning, and let us embrace each other with desire, For my husband is not at home: he is gone a long journey, and hath taken a bag of money in his hand; and after many days will he come to his house. And she beguiled him with her many words, and with the flattery of her lips she drew him unto her. And he went after her like a simpleton, and as an ox that goeth to the slaughter, and as a dog to the leash, and as a hart stricken with an arrow; and he maketh haste [and] as a bird to the snare: and he knew not that he went to the death of his soul. Now therefore, hear me, my son, and hearken tothe words of my mouth. Let not thy heart incline to her ways, and draw not nigh to the door of her house, and go not astray in her path; for many slain hath she cast down, and there is no number to them that are slain by her. The ways of her house are the ways of Sheol, which bring down to the chambers of death. My son, hearken to my wisdom, and to mine understanding bend thy mind: that my counsel may keep thee, and the knowledge of my lips which I command thee. For the lips of an adulterous woman drop honey, and with her flatteries she maketh sweet thy palate: but the latter end of them is more bitter than wormwood, and sharper than a two-edged sword. For the feet of a foolish (woman) lead down to the chambers of Sheol them that cleave unto her: for there is no standing for her footsteps, nor treading in the land of life: for her paths are error, and they are not known. Now therefore, my son, hear me, and turn not aside from the words of my mouth. Keep thy way far from her, and draw not nigh to the door of her house; lest thou give thy life to others, and thy years to them that have no mercy; and lest strangers be satisfied of thy strength, and thy revenues go into the houses of others: and in thine old age thy soul repent thee, when the flesh of thy body is consumed, and thou say: Why then did I hate correction, and my heart reject reproof; and hearkened I not to the voice of my teachers, and to them that admonished me inclined not mine ears I am come well-nigh into every evil.

And that we prolong not and extend the admonition of our teaching with many (words), if we have left anything, do you as wise men choose for yourselves those things that are good from the holy Scriptures and from the Gospel of God, that you may be made firm, and may put away and cast from you all evil, and be found blameless in life everlasting with God.

DIDASCALIA CHAPTER 3

An instruction to women, that they should please and honour their husbands alone, caring diligently and wisely for the work of their houses with attention; and that they should not bathe with men; and that they should not adorn themselves and become a cause of stumbling to men and ensnare them; and that they should be chaste and quiet, and not quarrel with their husbands.

And let a woman also be subject to her husband; because the head of the woman is the man, and the head of a man that walks in the way of justice is Christ. After the Lord Almighty, our God and the Father of the worlds, of the present and of that which is to come, and the Lord of every breath and of all powers, and His living and Holy Spirit -- to whom is glory and honour for evermore, Amen -- woman, fear thy husband and reverence him, and please him alone, and be ready to minister to him; and let thy hands be (put forth) to the wool, and thy mind be upon the spindle, as He saith in Wisdom: A valiant woman who shall find? For she is more worth than goodly stones of great price; 11and the heart of her husband relieth upon her, and provision is not wanting to her, For she is a helper to her husband in all things, and causeth that nothing be wanting to him in his living. She made wool and linen with her ready hands. She is become a good provider, as a merchant ship, and hath gathered all her riches from afar. She rose up in the night and gave victuals to her household, and work to her handmaids. She looked upon a field, and bought it; and of the fruits of her hands she planted a possession. She girded her loins with strength, and made firm her arms, and tasted that it is good to work: and her lamp was not put out all the night long. Her arms she stretched forth with diligence, and her hands to the spindle. Her hands she extended to the poor, and of her fruits she gave to the needy. And her husband hath no anxiety for the house; for all his household have been clothed with a double raiment. She

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made for her husband garments of fine linen and scarlet: her husband is notable in the gates, when he sitteth in the seat of the elders. She made in her house linen cloths and girdles , and sold to the Canaanites. Strength and comeliness are her raiment:? and she shall rejoice in the last day. She opened her mouth with wisdom and with prudence, and her tongue speaketh orderly. The ways of her house are strict: and bread she hath not eaten slothfully. She opened her mouth in wisdom, rightly: and the law of mercy is upon her tongue. Her sons rose up and were enriched, and praised he: and she shall rejoice in them in her last days. Her husband also congratulated her: and her many daughters have gotten riches. And many great things she did, and she was exalted above all the women: for a woman that feareth God shall be blessed, and the fear of the Lord shall glorify her. Give unto her of her fruits, which are worthy of her lips, and let her be praised in the gates: and in every place let her husband be praised. And again: A valiant woman is the crown of her husband.

You have heard, then, how great praise a chaste woman and one that loves her husband receives of the Lord God, one that is found faithful and is minded to please God. Thou therefore, O woman, shalt not adorn thyself that thou mayest please other men; and thou shalt not be plaited with the tresses of harlotry, nor put on the dress of harlotry, nor be shod with shoes so that thou resemble them that are such; lest thou bring upon thee those who are ensnared by these things. And if thou sin not thyself in this work of uncleanness, yet in this thou wilt have sinned, that thou hast constrained and caused that (man) to desire thee. But if thou also sin, thou hast destroyed thy life from God, and art become guilty also of the soul of that (man). And moreover, when thou hast sinned with one, thou wilt grow reckless and go also to others; as in Wisdom He said: When the wicked is come to the depth of evil, he contemneth and groweth reckless: and there cometh upon him dishonour and reproach. For one who is such that she is wholly stricken in her soul and taken with desire, leads captive the souls of them that lack understanding. But let us learn concerning these also, how the holy word in Wisdom exposes them; for it saith thus: As a ring of gold in a swine's snout, so is beauty to a woman that doeth evil. And again: As a worm in wood, so doth an evil woman destroy a man. And again: A woman void of understanding and boastful cometh to want bread, and knoweth no shame. For she sitteth in the street, by the door of her house, upon a high chair, and calleth to them that pass by the way, and to them that walk in her paths, and saith: Whoso among you is a simpleton, let him draw nigh to me; and to him that wanteth understanding I will say: Touch lovingly the hidden bread, and stolen waters that are sweet. And he knoweth not that valiant men perish with her, and come even to the depth of Sheol. But flee thou, and tarry not in that place; and lift not up thine eyes to look upon her. And again: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house.

Thou therefore that art a Christian, do not imitate such women; but if thou wouldst be a faithful woman, please thy husband only. And when thou walkest in the street, cover thy head with thy robe, that by reason of thy veil thy great beauty may be hidden. And adorn not thy natural face; but walk with downcast looks, being veiled.

And take heed that thou bathe not in a bath with men. For when there is a women's bath in the city or in the village, a believing woman may not bathe in a bath with men. For if thou coverest thy face from strange men with a veil of modesty, how then canst thou go in with strange men to a bath? But if there is no women's bath, and thou art constrained to bathe in a bath of men and women, -- which indeed is unfitting -- bathe with modesty and shame, and with bashfulness and moderation: and not at all times, nor every day, and not at midday; but let there be an appointed season for thee to bathe at, (to wit) at the tenth hour. For it behoves thee, as a believing woman, by every means to fly from the vain and curious gaze of the many which is met with in a bath.

And thy strife with all, and especially with thy husband, check and restrain as a believing woman; lest thy husband, if he be a heathen, be offended by reason of thee and blaspheme against God, and thou receive a Woe from God: for, Woe to them, by reason of whom the name of God is blasphemed among the gentiles; or (lest) again, if thy husband be a believer, he be constrained, as one who knows the Scriptures, and say to thee the word from Wisdom: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house. For it behoves women by a veil of modesty and humility to shew (their) fear of God, for the conversion and the increase of faith of them that are without, (both) of men and women.

Now if we have admonished and instructed you in brief, our sisters and our daughters and our members, do you as wise women seek and choose out for yourselves those things that are good and honourable and without reproach in worldly conversation; and learn and know those things whereby you may arrive at the kingdom of our Lord, and may find rest, pleasing Him with good works.

DIDASCALIA CHAPTER 4

Teaching what manner of man he is that is chosen for the Bishopric, and of what sort his conduct should be.

But concerning the bishopric, hear ye. The pastor who is appointed bishop and head among the presbytery in the Church in every congregation, it is required of him that he be blameless, in nothing reproachable, one remote from all evil, a man not less than fifty years of age, who is now removed from the manners of youth and from the lusts of the Enemy, and from the slander and blasphemy of false brethren, which they bring against many because they understand not that word which is said in the Gospel: Every one that shall say an idle word, shall give an answer concerning it to the Lord in the day of judgement: for from thy words thou shalt be justified, and from thy words thou shalt be condemned. But

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if it be possible, let him be instructed and apt to teach; but if he know not letters, let him be versed and skilled in the word, and let him be advanced in years.

But if the congregation be a small one, and there be not found a man advanced in years of whom they give testimony that he is wise and suitable to stand in the bishopric: but there be found there one who is young, of whom they that are with him give testimony that he is worthy to stand in the bishopric, and who, though he is young, yet by meekness and quietness of conduct shows maturity: let him be proved whether all give testimony concerning him, and so let him sit in peace. For Solomon also at the age of twelve years reigned over Israel; and Josiah at the age of eight years reigned with righteousness; and Joash likewise reigned when seven years old. Wherefore, even though he be young, yet let him be meek and fearful and quiet; for the Lord God said in Isaiah: On whom shall I look and take pleasure (in him), but on the quiet and meek, that trembleth at my words? And in the Gospel also He spoke thus: Blessed are the meek, for they shall inherit the earth. And let him be merciful; for He said again in the Gospel thus: Blessed are the merciful, for upon them there shall be mercy. And again let him be a peacemaker; for He saith : Blessed are the peacemakers, for they shall be called the sons of God. And let him be clear of all evil and wrong and iniquity; for He saith again: Blessed are the pure in heart, for they shall see God. And let him be watchful and chaste and staid and orderly; and let him not be turbulent, and let him not be one that exceeds in wine ; and let him not be a backbiter; but let him be quiet, and not be quarrelsome; and let him not be money-loving. And let him not be youthful in mind, lest he be lifted up and fall into the judgement of Satan: for everyone that exalteth himself shall be humbled. But it is required that the bishop be thus: a man that hath taken one wife, that hath governed his house well. And thus let him be proved when he receives the imposition of hands to sit in the office of the bishopric: whether he be chaste, and whether his wife also be a believer and chaste; and whether he has brought up his children in the fear of God, and admonished and taught them; and whether his household fear and reverence him, and all of them obey him. For if his household in the flesh withstand him and obey him not, how shall they that are without his house become his, and be subject to him?

And let him be proved whether he be without blemish in the things of the world, and likewise in his body; for it is written: See that there be no blemish in him that standeth up to be priest. But let him be also without anger; for the Lord saith: Anger destroyeth even the wise. And let him be merciful and gracious and full of love; for the Lord saith: Love covereth a multitude of sins. And let his hand be open to give; and let him love the orphans with the widows, and be a lover of the poor and of strangers. And let him be alert in his ministry, and constant in ministration; and let him be afflicting his soul, and not be one that is put to confusion. And let him know who is the more worthy to receive; for if there be a widow who has (some- what), or is able to nourish herself with that which she needs for her bodily sustenance; and there be another who, though she is not a widow, is in want, whether by reason of sickness, or of the rearing of children, or of bodily infirmity: to this (latter) rather let him stretch out his hand. But if there be any man who is dissolute, or drunken, or idle, and he be in straits for bodily nourishment, the same is not worthy of an alms, neither of the Church.

And let the bishop be also without respect of persons, and let him not defer to the rich nor favour them unduly; and let him not disregard or neglect the poor, nor be lifted up against them. And let him be scant and poor in his food and drink, that he may be able to be watchful in admonishing and correcting those who are undisciplined. And let him not be crafty and extravagant, nor luxurious, nor pleasure-loving, nor fond of dainty meats. And let him not be resentful, but let him be patient in his admonition; and let him be assiduous in his teaching, and constant in reading the divine Scriptures with diligence, that he may interpret and expound the Scriptures fittingly. And let him compare the Law and the Prophets with the Gospel, so that the sayings of the Law and the Prophets may be in accord with the Gospel. But before all let him be a good discriminator between the Law and the Second Legislation, that he may distinguish and show what is the Law of the faithful, and what are the bonds of them that believe not; lest anyone of those under thy authority take the bonds for the Law, and lay upon himself heavy burdens, and become a son of perdition. Be diligent therefore and attentive to the word, O bishop, so that, if thou canst, thou explain every saying: that with much doctrine thou mayest abundantly nourish and give drink to thy people; for it is written in Wisdom: Be careful of the herb of the field, that thou mayest shear thy flock: and gather the grass of summer, that thou mayest have sheep for thy clothing: give attention and care to thy pasture, that thou mayest have lambs. Let not the bishop therefore be a lover of filthy lucre, and especially from the heathen. Let him be suffering a wrong, and not doing a wrong; and let him not love riches. And let him not think ill of any man, nor bear false witness; and let him not be wrathful, nor quarrelsome; and let him not love the presidency; and let him not be double-minded nor double-tongued, nor given to incline his ear to words of slander and murmuring; and let him be no respecter of persons. And let him not love the festivals of the heathen, nor occupy himself with vain error. And let him not be lustful, nor money-loving: for all these things are of the agency or demons.

Now all these things let the bishop command and enjoin upon all the people. And let him be wise and lowly; and let him be admonishing and teaching with the doctrine and discipline of God. And let him be of a noble mind, and aloof from all the evil artifices of this world, and from all the evil lust of the heathen. And let his mind be keen to discern, that he may know beforehand them that are evil: and do you keep yourselves from them. But let him be the friend of all, being a righteous judge. And whatever of good there be that is found in men, let the same be in the bishop. For when the pastor

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shall be remote from all evil, he will be able to constrain his disciples also and encourage them by his good manners to be imitators of his good works; as the Lord has said in the Twelve Prophets: The people shall be even as the priest. For it behoves you to be an example to the people, for you also have Christ for an example. Be you therefore also a good example to your people, for the Lord said in Ezekiel: And the word of the Lord came unto me, saying: Son of man, speak to the sons of thy people, and say unto them: When I bring the sword upon a land, let the people of that land take one man from among them and make him their watchman: and he shall see the sword coming upon the land, and shall blow the trumpet and warn the people, and everyone that heareth the sound of the trumpet shall give ear. And if he take not warning, and the sword come and take him away, his blood shall be upon his head. Because he heard the sound of the trumpet, and took not warning, his blood shall be upon his head. But he that took warning hath delivered his soul. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come and take away a soul from them: he hath been taken away in his sins, and his blood will I require at the hands of the watchman. Now the sword is the judgement, and the trumpet is the Gospel, but the watchman is the bishop who is set over the Church.

DIDASCALIA CHAPTER 5

A teaching on judgement.

It behoves thee therefore, O bishop, when thou preachest, to testify and affirm concerning the judgement according as it is (found) in the Gospel. For to thee also has the Lord said: And thee, son of man, I have set as a watchman to the house of Israel; that thou mayest hear a word from my mouth, and give warning and preach it as from me. And when I say to the ungodly: The ungodly shall surely die, and thou preach not and say that the ungodly should depart from his iniquity: the ungodly shall die in his iniquity, and at thy hands will I require his blood. But if thou warn the ungodly from his way, and he take not warning: the ungodly shall die in his iniquity, and thou shalt deliver thy soul. Wherefore you also, since to your account is laid the blame of them that sin in ignorance, do you preach and testify; and those who behave themselves without discipline admonish and rebuke openly. Now whereas we speak and repeat these things often, we are not blameworthy; for through much teaching and hearing it happens that a man is put to shame, and does good and avoids evil. For the Lord also said in the Law: Hear, O Israel; and unto this day they have not heard. And in the Gospel likewise He often proclaims and says; Every one that hath ears to hear, let him hear. But not even they have heard who thought that they heard; for they cast themselves swiftly into the dire destruction of heresy: upon whom the word of sentence is about to go forth. For we believe not, brethren, that when a man has (once) gone down into the water he will do again the abominable and filthy works of the ungodly heathen. For this is manifest and known to all, that whosoever does evil after baptism, the same is already condemned to the Gehenna of fire.

And we think indeed that the heathen also will blaspheme on this account, that we do not mix with them nor hold communication with them. But through the falsehood of the heathen our brethren have the rather attained to the truth; for in the Gospel He saith thus: Blessed are ye when they shall revile you, and persecute you, and speak against you every evil word for my sake, falsely. But do ye rejoice and be glad, for your reward is great in heaven: for so did their fathers persecute the prophets. If therefore they shall blaspheme against any man falsely, blessed is he, even because that he is tempted; for the Scripture has said: A man that is not tempted, neither is he approved. But if a man be convicted of doing the works of iniquity, he is no Christian but a liar, and he holds the fear of the Lord in hypocrisy. Wherefore these persons, when they have been exposed and convicted by the truth openly, let ,the bishop who is without offence and without hypocrisy avoid.

But if the bishop himself is not of a clean conscience, and accepts persons for the sake of filthy lucre, or for the sake of the presents which he receives, and spares one who impiously sins, and suffers him to remain in the Church: such a bishop has polluted his congregation with God; yea, and with men also, and with many of the receivers who are young in their minds, or with the hearers; and youths and maidens beside he destroys with him. For by reason of the lewdness of an ungodly man, when they have seen such a one in their midst they too will doubt in their soul, and will imitate him, and themselves also will stumble and be taken with the same malady, and will perish with him. But if he who sins sees that the bishop and the deacons are clear of reproach, and the whole flock pure: first of all he will not dare to enter the congregation, because he is reproved by his conscience; but if it should happen that he is bold, and comes to the Church in his arrogance, and he is reproved and rebuked by the bishop, and looking upon all (present) finds no offence in any of them, neither in the bishop nor in those who are with him: he will then be put to confusion, and will go forth quietly, in great shame, weeping and in remorse of soul; and so shall the flock remain pure. Moreover, when he is gone out he will repent of his sin and weep and sigh before God, and there shall be hope for him. And the whole flock itself also, when it sees the weeping and tears of that man, will fear, knowing and understanding that everyone who sins perishes.

Wherefore, O bishop, strive to be pure in thy works. And know thy place, that thou art set in the likeness of God Almighty, and holdest the place of God Almighty; and so sit in the Church and teach as having authority to judge them that sin in the room of God Almighty. For to you bishops it is said in the Gospel: That which ye shall bind on earth, shall be bound in heaven.

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DIDASCALIA CHAPTER 6

Concerning transgressors, and concerning those who repent.

Judge therefore, O bishop, strictly as God Almighty; and those who repent receive with mercy as God Almighty. And rebuke and exhort and teach; for the Lord God also with an oath promised forgiveness to them that have sinned, as He said in Ezekiel: And thou, son of man, say to the house of Israel: Ye have said thus: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? Say unto them: As I live, saith the Lord Adonai, desire not the death of the sinner, but that the wicked return from his evil way and live. Return, therefore, and be converted from your evil ways, and ye shall not die, O house of Israel. Here, then, He gave hope to them that sin, when they shall have repented, that they may have salvation by their repentance, and may not despair of themselves and continue in their sins and further add to them, but may repent and sigh and weep for their sins, and be converted with all their heart.

But let them that have not sinned continue without sin, lest they also come to have need of weeping and sighs and sorrow, and of forgiveness. For whence knowest thou, O man that sinnest, how many are the days of thy life in this world, that thou mayest repent? For thou knowest not thy exit from the world, whether haply thou die in thy sins and there be no more repentance for thee; as it is said in David: In Sheol who shall confess to thee? Wherefore he remains without danger, whosoever spares his soul and remains without sin: so that the righteousness also which was done by him in time past may be preserved to him.

Do thou therefore, O bishop, thus judge: first of all strictly; and afterwards receive (the sinner) with mercy and compassion, when he promises to repent. And rebuke and afflict him, and (afterwards) be entreated of him, because of the word which is spoken in David thus: Deliver not up the soul that confesseth to thee. And in Jeremiah again He speaks thus concerning the repentance of them that sin: Shall he that is fallen not rise up or he that is turned away not return? Wherefore are my people turned away with a shameless perversion, and are held fast in their own devices, and have refused to repent and to return? For this cause, then, receive him that repents without hesitating ever so little; and be not hindered by those who are without mercy, who say: ' It is not fitting that we should be defiled with these.' For the Lord God has said: The fathers shall not die for the sons, nor the sons for the fathers. And again in Ezekiel He speaketh thus: And the word of the Lord came unto me saying: Son of man, if a land sin against me, and do iniquity before me, I will stretch forth my hand against her, and will destroy out of her the staff of bread, and will send a famine upon her, and will destroy out of her men and beasts. But if there be in her these three men, Noah and Daniel and Job, they by their righteousness shall deliver their souls, saith the Lord Adonai. The Scripture, then, has shown clearly that if there be found a righteous man with an ungodly, he shall not perish with him, but every man shall be saved by his righteousness: and if he is hindered, it is by his own sins that he is hindered. And again in Wisdom He saith: Every man is tied with the cord of his sins. Each one therefore of the laity is to render an account of his own sins; and a man is not hurt by reason of the sins of others. For neither did Judas harm us at all when he was praying with us, but he alone perished. And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not blessed, but his seed was cursed; and the animals that went in, animals they came forth.

It behoves you not therefore to hearken to those who desire (to put to) death, and hate their brethren and love accusations, and are ready to slay on any pretext: (for one shall not die for another). But do you help them that are sore sick and exposed to danger and are sinning, that you may deliver them from death; and (do) not according to the hardness of heart and the word and thought of men, (but according to the will and command of the Lord our God). For it behoves thee not, O bishop, that being the head thou shouldst obey the tail, that is a layman, a contentious man who desires the destruction of another; but do thou regard only the word of the Lord God. And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: And the word of the Lord came unto me, saying: Son of man, why use ye this proverb in the land of Israel, and say: The fathers do eat sour grapes, and their sons' teeth are on edge. As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die. And a man, if he be righteous, and do judgement and righteousness, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not the wife of his neighbour, and come not near to a woman in her menstruation, and treat no man with violence, and restore the pledge of his debtor which he hath taken, and clothe the naked with a garment, 8and give not out his money on usury, and receive not (back) with overcharge, and turn away his hand from iniquity, and judge right judgement betwixt a man and his neighbour, and walk in my laws, and keep my judgements and do them: this man is righteous, he shall surely live, saith the Lord Adonai, And if he beget an evil son, that sheddeth blood and doeth iniquity, and walketh not in the way of his righteous father, and eateth upon the mountains, and defileth his neighbour's wife, and evil entreateth the poor and needy, and committeth robbery, and restoreth not the pledge which he hath taken, and lifteth up his eyes to idols, and doeth iniquity, and giveth out his money on usury, and receiveth (back) with overcharge: this man shall not live: because he hath done all this iniquity, he shall surely die, and his blood shall be upon him. But if he beget a son, and he see those sins which his father did, and fear and do not the like of them, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not his neighbour's wife, and

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evil entreat no man, and take not a pledge, and commit not robbery, and give his bread to the hungry, and clothe the naked with a garment, and turn away his hand from iniquity, and receive not usury and overcharge, and do righteousness and walk in my laws: this man shall not die for the iniquity of his father, but he shall surely live. But his father, because he indeed committed oppression and robbery, and did not good to my people, shall die for his iniquity. And ye say: Wherefore is not the son requited for the iniquity of his father? Because the son did righteousness and mercy, and kept all my commandments and did them, he shall surely live: the soul that sinneth, the same shall die. A son shall not be requited for the sins of his father; and a father shall not be requited for the sins of his son. The righteousness of the righteous shall be upon him; and the iniquity of the ungodly shall be upon him. And if the ungodly shall turn away from all his iniquity which he did, and keep all my commandments, and do judgement and righteousness, he shall surely live and not die; and all the iniquity which he did shall not be remembered unto him: for the righteousness which he did, for the same he shall live. For I desire not the death of the sinner, saith the Lord Adonai: but everyone that shall turn from his evil way shall live. And if the righteous turn away from his righteousness, and do iniquity according to all the iniquity which the ungodly did: all his righteousness which he did shall not be remembered unto him, but for the iniquity which he did, and for the sins which he sinned, for the same he shall die. And they have said: The way of the Lord is not well. Hear ye, house of Israel: my way is well, but your own ways are not well. And if the righteous shall turn away from his righteousness and do iniquity: for the iniquity which he hath done he shall die. And if the ungodly shall turn away from his iniquity which he did, and shall do judgement and righteousness: this man hath delivered his soul. Because he turned away from all the iniquity which he did, he shall surely live and not die. And the house of Israel say: The way of the Lord is not well. My way is well, O house of Israel, but your own ways are not well. Therefore will I judge every man of you according to his ways, saith the Lord Adonai. Return and be converted from all your iniquity and your wickedness, lest these things be unto you for an evil torment. And cast away and put from you all the wickedness which ye have done, and make to yourselves a new heart and a new spirit, and ye shall not die, O house of Israel: for I desire not the death of the sinner, saith the Lord Adonai : but do ye return and live.

You see, beloved and dear children, how abundant are the mercies of the Lord our God and His goodness and loving-kindness towards us, and (how) He exhorts them that have sinned to repent. And in many places He speaks of these things; and He gives no place to the thought of those who are hard of heart and wish to judge strictly and without mercy, and to cast away altogether them that have sinned as though there were no repentance for them. But God (is) not so, but even sinners He calls to repentance and gives them hope; and those who have not sinned He teaches, and tells them that they should not suppose that we bear or partake in the sins of others. Simply, then, receive them that repent, rejoicing. For He spoke again in the same prophet concerning repentance thus: And thou, son of man, say to the sons of thy people: The righteousness of the righteous shall not deliver him in the day that he doeth wickedly; and the iniquity of the ungodly shall not hurt him in the day that he returneth from his iniquity: and the righteous cannot live in the day that he sinneth. And when I shall say to the righteous that he shall surely live, and he rely upon his righteousness and do iniquity: all his righteousness shall not be remembered unto him, but for the iniquity which he hath done, for the same he shall die. And when I shall say to the ungodly: Thou shalt surely die; and he turn from his sin and do judgement and righteousness, and return the pledge which he hath taken, and restore that which he hath robbed, and walk in the judgements and commandments of life so that he do no iniquity: he shall surely live and not die, and all his sins which he sinned shall not be remembered unto him: he hath done judgement and righteousness, he shall surely live. And the sons of thy people say: The way of the Lord Adonai is not well. Say unto them: It is your own ways are not well: for if the righteous shall turn away from his righteousness and do iniquity, he shall surely die for his iniquity; and if the ungodly shall turn away from his iniquity and do judgement and righteousness, for the same he shall live.

It behoves you then, O bishops, to judge according to the Scriptures those who sin, with gentleness and with mercy. For if, when a man is walking by the brink of a river and is ready to slip, thou by suffering him (to slip) hast thrust (and) cast him into the river, thou hast also committed murder. But if a man were to slip on the brink of a river and be near to perish, thou wouldst quickly reach out a hand to him and draw him out, lest he perish altogether. So do therefore (with the sinner); that both thy people may learn and understand, and he also that sins may not utterly perish.

But when thou hast seen one who has sinned, be stern with him, and command that they put him forth; and when he is gone forth let them be stern with him, and take him to task, and keep him without the Church; and then let them come in and plead for him. For our Saviour Himself also was pleading with His Father for sinners, as it is written in the Gospel: My Father, they know not what they do, neither what they speak: but if it be possible, do Thou forgive them. And then do thou, O bishop, command him to come in, and examine him whether he be repentant. And if he is worthy to be received into the Church, appoint him days of fasting according to his offence, two or three weeks, or five, or seven; and so dismiss him that he may depart, saying to him whatever is right for admonition and instruction; and rebuke him, and say to him that he be by himself in humiliation, and that he beg and beseech during the days of his fast that he may be found worthy of the forgiveness of sins:? as it is written in Genesis: Hast thou sinned be silent: thy repentance shall be with thee, and thou shalt have power over it. To Mary the sister of Moses also, when she had spoken against

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Moses, and afterwards repented and was held worthy of forgiveness, it was said of the Lord: If her father had but spit in her face, it were right for her to be ashamed, and to be separate seven days without the camp, and then to come in. So it behoves you also to do: to put forth from the Church those who promise to repent of their sins (for a space) proportionate to their offences: and afterwards do you receive them as merciful fathers.

But if the bishop be in himself a (cause of) offence, how can he stand up and make inquisition of any man's misdeeds, or rebuke him and give sentence upon him? For by reason of partiality, or of the presents which they receive -- either he or the deacons, whose conscience is not pure -- they (the deacons) cannot exert themselves to help the bishop; for they are afraid lest they should hear (from the sinner), as from an insolent man, that word which is written in the Gospel: Why seest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam from thine eye; and then shalt thou perceive to cast the mote out of thy brother's eye. The reason, then, that the bishop, with his deacons, is afraid, (is) lest they should hear from the sinner, as from an insolent man, that word of the Lord. For he knows not that it is a perilous thing for a man to speak against the bishop, and that he (the bishop) may be made an offence throughout the whole of that district. For one who has been sinning lacks understanding, and no more spares his soul. Hence, for whatever cause it be that the bishop is afraid, he feigns not to have knowledge of him who sins, and passes him over and rebukes and corrects him not. And hence Satan, when he has found him an occasion by means of one, gets power over others also -- which God forbid that it should come about -- and so it happens that the flock becomes such that it can no longer be set right. For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin:? and that which is said is fulfilled: My house is called a house of prayer, but ye have made it a den of thieves. But if the bishop keeps not silent from them that sin, but rebukes and reproves and corrects and admonishes and afflicts him that sins, he casts dread and fear upon others also. For it behoves the bishop to be by his doctrine a restrainer of sins and an example and encourager of righteousness, and by the admonition of his teaching a director of good works, and one who lauds and magnifies the good things which are to come and are promised by God in the place of life everlasting: a proclaimer also of the wrath to come in the judgement of God, with threatening of the grievous fire which is unquenchable and intolerable. And let him know the meaning of God's will, that he despise no man; because our Saviour has said: See that ye despise not any of these little ones that believe in me.

Let the bishop therefore be careful of all, both of them that have not sinned, that they may continue as they are without sin, and of them that have sinned, that they may repent, and that he may grant them forgiveness of sins, as it is written in Isaiah that the Lord saith: Loose every bond of iniquity, and sever all bands of violence and extortion.

DIDASCALIA CHAPTER 7

To Bishops.

Do thou therefore, O bishop, teach and rebuke, and loose by forgiveness. And know thy place, that it is that of God Almighty, and that thou hast received authority to forgive sins. For to you bishops it was said: All that ye shall bind on earth, it shall be bound in heaven; and all that ye shall loose, it shall be loosed. As therefore thou hast authority to loose, know thyself and thy manners and thy conversation in this life, that they be worthy of thy place. But without sin there is none among men, for it is written: There is no man pure of defilement, not even though his life in the world be but one day. Therefore the life and manner of conversation of the just men and patriarchs was written, that it might be known that in each one of them there was found at least some small sin; that it might be understood that the Lord God alone is without sin, as He said in David: That thou mayest be justified in thy words, and prevail in thy judgements. For the little defilement of the just is to us a solace and an encouragement, and a (source of) trust that we also, if we sin but a little, have a hope of obtaining forgiveness.

There is no man, then, without sin. But do thou strive according to thy power to be in nothing reproachable. And have a care of all, that none may stumble and perish by reason of thee. For a layman has the care of himself alone, but thou carriest the burden of all. And very great is the load that thou bearest; for to whom the Lord hath given much, much also will he require at his hand. As therefore thou carriest the burden of all, be watchful; for it is written: The Lord said unto Moses: Thou and Aaron shall take upon you the sins of the priesthood. For as thou art to render an account for many, so be careful of all; for those that are sound thou shalt preserve, but those that have sinned do thou admonish and rebuke and afflict; and (afterwards) ease them with forgiveness. And when he that sinned has repented and wept, receive him; and while the whole people prays over him, lay hand upon him, and suffer him henceforth to be in the Church. But those who are drowsy and slack do thou bring back and stir up and make firm, and exhort them and make them sound: for thou knowest what reward thou hast if thou do thus; but if thou neglect it, danger shall come upon thee; for the Lord spoke thus in Ezekiel concerning those bishops who neglect their people: And the word of the Lord came unto me, saying: Son of man, prophesy against the shepherds of Israel, and say to them: Thus saith the Lord Adonai: Woe unto the shepherds of Israel, who feed themselves; and my sheep the shepherds have not fed. The milk ye eat, and with the wool ye are clothed, and that which is fat ye kill and the sheep ye feed not. That which was sick ye healed not, and that which was weak ye strengthened not, and that which was broken ye bound not up, and that which was gone astray ye brought not back, and that which was lost ye sought not out; but with force and with derision ye have subdued them.

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And my sheep were scattered for lack of a shepherd, and became meat for every beast of the field. And my sheep were scattered and gone astray on an the high mountains and on an the high hills, and on an the face of the land were my sheep scattered, and there was none to require and seek. Wherefore, ye shepherds, hear the word of the Lord Adonai. Forasmuch as my sheep are become a spoil and meat to every beast of the field for lack of a shepherd, and the shepherds have not sought my sheep, but the shepherds have fed themselves, and my sheep the shepherds have not fed: therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord Adonai: Behold, I am against the shepherds, and I wilt seek my sheep at their hands; and I will cause them to cease, that henceforth they feed not my sheep: and the shepherds shalt no more feed themselves; but I will deliver my sheep out of their hands, and they shall no more be to them for meat. For thus saith the Lord Adonai: Therefore, behold, I wilt seek my sheep and visit them: as a shepherd visiteth his sheep in the day of tempest, when he is in their midst, so will I visit my sheep. And I will gather them together from all places wherein they were scattered in the day of cloud and thick darkness, and I will bring them forth from the peoples, and gather them from the lands, and bring them into their land; and I will feed them in the mountains of Israel, and in all the waste places of the land. And in a good and fat pasture will I feed them, and in the mountains of the Most High of Israel shall be the glory of their beauty. There shall they be encamped in a good encampment, and in a fat pasture shall they be fed in the mountains of Israel. I will feed my sheep, and I will stablish them, saith the Lord Adonai: that which is lost will I seek, and that which is gone astray will I bring back, and that which is broken will I bind up, and that which is sick will I strengthen, and that which is fat and sound will I keep: and I will feed them in judgement. And ye, my sheep, the sheep of my flock, thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between ram and ram. Is this a small thing to you, that ye devour a good and fat pasture, and the residue of your pasture ye trample upon with your feet, and my sheep did drink that which was trodden with your feet. Wherefore thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between them that are sick: because that ye were thrusting them with your sides and with your shoulders, and with your horns ye were butting all the sick ones, until ye had scattered them abroad. And I will deliver my sheep, and they shall no more be for a spoil: and I will judge between ewe and ewe. And I will set over them one shepherd, and he shall feed them, and he shall be their shepherd; and David my servant shall be their ruler in their midst: I the Lord have spoken it. And I will make for them a covenant of peace, and will cause evil beasts to cease from the land; and they shall dwell in the wilderness securely, and sleep in the woods. And I will give to them round about my mountain a blessing; and I will send down rain in its season, and it shall be rain of blessing. And the trees of the field shall give their fruits, and the land shall give its increase. And they shall dwell in their land securely: and they shall know that I am the Lord, when I shall cut the thongs of their yoke. And I will deliver them from the hand of them that subdued them, and they shall no more be for a prey to the peoples, and the beasts of the field shall no more devour them; but they shall lie down securely, and there shall be none to make them afraid. And I will establish for them a plantation for renown; and they shall no more be few and forsaken in the land, and they shall no more bear the shame of the peoples. And they shall know that I am the Lord their God with them, and they are my people of the house of Israel, saith the Lord Adonai. And ye my sheep, the sheep of my flock, are men, and I am your God, saith the Lord Adonai.

Hear, then, ye bishops, and hear, ye laymen, how the Lord saith: I will judge between ram and ram, and between ewe and ewe; that is, between bishop and bishop, and between layman and layman: whether layman loves layman, and whether again the layman loves the bishop and honours and fears him as father and lord, and (as) God after God Almighty; for to the bishop it was said through the apostles: Everyone that heareth you, heareth me; and everyone that rejecteth you rejecteth me, and him that sent me: and again, whether the bishop loves the laity as his children, and cherishes and keeps them warm with loving care, as eggs from which young birds are to come; or broods over them and cherishes them as young birds, for the rearing up of winged fowl. Teach, then, and admonish all; and them that deserve rebuke, rebuke and afflict: but unto conversion and not unto destruction; and admonish unto repentance and correct them, so that thou make their ways straight and fair, and order well the conduct of their life in the world.

That which is whole preserve: that is, him that is established in the faith guard watchfully; and shepherd the whole people in peace. And that which is weak strengthen: that is, him that is tempted confirm with admonition. And that which is sick heal: that is, him that is sick with doubting of his faith, heal with doctrine. And that which is broken bind up: that is, him that is stricken or buffeted or broken by his sins, and halts from the right way, bind up; that is, with the exhortation of admonition cure him, and lighten him of his transgressions, and comfort him and show him that there is hope for him; and bind him up and heal him and bring him into the Church. And that which is gone astray bring back: that is, him that was left in sins and was put forth for reproof, leave not without, but teach and admonish him, and bring him back and receive him into thy flock, that is, into the people of the Church. And that which is lost seek out: that is, him who by reason of the multitude of his transgressions has despaired and abandoned himself to destruction, suffer not to perish altogether, lest through utter neglect and indifference he fall asleep, and under the weight of his sleep forget his life, and hold aloof and depart from his flock, that is from the Church, and come to perdition. For when he shall be without the fold and removed from the flock, wolves will devour him while he is astray, and he will perish utterly. But do thou seek him out, and admonish and teach him, and bring him back; and visit him, and encourage him to be

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wakeful, and let him know that there is hope for him. And cut away this from men's thought, that they should say or imagine that which has already been rehearsed: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? For they ought not to say or to imagine these things; and they are not to think that their hope is cut off by reason of the multitude of their sins; but they are to know that the mercies of God are many, for that with an oath and with gracious intent He has promised forgiveness to them that sin.

But if a man sin and know not the Scriptures, and is not aware of the patience and mercy of God, and knows not the limit of forgiveness and repentance: by this very thing, that he is ignorant, he perishes. Do thou therefore as a compassionate shepherd, full of love and mercy and careful of his flock, visit and count thy flock, and seek that which is gone astray; as said the Lord God, Jesus Christ our good Teacher and Saviour: 'Leave the ninety and nine upon the mountains, and go seek that one which is gone astray. And when thou hast found it, bear it upon thy shoulders, rejoicing because thou hast found that which was gone astray; and bring it and let it mix with the flock.' So be thou also obedient, O bishop, and search out him that is lost, and seek him that is gone astray, and bring back him that is holding aloof. For thou hast authority to forgive sins to him that offendeth; for thou hast put on the person of Christ. Wherefore our Saviour also said to him that had sinned: Thy sins are forgiven thee: thy faith hath saved thee alive: go in peace. Now 'peace' is the Church of tranquillity and rest, into which He restored those whom He loosed from sins, sound (and) without blemish, having a good hope and earnest in exercises of labours and afflictions. For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for they that are whole have no need of a physician, but they that are sick. And thou also, O bishop, art made the physician of the Church: do not therefore withhold the cure whereby thou mayest heal them that are sick with sins, but by all means cure and heal, and restore them sound to the Church. And be not reproached with this word which the Lord spoke: With force and with derision ye were subduing them. Do not then use force, and be not violent, and pass not sentence sharply, and be not unmerciful; and deride not the people that is under thy charge, nor hide from them the word of repentance. For this is that, With force and with derision ye were subduing them, if thou deal harshly with thy lay folk, and correct them with force, and thrust and drive out and receive not (back) them that sin, but harshly and without mercy hide away repentance from them, and become a helper for the return of evil, and for the scattering of the flock for meat to the beasts of the field, that is, to evil men of this world: nay, not to men in truth, but to beasts, to the heathen and to heretics. For to him who goes forth from the Church they presently join themselves, and like evil beasts devour him as meat. And by reason of thy harshness, he who goes forth from the Church will either depart and enter among the heathen, or will be sunk in the heresies; and he will become an alien altogether, and will depart from the Church and from the hope of God, And of the perdition of that (man) thou wilt be guilty, because thou art ready to drive out and cast away them that sin, and when they have repented and been converted thou wilt not receive them again. And thou hast fallen under the condemnation of that word of the Lord which He spoke: Their feet are swift to evil, and they hasten to shed blood. Affliction and misery are in their ways; and the way of peace they have not known. Now the way of peace is our Saviour Himself, as He said:? Forgive ye the sins of them that sin, that to you also your sins may be forgiven: give, and it shall be given unto you; which means: Give forgiveness of sins, that you also may receive forgiveness. And again He taught us that we should be constantly praying at all times and saying: Forgive us our debts, as we also have forgiven our debtors. But if thou forgive not them that sin, how shalt thou receive forgiveness? Lo, is not thine own mouth against thee, and dost not thou condemn thyself in that thou hast said, 'I have forgiven,' when thou hast not forgiven, but in sooth hast slain? For he who drives a man out of the Church without mercy, what does he else but cruelly slay and shed blood without pity For if by any a righteous man is unjustly slain with the sword, with God he shall be received into rest; but he who drives a man out of the Church and receives him not again, has committed everlasting murder, evilly and bitterly, and [God] gives for food to the grievous fire eternal him that is driven out from the Church, and regards not the mercy of God, and remembers not His goodness towards penitents, and takes not the example of Christ, nor considers those who repented of their many transgressions and received of Him forgiveness.

It behoves thee then, O bishop, to have before thine eyes those things which happened of old time, that from them thou mayest learn by comparison the healing of souls, and the admonition and reproof and exhortation of them that repent and have need of exhortation. And when thou judgest any persons, do thou with diligence and much investigation compare and follow out God's will: and as He did, so ought you also to do in your judgements. Hear then, O bishops, in regard to these things an apt and helpful example. It is written in the fourth Book of Kingdoms, and likewise in the second Book of Chronicles, thus: In those days reigned Manasseh, being twelve years old; and fifty years he reigned in Jerusalem: and the name of his mother was Hephzibah. And he did that which was evil before the Lord, after the uncleanness of those peoples which the Lord destroyed from before the children of Israel. And he turned again and built the shrines which Hezekiah his father had thrown down; and he set up pillars to Baal, and made abominations, as Ahab king of Israel had done. And he made altars for all the service of heaven, and worshipped all the hosts of heaven. And he built altars to demons in the house of the Lord, whereof the Lord had said: In the house of the Lord in Jerusalem, there will I set my name. And Manasseh served the shrines, and said: My name shall endure for ever. And he built altars for all the

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service of heaven in the two courts of the house of the Lord; 6and he made his sons to pass through the fire in the valley of Bar-Hinnom. And he practised augury and used magic; and he made soothsayers and enchanters and diviners, and did much evil before the eyes of the Lord to provoke him to anger. And he set the molten and graven image of abomination, which he had made, in the house of the Lord, whereof the Lord had said to David and to Solomon his son: In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever; and I will no more withhold my feet from the land of Israel, which I gave to their fathers: yet only if they will keep all that I have commanded them, according to all the commandments which my servant Moses commanded them. And they hearkened not: and Manasseh seduced them to do that which was evil before the eyes of the Lord, after the works of those peoples which the Lord destroyed from before the children of Israel. And the Lord spake against Manasseh and against his people by the hand of his servants the prophets, and said: Because Manasseh king of Judah hath done these evil abominations, as did the Amorites which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord the God of Israel: Behold, I bring such evils upon Jerusalem and upon Judah that everyone that heareth of them, both his ears shalt tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a water-pot is wiped, when it is overturned and falleth upon its face. And I wilt give the residue of mine inheritance to the sword, and wilt deliver them into the hand of their enemies; and they shall be for a prey and a spoil to all them that hate them, because they have done evil before mine eyes: for they are a provoking (people), from the day that I brought out their fathers from Egypt even unto this day. Moreover Manasseh shed much innocent blood, till he had filled Jerusalem from one end to the other with slain: by reason of the sins which he sinned, and caused Judah also to sin, in doing that which was evil before the Lord. And the Lord brought against them the chieftains of Assyria; and they took Manasseh and fettered him and cast ropes about him, and led him away to Babylon, and shut him up in prison all bound and fettered with iron? And there was given him bran-bread by weight, and water mingled with gall in small measure, that he might be alive and be sore afflicted and vexed. And when he was afflicted exceeding much, he entreated the face of the Lord his God, and humbled himself exceedingly before the God of his fathers; and he prayed before the Lord God and said:

THE PRAYER OF MANASSEH. O Lord God of my fathers, the God of Abraham and of Isaac and of Jacob and of their righteous seed, who madest the heaven and the earth with all the adornment thereof; who didst bind the sea and fix it by the commandment of thy word; who didst shut up the abyss and seal it with thy fearful and glorious name; before whose power all things fear and tremble: for unsupportable is the exceeding beauty of thy glory, and none can endure to stand before thine anger and thy wrath against sinners: without bound and without measure are the mercies of thy promises; for thou art a Lord long-suffering and merciful and very gracious, and dost repent thee of the evil of men. And thou, O Lord, according to the gentleness of thy goodness hast promised forgiveness to them that repent of their sins, and in the multitude of thy mercies hast appointed repentance for the salvation of sinners. If then, O Lord God of the righteous, thou didst not appoint repentance to the righteous, to Abraham and to Isaac and to Jacob: for neither did they sin against thee: yet hast thou appointed repentance to me a sinner. For more than the sands of the sea are my sins multiplied, and I have no respite to lift up my head for the multitude of mine iniquities. And now, O Lord, behold, I am justly afflicted; and as I am worthy, (so) am I vexed. For lo, I am bound and bowed down with (these) many bands of iron, so that I may not lift up my head: for neither am I worthy to lift up mine eyes and behold and see the height of heaven, by reason of the exceeding malice of my wickedness. For I have done evil before thee, and provoked thy wrath, and have set up idols and multiplied abominations. And now, behold, I bend the knees of my heart before thee, and beseech thy kindness: I have sinned, O Lord, I have sinned; and because that I know my sins, I make supplication before thee. Forgive me, O Lord, and destroy me not with mine offences, and be not angry with me for ever, nor keep against me mine evil (deeds), neither condemn and cast me into the nether parts of the earth. For thou art the God of penitents: wherefore in me also, O Lord, show thy goodness, that whereas I am unworthy, thou deliverest me after the multitude of thy mercies. And for this will I praise thee ever and all the days of my life: for thee do all the hosts of heaven praise, and unto thee do they sing for evermore.

And the Lord hearkened to the voice of Manasseh, and had mercy on him. And there was made over him a flame of fire, and all the iron (bands) that were upon him were melted and dissolved. And the Lord delivered Manasseh from his afflictions, and caused him to return to Jerusalem over his kingdom. And Manasseh knew the Lord, and said: He is the Lord God alone. And he served the Lord only, with all his heart and with all his soul, all the days of his life: and he was accounted righteous. And he slept with his fathers; and Amon his son reigned after him.

You have heard, beloved children, how Manasseh served idols evilly and bitterly, and slew righteous men; yet when he repented God forgave him, albeit there is no sin worse than idolatry. Wherefore, there is granted a place for repentance. But concerning one who says: I shall have good (success) when I shall walk in the perverse desire of my heart, thus saith the Lord: I will stretch out my hand against him, and he shall be for a byword and a parable. For Amon also the son of Manasseh, when he conceived a design that he should transgress the Law, and said: 'My father from his youth did exceeding wickedly, and in his old age he repented: I also will walk in all the desires of my soul, and in the end will return to the Lord,' and did that which was evil before the Lord: he reigned but two years, because the Lord God quickly

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destroyed him from (his) good land. Beware therefore, you that are without faith, lest any man of you establish in his heart the thought of Amon, and perish suddenly and swiftly. Wherefore, O bishop, so far as thou canst, keep those that have not sinned, that they may continue without sinning; and those that repent of (their) sins heal and receive. But if thou receive not him who repents, because thou art without mercy, thou shalt sin against the Lord God; for thou obeyest not our Saviour and our God, to do as He also did with her that had sinned, whom the elders set before Him, and leaving the judgement in His hands, departed. But He, the Searcher of hearts, asked her and said to her: Have the elders condemned thee, my daughter? She saith to him: Nay, Lord. And he said unto her: Go thy way: neither do I condemn thee. In Him therefore, our Saviour and King and God, be your pattern, O bishops, and do you imitate Him, that you may be quiet and meek, and merciful and compassionate, and peacemakers, and without anger, and teachers and correctors and receivers and exhorters; and that you be not wrathful, nor tyrannical; and that you be not insolent, nor haughty, nor boastful.

DIDASCALIA CHAPTER 8

Warnings to Bishops; how they ought to conduct themselves.

You shall not be lovers of wine, nor drunken; and you shall not be extravagant, nor luxurious, nor spending money improperly. You shall make use of the gifts of God not {as alien (funds), but} as your own, as being appointed good stewards of God, who is ready to require at your hands an account of the discharge of the stewardship entrusted to you. Let that suffice you therefore which is enough for you, food and clothing and whatsoever is necessary. And you shall not make use of the revenues (of the Church) improperly, as alien (funds), but with moderation; and you shall not procure pleasure and luxury from the revenues of the Church: for sufficient for the labourer is his clothing and his food. As good stewards of God, therefore, dispense well, according to the command, those things that are given and accrue to the Church, to orphans and widows and to those who are in distress and to strangers, as knowing that you have God who will require an account at your hands, who delivered this stewardship unto you. Divide and give therefore to all who are in want.

But be you also nourished and live from the revenues of the Church; yet do not devour them by yourselves, but let them that are in want be partakers with you, and you shall be without offence with God. For God upbraids those bishops who greedily and by themselves make use of the revenues of the Church, and make not the poor to be partakers with them, saying thus: The milk ye eat, and with the wool ye are clothed. For the bishops ought to be nourished from the revenues of the Church, but not to devour them; for it is written: Thou shalt not muzzle the ox that treadeth out (the corn). As then the ox which works unmuzzled in the threshing floor eats, indeed, but does not consume the whole, so do you also, who work in the threshing floor which is the Church of God, be nourished from the Church, after the manner of the Levites who ministered in the tabernacle of witness, which in all things was a type of the Church: for even by its name it declares (this), for the tabernacle 'of witness' foreshowed the Church. Now the Levites who ministered therein were nourished from those things which were given as offerings to God by all the people -- gifts, and part-offerings, and first fruits, and tithes, and sacrifices, and offerings, and holocausts -- without restraint, they and their wives and their sons and their daughters; because their work was the ministry of the tabernacle alone; and therefore they received no inheritance of land among the children of Israel, because the inheritance of Levi and his tribe was the produce of the people.

You also then to-day, O bishops, are priests to your people, and the Levites who minister to the tabernacle of God, the holy Catholic Church, who stand continually before the Lord God. You then are to your people priests and prophets, and princes and leaders and kings, and mediators between God and His faithful, and receivers of the word, and preachers and proclaimers thereof, and knowers of the Scriptures and of the utterances of God, and witnesses of His will, who bear the sins of all, and are to give an answer for all. You are they who have heard how the word sternly threatens you if you neglect and preach not God's will, who are in sore peril of destruction if you neglect your people. You again are they to whom is promised from God the great reward which is not falsified nor withheld, and grace unspeakable in great glory, when you shall minister well to the tabernacle of God, His Catholic Church. As then you have undertaken the burden of all, so also ought you to receive from all your people the ministration of food and clothing, and of other things needful. And so again, from these same gifts that are given you by the people which is under your charge, do you nourish the deacons and widows and orphans, and those who are in want, and strangers. For it behoves thee, O bishop, as a faithful steward to care for all; for as thou bearest the sins of all those under thy charge, so shalt thou beyond all men receive more abundant glory of God. For thou art an imitator of Christ: and as He took upon Him the sins of us all, so it behoves thee also to bear the sins of all those under thy charge; for it is written in Isaiah concerning our Saviour thus: We saw him having no splendour nor beauty, but as one whose aspect was marred and dejected beyond that of men; and as a man that suffereth, and knoweth to bear infirmities. For his face was changed: he was despised, and was nothing accounted in our eyes. But he endured our sins, and for our sake did sigh. But we accounted him as one smitten and plagued and brought low. Yet for our sins was he smitten, and, was made sick for our iniquities: and by his stripes all we are healed. And again He saith: He bare the sins of many, and for their iniquity was delivered up. And in David and in all the prophets, and in the Gospel also, our Saviour makes intercession for our sins, whereas He is without sin. Therefore, as you have Christ for a pattern, so

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be you also a pattern to the people under your charge; and as He took upon Him (our) sins, so do you also take upon you the sins of the people. For you are not to think that the burden of the bishopric is light or easy. Wherefore, as you have taken up the burden of all, so the fruits also which you receive from all the people shall be yours, for all things of which you have need. And do you nourish well them that are in want, as being to render an account to Him who will require it, who can make no mistake nor be evaded. For as you administer the office of the bishopric, so from the same office of the bishopric ought you to be nourished, as the priests and Levites and ministers who serve before God, according as it is written in the Book of Numbers: The Lord spake with Aaron and said: Thou and thy sons and thy father's house shall take upon you the sins of the sanctuary; and thou and thy sons shall take upon you the sins of your priesthood. And thy brethren the sons of thy father, the tribe of Levi, bring nigh unto thee, and let them be added to thee and minister unto thee. And thou and thy sons with thee shall minister before this tabernacle of witness. Howbeit the sons of Levi shall not come nigh unto the vessels of the sanctuary and unto the altar, lest they die, they and you; but let them be added unto thee, and let them keep the charges of the tabernacle of witness, according to all the ministry of the tabernacle: and a stranger shall not come nigh unto thee. And ye shall keep the charges of the sanctuary and the charges of the altar: and there shall be no wrath against the children of Israel. And I, behold, I have taken your brethren the sons of Levi from among the children of Israel: as a gift they are given unto the Lord, that they may perform the ministry of the tabernacle of witness. And do thou and thy sons with thee keep your priesthood, according to all the ministry of the altar and of that which is within the veil; and perform your ministry as that which is given to your priesthood. But the stranger that cometh near shall die the death. And the Lord spake with Aaron and said: Behold, I have given to you the charges of the firstfruits, of every thing which is hallowed unto me by the children of Israel: to thee have I given them for a ministry, and to thy children after thee: (it is) an everlasting ordinance. And this shall be yours, of every holy thing which is hallowed of their fruits and of their offerings, and of all their sacrifices, and of all their trespass offerings, and of all their sin offerings: all that they shall offer to me of things hallowed shall be for thee and for thy sons. In the holy place ye shall eat thereof: every male of you shall eat thereof, thou and thy sons: it shall be for thee a holy thing. And these shall be for thee the firstfruits of their gifts, of all the part-offerings of the children of Israel: to thee have I given them, and to thy sons and thy daughters with thee: (it is) an everlasting ordinance: every one that is clean in thy house shall eat thereof. All the firstfruits of oil, and all the firstfruits of wine, and the firstfruits of corn, even all things that they shall give to the Lord, shall be thine: everyone that is clean in thy house shall eat thereof. And every devoted thing of the children of Israel shall be thine; and all that openeth the womb of all flesh, even all which they offer to the Lord, from men even unto beasts, shall be thine. Howbeit the firstborn of men and the firstlings of unclean beasts which shall be offered, shall be redeemed. And the redemption of them (shall be on this wise): from a month old and upward thou shalt redeem with a price, five shekels according to the shekel of the sanctuary, which are twenty shekels of silver. But the firstlings of oxen, and the firstlings of sheep and of goats, thou shalt not redeem: they are holy: their blood thou shalt pour out before the altar, and the fat of them thou shalt offer up for an offering of a sweet savour unto the Lord; and their flesh shall be clean to thee. And the top of the breast of the part-offering, and the right shoulder shall be thine. All part-offerings of the sanctuary, which the children of Israel shall set apart unto the Lord, to thee have I given them and to thy sons and to thy daughters with thee: an ordinance for ever and an everlasting covenant is it before the Lord unto thee and unto thy seed after thee. And the Lord spake with Aaron and said: In their land thou shalt receive no inheritance, and thou shalt have no portion among them; for I am thy portion and thine inheritance among the children of Israel. And to the sons of Levi, behold, I have given all the tithes of the children of Israel for an inheritance, in return for their ministry which they minister in the tabernacle of witness. And the children of Israel shall no more come nigh to the tabernacle of witness, lest they contract a sin of death; but the Levites shall perform the ministry of the tabernacle of witness, and they shall take upon them their sins: it is an everlasting ordinance unto their generations. And among the children of Israel they shall receive no inheritance; because the tithes of the children of Israel, even all that they shall set apart as part-offerings to the Lord, I have given to the Levites for an inheritance. For which cause I said unto them: Among the children of Israel they shall receive no inheritance. And the Lord spake with Moses and said unto him: Speak to the Levites and say to them: When ye receive of the children of Israel the tithes which I have given you from them for an inheritance, set by thereof, ye also, a part-offering unto the Lord, a tithe of the tithes: and your part-offering shall be accounted unto you as the corn from the threshing floor, and as the part-offering of the winepress. So shall ye set apart, ye also, a part-offering unto the Lord of all your tithes which ye receive from all the children of Israel; and ye shall give thereof a part-offering for the Lord unto Aaron the priest. Of all your gifts ye shall set by a part-offering unto the Lord, even of the firstfruits, (part) whereof he halloweth unto himself. And say thou unto them: When ye have set apart his firstfruits therefrom, it shall be reckoned unto the Levites as the produce of the threshing floor and as the produce of the winepress:? 31and do ye eat thereof in every place, ye and your households, because it is your reward in return for your ministry in the tabernacle of witness:? 32and ye shall contract no sin by reason thereof, when ye shall set apart the firstfruits thereof. And the holy things of the children of Israel ye shall not profane, lest ye die.

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DIDASCALIA CHAPTER 9

An admonition to the People, that they should honour the Bishop.

Hear these things then, ye laymen also, the elect Church of God. For the former People also was called a church; but you are the Catholic Church, the holy and perfect, a royal priesthood, a holy multitude, a people for inheritance, the great Church, the bride adorned for the Lord God. Those things then which were said beforetime, hear thou also now. Set by part-offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation (to Him) the beginning of whose name is the Decade. Hear, thou Catholic Church of God, that wast delivered from the ten plagues, and didst receive the Ten Words, and didst learn the Law, and hold the faith, (and know the Decade,) and believe in the Yod in the beginning of the Name, and art established in the perfection of His glory: instead of the sacrifices which then were, offer now prayers and petitions and thanksgivings. Then were first fruits and tithes and part-offerings and gifts; but to-day the oblations which are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites now are the presbyters and deacons, and the orphans and widows: but the Levite and high priest is the bishop. He is minister of the word and mediator; but to you a teacher, and your father after God, who begot you through the water. This is your chief and your leader, and he is your mighty king. He rules in the place of the Almighty: but let him be honoured by you as God, for the bishop sits for you in the place of God Almighty. But the deacon stands in the place of Christ; and do you love him. And the deaconess shall be honoured by you in the place of the Holy Spirit; and the presbyters shall be to you in the likeness of the Apostles; and the orphans and widows shall be reckoned by you in the likeness of the altar. And as it was not lawful for a stranger, that is for one who was not a Levite, to draw near to the altar or to offer aught without the high priest, so you also shall do nothing without the bishop. But if any man do aught without the bishop, he does it in vain, for it shall not be accounted to him for a work; for it is not fitting that any man should do aught apart from the high priest.

Do you therefore present your offerings to the bishop, either you yourselves, or through the deacons; and when he has received he will distribute them justly. For the bishop is well acquainted of those who are in distress, and dispenses and gives to each one as is fitting for him; so that one may not receive often in the same day or in the same week, and another receive not even a little. For whom the priest and steward of God knows to be the more in distress, him he succours according as he requires. And to those who invite widows to suppers let him send frequently her whom he knows to be in the more distress. [And again, if anyone gives bounties to widows, let him send her the rather who is in want.] But let the portion of the pastor be separated and set apart for him according to rule at the suppers or the bounties, even though he be not present, in honour of Almighty God. But how much (soever) is given to one of the widows, let the double be given to each of the deacons in honour of Christ, (but) twice twofold to the leader for the glory of the Almighty. But if anyone wish to honour the presbyters also, let him give them a double (portion), as to the deacons; for they ought to be honoured as the Apostles, and as the counsellors of the bishop, and as the crown of the Church; for they are the moderators and councillors of the Church. But if there be also a lector, let him too receive with the presbyters. To every order, therefore, let everyone of the laity pay the honour which is befitting him, with gifts and presents and with the respect due to his worldly condition.

But let them have very free access to the deacons, and let them not be troubling the head at all times, but making known what they require through the ministers, that is through the deacons. For neither can any man approach the Lord God Almighty except through Christ. All things therefore that they desire to do, let them make known to the bishop through the deacons, and then do them. For neither formerly in the temple of the sanctuary was anything offered or done without the priest. And moreover, even the idol-temples of the impure and abhorred and reprobate heathen to this day imitate the sanctuary. Far indeed in comparison be the house of abomination from the sanctuary: nevertheless, even in their absurd rites they neither offer nor do anything without their unclean priest; but so they imagine, that the unclean priest is the mouthpiece of the stones; and they wait for what he will command them to do. And in all that they purpose to do they consult their unclean priest, and without him do nothing, And because they imagine that what they do is acceptable, they honour him and worship him, as it were for the honour of the dumb stones that are fixed in the walls, and for the service of the foul and evil and cruel demons. If then those who are vain, and their customs false, and who have no hope, but are deceived by an empty hope, study and desire to imitate the sanctuary, and bestow all honour upon those who stand before their absurd idols: you who manifestly and openly believe in the truth, and hold fast to the hope that is not belied, and wait for the glorious promise which shall never pass away nor be made void -- why should not you rather honour the Lord God through those who preside over you?

Do you therefore esteem the bishop as the mouth of God. For if Aaron, because he interpreted to Pharaoh the words which were given through Moses, was called a prophet, as the Lord said to Moses: Behold, I have given thee as a god to pharaoh and Aaron thy brother shall be to thee a prophet: why then should not you also reckon them as prophets who are for you the mediators of the word, and worship them as God? But for us now, Aaron is the deacon, and Moses is the bishop. Now if Moses was called a god by the Lord, let the bishop also be honoured by you as God, and the deacon as a prophet. Wherefore, for the honour of the bishop, make known to him all things that you do, and let them be performed through him. And if thou know of one who is in much distress, and the bishop know not of him, do thou

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inform him; and without him do not, to his discredit, anything, lest thou bring a reproach upon him as one who neglects the poor. For he who sets abroad an evil report against the bishop, whether by word or by deed, sins against God Almighty. And again, if any man speaks evil of a deacon, whether by word or deed, he offends against Christ, Wherefore in the Law also it is written: Thou shalt not revile thy gods; and thou shalt not speak evil of a prince of thy people. Now let no man think that the Lord speaks (here) of idols of stone; but he calls 'gods' those who preside over you. Moses also saith in the Book of Numbers, when the people had murmured against him and against Aaron: Not against us do ye murmur, but against the Lord God. And our Saviour likewise said: Everyone that rejecteth you, rejecteth me, and him that sent me. For what hope at all is there for him who speaks evil of the bishop, or of the deacon? For if one call a layman fool, or raca, he is liable to the assembly, as one of those who rise up against Christ: because that he calls 'empty' his brother in whom Christ dwells, who is not empty but fulfilled; or (calls) him 'fool' in whom dwells the Holy Spirit of God, fulfilled with all wisdom: as though he should become a fool by the very Spirit that dwells in him! If then one who should say any of these things to a layman is found to fall under so great condemnation, how much more if he should dare to say aught against the deacon, or against the bishop, through whom the Lord gave you the Holy Spirit, and through whom you have learned the word and have known God, and through whom you have been known of God, and through whom you were sealed, and through whom you became sons of the light, and through whom the Lord in baptism, by the imposition of hand of the bishop, bore witness to each one of you and uttered His holy voice, saying: Thou art my son: this day have begotten thee.

Wherefore, O man, know thy bishops, through whom thou wast made a son of God, and the right hand, thy mother; and love him who is become, after God, thy father and thy mother: for whosoever shall revile his father or his mother, shall die the death. But do you honour the bishops, who have loosed you from sins, who by the water regenerated you, who filled you with the Holy Spirit, who reared you with the word as with milk, who bred you up with doctrine, who confirmed you with admonition, and made you to partake of the holy Eucharist of God, and made you partakers and joint heirs of the promise of God. These reverence, and honour them with all honour; for they have received from God the authority of life and death: not as judging those who sin and condemning them to death in fire everlasting, by cutting off and casting away those who are judged, which God forbid, but that they may receive and save alive those who return and repent.

Let them be your rulers therefore, and let them be accounted of by you as kings; and do you offer them tribute in service as to kings; for by you they ought to be sustained, and those who are with them: for thus is it written in the first Book of Kingdoms: Samuel spake all the words of the Lord unto the people, which had asked of him a king, and said to them: This is the law of the king that shall reign over you: your sons he will take, and will set them upon his chariots; and he will make of them runners before him, and will make him captains of thousands and captains of hundreds. And they shall reap his harvest, and gather his vintage, and fashion the instruments of his chariots. And your daughters he will take to be weavers, and to be the ministers of his house. And your fields, and your vineyards, and your oliveyards, even the best (of them), he will take away and give to his servants. And he will take the tenth of your seed and of your vineyards, and give to his servants and to his eunuchs.? And your servants and your handmaids, and the best of your cattle, and your asses, he will take and tithe for the service of his work; and he will take the tenth of your sheep: and ye also shall be his servants. Now in like case is also the bishop. For if the king who reigned over so numerous a people -- as it is written in Hosea: The people of the children of Israel was numerous as the sand which is upon the seashore, which may not be measured nor numbered -- took also from the people the ministrations which he required according to the multitude of that people:? so now does the bishop also take for himself from the people those whom he accounts and knows to be worthy of him and of his office, and appoints him presbyters as counsellors and assessors, and deacons and subdeacons, as many as he has need of in proportion to the ministry of the house. And what can we say more? For the king who wears the diadem reigns over the body alone, and binds and looses it but on earth; but the bishop reigns over soul and body, to bind and to loose on earth with heavenly power. For great power, heavenly, almighty, is given to him. Therefore love the bishop as a father, and fear him as a king, and honour him as God. Your fruits and the works of your hands present to him, that you may be blessed; your firstfruits and your tithes and your vows and your part-offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him. And so shall thine offering be acceptable to the Lord thy God for a sweet savour, in the heights of heaven before the Lord thy God; and He will bless thee and multiply for thee the good things of His promise. For it is written in Wisdom: Every simple soul shall be blessed: and a blessing shall be upon the head of him that giveth.

Wherefore be constantly doing work, and be labouring and [[98]] offering an oblation. For the Lord has lightened the weight from you, and has loosed from you the collar-bands, and lifted from you the yoke of burden; and He has put away from you the Second Legislation after the abundance of His mercy; as it is written in Isaiah: Say to them that are in bonds, Go forth; and again: To bring forth the prisoners from bonds. And in David he said: His prisoners he hath not despised. And likewise in the Gospel He said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shalt find rest unto your souls. For my yoke is pleasant, and my burden is light.

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If then the Lord, by the gift of His grace, has set you loose and given you rest, and brought you out into refreshment, that you should no more be bound with sacrifices and oblations, and with sin offerings, and purifications, and vows, and gifts, and holocausts, and burnt offerings, and (Sabbath) idlings, and shewbread, and the observing of purifications; nor yet with tithes and firstfruits, and part-offerings, and gifts and oblations, -- for it was laid upon them to give all these things as of necessity, but you are not bound by these things, -- it behoves you to know the word of the Lord, who said: Except your righteousness abound more than that of the scribes and Pharisees, ye shalt not enter into the kingdom of heaven. Now thus shall your righteousness abound more than their tithes and first fruits and part-offerings, when you shall do as it is written: Sell all thou hast, and give to the poor. So do, therefore, and keep the command through (him who is) bishop and priest and thy mediator with the Lord God. For thou art commanded to give, but he to dispense. And thou shalt require no account of the bishop, nor observe him, how he dispenses and discharges his stewardship, or when he gives, or to whom, or where, or whether well or ill, or whether he gives fairly; for he has One who will require, even the Lord God, who delivered this stewardship into his hands and held him worthy of the priesthood of so great an office. Wherefore, that thou observe not the bishop, nor require an account of him, nor speak ill of him and oppose God, nor offend the Lord, let that be set before thine eyes which is said to thee in Jeremiah: Shall the clay say to the potter: Thou workest not, and hast not hands as one who should say to his father or his mother: Why bearest thou me? But do thou work and labour simply in the house of God; and let that saving word of the renewing of the Law be ever written and laid up in thy heart, and remember it, as the Lord said: Thou shalt love the Lord thy God with all thy soul, and with all thy strength. Now thy strength is thy worldly substance. And not with the lips only shall you love the Lord, as did that People, to whom upbraiding them He saith: This people honoureth me with their lips, but their heart is very far from me; but do thou love and honour the Lord with all thy strength, and offer His oblations ever at all times. And hold not aloof from the Church; but when thou hast received the Eucharist of the oblation, that which comes into thy hands cast (in), that thou mayest share it with strangers: for this is collected (and brought) to the bishop for the entertainment of all strangers. Wherefore lay up and set by as much as thou canst, for the Lord has said in the Law: Thou shalt not appear before me empty. Be doing good works therefore, and laying up to thyself treasure everlasting in heaven, where the moth corrupteth not, neither do thieves steal. And in so doing thou shalt not judge thy bishop nor thy fellow layman; for to you laymen it is said: Judge not, that ye be not judged. For if thou judge thy brother and condemn him, thou hast reckoned thy brother guilty: that is, thou hast condemned thyself; for thou shalt be judged with them that are guilty. For it is lawful for the bishops to judge, because to them it is said: Be ye approved money-changers [Agraphon]: so that it behoves the bishop, as one who proves money, to separate the bad from the good, and to reject and cast away those that are altogether bad, and to leave in the melting-pot those that are hard, and for whatever reason faulty, like faulty (coins). But to the layman it is not permitted to judge his neighbour, nor to lay upon himself a burden that is not his. For the weight of this burden is not for laymen, but for the bishop. Wherefore, being a layman, thou shalt not lay snares for thyself; but leave judgement in the hand of those who will have to render an account, and do thou study to work peace with all men; and love thy members, thy fellow laymen, for the Lord saith: Love thy neighbour as thyself.

DIDASCALIA CHAPTER 10

Of False Brethren

But if there be false brethren who, through envy or jealousy of the Enemy and Satan, who works in them, bring an accusation against any of the brethren falsely, or even truly, let them know that everyone who searches out such things for the purpose of accusing or slandering any man, is a son of wrath: and where wrath is, God is not; for wrath is of Satan, and through these false brethren he never suffers peace to be in the Church. Wherefore, when you have known those who are thus void of understanding, first of all believe them not; and secondly, do you the bishops and deacons be wary of them; and when you hear them saying anything against one of the brethren, take knowledge of him against whom they bring the accusation, and make inquiry prudently, and weigh his conduct; and if he is found blameworthy, do according to the teaching of our Lord which is written in the Gospel: Reprove him between thyself and him; and save him when he repenteth and returneth. But if he be not persuaded, reprove him among two or three; that that may be fulfilled which is said: At the mouth of two or three witnesses every word shall be established. Now why, brethren, is it required that a testimony be established at the mouth of two or three witnesses? Because the Father and the Son and the Holy Spirit bear witness to the works of men. For where there is the admonition of doctrine, there also is correction and conversion of them that err. Wherefore, at the mouth of two or three witnesses every word shall be established. But if he obey not, reprove him before the whole church. But if he obey not even the church, let him be accounted by thee as the heathen and as the publican. For the Lord has commanded you, O bishops, that you should not henceforth receive such a one into the Church as a Christian, nor communicate with him. For neither dost thou receive the evil heathen or publicans into the Church and communicate with them except they first repent, professing that they believe and henceforth will do no more evil works: for to this end did our Lord and Saviour grant a place for repentance to those who have sinned. For I Matthew also, who am one of the twelve Apostles who speak to you in this Didascalia, was formerly a publican; but now, because that I believed, I have obtained mercy, and have repented of my former deeds, and have been

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counted worthy also to be an apostle and preacher of the word. And the prophet John likewise preached in the Gospel to publicans; and he deprived them not of hope, but taught them how they should order themselves; and when they asked him for advice, he said to them: Exact no more than that which is commanded and appointed you. And Zacchaeus, too, the Lord received unto repentance when he besought Him. Nor do we withhold life even from the heathen, if they will repent and put away and reject their error.

As a heathen, then, and as a publican let him be accounted by you who has been convicted of evil deeds and falsehood; and afterwards, if he promise to repent -- even as when the heathen desire and promise to repent, and say 'We believe' we receive them into the congregation that they may hear the word, but do not communicate with them until they receive the seal and are fully initiated: so neither do we communicate with these until they show the fruits of repentance. But let them by all means come in, if they desire to hear the word, that they may not wholly perish; but let them not communicate in prayer, but go forth without. For they also, when they have seen that they do not communicate with the Church, will submit themselves, and repent of their former works, and strive to be received into the Church for prayer; and they likewise who see and hear them go forth like the heathen and publicans, will fear and take warning to themselves not to sin, lest it so happen to them also, and being convicted of sin or falsehood they be put forth from the Church. But thou shalt by no means forbid them to enter the Church and hear the word, O bishop; for neither did our Lord and Saviour utterly thrust away and reject publicans and sinners, but did even eat with them. And for this cause the Pharisees murmured against Him, and said: He eateth with publicans and sinners. Then did our Saviour make answer against their thoughts and their murmuring, and say: They that are whole have no need of a physician, but they that are sick. Do you therefore consort with those who have been convicted of sins and are sick, and attach them to you, and be careful of them, and speak to them and comfort them, and keep hold of them and convert them. And afterwards, as each one of them repents and shows the fruits of repentance, receive him to prayer after the manner of a heathen. And as thou baptisest a heathen and then receivest him, so also lay hand upon this man, whilst all pray for him, and then bring him in and let him communicate with the Church. For the imposition of hand shall be to him in the place of baptism: for whether by the imposition of hand, or by baptism, they receive the communication of the Holy Spirit.

Wherefore, as a compassionate physician, heal all those who sin; and go about with all skill, and bring healing to bear for the succour of their lives. And thou shalt not be ready to cut off the members of the Church; but employ the bandages of the word, and the fomentations of admonition, and the compress of exhortation. But if the sore be sunken and lack flesh, nourish it and level it up with healing drugs; and if there be dirt in it, cleanse it with a pungent drug, that is with the word of rebuke. But if the flesh be over swollen, wear it down and level it with a violent drug, that is with the threat of judgement. But if gangrene should set in, cauterize it with burnings, that is, with incisions of much fasting cut away and clear out the rottenness of the sore. But if the gangrene assert itself and prevail even over the burnings, give judgement:? and then, whichever member it be that is putrified, with advice and much consultation with other physicians, cut off that putrefied member, that it may not corrupt the whole body. Yet be not ready to amputate straightway, and be not in haste to have recourse at once to the saw of many teeth; but use first the knife and cut the sore, that it may be clearly seen, and that it may be known what is the cause of the disease that is hidden within; so that the whole body may be kept uninjured. But if thou see that a man will not repent, but has altogether abandoned himself, then with grief and to sorrow cut him off and cast him out of the Church. But if it be found that the hostile charge is false, and you the pastors, with the deacons, accept the falsehood as truth -- whether through respect of persons, or by reason of the presents which you receive -- and pervert judgement because you desire to do the will of the Evil One, and expel and cast out from the Church him that is accused, whereas he is innocent of this charge: you shall render an account in the day of the Lord; for it is written: Thou shalt not respect persons in judgement; and again the Scripture saith: A bribe blindeth the eyes of them that see, and perverteth right words; and again it hath said: Deliver ye the oppressed, and judge the fatherless, and acquit the widows; and: Judge right judgement in the gates.

Give heed therefore that you be not respecters of persons and incur the judgement of the Lord's word, which He spoke thus: Woe to them that make bitter sweet, and sweet bitter; and call light darkness, and darkness light; and acquit the wicked for his bribe, and turn away the innocency of the innocent. But beware that you condemn not a man wrongfully, nor abet them that are evil; for when you judge others, you judge your own selves, as the Lord said: With the judgement that ye judge, ye shall be judged; and as ye condemn, ye shall be condemned. Wherefore, remember and have ready by you this saying: Forgive, and it shall be forgiven you; and condemn not, that ye may not be condemned.

But if your judgement be without respect of persons, O bishops, observe him that accuses his brother, whether he be not a false brother, and has brought the accusation out of envy or jealousy, that he may disturb the Church of God and slay him who is accused by him through his expulsion from the Church and his delivery over to the sword of fire. Judge him therefore, thou, sternly, because he has brought evil upon his brother. For as regards his own intent, if he had been able to catch beforehand the judge's ear, he would have slain his brother in fire. It is written: Whoso sheddeth man's blood, his own blood shall be shed for the blood which he hath shed. If then he is found to be such, expel him from the Church with great denunciation as a murderer; and after a time, if he promise to repent, warn him and correct him

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sternly; and then lay hand upon him and receive him into the Church. And be wary and guard such a one, that he no more disturb any other. But if, after he is come in, you see that he is still contentious and minded to accuse others also, and mischievous and designing, and making false complaints against many: drive him out, that he may no further disturb and trouble the Church. For such a one, though he be within, yet because he is unseemly to the Church, he is superfluous to her, and there is no profit in him. For we see that there are some men born with superfluous members to their bodies, as fingers or other excessive flesh; but these, though they pertain to the body, are a reproach and a disgrace both to the body and to the man, because they are superfluous to him. Yet when they are removed by the surgeon, that man recovers the comeliness and beauty of his body; and he suffers no defect by the removal from it of that which was superfluous, but is even the more conspicuous in his beauty.

In like manner then do you also act, O pastors. For since the Church is a body, and the members are we who believe in God and abide in love in the fear of the Lord, even as we have received command to be perfect: therefore, one who contrives evil against the Church, and troubles her members, and loves the complaints and fault-findings of the Enemy, to wit, disturbances, quarrels, slanders, murmurings, contentions, controversies, accusations, charges, vexations: he that loves and does these things -- rather it is the Enemy that works in him -- and remains within the Church, the same is alien to the Church and a domestic of the Enemy; for to him he ministers that he may be working through him and may thwart and harass the Church. Such a one therefore, if he remain within, is a disgrace to the Church by reason of his blasphemies and his manifold disorder; for through him the Church of God comes in danger of being scattered. Deal with him therefore as it is written in Wisdom: Put forth an evil man from the assembly, and his contention will go out with him; and make an end of strife and ignominy: lest, if he sit in the assembly, he dishonour you all. For when he has gone forth twice from the Church, he is justly cut off; and the Church is the more beautiful in her proper form, forasmuch as peace has been restored to her, which (before) was wanting to her: for from that hour the Church remains free from blasphemy and disorder. But if your mind be not pure -- whether it be through respect of persons, or the gifts of filthy lucre which you receive -- and you endure that an evil person should remain among you; or again, (if) you thrust away and expel from the Church them that are of good conversation, and foster among you many that are evil, contentious persons and scatterers (of the flock) and riotous:? you will bring blasphemy upon the assembly of the Church, and will run the risk of scattering her through these persons; and you will have put yourselves in deadly peril of forfeiting eternal life -- because you have pleased men, and have turned back from the truth of God, through respect of persons and the habit of receiving empty gifts: and you will have scattered the Catholic Church, the beloved daughter of the Lord God.

DIDASCALIA CHAPTER 11

An Exhortation to Bishops and Deacons

Strive therefore, O bishops, together with the deacons, to be right with the Lord; for the Lord has said: If ye will be right with me, I also will be right with you; and if ye will walk perversely with me, I also will walk perversely with you, saith the Lord of Hosts. Be right therefore, that you may deserve to receive praise of the Lord, and not blame (from him who is) of the contrary part.

Let the bishops and the deacons, then, be of one mind; and do you shepherd the people diligently with one accord. For you ought both to be one body, father and son; for you are in the likeness of the Lordship. And let the deacon make known all things to the bishop, even as Christ to His Father. But what things he can, let the deacon order, and all the rest let the bishop judge. Yet let the deacon be the hearing of the bishop, and his mouth and his heart and his soul; for when you are both of one mind, through your agreement there will be peace also in the Church.

Now for a Christian this is becoming praise, that he have no evil word with any man. But if by the agency of the Enemy some temptation befall a man, and he have a lawsuit, let him strive to be quit of it, even though he be to suffer some loss: and at all events let him not go to the tribunals of the heathen. And you shall not admit a testimony from the heathen against any of our own people; for through the heathen the Enemy contrives against the servants of God. Wherefore, because the heathen are to stand on the left, He called them 'the left hand;' for our Saviour spoke thus to us: Let not your left hand know what your right hand doeth. For the heathen are not to know of your lawsuits, and you shall not admit a testimony from them against yourselves, nor go to law before them: as also in the Gospel He saith: Give what is Caesar's to Caesar, and what is God's to God. Be thou willing therefore to suffer a loss, and striving rather to make peace. For when thou shalt suffer any worldly loss for the sake of peace, with God it shall be gain to thee, because that thou fearest God and doest according to His commandment.

But if there be brethren who have a quarrel one with another -- which God forbid -- you the leaders should know forthwith that it is no work of brotherhood in the Lord that they perform who have dared so to do. But if one of them be found to be of the sons of God, being meek and yielding, he is a son of the light. But one who is hard and froward, and overreaching and blasphemous, is a hypocrite, and the Enemy works in him. Reprove him therefore, and rebuke and upbraid him, and put him forth for correction; and afterwards, as we have already said, receive him, that he may not utterly perish. For when such are corrected and reproved, you will not have many lawsuits. But if they know not the word which was spoken by our Lord in the Gospel, which saith: How many times, if my brother offend against me, shall I forgive him? but are angry one with another and become enemies, teach them, you, and reprove them, and make peace between them; for the Lord has said: Blessed are

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the peacemakers. And know that it behoves the bishop and the presbyters to judge warily: as our Saviour said when we asked Him, How many times, if my brother offend against me, shall I forgive him?? unto seven times? But our Lord taught us and said to us: Not seven times, I say, only, but even unto seventyfold seven. For so the Lord desires, that they who are His in truth should never have anything at all against any man, and should not be angry with any man:? how much less does He desire that men should have lawsuits one with another? But if aught should happen to come about through the agency of the Enemy, so let them be judged before you as you also are surely to be judged.

First, then, let your judgements be held on the second day of the week, that if perchance anyone should contest the sentence of your words, you may have space until the Sabbath to compose the matter, and may make peace between them that are at odds and reconcile them on the Sunday. Now let the presbyters and the deacons be ever present in all judgements with the bishops. Judge without respect of persons.

When therefore the two parties who have the suit or quarrel one with another shall come and stand together in the judgement, as the Scripture saith, after you have heard them, pass sentence righteously. And give diligence to keep them in friendship before the sentence is pronounced upon them, lest there go forth from you against one of them, being a brother, a condemnation of earthly judgement. And so judge as you also are surely to be judged, even as you have Christ for partner and assessor and counsellor and spectator with you in the same cause. But if there be any who are accused by some one, it being charged against them that they conduct themselves not well in the way of the Lord: again, hearing both parties, make diligent inquiry, as being to give sentence in a matter of everlasting life or cruel and bitter death. For if a man is truly convicted, and he be condemned and go forth from the Church, he has been cast out from life and glory everlasting, and is become reprobate among men and guilty before God. Judge therefore, according to the magnitude of the charge, whatever it be, with much mercy; and incline rather to save alive without respect of persons than to destroy, by condemning, those who are judged.

But if there be one who is innocent, and he be condemned by the judges through respect of persons, the judgement of unjust judges shall do him no hurt with God, but shall rather profit him; for but for a little while is he unjustly judged by men, but afterwards, in the day of judgement, because he has been unjustly condemned, he shall be the judge of (his) unjust judges. For you have been the arbiters of an unjust judgement, and therefore shall be requited by God accordingly, and cast out of the Catholic Church of God. And that shall be fulfilled in your case: With what judgement ye judge, ye shall be judged.

Wherefore, when you sit to judge, let both parties -- for we do not call them brothers until peace has been made between them -- come and stand together; and do you make prudent and diligent inquiry as between those who have the suit and quarrel one with another. And learn first concerning him who makes the accusation, whether there be any accusation against him also, or whether perchance he has brought charges against others as well; and again, whether he has brought his accusation out of any former enmity or quarrel, or out of envy; and (inquire) also of what manner his conversation is -- whether he is meek, and without anger, and not given to slander, and whether he loves the widows and the poor and strangers, and is not greedy of filthy lucre; and whether he is quiet, and friendly to all and a lover of all; whether he is merciful and open-handed to give, and not a glutton and greedy, nor grasping, nor drunken, nor intemperate, nor slothful: for the perverse heart contriveth evil, and the same disturbeth cities at all times; and whether no such evil has been committed by him as is (done) in the world. And if he that makes the accusation is free from all these things, it is already evident and manifest that he is trustworthy, and that his accusation is true. But if he is known to be perverse and contentious, and his conduct not right, this (also) is evident, that he brings false witness against your brother. When therefore he is found and known to be an injurious person, rebuke him and put him forth for a time, until he repent and be converted and weep: lest perchance he again blaspheme against some other of our brethren who is of good conversation; or lest, while he sits in your congregation, some other like him, seeing him unreproved, should himself dare to do in like manner to one of our brethren, and should perish before God. But if he who has sinned is rebuked and corrected and put forth for a season, he also who was ready to imitate him and to do as he did, having seen him put forth, will fear lest it happen to him in like manner, and will submit himself: and he shall live before God, and in no wise be put to shame among men.

And concerning him again who is judged take counsel and thought among you in like manner:? and observe his manners and conduct in the world, whether perchance you have heard many charges against him, or whether he has committed many crimes. For if he is found to have committed crimes, it is likely that this charge also which they prefer against him is true. But again, it may happen that he had formerly committed some sin, but is innocent of this present charge. Wherefore, make diligent investigation of these things, that you may give sentence with great caution and surety; and do you judge rightfully concerning him who is found to be guilty, and pass judgement upon him. But let anyone of them who will not abide by your judgement be reproved and put forth from the congregation until he repent and make entreaty of the bishop or of the Church, and confess that he has sinned, and is penitent. And thus shall advantage accrue to many: lest at any time some other, seeing him sit in the Church unrebuked and uncorrected, should himself dare to do as he did, thinking him alive among men, whereas with God he is lost. But if you hear one party alone, while the other is not present to make his defence to the charge which they bring against him, and you pass sentence hastily, without counsel and without inquiry, and, in accordance

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with the falsehoods which you have believed, condemn him while he is not present to defend himself: you shall be partners before God of him that brought the false witness, and with him you shall be punished by God. For the Lord has said in Proverbs: He that meddleth in a quarrel that is not his own, is as he that taketh hold of a dog's tail; and again in another place He has said: Judge right judgement; and again He has said: Judge the fatherless, and justify the widows; and again He saith:? Deliver the oppressed, and sever every bond of iniquity But if you resemble those elders who were in Babylon, who bore false witness against Susanna and wickedly condemned her to death, you also shall be partners of their judgement and of their condemnation; for the Lord by Daniel saved Susanna from the hand of the ungodly, and those elders who were guilty of her blood He condemned to fire.

Now very far apart do we set the things of the sanctuary from those of the world; nevertheless (this) we say: You see, brethren, how, when murderers are brought before the (civil) authority, the judges question diligently those who bring them, and learn from them what they have done. And then again they ask the criminal whether these things are so; and though he himself confess and say, 'Yea' they do not send him straightway to death, but question him again for many days, and drawing the curtain take thought and counsel much together. And then at length they pass upon him the sentence of death, and lifting up their hands to heaven protest that they are innocent of the man's blood. And these things they do though they are heathens and know not God nor the requital they receive from God for those whom they judge and condemn unjustly. And do you, who know who is our God and what His judgements, dare to give sentence upon one who is not guilty? We counsel you therefore that you make inquiry with diligence and much caution. For the word of sentence which you decree ascends straightway to God; and if you have justly judged, you shall receive of God the reward of justice, both now and hereafter; but if you have judged unjustly, again you shall receive of God a recompense accordingly. Strive therefore, brethren, that you be worthy to receive praise from God, and not blame; for praise from God is everlasting life to men, but blame from God is eternal death to men.

Have a care therefore, O bishops, that you be not in haste to sit in judgement forthwith, lest you be constrained to condemn a man; but before they come and stand in the judgement, admonish them and make peace between them. And admonish those who have the suit and quarrel one with another, and teach them in the first place that it is not right for any man to be angry, because the Lord has said: Every one that is angry with his brother is liable to the judgement; and secondly, that if it should happen through the agency of the Enemy that some anger arise, they ought at once, that very day, to be reconciled and appeased, and to be at peace with one another. For it is written: Let not the sun go down upon thine anger against thy brother; and in David also He saith: Be angry, and sin not; that is, be speedily reconciled, lest, if anger continue, malice arise and beget sin. He saith in Proverbs: The soul that keepeth malice shall die. And our Lord and Saviour also said: If thou offer thy gift upon the altar, and there remember that thy brother keepeth any malice against thee, leave thy gift before the altar, and go, first be reconciled with thy brother: and then come, offer thy gift. Now the gift of God is our prayer and our Eucharist. If then thou keep any malice against thy brother, or he against thee, thy prayer is not heard and thy Eucharist is not accepted ; and thou shalt be found void (both) of prayer and Eucharist by reason of the anger which thou keepest. A man ought to pray diligently at all times; but those who bear anger and malice towards their brethren God does not hear; and though thou pray three times in one hour, thou shalt gain nothing, for thou art not heard by reason of thine enmity against thy brother. Wherefore, if thou carest and strivest to be a Christian, follow the saying of the Lord which saith: Loose all ties of iniquity; and sever the bands of violence and oppression. For upon thee has our Saviour laid this power, that thou shouldst forgive thy brother who has offended against thee unto seventyfold seven time, that is, four hundred and ninety. How many times then hast thou forgiven thy brother, that thou wilt no more forgive him, but keepest malice and maintainest enmity, and desirest to go to law? Therefore is thy prayer hindered. But even if thou hast forgiven the full four hundred and ninety times, add still more for thine own sake, and of thy bounty, without anger, forgive thy brother. And if thou do it not for thy brother's sake, bethink thee and do it at least for thine own; and forgive thy neighbour, that thou mayest be heard when thou prayest, and mayest offer an acceptable oblation to the Lord.

Wherefore, O bishops, that your oblations and your prayers may be acceptable, when you stand in the Church to pray let the deacon say with a loud voice: 'Is there any man that keepeth aught against his fellow?' that if there be found any who have a lawsuit or quarrel one with another, thou mayest entreat them and make peace between them. They who enter a house and say, Peace be in this house, both are proclaimers of peace and do bring peace. If then thou preach peace to others, still more does it behove thee to have peace with thy brethren. As a son of light and peace therefore, be thou light and peace to all men; and contend with no man, but be in quiet and peace with all men. And be a helper with God that (the number of) those who are saved may be increased; for this is the will of the Lord God. But they who love enmity and quarrels, and contentions and lawsuits, are enemies of God. For the Lord from the beginning, through the prophets and righteous men, called all generations to repentance and salvation; and we, moreover, the Apostles, who have been accounted worthy to be the witnesses of His manifestation and preachers of His divine word, have heard from the mouth of the Lord Jesus Christ, and do know of a surety and say what is His will, and the will of His Father, that no man should perish, but that all men should believe and be saved. For this is that which He taught us to say when we pray: Thy will be done in earth, as in heaven; that as the

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angels of heaven and the hosts and all (His) ministers praise God, so too on earth all men should praise God. It is His will, then, to save all; and this is His pleasure, that they who are saved should be many.

He who is contentious, or makes himself an enemy to his neighbour, diminishes the people of God. For either he drives out of the Church him whom he accuses, and diminishes her and deprives God of the soul of a man which was being saved, or by his contention he expels and ejects himself from the Church, and so again he sins against God. For God our Saviour spoke thus: Everyone that is not with me, is against me; and everyone that gathereth not with me, scattereth. Wherefore thou art no helper with God for the gathering together of the people, because thou art a disturber and a scatterer of the flock, and an adversary and enemy of God. Be not therefore forever embroiled in contentions and quarrels, or wrangling, or enmity, or lawsuits, lest thou scatter some one from the Church. For we by the power of the Lord God have gathered (men) from all peoples and from all tongues, and have brought them to the Church with much labour and toil and in daily peril, that we might do the will of God and fill the house with guests, that is His holy Catholic Church, that they might be glad and rejoicing, and be praising and glorifying God who called them to life.

Be you then, O laymen, peaceable one with another, and strive like wise doves to fill the Church, and to convert and tame those that are wild and bring them into her midst. And (for) this is the great reward that is promised by God: if you deliver them from fire, and present them to the Church firmly established and faithful.

DIDASCALIA CHAPTER 12

To Bishops: that they should be peaceable.

And you the bishops, be not hard, nor tyrannical, nor wrathful, and be not rough with the people of God which is delivered into your hands. And destroy not the Lord's house nor scatter His people; but convert all, that you may be helpers with God; and gather the faithful with much meekness and long-suffering and patience, and without anger, and with doctrine and exhortation, as ministers of the kingdom everlasting.

And in your congregations in the holy churches hold your assemblies with all decent order, and appoint the places for the brethren with care and gravity. And for the presbyters let there be assigned a place in the eastern part of the house; and let the bishop's throne be set in their midst, and let the presbyters sit with him. And again, let the lay men sit in another part of the house toward the east. For so it should be, that in the eastern part of the house the presbyters sit with the bishops, and next the lay men, and then the women that when you stand up to pray, the rulers may stand first, and after them the lay men, and then the women also. For it is required that you pray toward the east, as knowing that which is written: Give ye glory to God, who rideth upon the heaven of heavens toward the east.

But of the deacons let one stand always by the oblations of the Eucharist; and let another stand without by the door and observe them that come in; and afterwards, when you offer, let them minister together in the Church. And if anyone be found sitting out of his place, let the deacon who is within reprove him and make him to rise up and sit in a place that is meet for him. For our Lord likened the Church to a fold; for as we see the dumb animals, oxen and sheep and goats, lie down and rise up, and feed and chew the cud, according to their families, and none of them separate itself from its kind; and (see) the wild beasts also severally range with their like upon the mountains: so likewise in the Church ought those who are young to sit apart, if there be room, and if not to stand up; and those who are advanced in years to sit apart. And let the children stand on one side, or let their fathers and mothers take them to them; and let them stand up. And let the young girls also sit apart; but if there be no room, let them stand up behind the women. And let the young women who are married and have children stand apart, and the aged women and widows sit apart. And let the deacon see that each of them on entering goes to his place, that no one may sit out of his place. And let the deacon also see that no one whispers, or falls asleep, or laughs, or makes signs. For so it should be, that with decency and decorum they watch in the Church, with ears attentive to the word of the Lord.

But if any brother or sister come from another congregation, let the deacon question her and learn whether she is married, or again whether she is a widow (who is) a believer; and whether she is a daughter of the Church, or belongs perchance to one of the heresies; and then let him conduct her and set her in a place that is suitable for her. But if a presbyter should come from another congregation, do you the presbyters receive him with fellowship into your place. And if it be a bishop, let him sit with the bishop; and let him accord him the honour of his rank, even as himself. And do thou, O bishop, invite him to discourse to thy people; for the exhortation and admonition of strangers is very profitable, especially as it is written: There is no prophet that is acceptable in his own place. And when you offer the oblation, let him speak. But if he is wise and gives the honour to thee, and is unwilling to offer, at least let him speak over the cup. But if, as you are sitting, some one else should come, whether a man or a woman, who has some worldly honour, either of the same district or of another congregation: thou, O bishop, if thou art speaking the word of God, or hearing, or reading, shalt not respect persons and leave the ministry of thy word and appoint them a place; but do thou remain still as thou art and not interrupt thy word, and let the brethren themselves receive them. And if there be no place, let one of the brethren who is full of charity and loves his brethren, and is one fitted to do an honour, rise and give them place, and himself stand up. But if, while younger men or women sit, an older man or woman should rise and give up their place, do thou, O deacon, scan those who sit, and see which man or woman of them is younger than the rest, and make them stand up, and cause him to sit who had risen and

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given up his place; and him whom thou hast caused to stand up, lead away and make him to stand behind his neighbours: that others also may be trained and learn to give place to those more honourable than themselves. But if a poor man or woman should come, (whether of the same district) or of another congregation, and especially if they are stricken in years, and there be no place for such, do thou, O bishop, with all thy heart provide a place for them, even if thou have to sit upon the ground; that thou be not as one who respects the persons of men, but that thy ministry may be acceptable with God.

DIDASCALIA CHAPTER 13

An Instruction to the People to be constant in assembling in the Church.

Now when thou teachest, command and warn the people to be constant in assembling in the Church, and not to withdraw themselves but always to assemble, lest any man diminish the Church by not assembling, and cause the body of Christ to be short of a member. For let not a man take thought of others only, but of himself as well, hearkening to that which our Lord said: Everyone that gathereth not with me, scattereth. Since therefore you are the members of Christ, do not scatter yourselves from the Church by not assembling. Seeing that you have Christ for your head, as He promised -- for you are partakers with us -- be not then neglectful of yourselves, and deprive not our Saviour of His members, and do not rend and scatter His body. And make not your worldly affairs of more account than the word of God; but on the Lord's day leave every thing and run eagerly to your Church; for she is your glory. Otherwise, what excuse have they before God who do not assemble on the Lord's day to hear the word of life and be nourished with the divine food which abides for ever? For you are eager to receive temporal things and those that are but for a day and an hour, (but) those that are eternal you neglect; and you are anxious about baths, and to be fed with the meat and drink of the belly, and about other things, but for the things eternal you have no care, but neglect your soul and have no zeal for the Church, to hear and receive the word of God. And in comparison of them that err what excuse have you? For the heathen, when they daily rise from their sleep, go in the morning to worship and minister to their idols; and before all their works and undertakings they go first and worship their idols. Neither at their festivals and their fairs are they wanting, but are constant in assembling: not only they who are of the district, but even those who come from afar; and all likewise assemble and come to the spectacle of their theatre.? And so in like manner they who are vainly called Jews, they remain idle one day after six, and assemble in their synagogue; and never do they withdraw themselves or neglect their synagogue, nor disregard their (days of) idleness -- even they who by reason of their unbelief are made void of the power of the word, and of the very name by which they call themselves Jews: for 'Jew' is interpreted 'confession' but these are no confessors, since they do not confess the passion of Christ, which by transgression of the Law they caused, that they should repent and be saved. If then they who are not saved bestow care at all times on things wherein there is no profit and which avail them nothing, what excuse has he before the Lord God who withdraws himself from the assembly of the Church, and does not even imitate the gentiles, but by reason of his non-attendance grows indifferent and careless, and stands aloof and does evil to whom the Lord said by Jeremiah: My laws ye have not kept but neither have ye conversed after the laws of the gentiles; and ye have well nigh surpassed them in evildoing; and: Do the gentiles exchange their gods, which yet be no gods? But my people have exchanged their honour for that which is without profit. How then shall he excuse himself who is indifferent and has no zeal for the assembly of the Church? But if there be anyone who takes occasion of worldly business to withdraw himself, let him know this, that the trades of the faithful are called works of superfluity; for their true work is religion. Pursue your trades therefore as a work of superfluity, for your sustenance, but let your true work be religion.

Have a care therefore that you never withdraw yourselves from the assembly of the Church. But if any man leave the assembly of the Church of God and go to the assembly of the gentiles, what shall he say, and what excuse can he make to God in the day of judgement? seeing that he has left the holy Church, and the words of the living God, which are living and lifegiving and able to redeem and to deliver from fire and to save alive, and has gone to the assembly of the gentiles, because he has lusted after the spectacle of the theatre. Therefore shall he be accounted as one of them that go in thither; because he has lusted to hear and receive their fables, which are those of dead men and are from the spirit of Satan: for they are dead and deadly, and turn away from the faith and bring to everlasting fire. Nay, but the things of the world are your care, and you attend to the affairs of this life and scorn to betake yourselves to the Catholic Church, the beloved daughter of the Lord God Most High, that you may receive the teaching of God which endures for ever and is able to save them that receive the word of life.

Be constant therefore in coming together with the faithful who are being saved in your mother the Church, the living and lifegiving.

And beware of assembling with them that are perishing in the theatre, which is the assembly of the heathen, of error and of destruction. For he who enters an assembly of the gentiles shall be accounted as one of them, and shall receive the Woe. For to such the Lord God said by Isaiah: Woe, woe to them that come from the spectacle. And again He saith: Ye women that come from the spectacle, come: for it is a people without understanding. 'Women' then, He called the Churches, which He called and redeemed and brought forth from the spectacle of the theatre, and took and received; and He taught us from henceforth to go thither no more. For He saith in Jeremiah: Ye shall not learn according to the ways of the gentiles. And He saith again in the Gospel: In the way of the gentiles ye shall not go; {and into the cities of the

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Samaritans ye shall not enter}. Here then He commands and warns us wholly to avoid all heresies, which are the cities of the Samaritans; and furthermore, that we should keep far away from the assemblies of the gentiles, and not enter strange congregations; and that we should utterly avoid the theatre, and their fairs which are held for the sake of idols. A believer must not even come near to a fair, except to buy him nourishment for body ?and soul?. Therefore, avoid all vain shows of the idols, and the festivals of their fairs.

And let those who are young in the Church be ministering diligently, without sloth, in all things that are needful, with much reverence and modesty. Do you the faithful therefore, all of you, daily and hourly, whenever you are not in the Church, devote yourselves to your work; so that in all the conduct of your life you may either be occupied in the things of the Lord or engaged upon your work, and may never be idle. For the Lord has said: Imitate the ant, O sluggard, and emulate her ways, and be wiser than she. For she hath no husbandry, nor any to compel her, nor is she under authority: yet she gathereth her bread in summer, and storeth up for her much food in the harvest. And again He saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom: band there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she: and albeit she is little in strength, she honoureth wisdom, and is commended (thereby). How long wilt thou sleep, thou sluggard? When wilt thou arise from thy sleep? Thou shalt slumber a little, and sleep a little, and sit a little, and lay thy hand upon thy bosom a little: and poverty shall overtake thee as a runner, and want as a lusty man. But if thou wilt not be slothful, thine increase shall abound and overflow as a fountain; and poverty as a feeble runner shall depart from thee. Therefore, be always working, for idleness is a blot for which there is no cure. But if any man among you will not work, let him not eat: for the Lord God also hateth sluggards; for it is not possible for a sluggard to be a believer.

DIDASCALIA CHAPTER 14

On the time for the appointment of Widows.

Appoint as a widow one that is not under fifty years old, who in some sort, by reason of her years, shall be remote from the suspicion of taking a second husband. But if you appoint one who is young to the widows' order, and she endure not widowhood because of her youth, and marry, she will bring a reproach upon the glory of widowhood; and she shall render an account to God, first, because she has married a second husband; and again, because she promised to be a widow unto God, and was receiving (alms) as a widow, but did not continue in widowhood. But if there be one who is young, who has been a short time with her husband, and her husband die, or for any other cause there be a separation, and she continue by herself alone, having the honour of widowhood: she shall be blessed of God; for she is likened to the widow of Sarepta of Sidon with whom rested the holy angel, the prophet of God. Or again, she shall be like Anna, who hailed the coming of Christ and received a (good) testimony; and she shall be honoured for her virtue, winning honour on earth from men, and praise from God in heaven.

But let not young widows be appointed to the widows' order:? yet let them be taken care of and helped, lest by reason of their being in want they be minded to marry a second time, and some harmful matter ensue. For this you know, that she who marries one husband may lawfully marry also a second; but she who goes beyond this is a harlot. Wherefore, assist those who are young, that they may persevere in chastity unto God. And do thou accordingly, O bishop, bestow care upon these. And be mindful also of the poor, and assist and support them, even though there be among them those who are not widowers or widows, yet are in need of help through want or sickness or the rearing of children, and are in distress. It behoves thee to be careful of all and heedful of all. And hence it is that they who give gifts do not themselves with their own hands give them to the widows, but bring them to thee, that thou who art well acquainted of those who are in distress mayest, like a good steward, make distribution to them of those things which are given to thee: for God knows who it is that gives, even though he does not chance to be present. And when thou makest distribution, tell them the name of him who gave, that they may pray for him by name. For in all the Scriptures the Lord makes mention of the poor, and gives command concerning them; ...and even if they be married persons. And he adds further by Isaiah and says thus: Break thy bread to the hungry: and the poor man, that hath no roof, bring into thine house; and when thou seest the naked, cover him: and thou shalt not despise one that is of thine own flesh. By all means therefore be careful of the poor.

DIDASCALIA CHAPTER 15

How Widows ought to deport themselves.

Every widow therefore ought to be meek and quiet and gentle. And let her also be without malice and without anger; and let her not be talkative or clamorous, or forward in tongue, or quarrelsome. And when she sees anything unseemly done, or hears it, let her be as though she saw and heard it not. For a widow should have no other care save to be praying for those who give, and for the whole Church. And when she is asked a question by anyone, let her not straightway give an answer, except only concerning righteousness and faith in God; but let her send them that desire to be instructed to the rulers. And to those who question them let them (the widows) make answer only in refutation of idols and concerning the unity of God. But concerning punishment and reward, and the kingdom of the name of Christ, and His dispensation, neither a widow nor a layman ought to speak; for when they speak without the knowledge of doctrine, they will bring blasphemy upon the word. For our Lord likened the word of His tidings to mustard; but mustard, unless it be skilfully tempered, is bitter and sharp to those who use it. Wherefore our Lord said in the Gospel, to widows and to all the laity: Cast not your pearls before swine, lest they trample upon them and

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turn against you and rend you. For when the Gentiles who are being instructed hear the word of God not fittingly spoken, as it ought to be, unto edification of eternal life -- and all the more in that it is spoken to them by a woman -- how that our Lord clothed Himself in a body, and concerning the passion of Christ: they will mock and scoff, instead of applauding the word of doctrine; and she shall incur a heavy judgement for sin.

It is neither right nor necessary therefore that women should be teachers, and especially concerning the name of Christ and the redemption of His passion. For you have not been appointed to this, O women, and especially widows, that you should teach, but that you should pray and entreat the Lord God. For He the Lord God, Jesus Christ our Teacher, sent us the Twelve to instruct the People and the Gentiles; and there were with us women disciples, Mary Magdalene and Mary the daughter of James and the other Mary; but He did not send them to instruct the people with us. For if it were required that women should teach, our Master Himself would have commanded these to give instruction with us. But let a widow know that she is the altar of God; and let her sit ever at home, and not stray or run about among the houses of the faithful to receive. For the altar of God never strays or runs about anywhere, but is fixed in one place.

A widow must not therefore stray or run about among the houses. For those who are gadabouts and without shame cannot be still even in their houses; for they are no widows, but wallets, and they care for nothing else but to be making ready to receive. And because they are gossips and chatterers and murmurers, they stir up quarrels; and they are bold and shameless. Now they that are such are unworthy of Him who called them; for neither in the common assembly of rest of the Sunday, when they have come, are such women or men watchful, but they either fall asleep or prate about some other matter: so that through them others also are taken captive by the enemy Satan, who suffers not such persons to be watchful unto the Lord. And they who are such, coming in empty to the Church, go out more empty still, since they hearken not to that which is spoken or read to receive it with the ears of their hearts. Such persons, then, are like those of whom Isaiah said: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not see. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears. So in like manner the ears of such widows' hearts are stopped, because they will not sit beneath the roof of their houses and pray and entreat the Lord, but are impatient to be running after gain; and by their chattering they execute the desires of the Enemy. Now such a widow does not conform to the altar of Christ; for it is written in the Gospel: If two shall agree together, and shall ask concerning any thing whatsoever, it shall be given them. And if they shall say to a mountain that it be removed and fall into the sea, it shall so be done.

Now we see that there are widows who esteem the matter as one of traffic, and receive greedily; and instead of doing good (works) and giving to the bishop for the entertainment of strangers and the refreshment of those in distress, they lend out on bitter usury; and they care only for Mammon, whose god is their purse and their belly:? for where their treasure is, there is also their heart. For she who is in the habit of roaming abroad and running about to receive takes no thought for good works, but serves Mammon and ministers to filthy lucre. And she cannot please God, nor is she obedient to His ministry, so as to be constantly praying and making intercession, because her mind is quite taken captive by the greed of avarice. And when she stands up to pray, she remembers whither she may go to receive somewhat; or else that she has forgotten to tell some matter to her friends. And when she stands (in prayer), her mind is not upon her prayer, but upon that thought which has occurred to her mind. Now the prayer of such a one is not heard in regard to any thing. But she soon interrupts her prayer by reason of the distraction of her mind; for she does not offer prayer to God with all her heart, but goes off with the thought suggested by the Enemy, and talks with her friends about some unprofitable matter. For she knows not ?how she has believed?, or of what order she has been accounted worthy.

But a widow who wishes to please God sits at home and meditates upon the Lord day and night, and without ceasing at all times offers intercession and prays with purity before the Lord. And she receives whatever she asks, because her whole mind is set upon this. For her mind is not greedy to receive, nor has she much desire to make large expenses; nor does her eye wander, that she should see aught and desire it, and her mind be withdrawn; nor does she hear evil words to give heed to them, because she does not go forth and run about abroad. Therefore her prayer suffers no hindrance from any thing; and thus her quietness and tranquillity and modesty are acceptable before God, and whatsoever she asks of God, she presently receives her request. For such a widow, not loving money or filthy lucre, and not avaricious nor greedy, but constant in prayer, and meek and unperturbed, and modest and reverent, sits at home and works at (her) wool, that she may provide somewhat for those who are in distress, or that she may make a return to others, so that she receive nothing from them. For she bethinks her of that widow of whom our Lord gave testimony in the Gospel, who came and cast into the treasury two mites, which is one dinar: whom when our Lord and Teacher, the trier of hearts, saw, He said to us: O my disciples, this poor widow hath cast in more alms than anyone; for everyone hath cast in of that which was superfluous to him: but this, of all that she possessed she hath laid her up treasure.

Widows ought then to be modest, and obedient to the bishops and the deacons, and to reverence and respect and fear the bishop as God. And let them not act after their own will, nor desire to do any thing apart from that which is commanded them, or without counsel to speak with any one by way of making answer, or to go to anyone to eat or drink,

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or to fast with anyone, or to receive aught of anyone, or to lay hand on and pray over anyone without the command of the bishop or the deacon. But if she do aught that is not commanded her, let her be rebuked for having acted without discipline. For whence knowest thou, O woman, from whom thou receivest, or from what ministry thou art nourished, or for whom thou fastest, or upon whom thou layest hand? For knowest thou not that concerning everyone of these thou shalt render an account to the Lord in the day of judgement, seeing that thou communicatest in their works? But thou, O widow who art without discipline, seest thy fellow widows or thy brethren in sickness, and hast no care to fast and pray over thy members, and to lay hand upon them and to visit them, but feignest thyself to be not in health, or not at leisure; but to others, who are in sins or are gone forth from the Church, because they give much, thou art ready and glad to go and to visit them. You then who are such ought to be ashamed; for you wish to be wiser and to know better, not only than the men, but even than the presbyters and the bishops. Know then, sisters, that whatsoever the pastors with the deacons command you, and you obey them, you obey God; and with whomsoever you communicate by the command of the bishop, you are without blame before God; and so is every brother of the laity who obeys the bishop and submits to him:? for they (the bishops) are to render an account for all. But if you obey not the mind of the bishops and deacons, they indeed will be quit of your offences, but you shall render an account of all that you do of your own will, whether men or women.

Now whosoever prays or communicates with one that is expelled from the Church, must rightly be reckoned with him; for these things lead to the undoing and destruction of souls. For if one communicate and pray with him who is expelled from the Church, and obey not the bishop, he obeys not God; and he is defiled with him (that is expelled). And moreover he suffers not that man to repent. For if no one communicate with him, he will feel compunction and weep, and will ask and beseech to be received (again); and he will repent of what he has done, and will be saved.

That a woman should baptise, or that one should be baptised by a woman, we do not counsel, for it is a transgression of the commandment, and a great peril to her who baptises and to him who is baptised. For if it were lawful to be baptised by a woman, our Lord and Teacher Himself would have been baptised by Mary His mother, whereas He was baptised by John, like others of the people. Do not therefore imperil yourselves, brethren and sisters, by acting beside the law of the Gospel.

But concerning envy or jealousy, or slander and fault-finding, or contention and ill-will, and carping or rivalry, we have already told you that these things ought not to be found in a Christian; but among widows it is not fitting that anyone of them should so much as be named. Yet because the author of evil has many wiles and devices, he enters into those who are no widows and boasts himself in them. For there are some indeed who profess themselves widows, but do not works worthy of their name. For not for the name of widowhood are they found worthy to enter into the kingdom, but for faith and works. For if one practise good works, she shall be praised and accepted; but if she practise evil works and do the works of the Evil One, she shall be blamed and cast out of the kingdom everlasting: because she has left the things eternal and desired and loved those that are temporal. Now we see and hear that there are widows in whom there is envy one towards another. For when thy fellow aged woman has been clothed, or has received somewhat from some one, thou oughtest, O widow, on seeing thy sister refreshed -- if thou be a widow of God -- to say: 'Blessed be God, who hath refreshed my fellow aged woman,' and to praise God; and afterwards (to praise) him that ministered, and say: 'May his work be acceptable in truth,' and: 'Remember him, Lord, for good in the day of Thy recompense, and my bishop who hath ministered well before Thee and hath dispensed the alms fairly; for my fellow aged woman was naked, and hath been provided: and add unto him glory, and give him also a crown of glory in the day of the manifestation of Thy coming.' And likewise also the widow who has received an alms of the Lord, let her pray for him that provided this ministration, suppressing his name like a wise woman, that his righteousness may be with God and not with men, -- as He said in the Gospel: When thou doest an alms, let not thy left hand know what thy rtght hand doeth -- lest, when thou pronounce and reveal his name in praying for him that gave, his name be disclosed and come to the ears of a heathen, and the heathen, being a man of the left hand, know it. Or it may even chance that one of the faithful, hearing thee, will go out and talk:? and it is not expedient that those things which are done or spoken in the Church should come abroad and be revealed; for he that divulges and speaks of them disobeys God, and becomes a betrayer of the Church. But do thou in praying for him suppress his name; and so shalt thou fulfil that which is written, thou and the widows who are such (as thou): for you are the holy altar of God, (even of) Jesus Christ.

But now we hear that there are widows who do not behave according to the commandment, but care only for this, that they may stray and run about asking questions. And moreover she who has received an alms of the Lord -- being without sense, in that she discloses (the matter) to her that asks her -- has revealed and declared the name of the giver; and the other, hearing it, murmurs and finds fault with the bishop who has dispensed, or with the deacon, or with him who has made some gift, saying: 'Knewest thou not that I was nearer to thee and in more distress than she?' And she knows not that it was not by man's will that this was done, but by the command of God. For if thou protest and say to him: 'I was nearer to thee, and thou knewest that I was more naked than she:' it behoved thee to know who it was that commanded, and to be silent and not find fault with him that ministered, but to go into thy house and fall upon thy face and give thanks to God for thy fellow widow; and to pray likewise for him that gave and for him that ministered, and

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to beseech the Lord that He would open to thee also the door of His favour. And the Lord would presently have heard thy prayer bountifully, and have sent thee more favour than thy fellow widow, from whence thou never thoughtest to receive a ministry; and (such) proof of thy patience would have been praiseworthy. Or know you not that it is written in the Gospel: When thou doest an alms, sound not the trumpet before men to be seen of them, as the hypocrites do. For verily I say unto you, they have received their reward.

Now if God has commanded that a ministry be ministered in secret, and he that ministered did so minister: why then dost thou, who hast received in secret, proclaim it openly? Or thou, again (who hast not received), why dost thou question it? For thou not only findest fault and murmurest, as one who is no widow, but even utterest a curse like the heathen. Or hast thou not heard what the Scripture saith: Everyone that blesseth, is blessed; and everyone that curseth, is cursed. And again in the Gospel He saith: Bless them that curse you; and again: When ye enter into a house, say: Peace be in this house. And if that house be worthy of peace, your peace shall come upon it; but if it be not worthy, your peace shall return unto you. If then peace returns to them that send it, much more will a curse return upon those who utter it idly: because that he upon whom it was sent does not merit to receive a curse. For everyone who curses a man idly, curses himself, since it is written in Proverbs: As birds and fowl fly, so do idle curses return. And again He saith: They that utter curses are void of understanding. For we are set forth in a parable by the example of the bee, as the Lord saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom; and there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she, albeit she is little in strength. As then the bee is little in strength, and when she has stung a man she loses her sting, and becomes barren and presently dies; so also we the faithful in like manner: whatever evil we do to another, we do it to ourselves; for, Whatsoever thou hatest that it should be done to thee, thou shalt not do to another. Wherefore, everyone that blesseth is blessed.

Do you therefore admonish and rebuke those (widows) who are undisciplined and likewise exhort and encourage and help forward those who conduct themselves rightly. And let widows keep themselves from cursing, for they have been appointed to bless. Wherefore, let not the bishop, nor a presbyter, nor a deacon, nor a widow utter a curse out of their mouth, that they may not inherit a curse but a blessing. And let this also be thy care, O bishop, that not even one of the laity utter from his mouth a curse: for thou hast the care of all.

DIDASCALIA CHAPTER 16

On the appointment of Deacons and Deaconesses.

Wherefore, O bishop, appoint thee workers of righteousness as helpers who may co-operate with thee unto salvation. Those that please thee out of all the people thou shalt choose and appoint as deacons:? a man for the performance of the most things that are required, but a woman for the ministry of women. For there are houses whither thou canst not send a deacon to the women, on account of the heathen, but mayest send a deaconess. Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing; and where there is no woman at hand, and especially no deaconess, he who baptises must of necessity anoint her who is being baptised. But where there is a woman, and especially a deaconess, it is not fitting that women should be seen by men:? but with the imposition of hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of hand, anoint the head of those who receive baptism, whether of men or of women; and afterwards -- whether thou thyself baptise, or thou command the deacons or presbyters to baptise -- let a woman deacon, as we have already said, anoint the women. But let a man pronounce over them the invocation of the divine Names in the water.? And when she who is being baptised has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important. For our Lord and Saviour also was ministered unto by women ministers, Mary Magdalene, and Mary the daughter of James and mother of Jose, and the mother of the sons of Zebedee, with other women beside. And thou also hast need of the ministry of a deaconess for many things; for a deaconess is required to go into the houses of the heathen where there are believing women, and to visit those who are sick, and to minister to them in that of which they have need, and to bathe those who have begun to recover from sickness.

And let the deacons imitate the bishops in their conversation: nay, let them even be labouring more than he. And let them not love filthy lucre; but let them be diligent in the ministry. And in proportion to the number of the congregation of the people of the Church, so let the deacons be, that they may be able to take knowledge (of each) severally and refresh all; so that for the aged women who are infirm, and for brethren and sisters who are in sickness -- for every one they may provide the ministry which is proper for him.

But let a woman rather be devoted to the ministry of women, and a male deacon to the ministry of men. And let him be ready to obey and to submit himself to the command of the bishop. And let him labour and toil in every place whither he is sent to minister or to speak of some matter to anyone. For it behoves each one to know his office and to be diligent in executing it. And be you (bishop and deacon) of one counsel and of one purpose, and one soul dwelling in two bodies. And know what the ministry is, according as our Lord and Saviour said in the Gospel: Whoso among you desireth to be chief, let him be your servant: even as the Son

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of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. So ought you the deacons also to do, if it fall to you to lay down your life for your brethren in the ministry which is due to them. For neither did our Lord and Saviour Himself disdain (to be) ministering to us, as it is written in Isaiah: To justify the righteous, who hath performed well a service for many. If then the Lord of heaven and earth performed a service for us, and bore and endured everything for us, how much more ought we to do the like for our brethren, that we may imitate Him. For we are imitators of Him, and hold the place of Christ. And again in the Gospel you find it written how our Lord girded a linen cloth about his loins and cast water into a wash-basin, while we reclined (at supper), and drew nigh and washed the feet of us all and wiped them with the cloth. Now this He did that He might show us (an example of) charity and brotherly love, that we also should do in like manner one to another. If then our Lord did thus, will you, O deacons, hesitate to do the like for them that are sick and infirm, you who are workmen of the truth, and bear the likeness of Christ? Do you therefore minister with love, and neither murmur nor hesitate; otherwise you will have ministered as it were for men's sake and not for the sake of God, and you will receive your reward according to your ministry in the day of judgement. It is required of you deacons therefore that you visit all who are in need, and inform the bishop of those who are in distress; and you shall be his soul and his mind; and in all things you shall be taking trouble and be obedient to him.

DIDASCALIA CHAPTER 17

On the upbringing of Orphan Children

Now if anyone of the children of Christians be an orphan, whether boy or girl, it is well that, if there be one of the brethren who has no children, he should adopt the child in the place of children. And whoever has a son, let him adopt a girl; and when her time is come, let him give her to him to wife, that his work may be completed in the ministry of God. But if there be any who are unwilling to do thus because they would please men, and by reason of their riches are ashamed of orphan members: they who are such shall arrive at this very pass, and therein shall spend what they have spared; and that which the saints have not eaten, the Assyrians shall eat: and their land strangers shall devour before their eyes.

Do you therefore, O bishops, take pains over their upbringing, so that nothing may be wanting to them. And when a virgin's time is come, give her in marriage to one of the brethren. But when a boy is being brought up, let him learn a craft; and when he is become a man, let him receive the wage that is worthy of his craft, and let him fashion for himself the implements required for his craft, and not henceforth be a burden upon the love of the brethren, which was shown him without guile and without partiality.

And truly blessed is every one that is able to help himself, and shall not straiten the place of the orphan and the widow and the stranger. For woe from God to them that have, and receive in falsehood, {or are able to help themselves and (yet) receive;} for everyone of those who receive shall give an account to the Lord God in the day of judgement, how he received. If a man has received on account of a fatherless childhood, or on account of indigence in old age, or on account of infirmity and sickness, or on account of the rearing of children, he shall even be praised: for he is esteemed as the altar of God, therefore shall he be honoured of God. For he did not receive idly; because he was praying diligently (and) unremittingly at all times for those who give; for his prayer, which is his strength, he offered as his payment. Those then who are such shall be declared blessed by God in the life everlasting.

But those who have, and receive under pretence, or else are slothful, and instead of working and helping others rather themselves receive, shall be held to account for that which they receive, because they have straitened the place of the faithful poor. For everyone who has some possession, and neither gives to others nor uses it himself, lays up for himself a perishable treasure on earth; and he has inherited the place of the snake lying upon the treasure, and will come in danger of being reckoned with him. For whoever has, and receives in falsehood, puts his faith not in God but in the Mammon of iniquity; and for the gain of avarice he holds the word in hypocrisy, and he is fulfilled in unbelief. Now such a one will come in danger of being reckoned with the unbelievers. But he who gives simply to every man, does well in giving, and he is innocent. He also who receives on account of distress, and uses sparingly those things which he has received, has received well; and he shall be praised by God in the life and rest everlasting.

DIDASCALIA CHAPTER 18

That it is not right to receive gifts of alms from reprehensible persons.

Do you the bishops and the deacons be constant therefore in the ministry of the altar of Christ, -- we mean the widows and the orphans, -- so that with all care and with all diligence you make it your endeavour to search out concerning the things that are given, (and to learn) of what manner is the conversation of him, or of her, who gives for the nourishment -- we say again -- of 'the altar.' For when widows are nourished from (the fruits of) righteous labour, they will offer a holy and acceptable ministry before Almighty God through His beloved Son and His holy Spirit:? to whom be glory and honour for evermore.

Make it your care and endeavour therefore to minister to widows out of the ministry of a clean conscience, that what they ask and request may be granted them at once upon their praying for it. But if there be bishops who are careless and give no heed to these matters, through respect of persons, or for the sake of filthy lucre, or because they neglect to mak inquiry; they shall render no ordinary account. For they receive, forsooth, to administer for the nourishment of orphans and widows, from rich persons who keep men shut up in prison, or ill-treat their slaves, or behave with cruelty in their cities, or oppress the poor; or from the lewd, and

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those who abuse their bodies; or from evildoers; or from forgers; or from dishonest advocates, or false accusers; or from hypocritical lawyers; or from painters of pictures; or from makers of idols; or from workers of gold and silver and bronze (who are) thieves; or from dishonest tax-gatherers; or from spectators of shows; or from those who alter weights or measure deceitfully; or from inn-keepers who mingle water (with their wine); or from soldiers who act lawlessly; or from murderers; or from spies who procure condemnations; or from any Roman officials, who are defiled with wars and have shed innocent blood without trial:? perverters of judgement who, in order to rob them, deal unjustly and deceitfully with the peasantry and with all the poor; and from idolaters; or from the unclean; or from those who practise usury, and extortioners. Now they who nourish widows from these (sources) shall be found guilty in judgement in the day of the Lord; for the Scripture has said: Better is a supper of herbs with love and amity than the slaughter of fatted oxen with hatred. For if a widow be nourished with bread only from the labour of righteousness, it shall even be abundant for her; but if much be given her from (the proceeds) of iniquity it shall be insufficient for her. But again, if she be nourished from (the proceeds) of iniquity, she cannot offer her ministry and her intercession with purity before God; and even though she be righteous and pray for the wicked, her intercession for them will not be heard, but that for herself alone; for God makes trial of the hearts in judgement, and receives intercessions with discernment. But if they pray for those w ho have sinned and repent, their prayers will be heard. But those who are in sin, and do not repent, not only are they not heard when they pray, but they even call to remembrance their transgressions before the Lord.

Wherefore, a bishops, fly and avoid such ministrations; for it is written:There shall not go up upon the altar of the Lord (that which cometh) of the price of a dog, or of the hire of a harlot. For if widows pray for fornicators and transgressors through your blindness, and be not heard, not receiving their requests, you will perforce bring blasphemy upon the word through your evil management, as though God were not good and ready to give.

Take good heed therefore that you minister not to the altar of God out of the ministrations of transgression. For you have no pretext to say, 'We do not know;' for you have heard that which the Scripture saith:? Depart from an evil man, and thou shalt not fear; and trembling shall not come nigh unto thee. But if you say: 'These are they alone who give alms; and if we receive not of them, from whence shall the orphans and widows and those in distress be provided?' God saith to you: 'To this end did you receive the gifts of the Levites, the first fruits and offerings of your people, that you might be sustained and even have over and above, that you might not be constrained to receive from evil persons.' But if the Churches are so poor that those in want must needs be supported by such, it were better for you rather to be wasted with famine than to receive from evil persons.

Search out and make trial, therefore, that you may be receiving from the faithful, who communicate with the Churches and conduct themselves well, (wherewithal) to nourish those in distress, and may not receive from those who are expelled from the Church until they are found worthy to be members of the Church. But if you are in want, tell the brethren, and let them treat together and give; and thus perform your ministrations in righteousness. And teach your people and tell them that it is written: Honour the Lord with (the fruits of) righteous labour, and with the chiefest of all your increase. Wherefore, nourish and clothe those in want from the righteous labour of the faithful; and those things which are given by them, as we have already said, bestow for the ransom of the faithful; and redeem slaves and captives and prisoners, and those who are treated with violence, and those condemned by the mob, and those sentenced to fight with beasts, or to the mines, or to exile, and those condemned to the games. And let the deacons go in to those who are in distress, and let them visit each one and provide him with what he lacks.

But if ever it should happen that you are constrained and receive unwillingly some pieces of money from any evil person, you shall not employ them for (the purchase of) food; but if they be few, spend them on firewood for yourselves and for the widows, lest a widow, receiving of them, be forced to buy her some food with them. And so, unsullied by iniquity, the widows will pray and receive from God all good things for which they ask and make petition, all of them together and each one severally: and you also will not be reproached with these sins.

DIDASCALIA CHAPTER 19

That it is a duty to take care of those who for the name of Christ suffer affliction as Martyrs.

You shall not turn away your eyes from a Christian who for the name of God and for His faith and love is condemned to the games, or to the beasts, or to the mines; but of your labour and of the sweat of your face do you send to him for nourishment, and for a payment to the soldiers that guard him, that he may have relief and that care may be taken of him, so that your blessed brother be not utterly afflicted. For let him that is condemned for the name of the Lord God be esteemed of by you as a holy martyr, an angel of God, or God upon earth, even one that is spiritually clothed with the Holy Spirit of God; for through him you see the Lord our Saviour, inasmuch as he has been found worthy of the incorruptible crown, and has renewed again the witness of (His) passion. To those therefore who are bearing witness it is the duty of all you the faithful to minister with care, and to refresh them out of your possessions through your bishop. But if there be a man who has nothing, let him fast, and that which would have been spent by him that day let him give for his brethren. But if thou art rich, thou must minister to them according to thy power, or even give thy whole possession and redeem them from bonds; for they it is who are worthy of God, and the sons who perform His will; as the Lord has said: Every

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one that shall confess me before men, I also will confess him before my Father. And you shall not be ashamed to go to them where they are imprisoned. And when you do these things, you shall inherit everlasting life, for you become sharers of their martyrdom. For let us learn how our Lord said in the Gospel: Come unto me, all ye blessed of my Father, inherit the kingdom which was prepared for you from before the foundations of the world. For I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me to drink. I was a stranger, and ye gathered me; and I was naked, and ye covered me. I was sick, and ye visited me; and I was in prison, and ye came unto me. Then will the righteous answer and say: Our Lord, when saw we thee hungry, and gave thee to eat or thirsty, and gave thee to drink or naked, and covered thee or sick, and did visit thee or a stranger, and gathered thee or in prison, and came unto thee. And he will answer and say to them: All that ye did to one of these little and mean ones, ye did it to me. And then shall they go into life everlasting.

But if there be one who is called a Christian, and he fall away and be tempted by Satan, and be convicted of evil deeds and condemned for (his) deeds, whether of theft or murder: avoid such persons, lest anyone of you be put on trial by those who seize him. For if one seize thee and question thee, and say to thee: 'Art thou also a Christian, like this man?' thou canst not deny that thou art a Christian, but must needs confess it. But thou wilt not be condemned as a Christian, but punished as a malefactor. For he asks thee whether thou art 'like this man:' and thy confession is rendered void. But if thou deny, thou hast also denied the Lord. Therefore avoid them, that you may be without offence. But the faithful who are violently and unjustly seized and imprisoned as evildoers, or even bound, help (as) your members with abundant care and with much pains, that you may deliver them from the hand of evil men. But if any man come near to them and be seized with them, and for no offence suffer affliction for his brother's sake, blessed is he in being called a Christian; for he has confessed the Lord, and he shall live before God. For if a man come near to those who are bound for the name of the Lord and be seized with them, he shall be blessed in being found worthy of such company.

And those again who are persecuted for the faith and pass from city to city, according to the Lord's command, do you receive and refresh; and when you receive them, rejoice, for you are made sharers of their persecution, For our Lord spoke concerning them in the Gospel thus: Blessed are ye, when they shall persecute you and revile you for my name's sake. For when a Christian is persecuted and bears witness and is slain for the faith, he becomes a man of God; and he is now no more persecuted by any man, for he has won him approval of the Lord. But if he deny, and say that he is not a Christian, he shall be called an offence; and (though) not persecuted by men, yet is he cast off by God for his denial; and he shall receive henceforth no portion with the saints in the kingdom everlasting, according to the Lord's promise, but his inheritance shall be with the ungodly. For the Lord God has said: Whosoever shall deny me and my words before men, or shall be ashamed of me: I also will be ashamed of him, and will deny him before my Father who is in heaven, when I come with power and glory to judge the dead and the living. And again you find it written: Every one that loveth his father or his mother more than me, is not worthy of me " and everyone that loveth his son or his daughter more than me, is not worthy of me; and every one that taketh not up his cross rejoicing and glad and cometh after me, is not worthy of life; and every one that shall lose his life for my sake, shall find it; and every one that shall save his life, by denying, shall lose it. For what shall a man be profited if he acquire the whole world, and forfeit his soul? or what shall he give in exchange for his soul? And again: Fear not them that kill the body, but are not able to kill the soul; but fear me rather, that am able to destroy soul and body in hell.

Now everyone who learns any craft watches his master and sees how by his skill and his knowledge he executes the work of his craft; and he himself copies him and executes the work which he has set him, that he may not be ill spoken of by him. But if he abate anything of the (tasks) set him, he is not perfect. We, then, who have our Lord for master and teacher, why do not we imitate His teaching and His conversation? For He left riches and favour, and power and glory, and came thus in poverty; and moreover He parted with Mary His blessed mother, and with His brethren, and with His life itself, and endured persecution even unto the cross. And these things He endured for our sake, that He might redeem us, who are of the People, from the bonds of the Second Legislation, of which we have already spoken, and might redeem you also, who are of the Gentiles, from the worship of idols and from all ungodliness, and get you for an inheritance. If then He suffered thus for our sake, to redeem us who believe in Him, and was not ashamed, why do not we also imitate His sufferings, while He gives us endurance? -- and this for our own sake, that we may be delivered from the death of fire. For He endured for our sake, but we for our own sake. Or has our Lord any need that we should suffer for Him? Rather it is this alone that He desires, to make proof of the love of our faith, and of our free will. Let us then part with our parents and our kinsfolk, and with all that is in this world, and even with our life.

We must indeed pray that we come not into temptation; yet if we be called to martyrdom, let us confess when we are interrogated, and when we suffer let us endure, and when we are afflicted let us rejoice, and when we are persecuted let us not grieve; for so doing, not only shall we deliver ourselves from hell, but we shall also teach those who are young in the faith, and the hearers, to do the like:? and they shall live before God. But if we fail in faith towards the Lord, and deny through the infirmity of the body -- as our Lord said:? The spirit is willing and ready, but the body is weak -- we shall not only destroy ourselves, but shall kill also our brethren with us. For when they see our denial, they will think that they have been made disciples of an erring doctrine; and when they stumble, we shall render an account

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for them as well as for ourselves, everyone of us, to the Lord in the day of judgement.

But if thou be taken and brought before the authority, and deny the hope that thou hast towards the Lord by thy holy faith, and thou be set at large to-day, but to-morrow fall sick of a fever and take to thy bed; or if thy stomach ail thee and retain no food, but vomit it out with grievous pains; or thou be afflicted with a disease of the belly, or with a disease in one of thy members; or thou bring up blood and bile from within thee by reason of dire disorders; or thou have an ulcer in one of thy members and be cut by the hands of physicians, and die in manifold afflictions and torments: what then will thy denial have availed thee which thou hast denied, O man? For behold, thy soul has inherited pains and afflictions, and thou hast destroyed thy life for ever before God; and thou shalt burn and be tormented without respite everlastingly: even as the Lord has said: Everyone that loveth his life, shall lose it; and everyone that shall lose his life for my sake, shall find it. Now a Christian who denies, loves his life for a little while in this world, that he may not die for the name of the Lord God; but he has destroyed himself for ever in fire, for he has fallen of himself into Gehenna. For Christ has denied him, as He said in the Gospel: Whosoever shall deny me before men, I also will deny him before my Father who is in heaven; but those whom the Lord has denied they put forth and cast into the outer darkness: and there is their weeping and their gnashing of teeth. For He said: Everyone that loveth his life more than me, is not worthy of me.

Let us be earnest then to commit ourselves to the Lord God; and if any man be found worthy of martyrdom, let him accept of it with joy, seeing that he has been counted worthy of so great a crown, and that his departure from this world is by martyrdom. For the Lord our Saviour has said: There is no disciple better than his master: but everyone shall be perfected as his master. Now our Lord consented to all these His sufferings that He might save us; and He submitted to be beaten, and that men should blaspheme Him and spit in His face, and to drink vinegar and gall; and at last He endured even to be hanged upon the cross. Let us therefore, who are His disciples, be also His imitators. For if He bore and endured all things for us, even to the sufferings (of His passion), how much more ought we, for our own sakes, to be patient when we suffer? And we ought not to doubt; for so He has promised us, that if we should be burned with coals of fire, while we believe in our Lord Jesus Christ and in God His Father, the Lord God Almighty, and in His Holy Spirit, -- to whom be glory and honour for evermore, Amen. --

DIDASCALIA CHAPTER 20

Concerning the Resurrection of the Dead.

God Almighty will raise us up through God our Saviour, as He has promised. And He will raise us up from the dead even as we are -- in this form in which we now are, but in the great glory of everlasting life, with nothing wanting to us. For though we be cast into the depths of the sea, or be scattered by the winds like chaff, we are still within the world; and the whole world itself is inclosed beneath the hand of God. From within His hand therefore will He raise us up: as the Lord our Saviour has said: A hair of your head shall not perish; but in your patience ye shall possess your souls.

Now concerning the resurrection, and concerning the glory of the martyrs, the Lord spoke in Daniel thus: Many that sleep in the breadth of the earth shall rise up in that day: some unto life everlasting, and some unto reproach and shame and dispersion. But they that understand shall shine as the luminaries which are in the heaven; and they that have been strengthened by the word, as the stars of heaven. As (of) the sun, then, and the moon, the luminaries of heaven, (such) glorious light has He promised to give to them that understand, and confess His holy name, and bear witness.

But not to the martyrs alone has He promised the resurrection, but to all men; for He speaks thus in Ezekiel: The hand of the Lord came upon me: and the Lord brought me forth in the spirit, and set me in the midst of a valley: and it was full of bones. And he caused me to pass over against them: and they were many, and they were exceeding dry. And he said unto me: Son of man, shall these bones live? And I said: Thou knowest, Lord Adonai. And the Lord said unto me: Prophesy unto these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord Adonai unto these bones: Behold, I will cause the spirit to enter into you, and ye shall live; and I will put sinews upon you, and will build up flesh upon you, and will clothe you with skin; and I will give the spirit in you, and ye shall live: and ye shall know that I am the Lord. And I prophesied as he spake unto me. And as I prophesied, there was made a sound and a movement; and the bones drew nigh, bone unto bone. And I saw that there came upon them sinews and flesh, and skin was stretched over them above: but there was no spirit in them. And the Lord said unto me: Prophesy unto the spirit, and say: Thus saith the Lord Adonai: Come, spirit, from the four winds, and enter into these dead, and they shalt live. And I prophesied, as he spake unto me: and the spirit entered into them, and they lived: and they stood upon their feet in a great army. And the Lord said unto me: Son of man, these bones are the house of Israel; for they say: Our bones are dried up, and our hope is perished, and we are not. Thus saith the Lord Adonai: Behold, I open your graves, and I will bring you forth from thence, O my people, and wilt bring you in to the land of Israel; and ye shall know that I am the Lord, when I shall open your graves, to bring up my people from the graves. And I will give my spirit in you, and ye shall live. And I will cause you to dwell in your land: and ye shall know that I am the Lord, that have spoken and have performed it.

And all the inhabitants of the earth shall be silent, saith the Lord. And again by Isaiah He said: All they that sleep and are dead shall rise; and all they that are in the graves shall awake: for thy dew is a dew of healing unto them. But the land of the wicked shalt perish. And many other things also He said by Isaiah and by all the prophets concerning the resurrection and the life everlasting, and concerning the

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glory of the righteous; and as touching the wicked also, concerning their dishonour and exposure and downfall, and concerning their undoing and overthrow and condemnation. For that which He said, the land of the wicked shall fall, He speaks concerning their body; because it is of the earth, and shall be reckoned unto the earth in dishonour. Because they served not God, they shall fall into fire and torment. And in the Twelve Prophets again He speaks thus: Behold, ye wicked, and see, and understand marvels: and return to corruption. For I do a work in your days, the which if a man recount it unto you, ye will not believe. Now these things, and many more than these, are spoken concerning those who believe not in the resurrection, and concerning those who deny God, and those who serve not God, and concerning transgressors of the law and the heathen; and when they shall see the glory of the faithful, they will be turned back to be destroyed in fire, because they believed not.

But we have learned and have believed; and by our Lord's resurrection from the dead is made sure to us the resurrection which God, who lies not, has promised us. For our Saviour, by rising Himself first, was made an earnest also of our resurrection. And those also who are called from the Gentiles, and even the heathen, read and hear concerning the resurrection that which is spoken and proclaimed to them by the Sibyl thus: When all things have been made dust and ashes, God Most High will allay the fire, even he that kindled it. And then again will God himself raise up the bones and the ashes of men, and will clothe them with their form. For he will raise up men as they were before: and then shall be the judgement, wherein God will judge in the world to come. And the wicked and the ungodly the earth will cover again; (but) the just and the righteous shall live in the living world. And God will give them spirit and grace and life: and then shall they all see one another. And not only by the Sibyl, brethren, was the resurrection preached to the Gentiles, but by the holy Scriptures also our Lord proclaimed beforehand, to the Jews and the heathen and Christians at once, and announced the resurrection of the dead which is to be for men; and even by a dumb bird, we mean the Phoenix. which is but one alone, by means whereof God gives us again abundant demonstration of the resurrection. For if he had a mate, many would be seen by men; but now one only is seen, once in five hundred years. which enters Egypt and comes to the altar which is called 'of the Sun' bringing cinnamon. And as he prays toward the East, a fire is kindled of itself and burns him up, and he is reduced to ashes. And from the ashes again there is formed a worm; and it grows in his form and becomes a perfect Phoenix. And then he departs and goes away whence he came.? If then by means of a dumb animal God shows us concerning the resurrection, we who believe in the resurrection and in the promise of God ought much more, as men deemed worthy of so great glory that we should receive an incorruptible crown in the life everlasting, to rejoice, if martyrdom come to us, in the great grace and in the honour and glory of martyrdom for God, and to accept of it joyfully with all our soul, and to believe in the Lord God who will raise us up in glorious light. As in the beginning God commanded by a word, and the world was made, and said: Let there be light, and night and day, and heaven and earth and sea, and birds and living creatures of the sea, and creeping things of the earth and fourfooted beasts, and trees; and everything was made by His word and established in its nature, as the Scripture has said: these works themselves, which came into being through the obedience which they rendered Him, bear witness to God who made them that by Him they were made from that which was not; and they also show a sign of the resurrection. As then He made every thing, so will He the more rather quicken and raise up man, who is of His own forming. For if from that which was not He fashioned and established the world, much easier is this, that from that which is He should quicken and raise up man, who is the formation of His hands: even as also, in the human seed, He clothes man in the womb with a form and causes him to grow.

If then He raises up all men, -- as He said by Isaiah: All flesh shall see the salvation of God, -- much more will He quicken and raise up the faithful; and (yet more) again will He quicken and raise up the faithful of the faithful, who are the martyrs, and establish them in great glory and make them His counsellors. For to mere disciples, those who believe in Him, He has promised a glory as of the stars; but to the martyrs He has promised to give an everlasting glory, as of the luminaries which fail not, with more abundant light, that they may be shining for all time.

As disciples of Christ, therefore, let us believe that we shall receive from Him all the good things which He has promised us in the life everlasting; and so let us imitate all His teaching and His patience. For as touching His birth from a virgin, and His coming, and the will of His passion, we have assurance through His holy Scriptures, even as the prophets foreannounced and foretold all things concerning His coming, and all have been accomplished and established in our hearts: for even the demons, trembling before His name, lauded His advent. Concerning those, therefore, which have come to pass of the things we have already mentioned, you also have believed and have been fully assured; but we yet more, who were with Him and have seen Him with our eyes, and have eaten with Him, and have been made the associates and witnesses of His coming. As touching also His great and unspeakable gifts which He is yet to give us, according as He has promised, let us believe and hope that we shall receive them; for (by this) is all our faith put to the proof, if we believe in (those) His promises which are yet to be (fulfilled). If then we are called to martyrdom for His name, and go forth from the world confessing (Him), we shall be pardoned all sins and offences, and shall be found pure. For He spoke in David concerning the martyrs thus: Blessed are they whose iniquity is forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute his sins. Blessed therefore are the martyrs, and clear of all offences; for they have been removed and taken away from all iniquity: as He said in Isaiah of Christ and of His martyrs: Behold, the

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righteous (man) is perished, and there is none that understandeth; and godly men are taken away, and no man layeth it to heart. For the righteous is gathered up from the presence of evil: and his burial shall be in peace. Now these things are said of those who bear witness for the name of Christ.

But again, sins are forgiven by baptism also to those who from the Gentiles draw near and enter the holy Church of God. Let us inquire also, to whom sins are not imputed. To such as Abraham and Isaac and Jacob and all the patriarchs, as also to the martyrs. Let us hear then, brethren, for the Scripture saith: Who shall boast himself and say: I am clear of sins? Or who shall be confident and say: I am innocent? And again: There is no man pure of defilement: not though his life be but one day. To everyone therefore who believes and is baptised his former sins have been forgiven; but after baptism also, provided that he has not sinned a deadly sin nor been an accomplice (thereto), but has heard only, or seen, or spoken, and is thus guilty of sin. But if a man go forth from the world by martyrdom for the name of the Lord, blessed is he; for brethren who by martyrdom have gone forth from this world, of these the sins are covered.

DIDASCALIA CHAPTER 21

Concerning the Pascha and the Resurrection of Christ our Saviour.

Wherefore, a Christian ought to keep himself from vain speech and from words of levity and profanity. For not even on Sundays, in which we rejoice and make good cheer, is it permitted to anyone to speak a word of levity or one alien to religion: as our Lord also teaches us in the Psalm by David, saying thus: And now, ye kings, understand; and be instructed, all ye judges of the earth, Serve the Lord with fear, and rejoice unto him with trembling. Give ye heed to discipline, lest the Lord be angry, and ye perish from the way of justice: for his wrath will shortly be kindled against you. Blessed are all they that trust on him. We must conduct our festivals and our rejoicings, then, with fear and trembling; for a faithful Christian, it saith, must not sing the songs of the heathen, nor have anything to do with the laws and doctrines of strange assemblies; for it may happen that through (their) songs he will make mention also of the name of idols, which God forbid that it should be done by the faithful; for the Lord by Jeremiah upbraids certain folk and speaks thus: They have left me, and have sworn by them that be no gods. And again He saith: If Israel will return, let him return unto me, saith the Lord; and if he will put away his abominations out of his mouth, and will fear before my face, and swear, As the Lord liveth. And again He saith: I will take away the name of idols out of your mouth. And by Moses again He saith to them: They have provoked me to jealousy by that which is no god; and with their idols they have angered me. And in all the Scriptures He speaks of these things.

And not by idols only is it not lawful for the faithful to swear, but neither by the sun, nor by the moon; for the Lord God speaks by Moses thus: My people, if ye shall see the sun and the moon, ye shall not be led astray by them, and ye shall not serve them: for these have been given you for light upon the earth. And by Jeremiah again He saith: Ye shall not learn according to the ways of the gentiles; and ye shall not fear the signs of heaven. And by Ezekiel He speaks thus: And he brought me in to the court of the house of the Lord, between the porch and the altar. And I saw there men whose backs were toward the temple of the Lord, and their faces toward the east: and they were worshipping the sun. And the Lord said unto me: Son of man, is this a light thing to the house of Judah to do these abominations which they do here, that they have filled the earth with iniquity, and have turned again to provoke me to anger? And they are become as scoffers: but I will deal (with them) in wrath; and mine eye shall not spare, and I will not have mercy. And they shall cry in mine ears with a loud voice, and I will not hear them. You see, our beloved, how sternly and bitterly sentence is passed on those who worship the sun or swear thereby, that the Lord should deal in His wrath. Therefore it is not lawful for a believer to swear, neither by the sun nor by any other of the signs of heaven or the elements; nor to make mention with his mouth of the name of idols; nor to utter a curse out of his mouth, but rather blessings and psalms and (words from) the dominical and divine Scriptures, which are the firm foundation of our faith: and especially in the days of the Pascha, wherein all the faithful throughout the world fast; as our Lord and Teacher said when they asked Him: Why do John's disciples fast, but thine fast not? And he answered and said to them: The sons of the bridechamber cannot fast, as long as the bridegroom is with them. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. But now by His working is He with us, but visibly He is absent, because He has ascended to the heights of heaven and sat at the right hand of His Father.

Wherefore, when you fast, pray and intercede for them that are lost; as we also did when our Saviour suffered. For while He was yet with us before He suffered, as we were eating the Passover with Him, He said to us: To-day, in this night, one of you will betray me. And we said unto Him, each one of us: Is it I, Lord? And he answered and said to us: He that putteth forth his hand with me into the dish. And Judas Iscariot, who was one of us, rose up and went his way to betray Him. Then our Lord said to us: Verily I say unto you, a little while and ye will leave me; for it is written: I will strike the shepherd, and the lambs of his flock shall be scattered. And Judas came with the scribes and with the priests of the people, and betrayed our Lord Jesus.

Now this was done on the fourth day of the week. For when we had eaten the passover on the third day of the week at even, we went forth to the Mount of Olives; and in the night they seized our Lord Jesus. And the next day, which was the fourth of the week, He remained in ward in the house of

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Caiaphas the high priest. And on the same day the chiefs of the people were assembled and took counsel against Him. And on the next day again, which was the fifth of the week, they brought Him to Pilate the governor. And He remained again in ward with Pilate the night after the fifth day of the week. But when it drew on (towards day) on the Friday, they accused him much before Pilate; and they could show nothing that was true, but gave false witness against Him. And they asked Him of Pilate to be put to death; and they crucified Him on the same Friday.

He suffered, then, at the sixth hour on Friday. And these hours wherein our Lord was crucified were reckoned a day. And afterwards, again, there was darkness for three hours; and it was reckoned a night. And again, from the ninth hour until evening, three hours, (reckoned) a day. And afterwards again, (there was) the night of the Sabbath of the Passion. -- But in the Gospel of Matthew it is thus written: At even on the sabbath, when the first day of the week drew on, came Mary Magdalene and the other Mary to see the tomb. And there was a great earthquake: for an angel of the Lord came down and rolled away the stone. -- And again (there was) the day of the Sabbath; and then three hours of the night after the Sabbath, wherein our Lord slept. And that was fulfilled which He said: The Son of man must pass three days and three nights in the heart of the earth, as it is written in the Gospel. And again it is written in David: Behold, thou hast set my days in measure. Now because those days and nights came short, it was so written.

In the night, therefore, when the first day of the week drew on, He appeared to Mary Magdalene and to Mary the daughter of James; and in the morning of the first day of the week He went in to (the house of) Levi; and then He appeared also to us ourselves. And He said to us, teaching us: Are ye fasting for Me these days? or have I any need that ye should afflict yourselves? But it is for your brethren that ye have done this; and do ye the same in these days when ye fast, and on the fourth of the week and on the Friday always, as it is written in Zechariah: The fourth fast, and the fifth fast, which is the Friday. For it is not lawful to you to fast on the first of the week, because it is My resurrection; wherefore the first of the week is not counted in the number of the days of the Fast of the Passion, but they are counted from the second day of the week, and are five days. Wherefore, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Israel. Fast then from the second day of the week, six days wholly, until the night after the Sabbath; and it shall be reckoned to you as a week. But the tenth, -- because the beginning of My name is Yod, -- wherein was made the inception of the fasts. But (fast) not after the custom of the former People, but according to the new testament which I have appointed you: that you may be fasting for them on the fourth day of the week, because on the fourth of the week they began to destroy their souls, and apprehended Me. -- For the night after the third of the week belongs to the fourth of the week, as it is written: There was evening and there was morning, one day. The evening therefore belongs to the following day: for on the third of the week at even I ate My Pascha with you, and in the night they apprehended Me. -- But fast for them also on the Friday, because thereon they crucified Me, in the midst of their festival of unleavened bread, as it is said of old in David: In the midst of their festivals they set their signs, and they knew not.

'And be ye constant in fasting during these days always, and especially you who are of the Gentiles. For because the People was not obedient, I delivered them (the Gentiles) from blindness and from the error of idols and received them: that through your fast and theirs who are of the Gentiles, and your service during those days, when you pray and intercede for the error and destruction of the People, your prayer and intercession may be accepted before My Father who is in heaven, as though from one mouth of all the faithful on earth; and (that) all things which they did unto Me may be forgiven them. For this cause also I have already said to you in the Gospel: Pray for your enemies, and: Blessed are they that mourn, over the destruction of them that believe not.'

Know therefore, our brethren, that (as regards) our fast which we fast in the Pascha, it is on account of the disobedience of our brethren that you are to fast. For even though they hate you, yet ought we to call them brethren; for we have it written in Isaiah thus: Call them brethren that hate and reject you, that the name of the Lord may be glorified, For their sake therefore, and for the judgement and destruction of the (holy) place, we ought to fast and to mourn, that we may be glad and take our pleasure in the world to come; as it is written in Isaiah: Rejoice, all ye that mourn over Zion; and again He saith: To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory.

We ought then to take pity on them, and to have faith and to fast and to pray for them. For when our Lord came to the People, they did not believe Him when He taught them, but put away His teaching from their ears. Therefore, because this People was not obedient, He received you, the brethren who are of the Gentiles, and opened your ears that your heart might hear; as our Lord and Saviour Himself said by the prophet Isaiah: I appeared unto them that asked not after me, and I was found of them that sought me not; and I said, Behold, I am here, to a people that called not (upon) my name. Now of whom did He speak thus? Was it not of the Gentiles, because that they had never known God, and because that they were serving idols? But when our Lord came to the world and taught you, you believed, you who have believed in Him, that God is one; and they also who are worthy shall believe, until the number is filled up of them that are to be saved, a thousand thousand, and ten thousand times ten thousand, as it is written in David.

But concerning the People, who believed not in Him, He said thus: I spread forth my hands all the day long to a people that obey not and resist, and walk in a way that is not good, and go after their sins: a people that is provoking

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before me. See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: They provoked the holy Spirit; and he was turned to enmity unto them. And again He speaks otherwise of them by Isaiah the prophet: Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them. They that sit in darkness He said concerning those who have believed in our Lord Jesus from (among) the People. For by reason of the blindness of the People a great darkness was round about them. For they saw Jesus, but that He is the Christ they knew not; and they understood Him not, neither from the writings of the prophets nor from His works and His healings. But to you of the People who have believed in Jesus we say: Learn how the Scripture bears witness to us and saith, they have seen a great light. You then who have believed in Him have seen a great light, even Jesus Christ our Lord; and they also shall see who are (yet) to believe in Him, But they that sit in the shadow of death are you who are of the Gentiles; for you were in the shadow of death, because you had set your hope on the worship of idols, and knew not God. But when Jesus Christ our Lord and Teacher appeared to us, light rose upon you, for you beheld and set your hope on the promise of the kingdom everlasting; and you have departed from the customs and practices of (your) former error, and no more serve idols as you were wont to serve them, but have already believed and been baptised in Him: and a great light is risen upon you.

Thus then, because the People were not obedient, they were made darkness; but the hearing of the ear of you who are of the Gentiles was made light. Wherefore, do you pray and intercede for them, and especially in the days of the Pascha, that by your prayers they may be found worthy of forgiveness, and may return to our Lord Jesus Christ.

It behoves you then, our brethren, in the days of the Pascha to make inquiry with diligence and to keep your fast with all care. And do you make a beginning when your brethren who are of the People keep the Passover. For when our Lord and Teacher ate the Passover with us, He was betrayed by Judas after that hour; and immediately we began to be sorrowful, because He was taken from us. By the number of the moon, as we count according to the reckoning of the believing Hebrews, on the tenth of the moon, on the second day of the week, the priests and elders of the people assembled and came to the court of Caiaphas the high priest; and they took counsel to apprehend Jesus and put him to death: but they feared, saying: Not in the festival, lest the people make a tumult; for all men were hanging upon Him, and they held him for a prophet on account of His miracles of healing which He did among them. But Jesus was that day in the house of Simon the leper, and we together with Him, and He related to us that which was about to happen to Him. But Judas went out privily from us, thinking that he would evade our Lord, and went to the house of Caiaphas where the chief priests and elders were assembled, and said to them: What will ye give me, and I will betray Him to you when I have found an occasion? But they appointed and gave him thirty pieces of silver. And he said to them: 'Make ready young men armed, because of His disciples, that if He go forth by night to a desert place I may come and lead you.' And they made ready the young men and prepared to seize Him. And Judas was watching, when he might find him an occasion to betray him.

But by reason of the multitudes of all the people, from every city and from all the villages, who were coming up to the temple to keep the Passover in Jerusalem, the priests and elders took counsel and commanded and appointed that they should keep the festival straightway, that they might seize Him without disturbance. For the inhabitants of Jerusalem were engaged with the sacrifice and the eating of the Passover; and moreover, all the people that were without were not yet come, for they had deceived them as to the days. That they might be convicted before God of erring utterly in all things, therefore they anticipated the Passover by three days, and kept it on the eleventh of the moon, on the third day of the week. For they said: 'Because the whole people is gone astray after Him, now that we have an occasion let us seize Him; and then, when all the people are come, let us put Him to death before all, that this may be known openly, and all the people may turn back from after Him.'

And so in the night when the fourth day of the week drew on, (Judas) betrayed our Lord to them. But they made the payment to Judas on the tenth of the month, on the second day of the week; wherefore they were accounted by God as though on the second day of the week they had seized Him, because on the second of the week they had taken counsel to seize Him and put Him to death; and they accomplished their malice on the Friday: as Moses had said concerning the Passover, thus: It shall be kept by you from the tenth until the fourteenth: and then all Israel shall sacrifice the passover.

Therefore you shall fast in the days of the Pascha from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing. You shall come together and watch and keep vigil all the night with prayers and intercessions, and with reading of the Prophets, and with the Gospel and with Psalms, with fear and trembling and with earnest supplication, until the third hour in the night after the Sabbath; and then break your fasts. For thus did we also fast, when our Lord suffered, for a testimony of the three days; and we were keeping vigil and praying and interceding for the destruction of the People, because that they erred and confessed not our Saviour. So do you also pray that the Lord may not remember their guilt against them unto the end for the guile which they used against our Lord, but may grant them a place of repentance and conversion, and forgiveness of their wickedness.

For he who was a heathen and of a foreign people, Pilate the judge, did not consent to their deeds of wickedness, but took water and washed his hands, and said: I am innocent of

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the blood of this man. But the People answered and said: His blood be upon us, and upon our children; and Herod commanded that He should be crucified; and our Lord suffered for us on the Friday. Especially incumbent on you therefore is the fast of the Friday and of the Sabbath; and likewise the vigil and watching of the Sabbath, and the reading of the Scriptures, and psalms, and prayer and intercession for them that have sinned, and the expectation and hope of the resurrection of our Lord Jesus, until the third hour in the night after the Sabbath. And then offer your oblations; and thereafter eat and make good cheer, and rejoice and be glad, because that the earnest of our resurrection, Christ, is risen. And this shall be a law to you for ever, unto the end of the world. For to those who have not believed in our Saviour He is dead, because their hope in Him is dead; but to you who believe, our Lord and Saviour is risen, because your hope in Him is immortal and living for ever.

Fast then on the Friday, because thereon the People killed themselves in crucifying our Saviour; and on the Sabbath also, because it is the sleep of our Lord; for it is a day which ought especially to be kept with fasting: even as blessed Moses also, the prophet of all (things touching) this matter, commanded. For because he knew by the Holy Spirit and it was commanded him by Almighty God, who knew what the People were to do to His Son and His beloved Jesus Christ, -- as even then they denied Him in the person of Moses, and said: Who hath appointed thee head and judge over us? -- therefore he bound them beforehand with mourning perpetually, in that he set apart and appointed the Sabbath for them. For they deserved to mourn, because they denied their Life, and laid hands upon their Saviour and delivered Him to death. Wherefore, already from that time there was laid upon them a mourning for their destruction.

But let us observe and see, brethren, that most men in their mourning imitate the Sabbath; and they likewise who keep Sabbath imitate mourning. For he that mourns kindles no light: neither do the People on the Sabbath, because of the commandment of Moses; for so it was commanded them by him. He that mourns takes no bath: nor yet the People on the Sabbath. He that mourns does not prepare a table: neither do the People on the Sabbath, but prepare and lay for themselves the evening before; because they have a presentiment of mourning, seeing that they were to lay hands on Jesus. He that mourns does no work, and does not speak, but sits in sorrow: so too the People on the Sabbath; for it was said to the People concerning the mourning of the Sabbath thus: Thou shalt not lift thy foot to do any work, and thou shalt speak no word out of thy mouth. Now who testifies that the Sabbath is a mourning for them? The Scripture testifies, and saith: Then shall the people lament, family over against family: the family of the house of Levi apart, and their women apart; the house of Judah apart, and their women apart: even as, after the mourning of Christ until now, on the ninth of the month of Ab (August) they come together and read the Lamentations of Jeremiah? and wail and lament. Now nine represents Theta; but Theta denotes God. For God therefore they lament, even for Christ who suffered -- rather, on account of God our Saviour, but over themselves and their own destruction. Does any man lament, brethren, except he have a grief? Therefore do you also mourn for them on the day of the Sabbath of the Pascha until the third hour in the night following; and thereafter, in the Resurrection of Christ, rejoice and make good cheer for their sake, and break your fast; and the surplus of your fast of six days offer to the Lord God, And let those of you who have abundance or worldly possessions minister diligently to those who are poor and needy and refresh them, that the reward of your fast may be received.

Wherever, then, the Fourteenth of the Pascha falls, so keep it; for neither the month nor the day squares with the same season every year, but is variable. When therefore that People keeps the Passover, do you fast; and be careful to perform your vigil within their (feast of) unleavened bread. But on the first day of the week make good cheer at all times; for he is guilty of sin, whosoever afflicts his soul on the first of the ac week. And hence it is not lawful, apart from the Pascha, for anyone to fast during those three hours of the night between the Sabbath and the first of the week, because that night belongs to the first of the week; but in the Pascha alone you are to fast these three hours of that night, being assembled together, you who are Christians, in the Lord.

DIDASCALIA CHAPTER 22

That Children should be taught Crafts.

And teach your children crafts that are agreeable and befitting to religion, lest through idleness they give themselves to wantonness. For if they are not corrected by their parents, they will do those things that are evil, like the heathen. Therefore spare not to rebuke and correct and teach them; for you will not kill them by chastising them, but rather save them alive: as our Lord also teaches us in Wisdom, saying thus: Chasten thy son, that there may be hope for him: for thou shalt strike him with a rod, and deliver his soul from Sheol. And He saith again: Whosoever spareth his rod, hateth his son. Now our rod is the Word of God, Jesus Christ: even as Jeremiah also saw Him (as) an almond rod. Every man accordingly who spares to speak a word of rebuke to his son, hates his son. Therefore teach your sons the word of the Lord, and punish them with stripes, and bring them into subjection from their youth by your word of religion. And give them no liberty to set themselves up against you their parents; and let them do nothing without your counsel, lest they go with those of their own age and meet together and carouse; for in this way they learn mischief, and are caught and fall into fornication. Now, whether this happen to them without their parents, their parents themselves will be accountable before God for the judgement of their souls; or whether again by your licence they are undisciplined and sin, you their parents will likewise be guilty on their account before God. Therefore be careful to take wives for them, and have them married when their time is come, lest in their early

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age by the ardour of youth they commit fornication like the heathen, and you have to render an account to the Lord God in the day of judgement.

DIDASCALIA CHAPTER 23

On Heresies and Schisms.

Before all things beware of all abominable and evil and bitter heresies, and fly from them as from a blazing fire, and from those who adhere to them. For if when a man makes a schism, he condemns himself to fire together with those who go astray after him, how much more if one go and sink himself in the heresies. For know this, that if any of you covet the primacy and dare to make a schism, he shall inherit the place of Korah and Dathan and Abiram, he and they that are with him, and with them he shall be condemned to fire. For even the adherents of Korah were Levites, and ministered in the tabernacle of witness; but they coveted the primacy, and desired the high priesthood; and they began to speak evil of the great Moses, because, said they, he is married to a heathen woman -- for he had an Ethiopian wife -- and is defiled with her; and many others, and they of the following of Zimri, who committed fornication with the Midianite women, are with him. And the people, said they, that are with him are defiled; and his brother Aaron, too, was the author of idolatry, who made for his people the molten and graven image.

And they spoke evil of Moses, who wrought so many mighty works and signs from God for the People; who did these excellent and marvellous works for their benefit; who brought the ten plagues upon the Egyptians; who divided the Red Sea that the waters stood up as a wall on this side and on that, and caused the People to pass over as in the dry desert, and drowned their enemies and them that evil entreated them, and all that were with them; who made sweet for them the fountain of water, and brought them forth streams from the flinty rock, so that they drank and were satisfied; who brought them down manna from heaven, and with the manna gave them also flesh ; who gave them a pillar of fire by night for light and guidance, and a cloud by day for a covert, and in the desert stretched forth the hand to them for the dispensation of the Law, and gave them the Ten Words of God. And they spoke evil against the friend and good servant of the Lord God, as men glorying in righteousness, and boasting of holiness, and making a show of purity, and in hypocrisy making a display of service.

And thus, as puritans and sticklers for holiness, they said: 'Let us not be polluted with Moses and the people that is with him, because they are defiled.' And there rose up two hundred and fifty men, and they (Korah, &c.) led them astray to forsake the great Moses, that (men) might suppose concerning them that they were giving God more glory and ministering to Him more zealously. For among that multitude of the people aforesaid but one censer of incense was offered to the Lord God; but they who were in the schism, two hundred and fifty men with their leaders, offered each one a censer of incense, two hundred and fifty censers, as though forsooth they were far more religious and pure and zealous than Moses and Aaron and the people that was with them. But the more numerous ministry of those in the schism availed them nothing, but fire was kindled from before the Lord, and devoured them; and those two hundred and fifty men were burned up, holding the censers in their hands. And the earth opened her mouth and swallowed up Korah and Dathan and Abiram, and their tents and their vessels, and all that were with them: and they went down alive to Sheol unto punishment. And thus were the error-leaders of the schism swallowed up by the earth; and those two hundred and fifty men who went astray were burned with fire while the whole people beheld it. But the most of the people the Lord spared, among whom were many sinners, whom the Lord would judge each according to his works. And the most of the people He spared; but those who supposed that they were pure and holy, and performing a better ministry, the fire devoured, because that they were in the schism. And the Lord said to Moses and to Aaron: Take the censers of brass from the midst of the burning, and make (of) them fine plates, and overlay the altar therewith; that the children of Israel may see, and no more do so. And scatter the strange fire there; because it hath sanctified the censers of (them that were) sinners in their souls.

Let us regard therefore and see, beloved, the end of the schismatics, what befell them. For though they should appear pure and holy and chaste, their last end is given unto fire and burning everlasting. Let this then inspire you with fear, that even the fire of the schismatics was judged with fire: not because it sanctified the censers, but because they in their souls sanctified them; that is, forasmuch as the fire was performing its work, they also supposed in their heart, and in their souls, that their censers were holy. For it behoved the fire, which was employed for the ministry of transgression and the provocation of God, not to obey them but to cease from its operation, or to be quenched, and not to devour or burn or consume that which was put upon it. But now, because it did not the will of the Lord God, but obeyed the schismatics, therefore it was said: And scatter also the strange fire there; that is, with fire the Lord judgeth the fire.

If therefore upon those schismatics, who supposed that they were glorifying God, this threat and judgement was laid, what will happen to these heretics who blaspheme Him? Do you then, when you see from the Scriptures with the eyes of faith the plates of brass laid over the altar, beware of making schisms. For the adherents of Korah, Dathan and Abiram were made a monument and example of the destruction of schismatics; and everyone who imitates them shall perish even as they. As men therefore who believe and know, keep yourselves far from schisms, and go not near them in any wise: as Moses said concerning them to the people: Separate yourselves from among these stubborn men, and come not near to any thing that is theirs, lest ye perish with them in all their sins. And when the anger of the Lord had burned against the schismatics, it is written that the people fled from them, and said: Lest the earth swallow us also with them. So

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then do you also, as men contending for their lives, flee from schisms; and those who would do any such thing reject, for you know the place of their condemnation.

But as for heresies, be unwilling even to hear their names, and defile not your ears (with them); for not only do they in no wise glorify God, but they verily blaspheme against Him. Wherefore, the heathen are judged because they have not known, but the heretics are condemned because they withstand God: as also our Lord and Saviour Jesus said: There shall be heresies and schisms: and again: Woe unto the world because of scandals. For it must needs be that scandals and schisms come: yet woe to the man by whom they come.

Then indeed we did but hear, but now we have also seen, even as the Scripture declares by Jeremiah saying: Defilement is gone forth in all the earth. Now these defilements, of heresies, are gone forth; and they have come about for the persuasion of our hearts, and for the confirming of our belief that those things which were foretold are true; for behold, they have come to pass and are accomplished. For all the working of the Lord our God has passed from the People to the Church through us the Apostles; and He has withdrawn Himself and left the People, as it is written in Isaiah: He hath left his people the house of Jacob; and: Jerusalem is deserted, and Judah is fallen. And their tongues are (busy) with iniquity, and they obey not the Lord; and: I will leave (my) vineyard; and: Behold, your house is left to you desolate.

He has left that People, therefore, and has filled the Church; and He has accounted her a mountain of habitation, and throne of glory, and lofty house, as He said in David: The mount of the Lord is a mountain of fatness, a mountain of peaks. What think ye of the mountain of peaks? It is the mountain which the Lord hath chosen him to dwell therein: the Lord shall abide therein for ever. You see then how He saith to others: What think ye? even to those who err (in thinking) that there are other churches: for one is she that is the mountain of God's sanctuary. And by Isaiah He said again: In the last days the mountain of the house of the Lord, the God of Jacob, shall be established on the top of the mountains, and higher than the hills; and all nations shall look unto it; and many peoples shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us his way, and we will go therein. And again He said: There shall be signs and wonders in the midst of the people from the Lord of Sabaoth, and him that dwelleth in Mount Zion. And again by Jeremiah He said: A high throne is our sanctuary. As then He left the People, so did He leave their temple to them desolate; and He rent the veil, and took away from it the Holy Spirit, and shed Him upon them that believed from among the Gentiles, as He said by Joel: I will pour out of my spirit upon all flesh. For He took away the Holy Spirit, and the power of the word, and all the ministry from that People, and set it in His Church. Now in like manner did Satan also, the tempter, depart from that People and come against the Church. And he now no longer tempts that People, because by their evil works they have fallen into his hands, but he has set about to tempt the Church and to exercise his agency in her. And he has raised up against her afflictions and persecutions, and blasphemies and heresies and schisms.

Formerly indeed, in that time, there were heresies and schisms in that People; but now Satan by his evil agency has driven forth (some) that were of the Church, and has made heresies and schisms.

Now the beginning of heresies was on this wise. Satan clothed himself in a certain Simon, one that was a magician and his minister of old; and when we, by the gift of the Lord our God and by the power of the Holy Spirit, were working miracles of healing in Jerusalem, and by the laying on of our hand the fellowship of the Holy Spirit was given to those who drew nigh (to the faith), then he offered us much money, and desired that, as he had deprived Adam of the knowledge of life through eating of the tree, so by the gift of money he might deprive us also of the gift of God, and might take captive our minds with the bestowal of possessions, to the end that we should barter away and give to him for money the power of the Holy Spirit. Hereupon were we all stirred up; then Peter looked upon Satan, who was dwelling in Simon, and said to him: Thy money go with thee to perdition: but thou shalt have no part in this word.

But when we had divided the whole world into twelve parts, and were gone forth among the Gentiles into all the world to preach the word, then Satan set about and stirred up the People to send after us false apostles for the undoing of the word. And he sent out from the People one whose name was Cleobius, and joined him to Simon, and others also after them.

Now the party of Simon followed hard upon me Peter, and came to corrupt the word. And when he was in Rome he disturbed the Church much and subverted many; and he even made a show as though he would fly. And he was capturing the Gentiles, moving them by the power and agency of his magic arts. And on a certain day I went and saw him flying in the air; then I stood still, and said: 'By the power of the name of Jesus I cut off thy powers.' And he fell and broke the ankle-bone of his foot. And then many turned back from him; but others, worthy of him, continued with him. And thus was that his heresy first established. And by other false prophets beside was the enemy working.

And they all had one law upon earth, that they should not employ the Torah and the Prophets, and that they should blaspheme God Almighty, and should not believe in the resurrection. And in other respects they were teaching and disturbing (men) with many opinions. For many of them taught that a man should not marry, saying that if one did not marry, this was holiness; and in the name of holiness they were commending the tenets of their heresies. Others again of them taught that a man might not eat flesh, saying that no one might eat any thing wherein there is a soul. But others said that one was bound to abstain from swine's flesh only, but might eat those things which the Law pronounces clean, and that he should be circumcised according to the Law. And

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some taught this, and some that, causing contentions and disturbing the Churches.

DIDASCALIA CHAPTER 24

On the ordering of the Church: showing also that the Apostles came together for the correction of abuses. Now already we had rightly preached the holy word of the Catholic Church; and we returned once more to come to the Churches, and found men occupied with other opinions. For some forsooth were observing holiness; and some abstained from flesh and from wine, and some from swine's flesh; and they were observing (some or other) of all the bonds which are in the Second Legislation.

When therefore the whole Church was in peril of falling into heresy, all we the twelve Apostles came together to Jerusalem and took thought what should be done. And it seemed good to us, being all of one accord, to write this Catholic Didascalia for the confirming of you all. And we have established and set down therein that you worship God Almighty and Jesus Christ and the Holy Spirit; that you employ the holy Scriptures, and believe in the resurrection of the dead; and that you make use of all His creatures with thanksgiving; and that men should marry: for He saith in Proverbs: Of God is a woman betrothed to a man; and in the Gospel again our Lord saith: He that created from the beginning the male, said that he created also the female. Therefore a man shall leave his father and his mother, and shall cleave to his wife: and they two shall be one body. What therefore God hath coupled, let not man separate. But sufficient for the faithful is the circumcision of the heart, (which is) spiritual, as He said by Jeremiah: Light you a lamp, and sow not among thorns. Be circumcised unto the Lord your God, and circumcise the foreskin of your heart, ye men of Judah. And again in Joel He saith: Rend your hearts, and not your garments. And as for baptism also, one is enough for you, even that which has perfectly forgiven you your sins. For Isaiah said not (only) Wash, but Wash, and be cleansed.

Now we had much questioning, as men contending for life; and not we the Apostles only, but also the people, together with James the bishop of Jerusalem, who is our Lord's brother after the flesh, and with his presbyters and deacons and all the Church. For also some days before, certain men had come down from Judaea to Antioch, and were teaching the brethren, (saying): Except ye be circumcised and conduct yourselves according to the law of Moses, and keep yourselves clean from meats, and all the rest, ye cannot be saved; and they had much conflict and questioning, And when the brethren of Antioch knew that we were all assembled and come to make inquiry of these matters, they sent to us certain men (that were) believers and had knowledge of the Scriptures to learn concerning this question, And when they were come to Jerusalem, they related to us the controversy which they had in the Church of Antioch, And there rose up certain (men) who had believed from the sect of the Pharisees, saying: Ye ought to be circumcised and to keep the law of Moses. And others also were crying out and saying in like manner. Then I Peter rose up and said to them:? 'Men, brethren, ye yourselves know that from the first days when I was among you, God made choice that by my hands the gentiles should hear the gospel and believe. And God, who proveth the hearts, gave witness of them; for to Cornelius, a certain centurion, there had appeared an angel and told him of me; and he sent for me. But when I was ready to go to him, it was shown me concerning the Gentiles that they were about to believe, and concerning all meats. For I had gone up to a housetop to pray; and I saw the heavens opened, and a certain vessel, that was tied by its four corners, being lowered and let down upon the earth; and there were therein all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.? And there came to me a voice? saying: Simon, arise, slay and eat. But I said: God forbid, Lord, for I have never eaten any thing defiled and profane.

And there came to me again another voice, the second time, saying: W hat God hath made clean, do not thou make profane. 16Now this was done thrice: and the vessel was taken up to heaven. Thereupon I bethought me, and understood the word of the Lord, how that He had said: Rejoice, ye gentiles, with the people, and that everywhere He had spoken of the calling of the Gentiles; and I rose up and went my way. And when I was entered into his house and had begun to speak the word of the Lord, the Holy Spirit lighted down upon him and upon all the Gentiles that were there present. God, then, hath given the Holy Spirit to them even as to us, and hath made no distinction between us and them in the faith, and he hath cleansed their hearts. Now therefore, why tempt ye God, that ye should lay a yoke upon the necks of the disciples which neither our fathers nor we were able to bear? But by the grace of our Lord Jesus Christ we believe that we shall be saved even as they also. For our Lord came and released us from those bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shall find rest unto your souls. For my yoke is pleasant, and my burden is light. If then our Lord has released and unburdened us, why will ye lay snares for your own selves?'

Then all the people was silent; and I James answered and said: Men, brethren, hear me. Simon hath told how formerly God said that he would choose him out a people from the gentiles to his name: 15whereunto agree the words of the prophets, as it is written: Hereafter will I raise up and build the tabernacle of David, that is fallen; and the ruins thereof will I build and raise up; that the residue of men may seek the Lord, and all the gentiles upon whom my name is called, saith the Lord who maketh known these things from everlasting. Wherefore I say, that no man vex them that turn to God from among the gentiles, but that word be sent them on this wise: that they abstain from evil (practices), and from idols, and from that which is sacrificed, and from that which is strangled, and from blood. Then we the apostles and the bishops and the elders, together with the whole church,

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thought it well to choose out men front amongst them and send them (to Antioch) in company with Barnabas and Paul, who were come thence. And we chose and appointed Judas, who was called Barsabbas, and Silas, notable men among the brethren, and wrote by them as followeth: --The apostles and elders and brethren to the brethren who are of the gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that some have troubled you with words, that they might corrupt your souls, whom we sent not: we have determined, being all assembled together, to choose out and send men unto you with our beloved Barnabas and his companions, whom ye sent (hither). And we have sent Judas and Silas, who themselves will tell you of these things by word (of mouth). For it hath seemed good to the Holy Spirit, and to us, that no further burden be laid upon you, save that ye abstain from (these) necessary things: from that which is sacrificed, and from blood, and from that which is strangled, and from fornication. And from these keep yourselves, and do well. Fare ye well. Now the epistle we sent; but we ourselves remained in Jerusalem many days; and we were consulting and ordering together those things which were for the advantage of all the people, and writing also this Catholic Didascalia.

DIDASCALIA CHAPTER 25

Showing that the Apostles returned once more to the Churches and set them in order.

Now the decision which we reached with counsel and thought concerning those who have already gone astray, we have thus affirmed and established. And we will return yet again and go to the Churches a second time, as in the beginning of the preaching, and will confirm the faithful that they may avoid the offences aforesaid, and may not receive those who come deceitfully in the name of apostles, but may know them by the changeableness of their words and by the performance of their works. For these are they of whom our Lord said: There shall come unto you men having on the clothing of lambs, but inwardly ravening wolves: and by their fruits ye shall know them. Beware of them therefore. Now there shall arise false Christs and lying prophets, and lead many astray; and by reason of manifold iniquity the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

Now let those who have not erred, and those also who repent of their error, be left in the Church. But as for those who are still held fast in error and repent not, we have decreed and enjoined that they be put forth from the Church and be separated and removed from the faithful, because they are become heretics; and that the faithful be commanded wholly to avoid them, and not to communicate with them either in speech or in prayer. For these are enemies and spoilers of the Church; for concerning these our Lord commanded us and said to us: Beware of the leaven of the Pharisees and of the Sadducees; and: Into the cities of the Samaritans ye shall not enter. Now the cities of the Samaritans are those of the heresies, which go in a perverse way, concerning which He said in Proverbs: There is a way which men think right: but the end thereof leadeth to the bottom of Sheol. These are they concerning whom our Lord sternly and bitterly gave sentence and said: It shall not be forgiven them, neither in this world nor in the world to come. For as regards the People, who believed not in Christ and laid hands upon Him, it is against the Son of Man, on whom they laid hands, that they blaspheme; and our Lord said: It shall be forgiven them; and again our Lord said of them: My Father, they know not what they have done, nor what they speak: if it be possible, forgive them. And as for the Gentiles again, it is against the Son of Man also that they blaspheme, by reason of the cross; and for these there shall come forth forgiveness. For to those w ho have believed, from the People or from the Gentiles, forgiveness of their evil works has been granted through baptism; as the Lord Christ said: Wherefore I say unto you: All sins and blasphemies shall be forgiven to men: but blasphemy against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come. And everyone that shall say a word against the Son of Man, it shall be forgiven him; but everyone that shall say (it) against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come. But those who blaspheme the Holy Spirit, those who lightly and in hypocrisy blaspheme God Almighty, those heretics who receive (not) His holy Scriptures, or receive them ill, in hypocrisy with blaspheming, who with evil words blaspheme the Catholic Church which is the receptacle of the Holy Spirit: it is they who, before the judgement to come and before ever they can make a defence, are already condemned by Christ. For that which He said, It shall not be forgiven them, is the stern sentence of condemnation which goes forth for them.

And when we had ordained and affirmed and set down (these things) together with one accord, we set forth to go each one to his former province, confirming the Churches. For those things which were foretold have been fulfilled, and the hidden wolves are come, the false Christs and lying prophets have appeared. And this is evident and manifest, that when the times draw near and the Advent is at hand, there will be yet many more and worse than these: from whom the Lord God will deliver you.

Those then who have repented of the error of (their) godless apostasy we have healed with much admonition and with the word of doctrine (and) exhortation, and have made them whole and have suffered them to remain in the Churches; but those who are smitten unto death with the perverse word of error, and for whom there is no cure, we have driven out, that they may not contaminate the holy Catholic Church, the pure Church of God: that (the evil) may not creep like a leprosy and travel to all like a putrid gangrene, but that pure and without stain or blemish or scar the Church may remain sound unto the Lord God. And these things we so do in every place and in every city, and throughout the whole world; and we have given (our) testimony, and have left this Catholic Didascalia justly and rightly to the Catholic Church for a memorial and for the confirming of the faithful.

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DIDASCALIA CHAPTER 26

On the bonds of the Second Legislation of God.

But you who have been converted from the People to believe in God our Saviour Jesus Christ, do not henceforth continue in your former conversation, brethren, that you should keep vain obligations, purifications and sprinklings and baptisms and distinction of meats; for the Lord has said to you: Remember not the former things; and: Behold, I make all things new: the which I now declare, that ye may know them. And I will make in the desert a way. Now deserts the Churches formerly were, in which there is now a highway and the knowledge of religion, (a way) wherein there is no erring, but new and evident, even Jesus Christ and all His dispensation which was from the beginning. For you know that He gave a simple and pure and holy law, (a law) of life, wherein our Saviour set His name. For whereas He spoke the Ten Words, He signified Jesus: for Ten represents Yod; but Yod is the beginning of the name of Jesus. Now concerning the Law the Lord testifies in David, saying thus: The law of the Lord is without blemish, and converting souls. And many other things are said on this wise everywhere; for in completion of the writings of the Prophets the Lord spoke at the end by Malachi the Angel and said thus: Remember the law of Moses the servant of the Lord, how he commanded you commandments and judgements. And our Saviour also, when He cleansed the leper, sent him to the Law, and said to him : Go, show thyself to the high priests, and offer the gifts of thy cleansing, as Moses commanded, for a testimony unto them; that He might show that He does not undo the Law, but teaches what is the Law and what the Second Legislation. For He said thus: I am not come to undo the law, nor the prophets, but to fulfil them. The Law therefore is indissoluble; but the Second Legislation is temporary, and is dissoluble. Now the Law consists of the Ten Words and the Judgements; to which (Law) Jesus bore witness and said thus: One Yod letter shall not pass away from the law. Now it is the Yod which passes not away from the Law, even that which may be known from the Law itself through the Ten Words, which is the name of Jesus. But the letter is the extension of the wood of the cross. And in the mount also Moses and Elias appeared with our Lord: that is, the Law and the Prophets.

The Law then consists of the Ten Words and the Judgements, which God spoke before that the People made the calf and served idols. For also that it is called the Law, (is) truly on account of the Judgements. This is the simple and light Law, wherein is no burden, nor distinction of meats, nor incensings, nor offerings of sacrifices and burnt offerings. In this Law accordingly He shows concerning the dispensation of the Church and concerning the uncircumcision of the flesh only. For He spoke concerning sacrifices thus:? If thou shalt make me an altar, make it of earth: but if of stones, thou shalt make it of whole and unwrought, and not of wrought stones. Forasmuch as thou hast laid an iron (tool) upon it, thou hast also polluted it: not (as speaking) concerning (the axe, but concerning) the iron of the knife which is the physician's knife, with which he circumcises the foreskin. Wherefore He does not say, 'Make for me' but, If thou shalt make an altar. He did not impose this as a necessity, but showed what was about to be. For God had no need of sacrifices; as neither of old was it commanded Cain and Abel, but they of their own accord presented offerings: and their offering achieved a brother's murder. And Noah likewise offered, and was blamed. Wherefore He signified here: 'If thou desire to sacrifice, whereas I need it not thou sacrificest unto me.' So then the Law is easy and light, ?of no weak voice?. But when the People denied God, who by Moses visited them in their afflictions, who wrought signs by his hand and through his rod, who smote the Egyptians with the ten plagues and divided the Red Sea in two, who led them in the midst of the sea on dry land as in the desert, who drowned their enemies and them that hated them, who with wood made sweet the fountain of the bitter waters of Marah, who made water to flow for them in abundance from the rock that they might be satisfied, who with a pillar of cloud and a pillar of fire overshadowed and guided them, who brought them down manna from heaven, and gave them flesh from the sea, who ordained the Law for them in the mount: Him they denied and said : We have no God to go before us; and they made them a molten calf and worshipped it and sacrificed to a graven image. Therefore the Lord was angry; and in His hot anger -- (yet) with the mercy of His goodness -- He bound them with the Second Legislation, and laid heavy burdens upon them, and a hard yoke upon their neck. And He says now no longer: If thou shalt make, as formerly; but He said: 'Make an altar, and sacrifice continually' as though He had need of these things. Wherefore He laid upon them continual burnt offerings with a necessity, and caused them to abstain from meats by means of distinctions of meats. For from that time were animals discerned, and clean and unclean flesh; from that time were separations, and purifications, and baptisms, and sprinklings; from that time were sacrifices, and offerings, and tables; from that time were burnt offerings, and oblations, and shewbread, and the offering up of sacrifices, and firstlings, and redemptions, and he-goats for sin, and vows, and many other things marvellous. For because of manifold sins there were laid upon them customs unspeakable; but by none of them did they abide, but they again provoked the Lord. Wherefore He yet added to them by the Second Legislation a blindness worthy of their works, and spoke thus: If there be found in a man sins worthy of death, and he die, and ye hang him upon a tree; his body shall not remain the night upon the tree, but ye shall surely bury him the same day: for cursed is every one that is hanged upon a tree; that when Christ should come they might not be able to help Him, but might suppose that He was guilty of a curse. For their blinding therefore was this spoken, as Isaiah said: Behold, I show my righteousness, and thine evils: and they shall not help thee at all. For the Lord judged them with a just judgement, and dealt thus with them because of their wickedness, and hardened their heart like Pharaoh's; as

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the Lord said to them by Isaiah: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not know. For the heart of this people is waxed gross; and their eyes they have shut, and their ears they have stopped, that they may not be converted: lest at any time they should see with their eyes, and hear with their ears. And in the Gospel again He said: This people's heart is waxed gross; and their eyes they have shut, and their ears they have stopped, lest at any time they should be converted. But blessed are your eyes that see, and your ears that hear. For you have been released from the bonds, and relieved of the Second Legislation, and set free from bitter slavery, and the curse has been taken off and put away from you.

For the Second Legislation was imposed for the making of the calf and for idolatry. But you through baptism have been set free from idolatry, and from the Second Legislation, which was (imposed) on account of idols, you have been released. For in the Gospel He renewed and fulfilled and affirmed the Law; but the Second Legislation He did away and abolished. For indeed it was to this end that He came, that He might affirm the Law, and abolish the Second Legislation, and fulfil the power of men's liberty, and show forth the resurrection of the dead. For even before His coming He foretold His coming through the prophets, and together with His coming He signified also the disobedience of the People, and preached the undoing of the Second Legislation; as He said by Jeremiah: Why bring ye me frankincense from Sheba, and cinnamon from a far country? Your burnt offerings are not acceptable unto me, and your sacrifices delight me not, And again He said: Bring together your burnt offerings with your sacrifices, and eat flesh. For I gave you no command, when I brought you out from the land of Egypt, neither concerning burnt offerings nor concerning sacrifices. Yea, verily, in the Law He gave no command, but in the bonds of the Second Legislation, after that they had served idols. And again by Isaiah also He said: To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am sated with burnt offerings of rams; and the fat of lambs and the blood of oxen I desire not. And when ye come to see my face, who hath required these things at your hands? Trample my courts no more. If ye will bring me fine flour, it is a vain oblation; and your new moons and your sabbaths and solemn days are rejected of me: your fasts and your restings are not acceptable unto me, and your festivals my soul hateth. And in all the Scriptures He speaks thus; and through the sacrifices He abolishes the Second Legislation; for, as we have already said, it is in the Second Legislation that sacrifices are prescribed. If, then, even before His coming He made known and revealed His coming, and the disobedience of the People, and spoke of the abolition of the Second Legislation, much more, being come, did He fully and completely abolish the Second Legislation. For He did not use sprinklings, or baptisms, or other wonted rites; nor did He offer sacrifices or burnt offerings, or any thing that it is written in the Second Legislation to offer. And what else did He (hereby) signify but the abolition of the Second Legislation? as also He loosed you and called you from the bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens; and I will give you rest. Now we know that our Saviour did not say (this) to the Gentiles, but He said it to us His disciples from among the Jews, and brought us out from burdens and a heavy load.

Those therefore who do not obey Him, that He may lighten and deliver them from the bonds of the Second Legislation, obey not God, who has called them to come forth unto release and rest and refreshment; and they bind themselves with the heavy burdens of the Second Legislation, which are of no avail.

For our Lord and Saviour Himself, who gave the Law and the Second Legislation, bears witness concerning the Law that it is life to them that keep it; (but) concerning the Second Legislation He testifies and shows that it is a bond and a blindness. For He everywhere makes a distinction; and He bears witness to the Law, and admonishes and commands us that we be under the Law: for every one who is not under law is lawless. And therefore He thus bears witness to the Law: In the law of the Lord shall be his pleasure, and in his law will he meditate day and night. Not so the wicked. We see then, beloved, how the righteous are declared blessed on account of righteousness and the keeping of the Law. But not so the wicked; for they have no pleasure either in the righteous or in the Law, and they do not mediate therein. Wherefore He calls 'the wicked' those who do not converse according to the Law. For in the Gospel also He affirms the Law, and calls and brings us out from (the burden of the bonds and from the Second) Legislation. But that the Law is other than the Second Legislation, in David likewise He shows by a distinction, speaking thus: Let us sever their cords, and loose their yoke from us. You see how the Holy Spirit speaks as it were out of the mouth of the world and reveals its thought, and says that the Law is a 'yoke' but the Second Legislation 'cords.' For the Law is a yoke, because like the plough-yoke of oxen it is laid upon the former People and upon the present Church of God; even as now in the Church it is upon us who are called from the People, and upon you who from among the Gentiles have obtained mercy: it has? gathered and held us both together in one accord. But He well calls the Second Legislation 'bonds;' for when the People served idols, there was added to them the weight of the Second Legislation. For the bonds were justly imposed, as it befell the People then; but the Church has not been bound. For to Ezekiel He explains and makes known that the Law of life is one, but the second Law, of death, is another; for He spoke thus: I brought them forth from the land of Egypt, and brought them into the wilderness, and gave them my commandments, and made known to them my judgements: that if a man should do them, he might live by them. And afterwards, upbraiding them because they had sinned and had not kept the Law of life, He repeats to them and saith thus: I have given them commandments that are not good, and judgements whereby they may not live. Now the judgements which do not give life are those of the bonds.

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Hence also the word aforesaid in the Second Legislation was for the blinding of a blind people, to wit: Cursed is everyone that is hanged upon a tree. For thus did they think of Him who gives and distributes blessings to them that are worthy, that He is under a curse. Wherefore, (because) they knew Him not, even after the signs that were done by Him in the world: when He suffered, justly in accordance with their works that word was set down for the blinding of the People; and it was a bar that they might not believe and be saved. Whence also by Isaiah He speaks thus: Who is blind, but my servants? and the servants of God are blinded. And I have brought out a blind people, that have eyes, and see not: and their ears also are deaf. For by this word, because of their works, their eyes were blinded, and their ears made deaf like Pharaoh's. Hence with this word the Second Legislation also was imposed, which Moses appointed. And it is the Second Legislation that He called judgements that are not good; and it cannot save alive.

They therefore who bring upon themselves those things which were imposed for the worship of idols, shall inherit the Woes; for Woe to them that prolong their sins as a long rope, and their iniquity as the band of a heifer's yoke. For the yoke of the bonds is the heifer's yoke -- the bonds of the (Second) Legislation (now) upon the People, which like a long rope is laid upon them by reason of other men's sins which from former times and generations they bring upon themselves. Everyone who strives to be under the (Second) Legislation becomes guilty of the calf-worship; for the Second Legislation was imposed for nothing else but for idolatry. For the bonds were decreed because of idolatry; they therefore who regard them are bondsmen and idolaters. Wherefore, every one who binds himself becomes guilty of the Woe, and ought likewise to profess idolatry. Now one who is such asserts also the curse against our Saviour; for if thou uphold the Second Legislation, thou also assertest the curse against our Saviour, and thou art held fast in the bonds and made guilty of the Woe -- an enemy of the Lord God.

Cease therefore, beloved brethren, you who from among the People have believed, yet desire (still) to be tied with the bonds, and say that the Sabbath is prior to the first day of the week because that the Scripture has said: In six days did God make all things; and on the seventh day he finished all his works, and he sanctified it. We ask you now, which is first, Alaf or Tau? For that (day) which is the greater is that which is the beginning of the world, even as the Lord our Saviour said by Moses: In the beginning God created the heaven and the earth. But the earth was invisible and unshapen. And again He said: And there was one day: and as yet the seventh day was unknown. But what say you? Which is greater, that which had come into being, and existed, or that which was yet unknown, and of which there was no expectation that it should come to be? But again we ask you: Are your last children blessed, or the firstborn? as the Scripture also saith: Jacob shall be blessed among the firstborn; and: My son, my firstborn (is) Israel; and: Every male that openeth the womb of his mother is blessed to the Lord.

But that we may make you firm in the faith, hear ye. The first day and the last are equal; for learn how you find it written, that In his kingdom the day of the Lord is as a thousand years: the day of yesterday which is past; and as a watch of the night. {One day therefore is a thousand years in the kingdom of Christ, wherein also will be the judgement. For a watch of the night} He said concerning the judgement, which is a dark prison to them that are condemned. A day therefore is to be revealed in which the sun will stand in his mid-course, and the moon likewise, following the sun. For He said: Behold, I make the first things as the last, and the last as the first; and: The last shall be first, and the first last; and: Remember no more the former things, and let them not come to your mind. Behold, I make things new, which now shall be revealed; and: In those days and in that time they shall no more say: The ark of the covenant; neither shall it come to mind, nor be visited, nor any more be made. But the Sabbath itself is counted even unto the Sabbath, and it becomes eight (days); thus an ogdoad is (reached), which is more than the Sabbath, even the first of the week.

Wherefore, brethren, every day is the Lord's; for the Scripture has said: The earth is the Lord's with the fullness thereof: the world that is under heaven, and all that dwell therein. For if God willed that we should be idle one day for six, first of all the patriarchs and righteous men, and all they that were before Moses, would have remained idle (upon it), and God Himself also with all His creatures. But now all the governance of the world is carried on ever continually; and the spheres do not cease even for a moment from their course, but at God's command (their universal and perpetual motion proceeds.) For if He would say: Thou shalt be idle, and thy son, and thy servant, and thy maidservant, and thine ass, how does He (continue to) work, causing to generate, and making? the winds to blow?, and fostering and nourishing us His creatures? On the Sabbath day He causes (the winds) to blow, and (the waters) to flow, and (thus) works. But this (the Sabbath) has been set as a type for the times, even as many other things have been set for a type. The Sabbath therefore is a type of the (final) rest, signifying the seventh thousand (-years), But the Lord our Saviour, when He was come, fulfilled the types and explained the parables, and He showed those things that are life-giving, and those that cannot help He did away, and those that cannot give life He abolished.

And not only in His own person did He show this, but He wrought also by the Romans; and He overthrew the temple, and caused the altar to cease, and made an end of sacrifices, and all the commands and bonds that are in the Second Legislation He abolished, For the Romans also hold the Law, but they refuse the Second Legislation: therefore is their dominion strong. Thou, therefore, who desirest to-day to be under the Second Legislation, whilst the Romans rule thou canst not perform aught that is written in the Second Legislation. For thou canst not stone the wicked, nor kill idolaters, nor discharge the ministry of sacrifices, nor perform the libations and sprinklings (with the ashes) of a

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heifer; nor canst thou fulfil aught else of those things which are in the Second Legislation, nor observe them. For it is written: Cursed is every one that keepeth not these words to do them; and this is a thing impossible, to fulfil the Second Legislation while dispersed among the Gentiles. Wherefore, everyone that touches it falls under a curse, and binds himself, and inherits a Woe; and he asserts the curse against our Saviour, and as an enemy of God he is condemned.

But if thou follow Christ, thou shalt inherit the blessings. For there is no disciple better than his master: but when thou conformest to Him, through the Gospel thou conformest to the Law, and thou wilt entirely avoid the Second Legislation: even as the Lord Himself, who gave the kingdom to men, declared also that His commands ought justly to be kept; for in every age there is of right a legislation (given). Now having the Gospel, [thou conformest to the Law,] the renewal of the Law and the seal, beyond the Law and the Prophets seek nothing else. For the Second Legislation is undone, but the Law is made firm. And those who would be without the Law, against their will come under the Law; for He said in the Law: Thou shalt not kill; but if a man kill, he is condemned by the law of the Romans, and he comes under the Law. But if you follow and conform to the truth of the Church and the power of the Gospel, your hope in the Lord shall not be frustrated.

Do you therefore avoid all heretics, who follow not the Law and the Prophets, and obey not Almighty God, but are His enemies; and who abstain from meats, and forbid to marry, and believe not in the resurrection of the body; who moreover will not eat and drink, but would fain rise up demons, unsubstantial spirits, who shall be damned everlastingly and punished in unquenchable fire. Fly and avoid them therefore, that you may not perish with them.

But if there be any who are precise and desire, after the Second Legislation, to observe the wonted courses of nature and issues and marriage intercourse: first let them know that, as we have already said, together with the Second Legislation they affirm the curse against our Saviour and condemn themselves to no purpose. And again, let them tell us, in what days or in what hours they keep themselves from prayer and from receiving the Eucharist, or from reading the Scriptures -- let them tell us whether they are void of the Holy Spirit. For through baptism they receive the Holy Spirit, who is ever with those that work righteousness, and does not depart from them by reason of natural issues and the intercourse of marriage, but is ever and always with those who possess Him, and keeps them; as the Lord said in Proverbs: If thou sleep. he keepeth thee; and when thou awakest, he will speak with thee. And in the Gospel also our Lord said: Everyone that hath, there shall be given to him, and shall be added unto him; but from him that hath not, even that which he thinketh he hath shall be taken away. To those therefore who have, yea, it shall be added unto them; but from those who think that they have not, even that which they think they have shall be taken away.

For if thou think, O woman, that in the seven days of thy flux thou art void of the Holy Spirit; if thou die in those days, thou wilt depart empty and without hope. But if the Holy Spirit is always in thee, without (just) impediment dost thou keep thyself from prayer and from the Scriptures and from the Eucharist. For consider and see, that prayer also is heard through the Holy Spirit, and the Eucharist through the Holy Spirit is accepted and sanctified, and the Scriptures are the words of the Holy Spirit, and are holy. For if the Holy Spirit is in thee, why dost thou keep thyself from approaching to the works of the Holy Spirit? as those who say: Whosoever sweareth by the altar, sinneth not; but whosoever sweareth by the gift that is upon it, sinneth. As our Lord said: Fools and blind, whether is greater, the gift, or the altar that sanctifieth the gift? Everyone therefore that sweareth by the altar, sweareth by it, and by all that is upon it, And every one that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And every one that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. If therefore thou possess the Holy Spirit, but keep thyself from His fruits so that thou approach not to them, thou also shalt hear from our Lord Jesus Christ: 'Fool and blind, whether is greater, the bread, or the Spirit that {sanctifieth the bread?' Therefore, if the Holy Spirit} thou possessest: fool, thou keepest vain observances. But if the Holy Spirit is not in thee, how canst thou work righteousness? For the Holy Spirit continues ever with those who possess Him; but from whom He departs, to him an unclean spirit joins himself. For the unclean spirit, when he is gone out from a man, departeth and goeth about in waterless places -- that is, men who go not down into the water (of baptism) -- and when he hath found him no rest, he saith: I will return to my former house, whence I came out. If therefore he come and find it empty and swept and garnished, then he goeth and taketh with him seven other spirits worse than himself, and they come and dwell in that man; and his last state is made worse than the first.

Learn now, why, when the unclean spirit is gone out, he finds him no rest in any place: because every man soever is filled with a spirit, one with the Holy Spirit, and one with an unclean spirit. A believer is filled with the Holy Spirit, and an unbeliever with an unclean spirit: and his nature does not receive an alien spirit. He therefore who has withdrawn and separated himself and departed from the unclean spirit by baptism, is filled with the Holy Spirit; and if he do good works, the Holy Spirit continues with him, and he remains fulfilled; and the unclean spirit finds no place with him, for he who is filled with the Holy Spirit does not receive him. For all men are filled with their own spirit; and the unclean spirits depart not even a little from the heathen, while yet they are heathens, even though they imagine that they do good works; for there is no other power whereby the unclean spirit may depart save by the pure and holy Spirit of God. Thus, then, when he has nowhere found him a place to enter, he returns and comes to him from whom he went forth;

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because one who is filled with the Holy Spirit does not receive him.

Thou then, O woman, according as thou sayest, (if) in the days of thy flux thou art void, thou shalt be filled with unclean spirits. For when the unclean spirit returns to thee and finds him a place, he will enter and dwell in thee always: and then will there be entering in of the unclean spirit and going forth of the Holy Spirit, and perpetual warfare. Wherefore, O foolish (women), these misfortunes befall you because of your imaginings; and because of the observances which you keep, and on account of your imaginings, you are emptied of the Holy Spirit and filled with unclean spirits: and you are cast out from life into the burning of everlasting fire. But again I will say to thee, O woman: In the seven days of thy flux thou accountest thyself unclean according to the Second Legislation: after seven days, therefore, how canst thou be cleansed without baptism? But if thou be baptised for that which thou supposest, thou wilt undo the perfect baptism of God which wholly forgave thee thy sins, and wilt be found in the evil plight of thy former sins; and thou shalt be delivered over to eternal fire. But if thou be not baptised, according to thine own supposition thou remainest unclean, and the vain observing of the seven days has availed thee nothing, but is rather hurtful to thee; for according to thy supposition thou art unclean, and as unclean thou shalt be condemned.

Be thus minded therefore concerning all those who observe issues and the intercourse of marriage; for all these observances are foolish and hurtful. For if, when a man use matrimony, or a blood come forth from him, he be baptised, let him also wash his couch: and he will have this labour and vexation incessantly; he will be baptizing and will be washing his clothes and his couch, and will be able to do nothing else. Now if thou be baptised from an issue and from marriage intercourse according to the Second Legislation, thou owest it also to be baptised when thou treadest upon a mouse: and thou shalt never be clean. For even as to the shoes of thy feet, with the skin of dead (animals) and with the hides of those that are sacrificed thou art shod; and as to clothes also, with the wool of the like (animals) thou art clothed. And if thou tread upon a bone, or enter a tomb, thou oughtest to be baptised: and thou shalt never be clean. And thou wilt undo the baptism of God, and thou renewest thy offences, and art found in thy former sins, and affirmest the Second Legislation, and takest upon thee the idolatry of the calf, -- for if thou take upon thee the Second Legislation, take also idolatry, for because of idolatry the Second Legislation was imposed, -- and the former sins of others, as a long rope, and as the band of a heifer; thou drawest and bringest upon thee. Moreover, thou bringest upon thee the Woe; for when thou affirmest the Second Legislation, thou consentest to the curse against our Saviour; and thou settest at naught Christ the King, who distributes blessings to them that are worthy. Wherefore thou shalt inherit a curse; for every one that shall curse a man is cursed [and every one that blesseth is blessed]. To what curses, therefore, and to what judgement or to what condemnation shall they be delivered who affirm a curse against our Saviour and our Lord and our God!

Wherefore, beloved, flee and avoid such observances: for you have received release, that you should no more bind yourselves; and do not load yourselves again with that which our Lord and Saviour has lifted from you. And do not observe these things, nor think them uncleanness; and do not refrain yourselves on their account, nor seek after sprinklings, or baptisms, or purification for these things. For in the Second Legislation, if one touch a dead man or a tomb, he is baptised; but do you, according to the Gospel and according to the power of the Holy Spirit, come together even in the cemeteries, and read the holy Scriptures, and without demur perform your ministry and your supplication to God; and offer an acceptable Eucharist, the likeness of the royal body of Christ, both in your congregations and in your cemeteries and on the departures of them that sleep -- pure bread that is made with fire and sanctified with invocations -- and without doubting pray and offer for them that are fallen asleep. For they who have believed in God, according to the Gospel, even though they should sleep, they are not dead; as our Lord said to the Sadducees: Concerning the resurrection of the dead, have ye not read that which is written: I am the God of Abraham, and the God of Isaac, and the God of Jacob? And he is not the God of the dead, but of the living. And Elisha the prophet also, after he had slept and was a long while (dead), raised up a dead man; for his body touched the body of the dead and quickened and raised it up. But this could not have been were it not that, even when he was fallen asleep, his body was holy and filled with the Holy Spirit.

For this cause therefore do you approach without restraint to those who are at rest, and hold them not unclean. In like manner also you shall not separate those (women) who are in the wonted courses; for she also who had the flow of blood was not chidden when she touched the skirt of our Saviour's cloak, but was even vouchsafed the forgiveness of all her sins. And when (your wives) suffer those issues which are according to nature, have a care that, in a manner that is right, you cleave to them; for you know that they are your members, and do you love them as your soul: as it is written in the Twelve Prophets, (in) Malachi who was called the Angel: The Lord hath borne witness between thee and the wife of thy youth, whom thou hast left, thy partner, and she the wife of thy covenant. And did not he make her and they (fem.) are the residue of his spirit. And ye have said: What else doth God seek but pure seed? Give heed in your spirits: and the wife of thy youth thou shalt not leave. Wherefore, a woman when she is in the way of women, and a man when an issue comes forth from him, and a man and his wife when they consort and rise up one from another: let them assemble without restraint, without bathing, for they are clean. But if a man should corrupt and defile another's wife after baptism, or be polluted with a harlot, and rising up from her should bathe in all the seas and oceans and be baptised in all the rivers, he cannot be made clean.

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Do you therefore, our beloved, avoid all such foolish observances, and come not near them. And be careful to abide in the wedded company of one wife, and to keep your bodies unspotted and unsullied; that you may receive life, that you may be partakers of the kingdom of God, and that you may receive that which the Lord God has promised, and may have rest for evermore.

Now with many other demonstrations similar to these we might the more clearly declare to you the Didascalia; but not to extend and prolong the writing, already we conclude the discourse and lay it aside, lest by reason of the severity of the truth the teaching of our discourse should remain but a short time with you. Wherefore, take not amiss those things which have been said; for our Lord and Saviour also spoke with severity to those who were worthy of condemnation, and said: Take and cast them into the outer darkness: there shall be weeping and gnashing of teeth ; and: Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the evil one and his angels. That the word is likened to fire and a sword, He has said also in Jeremiah: Behold, my words go forth as fire, and as iron that cutteth stone -- yet sword and fire and constraint, not to those who hearken to the truth, but (He means) that word which the People heard not with pleasure when our Lord and Teacher reproved them; for they were unwilling to hearken to it because they esteemed it hard like iron. For they hearkened not to that which He said to them, for He appeared to them to speak harshly and severely. Wherefore He said to them: Why call ye me Lord, Lord, and that which I say ye do not? And so in like manner this our writing also appears to some to speak harshly and severely by reason of its truth. For if we had written indulgently for the gratification of men, many would grow weak and melt away from the faith, and we should be guilty of their blood. For as a physician, when he has not been able to conquer and heal an ulcer with drugs and fomentations, comes to a severer remedy and to surgical cuttings, that is to iron and cauteries, by which alone the physician is able to overcome and conquer (the sore) and presently heal the sick man: even so is the word; to those who hear and do it it is as a compress and an emollient and a plaster, but by those who hear and do it not it is esteemed as iron and fire.

Now to Him who is able to open the ears of your hearts to receive the incisive words of the Lord through the Gospel and the teaching of Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate, and slept, that He might announce to Abraham and to Isaac and to Jacob and to all His saints the end of the world and the resurrection that is to be for the dead; and rose from the dead, that He might show and give to us, that we might know Him, a pledge of the resurrection; and was taken up to heaven by the power of God His Father and of the Holy Spirit, and sat on the right hand of the throne of God Almighty upon the Cherubim; to Him who cometh with power and glory to judge the dead and the living: to Him (be) dominion and glory and majesty and kingdom, and to His Father and to the Holy Spirit: who was, and is, and abideth, both now and unto all generations and ages.

Amen.

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CREED

The Vow of Allegiance

A Creed (somestimes also called "symbol" from Greek sumbolon, "sign") is an authoritative formulation of the beliefs of a religious community (or, by transference, of individuals). The word creed comes from Latin credo, "I believe" and is related to words such as credit, give credit, credible, credential, creditor, etc. A creed is a vow of allegiance and is therefore also a legal act. In other words: The creed is an orally performed signature. A creed or sign can take many different forms. It is a matter of identity. To disregard creed (a signature of allegiance) leads to devaluation and dissolution of not only the religious or cultural community but in the long run also to the suicide of the social and political fabric of the society as a whole.

It was only a few hundred years ago that leaving a faith, called "apostacy" or "religious treason," was considered a capital crime in Europe. It is still a capital crime in Islam today, is considered treason towards the Umma, the whole nation of Islam, and therefore it carries the death penalty (Koran [Medina] 9:65-66). The terms “creed” and “confession of faith” are sometimes used interchangeably, but when distinguished “creed” refers to a brief affirmation of faith employed in public worship or initiation rites, while “confession of faith” is generally used to refer to a longer, more detailed, and systematic doctrinal declaration. The latter term is usually restricted to such declarations within the Christian faith and is especially associated with churches of the Protestant Reformation. Both creeds and confessions of faith were historically called "symbols," and the teachings they contain are termed "articles of faith" or, sometimes, "dogmas."

The role of belief within religion is interpreted differently in the various empirical disciplines and by the proponents of particular theological or philosophical positions. Traditionally, it has been considered the primary factor in religion, but some modern scholars often regard beliefs as rationales for ritual, that is to say, as secondary expressions of religious experience or as a posteriori ideological sanctions for social and cultural patterns. The present article follows a current anthropological and sociological tendency to define religion as a symbolic system in which ideas and their concomitant attitudinal aspects and actions provide to an individual or group a model of itself and its world. From this perspective, every religion involves distinctive views or beliefs regarding the nature of ultimate reality.

Origins and Functions of Creeds

These beliefs, however, need not be explicitly articulated but may be wholly embedded and transmitted in rituals, myths, and social structures and practices. This is especially true in primitive religions. Even when differentiated from other factors, beliefs are frequently not stated in creedal form but are diffusely expressed in sacred writings, legal codes, liturgical formulas, and theological and philosophical reflection. This was true in the ancient cultural religions of Egypt, Mesopotamia, Greece, and Rome, and in traditional Hinduism, Confucianism, and Daoism. When, however, a religion is transmitted from one culture to another (as from Semitic to Hellenistic; i.e., Palestine to Rome) or claims some degree of universal or exclusive truth, formal creeds often develop as aids in maintaining continuity and identity. They serve this purpose because the relative abstractness, comprehensiveness, and concentration of the verbal expressions of beliefs enable them to serve better than most other forms of religious symbolism as stable identifying marks in pluralistic, changing, proselytizing, and missionary situations.

Creeds in the full sense are therefore found only in so-called universal religions, such as Zoroastrianism, Buddhism, Judaism, Christianity, Islam, and certain modern Hindu movements (e.g., Brahmo Samaj). Even here they are of variable importance, with some groups rejecting all formal creeds. Confessions are less common. They function to define the distinctive beliefs of opposing or uniting groups within a given religion or to formulate doctrines appropriate to new circumstances, and are chiefly a Christian phenomenon during the period from the Reformation to the present.

CREED IN JUDAISM

In Judaism, the central affirmations of belief are parts of worship; e.g., the confessions of the oneness of God in the Shema (Deut. 6:4 “Hear, O Israel: The Lord our God is one Lord”) and of the resurrection of the dead in the amidah (standing prayer). Of the various medieval attempts to formulate creeds, the most enduring has been Maimonides' Thirteen Principles of Faith, but these have never become formally binding. The Reform movement's doctrinal declarations, such as the Pittsburgh Platform (1885), have been without lasting influence. The reason for this paucity of creeds is that Jewish identity has been chiefly defined in terms of the observance of the commandments and of the Oral Law, not the acceptance of doctrines.

Text of the 13 Jewish Principles of Faith

There is no established formulation of principles of faith that are recognised by all branches of Judaism. Central authority in Judaism is not vested in any one person or group - although the Sanhedrin, the supreme Jewish religious court, would fulfill this role if it were re-established - but rather in Judaism's sacred writings, laws, and traditions.

Judaism affirms the existence and uniqueness of God, and stresses performance of deeds or commandments alongside adherence to a strict belief system. In contrast to traditions such as Christianity which demand a more explicit identification of God, faith in Judaism requires one to

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honour God through a constant struggle with God's instructions (Torah) and the practice of their mitzvot.

Orthodox Judaism stresses a number of core principles in its educational programs, most importantly a belief that there is one single, omniscient, transcendent, non-compound God, who created the universe, and continues to be concerned with its governance. Traditional Judaism maintains that God established a covenant with the Jewish people at Mount Sinai, and revealed his laws and 613 commandments to them in the form of the Written and Oral Torah. In Rabbinic Judaism, the Torah consists of both the written Torah (Pentateuch) and a tradition of oral law, much of it later codified in sacred writings (see: Mishna, Talmud).

Traditionally, the practice of Judaism has been devoted to the study of Torah and observance of its laws and commandments. In normative Judaism, the Torah, and hence Jewish law itself, is unchanging, but interpretation of the law is more open. It is considered a mitzvah (commandment) to study and understand the law.

Judaism is based on a strict monotheism, and a belief in one single, indivisible, non-compound God. Judaism emphatically rejects any concept of plurality with respect to God, explicitly rejecting polytheism, dualism, and trinitarianism, which are incompatible with monotheism as Judaism understands it.

The unity of God is stated many times in Jewish tradition. It is the second of Maimonides's 13 principles of faith; Maimonides wrote that, "This God is One, not two or more than two, but One whose unity is different from all other unities that there are. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. But His is a unity that which there is no other anywhere" (Yad, Yesode Ha-Torah 1:7). In Jewish tradition, dualistic and trinitarian conceptions of God are generally referred to as Shituf ("partnership"), meaning an incorrect, but not an idolatrous, view.

Moses ben Maimon (c. 1138-1204 AD), commonly known as Maimonides and also referred to by the acronym Rambam, was a Sephardic Jewish rabbi, physician, astronomer and philosopher who became the personal physician of Saladin. Born in Córdoba, Almoravid Empire (present-day Spain) he worked in Morocco and Egypt and he was one of the most prolific and influential Torah scholars of the Middle Ages. His fourteen-volume Mishneh Torah still carries significant canonical authority as a codification of Talmudic law. Under influence of Christianity and Islam, Maimonides formulated his 13 Principles of Faith, here presented in its summary:

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.-Maimonides [See Birnbaum at p. 157]

CREED IN CHRISTIANITY

The actual purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. In Christianity, there are over 150 officially recognised creeds and confessions. In part this is because the church was from the beginning doctrinally oriented, making the acceptance of a specific kerygma (proclamation) a condition for membership. The faith of the community was expressed in acclamations such as “Jesus is Lord” (e.g., Rom. 10:9, I Cor. 12:3) and in longer, partly stereotyped summaries of essential beliefs (e.g., I Cor. 15:3 ff.) For the New Testament community, in contrast to some Christian groups in later times, a creedless Christianity was inconceivable.

Fully formed creeds first developed for use in baptismal rites and catechetical instruction. They generally had three sections concerned with God the Father, Jesus Christ, and the Holy Spirit, but were variable in wording and content and only gradually became standardised.

This process culminated in the West in the Apostles' Creed, which is now almost universally recognized by Western

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churches, and is still used in baptismal rites as well as public worship by Catholics and most Protestants. This creed is wholly derived from New Testament affirmations, but the 5th-century legend that the Twelve Apostles were its authors is without foundation. Not until the 8th century is it quoted in its present wording. Its sources, however, are to be found in earlier baptismal creeds, most probably in the Old Roman Symbol, which appears to go back in its essentials to the 2nd century. As is true of other creeds, it is in part intended to exclude heretical views. For example, against Gnosticism and Marcionism (dualistic heresies), it emphasizes that God, not an evil demiurge, is the creator of the world, and against docetic views that Jesus was a heavenly being with a phantom body, it insists that he was born of the Virgin Mary and actually suffered and died and was buried.

The Nicene Creed, 325 AD

The Nicene Creed or the Creed of Nicaea, 325 AD, was created during a vicious power struggle in which the Pauline Christians, i.e., the Roman Christians fought for gaining the upper hand in political power against Arians, Nestorians, Gnostics, Jewish Christians [Ebionites], Mandaeans, Manichaeans, and others.

Arianism is a doctrine that came from Arius (c. 260–336 AD), an influential priest who taught in Alexandria, Egypt. Arius lived as an ascetic, in a lifestyle that was similar to Jesus' lifestyle which was characterised by abstinence from sensual pleasures, mainly for the purpose of pursuing redemption, salvation or spirituality.

Arianism simply teaches that Jesus was not God. For this reason, Arianism opposes the dogma of the Holy Trinity. In 325 AD, the Nicene Creed was made, which the early Christians used to defeat Arianism, with the statement: "We believe in one Lord Jesus Christ, the Son of God . . . begotten, not made, consubstantial with the Father."

The trinity developed out of the process of deification of a deceased Roman leader before the Roman Senate. Augustus used a formula like "in the name of Caesar my father, of me the son of a god, and of the Roman Pantheon (the divine Spririts), a proposal to deify Caesar, the father of the nation, is brought forward to the honourable Senate of Rome to its benevolent consideration." The succeeding emperors of Rome persuaded the Senate to do the same to them. When Christianity came along, this kind of petition had become a tradition and common knowledge as it could be read on the walls of temples, triumphal arches as well as on surfaces of coins like this: DIVI F or DV F for Divi Filius or Divi Filia, son or daughter of the god or the divine. It is the trinity as well as titles like Pontifex Maximus (chief of the Roman Imperial Cult, the ministry of religion, ancestor of the Roman church) held by Caesar, Augustus and most emperors up to the 4th century AD, that identifies Christianity clearly as Roman.

In the Christian religion, the Trinity is an idea used to explain that three different persons are called God: "God the Father", "God the Son", and "God the Holy Spirit" (also called the Holy Ghost). The Trinity says that each of these three entities be forms of the same God. The Apostle Paul and his gentile [non-Jewish] followers wanted to make Jesus devine and copied the Roman Imperial Cult whose leader, the Roman emperor, was recognised as God and his son and heir as the "son of god". The Jews, under the first bishop of Jerusalem, James the brother of Jesus, were furious. Knowing that this concept is blasphemy against God, the early Pauline Christians have tried to disguise their deification of Jesus in a weird explanation to which they have added also the so-called "Holy Spirit" or "Holy Ghost" that would have been represented the entire Pantheon of the empire's Roman Imperial Cult, the Ministry of Religion.

Due to Jesus deification, Jews have looked down on Christians as heretics, blasphemers, liers and traitors. They found it revolting that Christians were violating the first 3 of the 10 Commandments: 1. I am the Lord thy God, thou shalt have no other gods before me [You must not worship any other gods except me.]; 2. Thou shalt not make unto thee any graven image [Do not worship or serve idols of any kind.]; 3. Thou shalt not take the name of the Lord thy God in vain [You must not use the name of the Lord your God to make empty promises.]. The 3rd Commandment points to the concept of salvation only by believing in Jesus alone. Most Christians have not been aware that this concept is taken from Mithraism, a cult of Persian origin; this includes also the Eucharist.

Judaism and Gnosticism still oppose the heretic teachings of the Trinity. And so does Islam which teaches that God can not be divided. For this reason, the Islamic scripture, the Koran, the Sira and the Hadith is bashing the doctrine of Trinity as blasphemous (against God) and as heretic. And therefore Christians are viewed as spiritually unclean

Text of the Nicene Creed of 325 AD

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

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The Old Roman Creed, 340 AD

The Old Roman Creed or Old Roman Symbol (Latin: vetus symbolum romanum), is an earlier and shorter version of the Apostles' Creed. It was based on the 2nd-century Rule of Faith and the interrogatory declaration of faith for those receiving Baptism (3rd century or earlier), which by the 4th century was everywhere tripartite in structure, following Matthew 28:19 ("baptising them in the name of the Father and of the Son and of the Holy Spirit"), which is part of the Great Commission.

According to the Oxford Dictionary of the Christian Church, the first text attesting it is a letter to Pope Julius I in 340 or 341, and it has recently been argued that it developed in the context of the Arian controversy. Bettenson and Maunder further comment on this that Marcellus had been exiled from his diocese through Arian influence, thus spending two years at Rome, and finally left his creed with Julius, Bishop of Rome.

Additionally, at c. 400 AD, Rufinus, a priest of Aquileia, left a Latin version in his Commentarius in Symbolum Apostolorum (P.L. xxi. 335B). He believed this to be the Roman creed as the "rule of faith" written by the Apostles at Jerusalem. About at the same time also Nicetas of Remesiana wrote an Explanatio Symboli (P.L. Lii. 865-874B) based on the Old Roman Symbol, but including also the communion of saints.

The Old Roman Creed, English translation
I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(the life everlasting).

The Creed Of Constantnople, 381 AD

In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. The Apostles' Creed is also used in the Latin West, but not in the Eastern liturgies. On Sundays and solemnities, one of these two creeds is recited in the Roman Rite Mass after the homily. The Nicene Creed is also part of the profession of faith required of those undertaking important functions within the Catholic Church. In the Eastern Roman Rite, the Nicene Creed is sung or recited at the Divine Liturgy, immediately preceding the Anaphora (Eucharistic Prayer), and is also recited daily at compline.

The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene–Constantinopolitan Creed" received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in 381 as a modification of the original Nicene Creed of 325. In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, much of Protestantism including the Anglican communion. (The Apostles' and Athanasian creeds are not as widely accepted.)

Text of the Creed of Constantinople, 381 AD

We believe in one God, the Father Almighty, Maker of (heaven and earth, and of) all things visible and invisible.

And in one Lord Jesus Christ, the (only-begotten) Son of God, begotten of the Father (before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down (from heaven,) and was incarnate (by the Holy Ghost and of the Virgin Mary,) and was made man; he (was crucified for us under Pontius Pilate, and) suffered, (and was buried,) and the third day he rose again, (according to the Scriptures,) and ascended) into heaven, (and sitteth on the right hand of the Father;) from thence he shall come (again, with glory,) to judge the quick and the dead; (whose kingdom shall have no end.)

And in the Holy Ghost, (the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.)

Comparison between the Creed of 325 and the Creed of 381

Although church officials seem to downplay it, the difference between the text of 325 and the text of 381 is quite significant. The following comparison makes that clear. The square brackets [. .] of the following Necene Creed, indicates portions of the 325 text that were omitted or moved in the Creed of Constantinople from 381 AD, and uses round brackets (. .) to indicate what phrases, absent in the text from 325 AD, were added in the text from 381 AD.

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Differences between the Latin and the Greek Text

The Latin (Rufinus) and the Greek (Marcellus) versions are faithful, literal, verbatim translations of each other. The only outstanding difference is the concluding clause in the Greek text, "life everlasting", which has no equivalent in the Latin text. This clause is present in the Apostles' Creed.

The Latin version of Nicetas of Remesiana also follows quite closely the version of Rufinus (usually verbatim) but also includes the vitam eternam, as Marcellus, and the communionem sanctorum, omitted by the other two.

Apostles' Creed, 390 AD

The Apostles' Creed (Latin: Symbolum Apostolorum or Symbolum Apostolicum), sometimes titled the Apostolic Creed or the Symbol of the Apostles, is an early statement of Christian belief—a creed or "symbol".[a] It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Roman Catholic Church, Lutheranism and Anglicanism. It is also used by Presbyterians, Moravians, Methodists and Congregationalists.

The Apostles' Creed is trinitarian in structure with sections affirming belief in God the Father, God the Son, and God the Holy Spirit. The Apostles' Creed was based on Christian theological understanding of the canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed known also as the Old Roman Symbol.

Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian creeds. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. Nor does it address many other theological questions which became objects of dispute centuries later.

The earliest known mention of the expression "Apostles' Creed" occurs in a letter of AD 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century, that, under the inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article to the twelve articles of the creed.

Though the name "Apostles' Creed" appears in a letter of Saint Ambrose (c. 390), what is now known as the Apostles' Creed is first quoted in its present form in the early 8th century. It developed from the Old Roman Symbol, and seems to be of Hispano-Gallic origin, being accepted in Rome some time after Charlemagne imposed it throughout his dominions.

Text of the Apostles' Creed, International Consultation on English Texts

The International Consultation on English Texts (ICET), a first inter-church ecumenical group that undertook the writing of texts for use by English-speaking Christians in common, published Prayers We Have in Common (Fortress Press, 1970,1971,1975). Its version of the Apostles' Creed was adopted by several churches.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Apostles' Creed, English Language Liturgical Consultation

The English Language Liturgical Consultation (ELLC), a successor body to the International Consultation on English Texts (ICET), published in 1988 a revised translation of the Apostles' Creed. It avoided the word "his" in relation to God and spoke of Jesus Christ as "God's only Son" instead of "his only Son". In the fourth line, it replaced the personal pronoun "he" with the relative "who", and changed the punctuation, so as no longer to present the Creed as a series of separate statements. In the same line it removed the words "the power of". It explained its rationale for making these changes and for preserving other controverted expressions in the 1988 publication Praying Together, with which it presented its new version:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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OTHER DIFFERENCES

The Filioque clause, affirming that the Spirit proceeds "from the Son" as well as the Father, was inserted into the text in Spain during the 6th century and gradually spread to all Western churches, but was probably not used in Rome itself until 1014. Eastern Christians continue to reject this addition, though now they do not generally regard it as heretical, especially if it is understood in the sense of "through the Son."

The term Filioque is not in the original text of the Creed, attributed to the First Council of Constantinople (381 AD), the second ecumenical council, which says that the Holy Spirit proceeds "from the Father", without additions of any kind, such as "and the Son" or "alone". Eastern [Orthodox] Christians have argued that this interpolation is a violation of Canon VII of the Council of Ephesus, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. This was incorporated into the liturgical practice of Rome in 1014, but was rejected by Eastern Christianity. Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches.

The Athanasian Creed, also called the Quicumque vult from its initial words, is the last of what in the West are regarded as the three catholic or ecumenical creeds. It has received some slight recognition in the East, but only since the 16th century. While officially accepted in the Roman Catholic, Anglican, and Lutheran communions, its liturgical use has greatly declined in recent centuries. In part this is because it is in form more a theological exposition than a creed, and in part because of the damnatory clauses that exclude from salvation all those who do not accept every detail of its teaching. The main themes are the nature of Christ and the Trinity, and these are developed in opposition not only to Arianism but also apparently to later heresies such as Nestorianism and Eutychianism. While its doctrine can in general be attributed to the 4th-century Church Father Athanasius, he was not its author. It probably originated in southern France about 450–500, although there is no scholarly consensus on this point.

Text of the Athanasian Creed, 6th century AD:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

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MODERN TEXT SAMPLES

Text of the Creed of the Roman Catholic Church

The initial (1970) English official translation of the Roman Missal of the Roman Catholic Church adopted the ICET version, as did catechetical texts such as the Catechism of the Catholic Church.

In 2008 the Catholic Church published a new English translation of the texts of the Mass of the Roman Rite, use of which came into force at the end of 2011. It included the following translation of the Apostles' Creed:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Text of the Traditional Twelve Articles of the Creed

In its discussion of the contents of the Creed, the Catechism of the Catholic Church presents it in the traditional division into twelve articles:

1. I believe in God the Father almighty, creator of heaven and earth.
2. I believe in Jesus Christ, his only Son, our Lord.
3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
4. Under Pontius Pilate, He was crucified, died, and was buried.
5. He descended to the dead. On the third day he rose again.
6. He ascended into heaven and is seated at the right hand of the Father.
7. He will come again to judge the living and the dead.
8. I believe in the Holy Spirit,
9. the holy Catholic Church, the communion of saints,
10. the forgiveness of sins,
11. the resurrection of the body,
12. and the life everlasting.

Text of the Cewwd of the Church of England

In the Church of England there are currently two authorised forms of the creed: that of the Book of Common Prayer (1662) and that of Common Worship (2000).

Book of Common Prayer, 1662:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,[b]
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.

Text of the Creed during Common Worship:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Text of the Creed of the Lutheran Church

The publication Evangelical Lutheran Worship published by Augsburg Fortress, is the primary worship resource for the Evangelical Lutheran Church in America, the largest Lutheran denomination in the United States, and the Evangelical Lutheran Church in Canada. It presents the official ELCA version, footnoting the phrase "he descended to the dead" to indicate an alternative reading: "or ‘he

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descended into hell,' another translation of this text in widespread use".

The text is as follows:

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Creed of the United Methodist Church

The United Methodists commonly incorporate the Apostles' Creed into their worship services. The version which is most often used is located at No. 881 in the United Methodist Hymnal, one of their most popular hymnals and one with a heritage to brothers John Wesley and Charles Wesley, founders of Methodism. It is notable for omitting the line "he descended into hell", but is otherwise very similar to the Book of Common Prayer version. The 1989 Hymnal has both the traditional version and the 1988 ecumenical version,[40] which includes "he descended to the dead."

The Apostles' Creed as found in The Methodist Hymnal of 1939 also omits the line "he descended..." The Methodist Hymnal of 1966 has the same version of the creed, but with a note at the bottom of the page stating, "Traditional use of this creed includes these words: 'He descended into hell.'"

However, when the Methodist Episcopal Church was organized in the United States in 1784, John Wesley sent the new American Church a Sunday Service which included the phrase "he descended into hell" in the text of The Apostles' Creed. It is clear that Wesley intended American Methodists to use the phrase in the recitation of the Creed.

The United Methodist Hymnal of 1989 also contains (at #882) what it terms the "Ecumenical Version" of this creed which is the ecumenically accepted modern translation of the International Committee on English Texts (1975) as amended by the subsequent successor body, the English Language Liturgical Consultation (1987). This form of the Apostles' Creed can be found incorporated into the Eucharistic and Baptismal Liturgies in the Hymnal and in The United Methodist Book of Worship, and hence it is growing in popularity and use. The word "catholic" is intentionally left lowercase in the sense that the word catholic applies to the universal and ecumenical Christian church.

I believe in God the Father Almighty,
maker of heaven and earth;
And in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.[45]

Liturgical use in Western Christianity

The Apostles' Creed is used in its direct form or in interrogative forms by Western Christian communities in several of their liturgical rites, in particular those of baptism and the Eucharist.

Rite of Baptism

The Apostles' Creed, whose present form is similar to the baptismal creed used in Rome in the third and fourth centuries, actually developed from questions addressed to those seeking baptism. The Catholic Church still today uses an interrogative form of it in the Rite of Baptism (for both children and adults). In the official English translation (ICEL, 1974) the minister of baptism asks:

Do you believe in God, the Father almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

To each question, the catechumen, or, in the case of an infant, the parents and sponsor(s) (godparent(s)) in his or her place, answers "I do." Then the celebrant says:

This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

And all respond: Amen.

The Presbyterian Church of Aotearoa New Zealand uses the Apostles' Creed in its baptism rite in spite of the reservations

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of some of its members regarding the phrase "born of the virgin Mary".

The Episcopal Church in the United States of America uses the Apostles' Creed as part of a Baptismal Covenant for those who are to receive the Rite of Baptism. The Apostles' Creed is recited by candidates, sponsors and congregation, each section of the Creed being an answer to the celebrant's question, "Do you believe in God the Father (God the Son, God the Holy Spirit)?" It is also used in an interrogative form at the Easter Vigil in The Renewal of Baptismal Vows.

The Church of England likewise asks the candidates, sponsors and congregation to recite the Apostles' Creed in answer to similar interrogations, in which it avoids using the word "God" of the Son and the Holy Spirit, asking instead: "Do you believe and trust in his Son Jesus Christ?", and "Do you believe and trust in the Holy Spirit?" Moreover, "where there are strong pastoral reasons", it allows use of an alternative formula in which the interrogations, while speaking of "God the Son" and "God the Holy Spirit", are more elaborate but are not based on the Apostles' Creed, and the response in each case is: "I believe and trust in him."[50] The Book of Common Prayer may also be used, which in its rite of baptism has the minister recite the Apostles' Creed in interrogative form. asking the godparents or, in the case "of such as are of Riper Years", the candidate: "Dost thou believe in God the Father ..." The response is: "All this I stedfastly believe."

Lutherans following the Lutheran Service Book (Lutheran Church–Missouri Synod and the Lutheran Church–Canada), like Catholics and Anglicans, use the Apostles' Creed during the Sacrament of Baptism:

Do you believe in God, the Father almighty, maker of heaven and earth?

Do you believe in Jesus Christ, His only son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead?

Do you believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Following each question, the candidate answers: "Yes, I believe". If the candidates are unable to answer for themselves, the sponsors are to answer the questions.

For ELCA Lutherans who use the Evangelical Lutheran Worship book, the Apostles' Creed appears during the Sacrament of Holy Baptism Rite on p. 229 of the hardcover pew edition.

Methodists use the Apostles' Creed as part of their baptismal rites in the form of an interrogatory addressed to the candidate(s) for baptism and the whole congregation as a way of professing the faith within the context of the Church's sacramental act. For infants, it is the professing of the faith by the parents, sponsors, and congregation on behalf of the candidate(s); for confirmands, it is the professing of the faith before and among the congregation. For the congregation, it is a reaffirmation of their professed faith.

Do you believe in God?

I believe in God, the Father Almighty, creator of heaven and earth.

Do you believe in Jesus Christ?

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Christians without creeds

Some Christian denominations do not profess a creed. This stance is often referred to as "non-creedalism". The Religious Society of Friends, also known as the Quakers, consider that they have no need for creedal formulations of faith. The Church of the Brethren and other Schwarzenau Brethren churches also espouse no creed, referring to the New Testament, as their "rule of faith and practice." Jehovah's Witnesses contrast "memorizing or repeating creeds" with acting to "do what Jesus said". Unitarian Universalists do not share a creed.

CREED IN ISLAM AND WHAT IT REALLY MEANS

The intensely anti-non-Muslim faith of Islam is summed up in the Shahada (or shahadah). Recitation of the Shahada is the most common statement of faith for all Mohammedans. This is proclaimed in the daily calls to prayer from every mosque, and every Muslim must recite it aloud with full comprehension and assent at least once in his life, and profess it without hesitation until his death. It is considered as the first of the Five Pillars of Islam (which are: 1st: Shahada (Profession of Faith), 2nd: Salat (Prayer), 3rd: Zakat (paying tax), 4th: Sawm (Fasting), 5th: Hajj (Pilgrimage).

Learn the entire following Arabic **text**: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Muhammadun rasul Allah" Meaning: I testify, that: "There is no god but Allah". And I testify, that: "Muhammad is the messenger of Allah".

Another form of the Shahada sounds like: “Ash-hadu an: "La ilaha ill-Allah". Wa ash hadu an na "Muhammadan ‘abd-ullahi wa rasolah." Meaning: I testify that there is no true god except Allah, and I testify that Muhammad is His slave and Messenger.

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Arabic is the national language of the Umma (the nation of all Mohammedans / Muslims). Arabic, as most Semitic languages, has only 3 vowels: a, i, u. Pronunciation always: a as in father, i as in beat, u as in boot. Do not link the words. Consonants (never silent) in transcriptions, otherwise like in English except: q = k, kh = ch in Scots loch, r = 'rolled' r in Scots. Advice: practise and speak clearly; do not mumble!

This text may be important for you one day as it can safe your life when you are captured or threatened by islamo-fascist terrorists because the Recitation of the Shahada in front of witnesses is the first and only formal step in conversion to Islam. To harm such a convert is considered the worst crime in the Islamic world and muslims believe that the soul of such a criminal will burn in hell for all eternity. In addition, the perpetrator of such a crime is liable to the harshest punishment the Islamic law (the Sharia) can offer.

Why do we find in ths place the Islamic creed? When we talk in this book about Judaism and Christianity, we must also briefly mention the main adversary of them, and that is Islam. What is Islam? The word Islam means "submission" which makes non-Muslims feel uncomfortable. And that has its reason in the actions of Muslims that we perceive. One mundane answer to the question above could be "it is a monotheistic religion from Arabia." A biblical and koranic scholar might answer more enigmatically "the Koran and Mohammed" or "Allah and Mohammed." These answers refer to the 3 sacred books of Islam: Koran (the notebook or recital of the prophet Mohammed), the Sira (the biography of Mohammed, and the Hadith (the explained laws of Mohammed briefly outlined in the Koran). In other words: In order to understand the Koran and the actions of Muslims, we first have to read the Sira, and then the Hadith, because Muslims are required to emulate Mohammed and his actions. Over 50% of these 3 books together do not talk about Muslims but about YOU if you are not a Muslim! This alone ought to be a good reason to be interested in that what Islam has to say about non-Muslims (disbelievers, unbelievers, infidels, idolaters, kafirs).

Islam is dualistic, just as the biography of Mohammed. In the mind of Muslims there is not one humanity but two humanities: believers (Muslims), and infidels (the Kafirs, all non-Muslims and Islam-rejectors who are therefore not innocent.); the House of Islam (dar al-Islam, Muslims) and the House of War (sar al-harb, non-Muslims). There is no equality between them as much as there is no equality between man and woman (who is legally just half worth a man in Islam (Koran 4:11-12 [inheritance]; 4:34 [wife beating], 2:282 [witness].). These legal fact cannot be altered by new laws because one cannot challenge the devine words of Allah and Mohammed!

As Islam has not undergone the process of secularisation (banning religion from political power), like Christianity and some other belief systems. We must therefore understand that Islam is not just a religion for private purposes. Islam is always encompassing all matters of society, it is, as Islamic teachers emphasise, a "comprehesive system of civilisation", or to be more precise, a "totalitarian system of law" that every Muslim [and every non-Muslim in Islamic ruled regions] has to submit unto. Foremore, the Sharia law is the tool with which Islam and its Muslims constantly and relentlessly desintegrate the non-Muslim host societies. Sharia begins already by demanding halal food, prayer places and times. The non-Muslim complies and so has accepted Sharia. Not to know the Islamic doctrines has proved deadly for any society that has experienced Islamic immigration during the last 1,400 years. No exceptions!

Western people try to make a difference between Islam and Islamism, in their illusion that one day an imagined "peaceful Islam" may come to terms with the West or East Asia one day. As all Muslims emphasise that Islam, the Koran and Mohammed are perfect as they are, these illusion will remain wishful thinking. Islamism is just putting Islam, all Islamic doctrines and laws into practice. There is no escape - neither for Muslims, nor for non-Muslims!

It is vital to know the contents of the Islamic Trilogy [Koran, Sira, Hadith]. All Islamic states and organisations are explicily based on it; and also the violence of Muslims. Koran, Sira, Hadith are primarily books of law! There can be no doubt about it. Here some snippets to think about:

The Constitution Of Saudi Arabia (from 1992 with Amendments through 2005)

Article 1 (§2): Religion: Islam;

Constitution (and books of law): The Holy Koran and the Prophet's Sunna (two explanatory books called "Sira," biography of Mohammed, and "Hadith," his laws.)

Constitution Of The Islamic Republic Of Iran 1979 (rev. 1989)

Preamble: ... The Constitution of the Islamic Republic of Iran sets forth the cultural, social, political, and economic institutions of Iranian society on the basis of Islamic principles and norms, which represent the earnest aspiration of the Islamic Ummah (the Islamic nation consists of 56 Islamic countries, the largest voting block in the UN).

Section 5: ... In creating, on the basis of ideological outlook, the political infrastructures and institutions that are the foundation of society, the righteous will assume the responsibility of governing and administering the country (in accordance with the Koranic verse "Verily My righteous servants shall inherit the earth" [Koran 21:105]). Legislation setting forth regulations for the administration of society will revolve around the Koran and the Sunnah.

Article 2: The Islamic Republic is a system based on belief in:

§1. the One God (as stated in the phrase "There is no god except Allah"), His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands;

§2. Divine revelation (Koran, Sira, Hadith) and its fundamental role in setting forth the laws;

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Article 4: All civil, penal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic criteria (as outlined in Koran, Sira, Hadith).

Article 11: In accordance with the sacred verse of the Koran ("This your community is a single community, and I am your Lord, so worship Me" [21:92]), all Muslims (of the World) form a single nation (the Ummah), and the government of the Islamic Republic of Iran has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world.

Hamas Covenant; The Covenant of the Islamic Resistance Movement, 18 August 1988

Article 1: The Islamic Resistance Movement: The Movement's programme is Islam. From it, it draws its ideas, ways of thinking and understanding of the universe, life and man. It resorts to it for judgement in all its conduct, and it is inspired by it for guidance of its steps.

The Islamic Resistance Movement's Relation With the Moslem Brotherhood Group:

Article 2: The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine. Moslem Brotherhood Movement is a universal Organisation which constitutes the largest Islamic movement in modern times. It is characterised by its deep understanding, accurate comprehension and its complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, society, justice and judgement, the spreading of Islam, education, art, information, science of the occult and conversion to Islam.

Article 8: Allah is its target, the Prophet is its model, the Koran its constitution: Jihad is its path and death for the sake of Allah is the loftiest of its wishes.

Muslim Brotherhood Memorandum, 1991

Original title: "An Explanatory Memorandum On The General Strategic Goal For The Group In North America: 5/22/1991" Government Exhibit 003-0085 3:04-CR-240-G U.S. v. HLF, et al. Original language and script: Arabic

In the name of God, the Beneficent, the Merciful

Thanks be to God, Lord of the Two Worlds [Dar al-Islam / House of Islam = Muslim territory) and Dar al-Harb / House of War = non-Muslim territory] And Blessed are the Pious [devout Muslim]

ONE: The Memorandum Is Derived From:

1. The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year [1987] is "Enablement of Islam in North America" . . . .

TWO: An Introduction To The Explanatory Memorandum:

In order to begin with the explanation, we must “summon” the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: “How do you like to see the Islam Movement in North America in ten years?”, or “taking along” the following sentence when planning and working, “Islamic Work in North America in the year (2000): A Strategic Vision”.

Also, we must summon and take along “elements” of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

[1. Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.

2. Adopting Muslims' causes domestically and globally.

3. Expanding the observant Muslim base.

4. Unifying and directing Muslims' efforts.

5. Presenting Islam as a civilization alternative

6. Supporting the establishment of the global Islamic State wherever it is].

• It must be stressed that it has become clear and emphatically known that all is in agreement that we must “settle” or “enable” Islam and its Movement in this part of the world.

• Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America.

THREE: The Concept Of Settlement:

This term was mentioned in the Group’s “dictionary” and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its “meanings” a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of “the process” of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following:

Settlement: “That Islam and its Movement become a part of the homeland it lives in”.

Establishment: “That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built”.

Stability: “That Islam is stable in the land on which its people move”.

Enablement: “That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves”.

Rooting: “That Islam is resident and not a passing thing, or rooted “entrenched” in the soil of the spot where it moves and not a strange plant to it”.

[When Muslims talk about "Settlement," they mean "civil conquest by immigration," infiltration of all social

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structures of the host country to subjugate and paralyse the indigenous people and their institutions by Sharia law which begins always with the Muslims' demand for halal food, getting rid of non-halal food from kindergartens and schools, demand 5 prayer times a day and demand prayer places, mosques, and own Islam schools (preferably paid for by the host country, of course).]

FOUR: The Process Of Settlement:

• In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "Civilization Jihadist" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:

. . . . We will suffice here with mentioning the title for each of these stages [The title expresses the prevalent characteristic of the stage] [Details maybe mentioned in another future study]. Most likely, the stages are:

A.) The stage of searching for self and determining the identity.

B.) The stage of inner build-up and tightening the organization.

C.) The stage of mosques and the Islamic centers.

D.) The stage of building the Islamic organizations - the first phase.

E.) The stage of building the Islamic schools - the first phase.

F.) The stage of thinking about the overt Islamic Movement - the first phase.

G.) The stage of openness to the other Islamic movements and attempting to reach a formula for dealing with them - the first phase.

H.) The stage of reviving and establishing the Islamic organizations - the second phase. We believe that the Group is embarking on this stage in its second phase as it has to open the door and enter as it did the first time.

All these plans and demands are according to Koran, Sira, Hadith, Islamic Constitutions, and Islamic jurisprudence by Dawa (Islamic propaganda), Jihad (of Islamic encroachment, infiltration of the host's institutions, gaining political power over the host, the Zakat or money collected from Muslims and non-Muslims, intimidation of host and unwilling Muslims, violence, honour killings, terror attacks and the Sharia law.).

The mentioned writings, and the worries they cause, are not unfounded. Since 11 September 2001, and up to mid-2024, about 45,000 Islamic terrorist attacks have been carried out. 300,000 people have been murdered by Muslims, and 360,000 have been injured by Muslims; this equals to 650,000 direct victims of Islam in total. (Look up for a complete and constantly updated and detailed list of all terrorist attacks: thereligionofpeace.com)

This is an equivalent of the explosion of 4 Hiroshima-size atomic bombs. Interestingly, over 90% of the victims are Muslims. According to their murderers, these were not "real Muslims" but "collaborators with the non-Muslim West." Sobering realisation: Islam is not only bad for non-Muslims but especially bad for Muslims! 99.9% of all terror attacks in the World are being committed by Muslims!

(For the complete texts and more information, please see the Grand Bible, 6th edition 2024. Contents of Islamic (historical and modern) documents (plus page numbers):

- *The Basic Islamic Glossary, 4362*
- *Martin Luther on Islam and the Koran; 2 Prefaces , 4367*
- *Islam: What the West Needs to Know, 4369*
- *The Logic of Islam / Lecture by Carl Goldberg, 4374*
- *Clash of Civilzations? by Samuel P. Huntington, 4379*
- *Dawa, Islamic Proselytisation, 4384*
- *The Koran, The Recitation (Chronological Order), 4388*
- *The Life of Mohammed / Sira / Sirat Rasul Allah, 4453*
- *The Constitution of Medina, 4591*
- *The Edict of Umar / The Pact of Umar, 4591*
- *The Hadith, The Sahih al-Bukhari, 4597*
- *Statistics on Islamic Scripture (verses as evidence), 4896*
- *Misconceptions and Lies about Islam, 5029*
- *Manual to Sharia Law / Reliance of the Traveller, 5032*
- *Constitution of Saudi Arabia, 1992, 5122*
- *Constitution of the Islamic Republic of Iran, 1979, 5125*
- *The Hizballah Program (Manifesto), 1985, 8064*
- *The New Hizballah Manifesto, 2009, 8066*
- *The Hamas Covenant, 1988 (18 August 1988), 5132*
- *The Hamas Charter, 2017, 5136*
- *The Islamic Declaration on Human Rights, 1990, 5137*
- *The Arab Charter on Human Rights, 2004, 5139*
- *The Muslim Brotherhood Memorandum, 5141*
- *UN Declaration and Programme of Action, 5144*

With the obligatory perfomance of the Shahada, each and every Muslim swaers a legal oath of allegiance towards Allah and Mohammed, towards the Koran, the Sira, and the Hadith, towards the Umma, the One Nation of all Muslims on Earth. To act against this oath is treason and apostacy. That is why both carry the death penalty.

Ignoring the Islamic doctrine of migration, Islam's ruthlessness, relentlessness and the will to succeed politically, is fatal for all non-Muslims. (* the Islamic calendar is based on the migration of the Islamic prophet Mohammed.)*

1,400 years of Islamic history with the cry of roughly 250 million dead victims clearly should make the zealous wrath of Mohammed and his Allah audible to all of us.)

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THE OLD TESTAMENT

I

JULIA E. SMITH VERSION

Faithfully translated out of the
Original Hebrew Language and
with former translations
diligently compared.

Chief Editor:
LORD HENFIELD.

NEW-YORK.
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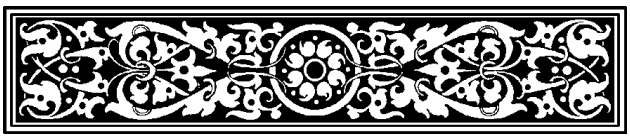

THE OLD TESTAMENT

or The Tanakh, The Miqra, The Hebrew Bible
Translation: American Standard Version, 1900
which is based on translations from Hebrew
publishd in the King James Version, 1611
.Estimated Range of Dating: c. 800-200 B.C.

(The Hebrew Bible, also called Hebrew Scriptures, Old Testament, Tanakh or Miqra, is a collection of writings that was first compiled and preserved as the sacred books of the Jewish people. Tanakh is an acronym (T-N-K), made from the first Hebrew letter of each of the three traditional divisions: Torah ('Teaching of the Law,' the Five Books of Moses), Nevi'im ('The Prophets'), and Ketuvim ('The Writings')—hence TaNaKh. Each of these 3 text groups is further subdivided. The Hebrew canon contains 24 books, one for each of the scrolls on which these works were written in ancient times.

The Hebrew Bible is a collection of Jewish accounts in which God is dealing with the Jews as his chosen people, who collectively called themselves Children of Israel. After an account of the world's creation by God and the emergence of human civilisation, the first six books narrate not only the history but the genealogy of the people of Israel to the conquest and settlement of the Promised Land under the terms of God's covenant with Abraham [who came from Ur in Sumer, perhaps c. 2000 BC], whom God promised to make the progenitor of a great nation. This covenant was subsequently renewed by Abraham's son Isaac and grandson Jacob (whose byname Israel became the collective name of his descendants and whose sons, according to legend, fathered the 12 Israelite tribes). The Exodus (Hebrew: Yezi'at Mizrayim: lit. 'Departure from Egypt') is another founding myth of the Israelites. It narrates the story of Moses [Mose is Egyptian for 'Son', an obvious connexion to names such as Dedimose I & II (c. 1600 BC), Kamose (c. 1555–1550 BC), Ahmose I (1550–1525 BC), or Thutmose II (1493–1479 BC)] and his people leaving Egypt while receiving the Ten Commandments from God at Mount Sinai on their way to Canaan, about four centuries after Abraham. The following seven books continue their story in the Promised Land, describing the people's constant apostasy and breaking of the covenant; the establishment and development of the monarchy in order to counter this; and the warnings by the prophets both of impending divine punishment and exile and of Israel's need to repent. The last 11 books contain poetry, theology, and some additional history.

The Hebrew Bible's profoundly monotheistic interpretation of human life and the universe as creations of God provides the basic structure of ideas that gave rise not only to Judaism and Christianity but also to Islam, which emerged from Jewish and Christian tradition and which views Abraham as a patriarch. Most of these scriptures were written originally in Hebrew during the period from 1200 to 200 BC, some were written in Aramaic, the daily language of the Jews.

The Torah contains narratives combined with rules and instructions in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of the Nevi'im are categorised among either the Former Prophets—which contain anecdotes about major Hebrew persons and include Joshua, Judges, Samuel, and Kings—or the Latter Prophets—which exhort Israel to return to God and are named (because they are either attributed to or contain stories about them) for Isaiah, Jeremiah, Ezekiel, and (together in one book known as "The Book of the Twelve") the 12 Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The last of the three divisions, the Ketuvim, contains poetry (devotional and erotic), theology, and drama in Psalms, Proverbs, Job, Song of Songs (attributed to King Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.

The Tanakh is also the first and larger portion of the Christian Bible. name Old Testament was devised by a Christian, Melito of Sardis, about 170 AD to distinguish this part of the Bible from the New Testament, which recounts the ministry and gospel of Jesus and presents the history of the early Christian church. Many Christians refer to the Hebrew Bible as the Old Testament, the "prophecy foretelling the advent of Jesus Christ as God's appointed Messiah". The Old Testament is longer than the Hebrew Bible, in part because Christian editors divided particular works into two sections (Samuel, Kings, Chronicles) but also because different Christian groups consider as canonical some texts not found in the Hebrew Bible.

The Bibles of the Eastern Orthodox, Oriental Orthodox, Roman Catholic, and some Protestant churches were derived initially from the Septuagint, the Hebrew Bible in its Greek translation produced in the 3rd and 2nd centuries BC. This included some books deemed noncanonical by Orthodox Judaism and most Protestant churches (see also Apocrypha), slightly longer versions of Daniel and Esther, and one additional psalm. Moreover, the Ethiopian Tewahdo Orthodox Church, one of the Oriental Orthodox churches, also includes within its Old Testament two works considered by other Christian churches to be pseudepigraphical (both noncanonical and dubiously attributed to a biblical figure): the apocalyptic First Book of Enoch and the Book of Jubilees.

The Old Testament is largely identical with the Hebrew Bible as interpreted among the various branches of Christianity. In Judaism the Hebrew Bible (The Tanakh) is not only the primary text of instruction for a moral life but also the historical record of God's promise, first articulated in his covenant with Abraham (who came from "Erech", the Mesopotamian City of Ur[uk]), to consider the Jews as Israel, his chosen people. That Abraham came from Uruk or Ur in Sumer is in so far important as it explains why we find so

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many texts from Mesopotamia (Sumer, Babylonia, Akkad: the Instructions of Shuruppak, the Gilgamesh Epic, the Flood Story, the Code of Hammurabi etc.) in the Old Testament.

The first five books – Genesis, Exodus, Leviticus, book of Numbers and Deuteronomy – reached their present form in the Persian period (538–332 BC), and their authors were the elite of exilic returnees who controlled the Temple at that time. The books of Joshua, Judges, Samuel and Kings follow, forming a history of Israel from the Conquest of Canaan to the Siege of Jerusalem c. 587 BC. There is a broad consensus among scholars that these originated as a single work (the so-called "Deuteronomistic history") during the Babylonian exile of the 6th century BC. The two Books of Chronicles cover much the same material as the Pentateuch and Deuteronomistic history and probably date from the 6th century BC. Chronicles, and Ezra–Nehemiah, were probably finished during the 5th century BC. Catholic and Orthodox Old Testaments contain two (Catholic Old Testament) to four (Orthodox) Books of Maccabees, written in the 2nd and 1st centuries BC.

These history books make up around half the total content of the Old Testament. Of the remainder, the books of the various prophets – Isaiah, Jeremiah, Ezekiel, Daniel and the twelve "minor prophets" – were written between the 8th and 6th centuries BC, with the exceptions of Jonah and Daniel, which were written much later. The "wisdom" books – Job, Proverbs, Ecclesiastes, Psalms, Song of Solomon – have various dates: Proverbs possibly was completed by the Hellenistic time (332-198 BC), though containing much older material as well; Job completed by the 6th Century BC; Ecclesiastes by the 3rd Century BC. The entire Hebrew Bible probably reached its current form when it was translated into Greek in the 3rd and 2nd centuries BC.

Marcion, a critic and therefore heretic of Roman Christianity, was clearly opposed to include the Hebrew Bible into the Christian canon. And he had very good reasons. His teaching made a radical distinction between the God of the Old Testament (the Creator, a wrathful and punishing god) and the Father of Jesus on the one side, and Jesus (the son of God, the Saviour and Christ) as the God of Love on the other side. According to Marcion, that distinction had been obscured at the very earliest stages of the Christian movement, and, among the Apostles, only Paul had understood it because he created the doctrine of love. Due to corruptions that had consequently been introduced into the life and message of the church and into the very text of the New Testament had to be expunged, Marcion edited his own versions of the biblical books. His collection of those books that he regarded as authoritative: the Gospel of Luke and five letters of Paul. His actions led to a battle inside the Roman Church that lasted for 150 years and was finally solved in 325 AD at the Council of Nicaea by accepting the Hebrew Bible also as Christian Scripture.

Some Christian scholars talk about an Old Testamental Period, an Inter-Testamental Period (c. 500 years between c. 420 BC and c. 70 AD, in which was written nothing), and a New Testamental Period. The Inter-Testamental Period was actually created by the Romans as they have destroyed most Jewish texts (except the Apocrypha) created between c. 200 BC and 68 AD. These texts have been found again in 1947 when archaeologists rescued the Dead Sea Scrolls from the Qumran caves. The texts contained a lot of anti-Roman propaganda of the ancient Jewish Messianic Movement that led to the catastrophic Roman-Jewish war (66-73 AD). They show clearly what the fight was all about: a clash of two civilisations that had a fundamental difference in law: The (Jewish) Law of God, also called "the Covenant of Moses", and the (Roman) Law of Man.

The Covenant of Moses is most likely based on the 100 "Instructions of Shuruppak" from Mesopotamia and the Maxims of Ptah-Hotep from Egypt. A Covenant - and the Covenant of Moses especially so - is a binding promise of far-reaching importance in the relations between individuals, groups, and nations. It has social, legal, religious, and other aspects. This discussion is concerned primarily with the term in its special religious sense and especially with its role in Judaism and Christianity; and to some extant in Islam as it devolved from descendants of the Messianic Movement (the authors of the Messianic texts such as the War Scroll, the Messianic Scroll, the Community Rule, found in the Dead Sea Scrolls of Qumran).

Covenants in the ancient world were solemn agreements by which societies attempted to regularise the behaviour of both individuals and social organisations, particularly in those contexts in which social control was either inadequate or nonexistent. Though ancient Greek civilisations apparently never developed a descriptive theory of covenants, analysis of covenant forms and the ancient use of language yields a definition that essentially is the same as that found in modern law. It is a promise or agreement under consideration, usually under seal or guarantee between two parties, and the seal or symbol of guarantee is that which distinguishes covenant from modern contract.

The concept of covenant has been of enormous importance in the biblical tradition; from it there is derived the long traditional division of the Bible into the Old and New Testaments (Covenants). In postbiblical Judaism and sporadically in Christianity, the concept of covenant has been a major source and foundation of religious thought and especially of the concept of the religious community, but the nature and content of covenant ideas have undergone an extremely complex history of change, adaptation, and elaboration.

Though both covenant and law in the ancient world were means by which obligation was both established and sanctioned, and are often virtually identified with each other in modern scholarly literature, there are, nevertheless, very important contrasts between the two that should not be obscured. A covenant is a promise that is sanctioned by an oath. This promise in turn was accompanied by an appeal to a deity or deities to “see” or “watch over” the behaviour of the one who has sworn, and to punish any violation of the

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covenant by bringing into action the curses stipulated or implied in the swearing of the oath. Legal procedure, on the other hand, may be entirely secular, for law characteristically does not require that each member of the legal community voluntarily swear an oath to obey the law. Further, in ordinary legal procedure the sanctions of the law are carried out by appropriate agencies of the society itself, not by transcendent powers beyond the control of man and society.

It is the knowledge of the Law of God that can make us understand why the Old Testament has served as legitimisation of Christianity and even more as solid foundation of Mohammed's Islam, which is nothing else but a shadow of the ancient Messianic Movement that might have survived outside of the Roman sphere of influence in oral traditions and is hanging now over us like the sword of Damocles in the shape of the Islamic Jihad.

Lifespans of characters in the Genesis: *In Genesis 5:5, we can read: "And all the days that Adam lived were nine hundred and thirty years: and he died". The Torah (the five books of Moses) mentiones the lifespan of its characters. Methuselah was the oldest man ever recorded in the Bible and he lived to be 969 years old. It was after the flood that God said that he would shorten man's days upon the earth. It is very interesting to look at this chart and realise who might have lived long enough to meet some of the important characters mentioned in the Bible.*

Lifespans from Adam to Noah:

Name	*Lifespan*	*Age When Son was Born*
Adam	*930*	*130*
Seth	*912*	*105*
Enosh	*905*	*90*
Kenan	*910*	*70*
Mahalalel	*895*	*65*
Jared	*962*	*162*
Enoch	*365*	*65*
Methuselah	*969*	*187*
Lamech	*777*	*182*
Noah (Flood)	*950*	*600 (at time of flood)*
		1656 Total Years

LifeSpans of Shem's Children

Name	*Lifespan*	*Age When Son was Born*
Arpachshad	*438*	*35*
Shelah	*433*	*30*
Eber	*464*	*34*
Peleg	*239*	*30*
Reu	*239*	*32*
Serug	*230*	*30*
Nahor	*148*	*29*
Terah	*205*	*130*
Abraham	*175*	*100*
		450 Total Years

The are four possible ezplanations for such numbers:
1. The writers wanted to elevate the Characters because high age meant high authority.
2. The writers wrote one digit too many
*3. The writers meant months instead of years**
4. The writers refered to the lifespan of the house / dynasty of the mentioned person
[Adam's alleged age of 930 years, just for instance, divided by 12 mornths would result in 77.5. This number as 'years of reign' would be much more feasible in a biological sense; especially when we talk about years of the lunar calendar which are shorter than the years of the solar calendar. Just a reminder of biological reality: The oldest persons who ever lived died at the age of roughly 120 years.]*

Genealogy Data:
There were 1656 years from Adam to the Flood.
There were 427 years from the flood to the time Abraham entered the land of Canaan.
There were 450 years from the flood to the birth of Isaac.
Adams lifespan overlapped Methuselah by 243 years.
Methuselah's lifespan overlapped Noah by 600 years, and Shem by 98 years.
Methuselah's name means "when he dies it shall be sent" probably meaning the flood.
There were 126 years between the death of Adam and the birth of Noah.
Noah lived for 350 years after the flood, and he died two years before the birth of Abraham.
Shem lived from 98 years before the flood until 502 years after the flood.
Shem lived until 75 years after Abraham entered the land of Canaan.
Adam would've lived long enough to meet his great great great great grandchildren.
Noah lived through to the ninth generation of his own descendants.
The age of man gradually reduces afer the flood.

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THE TORAH

The Instructions or Teachings of God's Laws
or The Pentateuch or The Five Books of Moses
or The Bible Canon of the Samaritans
Oldest surviving copy: Dead Sea Scrolls
from Qumran, 3rd - 2nd centuries B.C.
Estimated Range of Dating: 8th - 5th centuries B.C.

(The Torah is, without any doubt, the most pivotal Hebrew "Book of Law." The name Torah is a Hebrew synonym for "teaching, instruction, law, pentateuch, sefer torah or the Five Books of Moses." What these terms really mean is the "Teaching of the Law," and therefore, the name Torah has the same meaning as the Hindu word Sutra (in Sanskrit) or Sutta (in Pali).

The Torah, or Pentateuch (Five Scrolls), traditionally the most revered portion of the Hebrew Bible canon, comprises a series of narratives, interspersed with law codes, providing an account of events from the beginning of the world to the death of Moses. Among Samaritans (or Samaritan Hebrews), the Five Books of Moses are the only canon of the Bible; all other Biblical books are allowed but not part of the Bible canon. Modern critical scholarship tends to hold that there were originally four books by Biblical scholars called "The Jahwist Source," "The Elohist Source," "The Priestly Source," and "The Deuteronomist Source."

The final Torah is widely seen as a product of the Persian period 450–350 BC. A minority of scholars would place the final formation of the Pentateuch somewhat later, in the Hellenistic (333–164 BC) or even Hasmonean (140–37 BC) periods. The finalisation of the Torah in Hellenistic times seems to be a possibility. The Elephantine papyri, the records of a Hebrew colony in Egypt dating from the last quarter of the 5th century BC, make no reference to a written Torah, the Exodus, or to any other biblical event.

The Talmud holds that the Torah was written by Moses, with the exception of the last eight verses of Deuteronomy, describing his death and burial, being written by Joshua. By contrast, modern scholars are certain that the Torah has multiple authors and that its composition took place over centuries. The precise process by which the Torah was composed, the number of authors involved, and the date of each author remain debated.

The Torah had been made out of probably four distinct manuscripts that were re-arranged into five books later. In the mid-18th century, some scholars started a critical study of doublets (parallel accounts of the same incidents), inconsistencies, and changes in style and vocabulary in the Torah. Text analyses by German-speaking scientists result in the "documentary hypothesis" (DH). They identified 4 independent sources, which were later compiled together according to topic. The sources are named: J [the Jahwist source], E [the Elohist source], P [the Priestly source], and D [the Deuteronomist source]. The earliest of these sources, J, would have been composed in the late 7th or the 6th century BC, with the latest source, P, being composed around the 5th century BC. These source names are based what is actually written in the Torah texts.

1. The 'Jahwist source' (J) is so named because of its characteristic use of the term Yahweh (German: Jahwe) for God.

2. The 'Elohist source' (E) is so named because of its pervasive use of the word Elohim to refer to the Israelite god.

3. The 'Priestly source' (P) is both stylistically and theologically distinct from other material in the Torah, and includes a set of claims that are contradicted by non-Priestly passages and therefore uniquely characteristic: no sacrifice before the institution is ordained by Yahweh (God) at Sinai, the exalted status of Aaron and the priesthood, and the use of the divine title El Shaddai before God reveals his name to Moses, to name a few. In general, the Priestly source is concerned with priestly matters – religious law, the origins of shrines and rituals, and genealogies – all expressed in a formal, repetitive style. It stresses the rules and rituals of worship, and the crucial role of priests, expanding considerably on the role given to Aaron (all Levites are priests, but according to P only the descendants of Aaron were to be allowed to officiate in the inner sanctuary).

The history of Judah is little known when we look at the time its elite was taken captive to Babylonia. We know more of the time after their return through the Elephantine Papyri. A summary of current theories can be made as follows:

• Religion in monarchic Judah centred around ritual sacrifice in the Temple. There, worship was in the hands of priests known as Zadokites (meaning that they traced their descent from an ancestor called Zadok, who, according to the Hebrew Bible, was the high priest appointed by Samuel.) There was also a lower order of religious officials called Levites, who were not permitted to perform sacrifices and were restricted to menial functions.

• While the Zadokites were the only priests in Jerusalem, there were other priests at other centres. One of the most important of these was a temple at Bethel, north of Jerusalem. Bethel, the centre of the "golden calf" cult, was one of the main religious centres of the northern kingdom of Israel and had royal support until Israel was destroyed by the Assyrians in 721. Aaron was in some way associated with Bethel.*

('Saducees', a Greek word corruption of the Hebrew word 'Z-D-K' [Zadik] by transliteration, which in turn came back to the Aramaic speaking Jews as 'Sedukim'. Z-D-K means "the just" or "the righteous" one, as in "James the Just", who was the brother of Jesus and is refered to as "the Teacher of Righteousness" in the Dead Sea Scrolls from Qumran)*

• In 587 the Babylonians conquered Jerusalem and took most of the Zadokite priesthood into exile, leaving behind the Levites, who were too poor and marginalised to represent a threat to their interests. The temple at Bethel

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now assumed a major role in the religious life of the inhabitants of Judah, and the non-Zadokite priests, under the influence of the Aaronite priests of Bethel, began calling themselves "sons of Aaron" to distinguish themselves from the "sons of Zadok".

• When the Zadokite priests returned from exile after c. 538 and began re-establishing the temple in Jerusalem they came into conflict with the Levite priests. The Zadokites won the conflict but adopted the Aaronite name, whether as part of a compromise or in order to out-flank their opponents by accepting their ancestors.

• The Zadokites simultaneously found themselves in conflict with the Levites, who objected to their subordinate position. The priests also won this battle, writing into the Priestly document stories such as the rebellion of Korah, which paints the challenge to priestly prerogative as unholy and unforgivable. This conflict grew to a full-scale civil war envolving several messianic movements (Zealots, Sadusees, Pharisees, etc.) and Jihadist terror organisations such as the Sicarii. In 66 AD, this civil war culminated to the Roman-Jewish War that engulfed the entire eastern half of the Roman Empire. Titus Flavius Vespasianus had no other option but wiping out all messianic movements, distroying the "Temple of Jerusalem", killing the Messianic Army that brought 60.000 soldiers onto the battlefields. Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, reported later these event in great detail in his book The Jewish War and gave a total death toll of 1.1 million. Vespasianus was hailed as the "Saviour" or "Messiah" of the Roman Empire.

4. The 'Deuteronomist source' (D) may refer either to the source document underlying the core chapters (12-26) of the Book of Deuteronomy, or to the broader "school" that produced all of Deuteronomy as well as the Deuteronomistic history of Joshua, Judges, Samuel, and Kings and also the book of Jeremiah. In general, the Deuteronomist source is concerned with Civil Law and rules for the daily life. This kind of law is commonly refered to as "The Law of Moses" but might better be called "The Law of God" as it refers to the tablets with their 10 Commandments. Those Deuteronomist Commandmends have in turn their origin in the tablets of the 100 "Instructions of Shuruppak" from Mesopotamia (c. 2600–2500 BC). Even the title is the very same, because "Torah" means "Instruction".

The "School of Deuteronomism" is usually described in a narrative such as follows:

• Following the destruction of Israel (the northern kingdom) by Assyria in 721 BC, refugees came south to Judah, bringing with them traditions, notably the concept of Yahweh as the only god who should be served, which had not previously been known. Among those influenced by these new ideas were the landowning aristocrats (called "people of the land" in the Bible) who provided the administrative elite in Jerusalem.

• In 640 BC there was a crisis in Judah when king Amon was murdered. The aristocrats suppressed the attempted coup, putting the ringleaders to death and placing Amon's eight-year-old son, Josiah, on the throne.

• Judah at this time was a vassal of Assyria, but Assyria now began a rapid and unexpected decline in power, leading to a resurgence of nationalism in Jerusalem. In 622 BC Josiah launched his reform program, based on an early form of Deuteronomy 5–26, framed as a covenant (treaty) between Judah and Yahweh in which Yahweh replaced the Assyrian king.

• By the end of the 7th century BC Assyria had been replaced by a new imperial power, Babylon. The trauma of the destruction of Jerusalem by the Babylonians in 586 BC, and the exile which followed, led to much theological reflection on the meaning of the tragedy, and the Deuteronomistic history was written as an explanation: Israel had been unfaithful to Yahweh, and the exile was God's punishment.

• By about 540 BC Babylon was also in rapid decline as the next rising power, the Achaemenid Empire, steadily ate away at it. With the end of the Babylonian oppression becoming ever more probable, Deuteronomy was given a new introduction and attached to the history books as an overall theological introduction.

• The final stage was the addition of a few extra laws following the Fall of Babylon to the Persians in 539 BC and the return of some (in practice only a small fraction) of the exiles to Jerusalem.)

NOTICE

For reasons of identification, we shall display
the book title but also all known alternative book titles.
Furthermore, we shall give information on
provenance, manuscript, author, language, script,
edition, archaeology, history, science,
any other findings and estimated range of dating.

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GENESIS

The First Book of Moses
Hebrew Title: Bereshit ("In the Beginning")

(The original name of this Jewish book is Bereshit in Hebrew which means "In the Beginning". As usual in Semitic writings, the initial words of the text serves also as title. The First Book of Moses is in Greek called Genesis. It is the first book of the Hebrew Bible. It means "creation, origin, or birth" as the book begins with the creation of the Universe. It ends with the death of Joseph.

Contents or Torah portions:

• Bereshit, on Genesis 1–6: Creation, Eden, Adam and Eve, Cain and Abel, Lamech, wickedness
• Noach, on Genesis 6–11: Noah's Ark, the Flood, Noah's drunkenness, the Tower of Babel
• Lech-Lecha, on Genesis 12–1 Abraham, Sarah, Lot, covenant, Hagar and Ishmael, circumcision
• Vayeira, on Genesis 18–22: Abraham's visitors, Sodomites, Lot's visitors and flight, Hagar expelled, binding of Isaac
• Chayei Sarah, on Genesis 23–25: Sarah buried, Rebekah for Isaac
• Toledot, on Genesis 25–28: Esau and Jacob, Esau's birthright, Isaac's blessing
• Vayetze, on Genesis 28–32: Jacob flees, Rachel, Leah, Laban, Jacob's children and departure
• Vayishlach, on Genesis 32–36: Jacob's reunion with Esau, the rape of Dinah
• Vayeshev, on Genesis 37–40: Joseph's dreams, coat, and slavery, Judah with Tamar, Joseph and Potiphar
• Miketz, on Genesis 41–44: Pharaoh's dream, Joseph in government, Joseph's brothers visit Egypt
• Vayigash, on Genesis 44–4 Joseph reveals himself, Jacob moves to Egypt
• Vaychi, on Genesis 47–50: Jacob's blessings, death of Jacob and of Joseph)

GENESIS CHAPTER 1

1 In the beginning God formed the heavens and the earth.

2 And the earth was desolation and emptiness, and darkness over the face of the deep: and the spirit of God moved over the face of the waters.

3 And God will say there shall be light, and there shall be light

4 And God will see the light that it is good, and God will separate between the light and between the darkness.

5 And God will call to the light day, and to the darkness he called night: and the evening shall be, and the morning shall be one day.

6 And God will say there shall be a firmament in the midst of the waters, and there shall be a separating between waters to waters.

7 And God shall make a firmament, and he shall separate between the waters which are from the lower part of the firmament and between the waters which are from the upper part of the firmament: and it shall be so.

8 And God will call to the firmament the heavens: and the evening shall be, and the morning shall be the second day.

9 And God will say the waters shall be gathered together from the under part of the heavens to one place, and the dry shall be seen: and it shall be so.

10 And God will call to the dry, earth; and to the gathering of the waters he called seas: and God will see that it is good.

11 And God will say the earth shall bring forth the tender grass, and the green herb bearing seed, and the fruit tree making fruit according to its kind, in which is the seed in it upon the earth: and it shall be so.

12 And the earth shall bring forth the tender grass, the green herb bearing seed according to its kind, and the tree making fruit in which the seed is in it, according to its kind: and God will see that it is good.

13 And the evening shall be, and the morning shall be the third day.

14 And God will say there shall be lights in the firmament of the heavens to separate between the day and between the night: and they shall be for signs and for set times, and for days and for years.

15 And they shall be for lights in the firmament of the heavens to give light upon the earth: and it shall be so.

16 And God will make two great lights; the great light for the rule of the day, and the small light for the rule of the night and the stars.

17 And God will give them in the firmament of the heavens to give light upon the earth.

18 And to rule in the day and in the night, and to separate between the light and between the darkness: And God will see that it is good.

19 And the evening shall be, and the morning shall be the fourth day.

20 And God will say the waters shall breed abundantly creeping things, the living soul, and birds shall fly over the earth, over the face of the firmament of the heavens.

21 And God will form great sea. monsters and every living soul creeping, which the waters bred abundantly according to their kind, and every bird of wing according to its kind: and God will see that it is good.

22 And God will praise them, saying, Be fruitful and multiply, and fill the waters in the seas, and birds shall multiply in the earth.

23 And the evening shall be, and the morning shall be the fifth day.

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24 And God will say, the earth shall bring forth the living soul according to its kind, cattle and creeping things, and living things of the earth after its kind: and it shall be so.

25 And God will make the living thing of the earth according to its kind, and cattle according to its kind, and every creeping thing of the earth according to its kind: and God will see that it is

26 And God will say, We will make man in our image according to our likeness, and they shall rule over the fish of the sea and over the birds of the heavens, and over the cattle, and over all the earth, and every. creeping thing creeping upon the earth.

27 And God will form man in his image, in the image of God he formed him; male and female he formed them.

28 And God will praise them, and God will say to them, be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea, and over the birds of the heavens, and over every living thing creeping upon the earth.

29 And God will say, Lo, I gave to you every green herb scattering seed which is upon the face of all the earth, and every tree in which is the fruit of a tree scattering seed; to you it shall be for food.

30 And to every living thing of the earth, and to all the birds of the heavens and to every thing creeping upon the earth, in which is a living soul, every green herb for food: and it shall be so.

31 And God will see every thing which he made: and lo, very good And the evening shall be, and the morning shall be the sixth day.

GENESIS CHAPTER 2

1 And the heavens and the earth shall be completed and all their army.

2 And God will complete in the seventh day his work which he made, and he will rest in the seventh day from all his work which he made.

3 And God will praise the seventh day, and will consecrate it, because in it he ceased from all his works which God formed to make.

4 These the generations of the heavens and the earth in creating them, in the day of Jehovah God's making the earth and the heavens.

5 And every green thing of the field before it shall be in the earth, and every green herb of the field before it will spring up: for Jehovah God rained not upon the earth and not a man to work the earth.

6 And a vapor shall go up from the earth and it watered all the face of the earth.

7 And Jehovah God will form man of the dust from the earth, and will blow into his nostrils the breath of lives, and man shall be for a living soul.

8 And Jehovah God will plant a garden in Eden from the east; and he will put there the man which he will form.

9 And Jehovah God will cause to grow out of the earth every tree pleasant to the sight, and good for food; and the tree of lives in the midst of the garden, and the tree to know good and evil.

10 And a river shall go out from Eden to water the garden, and from thence it shall be separated into four heads.

11 The name of the one, Pison (Indus): it is that surrounding all the land Havilah (the northwest of India), where there is gold.

12 And the gold of that land is good. There bdellium and onyx stone (sard and carnelian, cornaline).

13 And the name of the second river, Gihon (Nile): that surrounding all the land of Cush (from Meroe to Napata, Nubia, Sudan).

14 And the name of the third river, Hiddekel (Tigris), that going forth east of Assyria. And the fourth river, Euphrates (Phrat).

15 And Jehovah God will take the man and will set him down in the garden of Eden (Havilah, the northwest of India) to work it and to keep it.

16 And Jehovah God will appoint to the man, saying, From every tree of the garden eating, thou shalt eat.

17 But from the tree to know good and evil thou shalt not eat from it, for in the day of thy eating from it, dying, thou shalt die.

18 And Jehovah God will say, It is not good for man (adam) to be alone; I will make for him a help as before him.

19 And Jehovah God will form out of the earth every living thing of the field, and all the birds of the heavens, and he will bring in to the man to see what he will call to it; and all which the man will call it to the living soul, that its name.

20 And the man will call the names to all the cattle, and to the birds of the heavens, and to every living thing of the field; but to the man was not found a help as before him.

21 And Jehovah God will cause to fall a deep sleep upon the man, and he will sleep; and he will take one of his ribs and will close up the flesh underneath it.

22 And Jehovah God will build the rib which he took from the man, into a woman, and will bring her to the man.

23 And the man will say, This is now bone of my bone and flesh of my flesh; and this shall be called woman, because she was taken from man.

24 Therefore a man will leave his father and his mother and will cleave to his woman; and they shall be into one flesh.

25 And they two shall be naked, the man and his woman, and they shall not be ashamed.

GENESIS CHAPTER 3

1 And the serpent was crafty above every beast of the field which Jehovah God made; and he will say to the woman, Is it because God said ye shall not eat of every tree of the garden?

2 And the woman will say to the serpent, From the fruit of the tree of the garden we shall eat.

3 And from the fruit of the tree which is in the midst of the garden, God said, Ye shall not eat from it, and ye shall not touch upon it, lest ye shall die.

4 And the serpent will say to the woman, Dying ye shall not die.

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5 For God is knowing in the day of your eating from it, and your eyes shall be opened, and ye shall be as God, knowing good and evil.

6 And the woman will see that the tree is good for food, and that it is a desire to the eyes, and a tree desired to make wise; and she will take from its fruit and will eat, and will give also to her man with her, and he will eat

7 And the eyes of the two shall be opened, and they shall know that they are naked; and they shall sew together the leaves of the fig tree, and shall make to themselves girdles.

8 And they shall hear the voice of Jehovah God walking in the garden at the breeze of the day: and Adam and his wife will hide from the face of Jehovah God in the midst of the wood of the garden.

9 And Jehovah God will call to the man, and will say to him, Where art thou?

10 And he will will say, I heard thy voice in the garden, and I shall be afraid, because I am naked, and I will hide myself.

11 And he will say, Who showed to thee that thou art naked? Of the tree which I charged thee not to eat, didst thou eat from it?

12 And the man will say, The woman which thou gavest with me, she gave to me from the tree, and I shall eat

13 And Jehovah God will say to the woman, What is this thou didst? And the woman will say, The serpent deceived me and I shall eat.

14 And Jehovah God will say to the serpent, Because thou didst this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust thou shalt eat all the days of thy life.

15 And I will put enmity between thee and between the woman, and between thy seed and between her seed; it shall lie in wait for thee as to the head, and thou shalt lie in wait for him as to the heel.

16 To the woman he said, Multiplying, I will multiply thy pain and thy conception; in pain thou shalt bring forth children; and to thy husband thy desire, and he shall rule over thee.

17 And to Adam he said, Because thou didst listen to the voice of thy wife, and thou wilt eat from the tree which I commanded thee, saying, Thou shalt not eat from it; cursed the earth for thy sake; in labor shalt thou eat of it all the days of thy life;

18 And thorns and weeds shall it cause to sprout forth to thee; and thou shalt eat the green herb of the field.

19 In the sweat of thy face thou shalt eat food until thy turning back to the earth; for out of it thou wert taken; for dust thou art, and to dust shalt thou turn back.

20 And Adam will call his wife's name Life (Eve or Eva; Canaanite: hawwa: source of life), for she was the mother of all living.

21 And Jehovah God will make to Adam and to his wife, coats of skin, and will clothe them.

22 And Jehovah God will say, Lo, Adam became as one from us, to know good and evil: and now lest he shall send forth his hand and take also of the tree of lives, and eat, and live to eternity:

23 And Jehovah God will send. him forth from the garden of Eden to work the earth which he was taken from there.

24 And he will drive out Adam; and he will set up from the east of the garden of Eden, cherubims, and a flaming sword, turning itself about to keep the way of the tree of lives.

GENESIS CHAPTER 4

1 And Adam knew Life (Man came together with Eve), his wife, and she will conceive and bear Cain (Hebrew: the gotten), and said, I obtained a man of Jehovah.

2 And she will add to bear his brother Abel (Akkadian: son); and Abel shall be a feeder of sheep, and Cain was a laborer of the earth.

3 And it shall be at the end of days, and Cain shall bring in from the fruit of the earth an offering to Jehovah.

4 And Abel, he also brought in the first-born of his sheep, and their fat. And Jehovah will look to Abel and to his gift

5 And to Cain and to his offering he looked not: and Cain will be very angry, and his countenance will fall.

6 And Jehovah will say to Cain, Why art thou angry, and why does thy countenance fall?

7 If thou shalt do well thou shalt be lifted up; and if thou shalt not do well, sin lies at the entrance; and to thee his desire, and thou shalt rule over him.

8 And Cain will speak to Abel his brother; and it shall be in their being in the field, Cain will rise up against Abel his brother, and will kill him.

9 And Jehovah will say to Cain, Where is Abel thy brother? and he will say, I know not: am I my brother's watcher?

10 And he will say, What didst thou? the voice of thy brother's bloods, crying out to me from the earth.

11 And now cursed art thou, from the earth, which opened her mouth to take thy brother's bloods from thy hand.

12 When thou shalt work the earth she shall not add to give her strength to thee. Wandering and fleeing shalt thou be in the earth.

13 And Cain will say to Jehovah, My sin is great, above bearing.

14 Lo, thou didst drive me out this day from above the face of the earth, and from thy face shall I be hid; and I shall be wandering and fleeing in the earth; and it shall be, every one finding me will kill me.

15 And Jehovah will say to him, Therefore, every one killing Cain, he shall be avenged seven fold. And Jehovah will put a sign upon Cain, lest any finding him, smite him.

16 And Cain went out from the face of Jehovah, and dwelt in the land of Nod, eastward of Eden.

17 And Cain will know his wife, and she will conceive and bear Enoch: and he will be building a city, and will call the name of the city after the name of his son Enoch.

18 And to Enoch shall be born Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech.

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19 And Lamech shall take to him two women: the name of the one Adah, and the name of the second, Zillah.

20 And Adah will bear Jabal; he was the father of him remaining in the tent, and riches.

21 And his brother's name Jubal; he was father of all laying hold of the harp and pipe.

22 And Zillah, she also will bear Tubal Cain, sharpening every cutting instrument of brass and iron: and Tubal Cain's sister was Naamah.

23 And Lamech will say his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, and give ear to my word: for I killed a man to my wound, and a son to my cutting.

24 If Cain shall be avenged seven fold, also Lamech seventy and seven.

25 And Adam will know his wife again, and she will bear a son, and she will call his name Seth: for God set me a second seed instead of Abel, for Cain slew him.

26 And to Seth, to him also a son shall be born, and he will call his name Enos: then it was begun to call in the name of Jehovah.

GENESIS CHAPTER 5

1 This the writing of the generations of Adam: in the day God formed Adam, in the likeness of God, he made him.

2 Male and female he formed them; and he will bless them, and will call their name Adam in the day they are created.

3 And Adam shall live thirty and one hundred years, and shall beget in his likeness, according to his image, and will call his name Seth.

4 And the days of Adam after his begetting Seth shall be eight hundred years: and he shall beget sons and daughters.

5 And all the days which Adam lived shall be nine hundred years and thirty years, and he shall die.

6 And Seth shall live five years and a hundred years, and he shall beget Enos.

7 And Seth shall live after his begetting Enos, seven years and eight hundred years: and he shall beget sons and daughters

8 And all the days of Seth shall be twelve years and Tune hundred years: and he shall die.

9 And Enos shall live ninety years and shall beget Kainan.

10 And Enos shall live after his begetting Kainan, fifteen years and eight hundred years: and he shall beget sons and daughters.

11 And all the days of Enos shall be five years and nine hundred years, and he shall die.

12 And Kainan shall live seventy years and shall beget MahalaleeL

13 And Kainan shall live after his begetting Mahalaleel, forty years and and eight hundred years: and shall beget sons and daughters.

14 And all the days of Kainan shall be ten years and nine hundred years, and he shall die.

15 And Mahalaleel shall live five years and sixty years, and he shall beget Jared.

16 And Mahalaleel shall live after his begetting Jared, thirty years and eight hundred years; and he shall beget sons and daughters.

17 And all the days of Mahalaleel shall be five and ninety years and eight hundred years, and he shall die.

18 And Jared shall live two and sixty years, and an hundred years, and he shall beget Enoch.

19 And Jared shall live after his begetting Enoch, eight hundred years, and shall beget sons and daughters.

20 And all the years of Jared shall be two and sixty years and nine hundred years, and he shall die.

21 And Enoch shall live five and sixty years, and he shall beget Methuselah.

22 And Enoch shall walk with God after his begetting Methuselah, three hundred years, and he shall beget sons and daughters.

23 And all the days of Enoch shall be five and sixty years and three hundred years.

24 And Enoch shall walk with God, and be not, for God took him.

25 And Methuselah shall live seven and eighty years and a hundred years, and he shall beget Lamech.

26 And Methuselah shall live after his begetting Lamech, two and eighty years and seven hundred years, and he shall beget sons and daughters.

27 And all the days of Methuselah shall be nine and sixty years and nine hundred years, and he shall die.

28 Ana Lamech shall live two and eighty years and a hundred years, and he shall beget a son.

29 And he shall call his name Noah, saying, This shall console us from our work and from the labor of our hands because of the earth which Jehovah cursed it

30 And Lamech shall live after the begetting of Noah five and ninety years and five hundred years, and he shall beget sons and daughters.

31 And all the days of Lamech shall be seven and seventy years and seven hundred years, and he shall die.

32 And Noah shall be the son of five hundred years, and Noah shall beget Shem, Ham, and Japheth.

GENESIS CHAPTER 6

1 And it shall be when man begins to multiply upon the face of the earth, and daughters were born to them,

2 And the sons of God will see the daughters of Adam that they are good, and they will take to them wives of all which they chose.

3 And Jehovah will say, My spirit will not forever be low in man, for that he is flesh and his days were one hundred and twenty years.

4 Giants were in the earth in these days, and also after that, when the sons of God shall come in to the daughters of man and they shall bring forth to them which are men of old, men of name.

5 And Jehovah will see that great the evil of man in the earth, and every formation of the thoughts of his heart only evil all the days.

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6 And Jehovah will lament that he made man in the earth, and he will be grieved at his heart.

7 And Jehovah will say, I will wipe out man whom I formed from above the face of the earth; from man even to cattle, even to the creeping thing and even to the birds of the heavens; and I was grieved that I made them.

8 And Noah found grace in the eyes of Jehovah.

9 These the generations of Noah; a just man, and was complete in his generations: Noah walked with God.

10 And Noah shall beget three sons, Shem, Ham and Japheth.

11 And the earth shall be corrupted to the face of God; and the earth shall be filled with violence.

12 And God shall see the earth, and lo, it was corrupted, for all flesh corrupted its way upon the earth.

13 And God will say to Noah, The end of all flesh came in to my face, for the earth was filled with violence from the face of them, and behold me destroying them from the earth.

14 Make to thee a box of pitch wood; nests shalt thou make in the ark, and cover it from within and from without with pitch.

15 And this which thou shalt make it, three hundred cubits the length of the ark; fifty cubits its breadth, and thirty cubits its height

16 Light shall thou make to the ark, and to a cubit shalt thou complete it from the ascent; and the entrance of the ark thou shalt set in its side; the lower parts the two and the three shalt thou make.

17 And I, lo I, will bring in an inundation of waters upon the earth to destroy all flesh in which is the breath of life from underneath the heavens; all which is in the earth shall die.

18 And I set up my covenant with thee; and thou shalt come in to the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And from every living thing of all flesh, two of all shalt thou bring in to the ark, to preserve alive with thee: male and female shall they be.

20 From birds according to its kind, and cattle according to their kind; of every creeping thing of the earth after its kind, two from all shall come to thee to preserve alive.

21 And take thou to thee of all food which shall be eaten, and thou shalt collect to thee, and it shall be to thee and to them for food.

22 And Noah will do all which God commanded him; so did he.

GENESIS CHAPTER 7

1 And Jehovah will say to Noah, Come thou, and all thy house into the ark, for thee I saw just to my face in this generation.

2 From all clean cattle thou shalt take to thee seven; seven male and female; and from cattle which are not clean, this two, male and female.

3 Also of birds of the heavens, seven: seven male and female, to preserve alive seed upon the face of all the earth.

4 For yet seven days, and I will give rain upon the earth forty days and forty nights: and I will wipe out every living thing which I made from the face of the earth.

5 And Noah will do according to all which Jehovah commanded him.

6 And Noah the son of six hundred years, and the flood of waters was upon the earth.

7 And Noah shall come in, and his sons and his wife and his sons' wives with him to the ark from the face of the water of the flood.

8 From clean beasts, and from cattle which are not clean, and from birds and all which creeps upon the earth.

9 Two and two went in to Noah to the ark, male and female, according to which God commanded Noah.

10 And it shall be seven days; and the waters of the flood shall be upon the earth.

11 In the year of six hundred years of Noah's life, in the second month, in the seventeenth day of the month, in the same day all the fountains of the great deep were divided and the sluices of the heavens were opened.

12 And the rain shall be upon the earth forty days and forty nights.

13 In that very day went in Noah, and Shem, and Ham, and Japheth; Noah's sons, and Noah's wife, and the three wives of his sons with them to the ark.

14 They, and every living thing after its kind, and all cattle after their kind, and every creeping thing creeping upon the earth, after its kind, and every bird after his kind, and every small bird of every wing.

15 And they shall go in to Noah to the ark, two from all flesh in which is the breath of life.

16 And they going in, went in male and female from all flesh according to which God commanded him: and Jehovah shut him within.

17 And the flood shall be forty days upon the earth, and the waters shall multiply, and shall take up the ark, and it shall be lifted up from above the earth.

18 And the waters shall prevail and shall multiply exceedingly upon the earth: and the ark shall go upon the face of the waters.

19 And the waters prevailed exceedingly exceedingly upon the earth: and all the high mountains which are underneath all the heavens shall be covered.

20 Fifteen cubits from upward, the waters prevailed: and will cover the mountains.

21 And all flesh shall die that creeping upon the earth, with birds and with cattle and with beast and with every creeping thing that creeping upon the earth, and every man.

22 All which the breath of the spirit of life in the nostrils of all which is in the dry land died.

23 And every living thing shall be wiped off which upon the face of the earth, from man even to cattle, even to the creeping thing, and even to the birds of the heavens; and they shall be wiped out from the earth, and Noah only shall remain and they which with him in the ark.

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24 And the waters shall prevail upon the earth fifty and one hundred days.

GENESIS CHAPTER 8

1 And God will remember Noah, and every living thing, and all the cattle that with him in the ark: and God will make a wind to pass over the earth and the waters will settle down.

2 And the fountains of the deep, and the sluices of the heavens shall be shut up, and the rains from the heavens shall be withheld.

3 And the waters shall turn back from over the earth, going and turning back, and the waters shall fail from the end of fifty and one hundred days.

4 And the ark shall rest in the seventh month in the seventeenth day of the month upon the mountains of Ararat

5 And the waters were going and diminishing until the tenth month: in the tenth, in the one of the month, the heads of the mountains were seen.

6 And it shall be from the end of forty days Noah shall open the window of the ark which he made.

7 And he shall send forth the raven, and it shall go forth, going and turning back, till the waters dry up from over the earth.

8 And he shall send forth the dove from with him to see if the waters were diminished from the face of the earth.

9 And the dove found not rest to the hollow of her foot, and she will turn back to him to the ark, for the waters are over the face of all the earth; and he will send forth his hand and will take her and will cause her to come to him to the ark.

10 And he will wait yet again other seven days, and he will add to send forth the dove from the ark.

11 And the dove will come in to him at the time of evening, and lo, an olive leaf plucked off, in her mouth. And Noah will know that the waters were diminished from over the earth.

12 And he will wait yet again, other seven days, and will send forth the dove; and she will not add to turn back to him yet again.

13 And it shall be in the one and six hundredth year, in the beginning, in one of the month, the waters were diminished from over the earth: and Noah will turn away the covering of the ark, and he will see and behold the face of the earth was dry.

14 And in the second month, in the seven and twentieth day of the month, the earth shall be dry.

15 And God will speak to Noah, saying,

16 Come forth from the ark, thou, and thy wife, and thy sons and thy sons' wives with thee.

17 Every living thins which is with thee, from all flesh, of birds and of cattle, and of every creeping thing creeping upon the earth, bring forth with thee, and increase ye abundantly in the earth and be fruitful and multiply upon the earth.

18 And Noah shall come forth, and his sons and his wife, and his sons' wives with him.

19 Every living thing, every creeping thing, and every bird, every thing creeping upon the earth according to their families shall come forth from the ark.

20 And Noah will build an altar to Jehovah, and will take from all clean cattle, and from all clean birds, and will bring up a burnt offering upon the altar.

21 And Jehovah smelled a smell of sweetness; and Jehovah will say in his heart, I will not gather to curse the earth yet again on account of man; for the imagination of man's heart is evil from his youth: and I will not gather yet again to smite every living thing according to which I did.

22 Yet all the days of the earth, seed and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

GENESIS CHAPTER 9

1 And God will praise Noah and his sons, and will say to them, Be fruitful and multiply, and fill the earth.

2 And the fear of you, and the dread of you, shall be upon every living thing of the earth, and upon every bird of the heavens, upon every thing which shall creep along the earth and upon all the fishes of the sea; into your hand they were given.

3 Every creeping thing which it lives shall be food to you as the green herb. I gave you all things.

4 But the flesh with its breath, its blood ye shall not eat

5 And surely, your blood of your lives I will search out, from the hand of every living thing I will search it out, and from the hand of man; from the hand of a man's brother I will search out the life of man.

6 He pouring out man's blood, by man his blood shall be poured out: for in the image of God he made man.

7 And you, be ye fruitful and multiply, and increase abundantly in the earth, and multiply in it

8 And God will speak to Noah and to his sons, saying,

9 And I, behold I establish my covenant with you and with your seed after you.

10 And with every breathing thing which is with you, of birds, of cattle, and of every living thing of the earth with you, from all going out of the ark, to every living thing of the earth.

11 And I established my covenant with you; and all flesh shall not be dissipated any more by the waters of a flood and there shall not be any more a flood to destroy the earth.

12 And God will say, This is a sign of the covenant which I give between me and between you, and between every breathing thing living which is with you for future generations.

13 I have set my bow in the cloud, and it shall be for a sign of a covenant between me and between the earth.

14 And it shall be in my giving a cloud upon the earth, and the bow was seen in the cloud.

15 And I remembered my covenant which is between me and between you, and between every breathing thing living of all flesh; and the waters shall not any more become a flood to destroy all flesh.

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16 The bow shall be in the cloud; and seeing it to remember the lasting covenant between God and between every breathing thing living of all flesh which is upon the earth.

17 And God will say to Noah, This the sign of the covenant which I established between me and between all flesh which is upon the earth.

18 And the sons of Noah going forth from the ark shall be Shem and Ham and Japheth; and Ham he the father of Canaan.

19 These the three sons of Noah; and from these was the whole earth disseminated.

20 And Noah will begin a man of the earth, and he will plant a vineyard.

21 And he will drink of the wine and he will be intoxicated, and will be uncovered within his tent

22 And Ham the father of Canaan will see the nakedness of his father, and he will declare to his two brethren without

23 And Shem and Japheth will take a garment and they will put upon their two shoulders, and will go backwards and will cover the nakedness of their father: and their faces backwards, and they will not see the nakedness of their father.

24 And Noah will awake from his wine and will know what his young son did to him.

25 And he will say, Cursed be Canaan; a servant of servants shall he be to his brethren.

26 And he will say, Praised Jehovah, God of Shem; Canaan shall be servant to him.

27 God will dilate Japheth; he shall dwell in the tents of Shem; and Canaan shall be servant to him.

28 And Noah shall live after the flood three hundred years and fifty years.

29 And all the days of Noah shall be nine hundred years and fifty years: and he shall die.

GENESIS CHAPTER 10

1 These the generations of the sons of Noah; Shem, Ham, and Japheth. And sons shall be born to them after the flood.

2 The sons of Japheth; Gomer and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Chittim and Dodanirn.

5 By these were the isles of the nations divided in their lands; a man according to his tongue, according to their tribe, in their nations

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah; Sheba and Dedan.

8 And Cush begat Nimrod: he began to be strong in the earth.

9 He was a strong taker of prey before the face of Jehovah; for this he will say, As Nimrod the strong hunter before the face of Jehovah.

10 And the beginning of his kingdom shall be Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 From that land shall come forth Asshur, and shall build Nineveh, and the city Reheboth, and Calah,

12 And Resen between Nineveh and Calah: this a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.

14 And Pathrusim, and Casluhim, (which from the same came Philistine) and Caphtorim.

15 And Caanan will beget Sidon, his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward the families of the Catiaanites were dispersed.

19 And the bound of the Canaanite shall be from Sidon in thy coming to Gerar, to Azzah; in thy coming to Sodom and Gomorrah, and Admah, and Zeboim, even to Lasha.

20 These the sons of Hain according to their families, according to their tongues, in their lands, in their nations.

21 And to Shem shall be born, even to him the father of all the sons of Eber, the brother of Japheth the great

22 The sons of Shem: Elam, and Asshur, and Arphaeshad, and Lud, and Aram.

23 And the sons of Aram: Uz, and Hul, and Gether, and Mash.

24 And Arphaeshad shall beget Shelah, and Shelah shall beget Eber.

25 And to Eber shall be born two sons: the name of the latter, Peleg, for in his days the earth was divided; and the name of his brother, Joktan.

26 And Joktan will beget Ahnodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these the sons of Joktan.

30 And their dwelling shall be from Mesha, in thy going to Sephar, a mountain of the east

31 These the sons of Shem, according to their families, according to their tongues, in their lands, according to their nations.

32 These the families of Noah after their generations, in their nations and by these were the nations divided in the earth after the flood.

GENESIS CHAPTER 11

1 And all the earth shall be one lip, and the same words.

2 And it shall be in their removing from the east they shall find a valley in the land of Shmar; and they shall dwell there.

3 And they shall say a man to his neighbor, Come, we will make bricks, and we will burn to a burning, and brick shall be to them for stone, and potter's clay shall be to them for potter's clay.

4 And they will say, Come, we will build to us a city, and a tower, its head to the heavens; and we will make to us a name, lest we shall be dispersed over the face of the earth.

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5 And Jehovah will come down to see the city, and the tower which the sons of men built

6 And Jehovah will say, Behold, the people one, and one lip to them all; and this they begin to do: and now it will not be restrained from them all which they shall imagine to do.

7 Come, we will come down and mix their lip that they shall not hear a man the lip of his neighbor.

8 And Jehovah will disperse them from thence over the face of all the earth: and they will cease to build the city.

9 Therefore its name was called confusion, for there Jehovah confounded the lip of all the earth: and from thence Jehovah dispersed them over the face of all the earth.

10 These the generations of Shem: Shem the son of a hundred years, and he will beget Arphaeshad, two years after the flood.

11 And Shem shall live after his begetting Arphaeshad, five hundred years, and he shall beget sons and daughters.

12 And Arphaeshad will live five and thirty years, and will beget Shelah.

13 And Arphaeshad shall live after his begetting Shelah, three years and four hundred years, and he will beget sons and daughters.

14 And Shelah will live thirty years and will beget Eber.

15 And Shelah will live after his begetting Eber, three years and four hundred years, and will beget sons and daughters.

16 And Eber will live four and thirty years and will beget Peleg.

17 And Eber will live after his begetting Peleg, thirty years and four hundred years, and will beget sons and daughters.

18 And Peleg will live thirty years and will beget Reu.

19 And Peleg will live after his begetting Reu, nine years and two hundred years, and he will beget sons and daughters.

20 And Reu will live two and thirty years, and he will beget Serug.

21 And Reu shall live after his begetting Serug, seven years and two hundred years, and he will beget sons and daughters.

22 And Serug will live thirty years and will beget Nahor.

23 And Serug will live after his begetting Nahor, two hundred years, and will beget sons and daughters.

24 And Nahor will live nine and twenty years, and will beget Terah.

25 And Nahor will live after his begetting Terah, nineteen years and a hundred years, and he will beget sons and daughters.

26 And Terah will live seventy years and will beget Abram (Abhira, Habiru, Hebrew; Akkadian: person, human, tribe, nation), Nahor, and Haran.

27 And these the generations of Terah: Terah begetting Abram, Nahor, and Haran: and Haran begetting Lot

28 And Haran will die at the face of Terah his father in the land of his birth, in Ur of the Chaldees.

29 And Abram and Nahor will take to them wives, the name of Abram's wife Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 And Sarai shall be barren; to her not a child.

31 And Terah will take Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they shall come forth with them from Ur of the Chaldees, to move to the land of Canaan and they will come to Haran, and will dwell there.

32 And the days of Haran shall be five years and two hundred years; and Terah shall die in Haran.

GENESIS CHAPTER 12

1 And Jehovah will say to Abram, Go for thyself from thy land, and from thy kindred, and from thy father's house, to the land which I will shew thee.

2 And I will make thee into a great nation, and I will bless thee, and I will make thy name great; and thou shalt be blessed.

3 And I will praise them praising thee, and I will curse him cursing thee, and in thee shall all the families of the earth be praised.

4 And Abram went according to which Jehovah spake to him, and Lot went with him: and Abram the son of . five years and seventy years in his coming out of Haran.

5 And Abram will take Sand his wife, and Lot his brother's son, and all their riches which they acquired, and the souls which they acquired in Haran, and they came forth to go into the land of Canaan; and they shall come into the land of Canaan.

6 And Abram shall pass over the land to the place Sichem, to the erect oak tree. And the Canaanite then in the land.

7 And Jehovah shall be seen to Abram, and will say, To thy seed will I give this land, and he will build there an altar to Jehovah, being seen to him.

8 And he will remove from thence to the mountain from the cast of the house of God, and shall stretch forth his tent; Bethel from the sea, and Hai from the east, and he shall build there an altar to Jehovah, and will call upon the name of Jehovah.

9 And Abram will remove, going and removing to the desert

10 And there shall be a famine in the land; and Abram will go down to Egypt to sojourn there; for the famine was strong in the land.

11 And it shall be when he came near to go to Egypt, he will say to Sarai his wife, Behold, now I knew that thou wert a fair woman to see.

12 And it shall be when the Egyptians shall see thee, they shall say, This is his wife; and they will kill me, and thee they will permit to live.

13 Say, now, thou my sister, that it shall be well to me because of thee, and my soul shall live by means of thee.

14 And it shall be when Abram goes to Egypt, and the Egyptians will see the woman that she was very fair.

15 And Pharaoh's rulers will see her, and will praise her to Pharaoh, and the woman shall be taken into Pharaoh's house.

16 And he will do good to Abram on account of her; and there shall be to him sheep and oxen and he-asses, and servants and maids, and she-asses and camels.

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17 And Jehovah will touch Pharaoh with great strokes, and his house on account of Sarai, Abram's wife.

18 And Pharaoh will call to Abram, and will say, What this thou didst to me? why didst thou not declare to me that she is thy wife?

19 Why saidst thou, She is my sister and I shall take her to me for a wife? and now behold thy wife, take and go.

20 And Pharaoh will command the men concerning him, and they will send him away, and his wife and all that is to him.

GENESIS CHAPTER 13

1 And Abram shall go up from Egypt, he, and his wife, and all that is to him, and Lot with him, to the desert

2 And Abram was very abundant in cattle, in silver and in gold.

3 And Abram shall go his journey from the desert to the house of God to the place which was there his tent in the beginning, between Bethel and between Hai;

4 To the place of the altar which he made there in the beginning; and there he will call on the name of Jehovah.

5 And to Lot also going with Abram, were sheep and oxen and tents.

6 And the land supported them not to dwell together, for their acquisition was a multitude, and they were not able to dwell together.

7 And there shall be a strife between the shepherds of Abram's cattle, and between the shepherds of Lot's cattle; and the Canaanite and the Perizzite then dwelt in the land.

8 And Abram will say to Lot, Now there shall not be strife between me and between thee, and between my shepherds and between thy shepherds, for we are men brethren.

9 Is not all the land before thy face? Now be separated from me; if to the left hand, I will go to the right; and if to the right hand, I will go to the left

10 And Lot will lift his eyes and will see all the environs of Jordan, that all was watered, before that Jehovah destroyed Sodom and Gomorrah, as the garden of Jehovah as the land of Egypt in thy coming to Zoar.

11 And Lot shall choose to him all the environs of Jordan: and Lot will remove from the east and they shall be separated each from his brother.

12 Abram shall dwell in the land of Canaan, and Lot shall dwell in the cities of the country round about, and will pitch the tent at Sodom.

13 And the men of Sodom were evil and sinful before Jehovah exceedingly.

14 And Jehovah said to Abram after Lot separated from him, Lift up now thine eyes and see from the place which thou art there to the north and the desert, and the east and the sea.

15 For all the land which thou seest, to thee will I give it, and to thy seed forever.

16 And I made thy seed as the dust of the earth, that if a man shall be able to reckon up the dust of the earth, thy seed also shall be reckoned up.

17 Arise to walk in the land according to its length and according to its breadth; for to thee will I give it

18 And Abram will pitch his tent, and will come and will dwell by the oaks of Mamra which is in Hebron, and he will build there an altar to Jehovah.

GENESIS CHAPTER 14

1 And it shall be in the days of Amraphel, king of Shinar, Arioch king of Alasar, Chedorlaomer, king of Elam, and Tidal, king of nations,

2 Made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboim, and the king of Bela, this is Zoar.

3 All these joined together in the valley of Siddim; this is the sea of salt

4 Twelve years they served Chedorlaomer, and the thirteenth year they revolted.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and they shall smite the Rephaims in Ashtaroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim.

6 And the Horites in their mountain Seir to Ael Paran, which is by the wilderness.

7 And they shall turn back and shall come to En-Mishpat; this is Kadesh; and they shall smite all the field of the Amalekites and also of the Amorites dwelling in Hazezon Tamar.

8 And there shall come forth the king of Sodom and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (this is Zoar), and they shall set in array with them the war in the valley of Siddim,

9 With Chedorlaomer king of Elam, and Tidal, king of nations, and Amraphel, king of Shinar, Arioch, king of Alasar; four kings with five.

10 And the valley of Siddim, pit, pit of pitch; and the kings of Sodom and Gomorrah shall flee and shall fall there; and those having remained shall flee to the mountain.

11 And they will take all the substance of Sodom and Gomorrah, and all their food, and will go away.

12 And they shall take Lot and his substance, the son of Abram's brother, and will go away, and he will dwell in Sodom.

13 And he having escaped, will come and declare to Abram, the Hebrew; and he dwelt by the oaks of Mamra, the Amorite, the brother of Eshcol, and the brother of Aner: and these having a covenant with Abram.

14 And Abram shall hear that his brother was carried away captive, and he will draw forth his trained, born in his house, eighteen and three hundred, and will pursue, even to Dan.

15 And he will divide against them at night, he and his servants, and will smite them, and will pursue them even to Hobah, which is on the left hand of Damascus.

16 And he shall turn back all the substance, and also Lot, his brother, and having turned back his cattle, and also the women and the people.

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17 And the king of Sodom shall come forth to his meeting (after his return from the destroying of Chedorlaomer and the kings which were with him) at the valley of Shaveh; this is the king's valley.

18 And Melchise-dek, king of Salem, bringing forth bread and wine: and he is priest of the most high God.

19 And he will bless him, and will say, Blessed be Abram of the most high God, possessing the heavens and the earth.

20 And praised be the most high God who delivered thine oppressors into thy hand; and he will give him of the tenth of all.

21 And the king of Sodom will say to Abram, Give to me the living creature, and take the susbtance to thyself.

22 And Abram will say to the king of Sodom, I lifted up my hand to Jehovah God the most high, possessing the heavens and the earth.

23 If from a line and to a shoe-string and if I shall take from all which is to thee, and thou shalt not say I enriched Abram:

24 Nothing yet for me except what the young men ate, and the portion of the men who went with me, Aner, Eshcol, and Mamra; they shall take their portion.

GENESIS CHAPTER 15

1 After these words, the word of Jehovah was to Abram in a vision, saying, Thou shalt not fear, Abram: I a shield to thee, thy reward great exceedingly.

2 And Abram will say, My Lord Jehovah, what wilt thou give to me, and I going childless, and the son of Masek in my house, he Eliezer of Damascus?

3 And Abram will say, Behold, to me thou gavest no seed, and behold the son of my house shall inherit me.

4 And behold, the word of Jehovah was to him, saying, This shall not inherit thee, for truly he who shall come forth from thy bowels shall inherit thee.

5 And he will bring him forth without, and will say, Now look to the heavens and count the stars, if thou shalt be able to count them: and he will say to him, So shall be thy seed.

6 And he believed in Jehovah; and it shall be reckoned to him justice.

7 And he will say to him, I am Jehovah who brought thee from Ur of the Chaldees to give thee this land to inherit it.

8 And he will say, My Lord Jehovah, how shall I know that I shall inherit it?

9 And he will say to him, Take to me a heifer of three, and a goat of three, and a ram of three, and a turtle dove, and a young pigeon.

10 And he will take to him all these, and he will divide them, asunder in the midst, and will put each of its parts divided, opposite its companion: and the birds he divided not

11 And the birds will come down upon the dead carcases, and Abram will drive them together.

12 And the sun shall be going down, and a deep sleep fell upon Abram, and behold terror and great darkness fell upon him.

13 And he will say to Abram, Knowing thou shalt know that thy seed shall be a sojourner in the land not to them; and they shall serve them and they shall humble them four hundred years.

14 And also the nation whom they shall serve, I will judge, and after this they shall come forth with great substance.

15 And thou shalt go to thy fathers in tranquillity; thou shalt be buried in a good old age.

16 And the fourth generation they shall turn back hither: for the crime of the Amorite has not been completed till now.

17 And the sun shall be going down, and it was thick darkness, and behold a furnace of smoke and a lamp of fire that passed over between these pieces.

18 In that day Jehovah cut out a covenant with Abram, saying, To thy seed gave I this land from the river of Egypt, to the great river, the river Euphrates:

19 The Kenites and the Kenizzites, and the Kadmonites;

20 The Hittites, and the Perizzites, and the Rephaims;

21 And the Amorites and the Canaanites, and the Girgashites, and the Jebusites.

GENESIS CHAPTER 16

1 And Sarai, Abram's wife, brought not forth to him; and to her a maid servant, an Egyptian, and her name Hagar.

2 And Sarai will say to Abram, Behold now, Jehovah restrained me from bringing forth; go now to my maid servant; perhaps I shall have children from her. And Abram will listen to the voice of Sarai.

3 And Sarai, Abram's wife, will take Hagar the Egyptian, her maid servant, at the end of ten years of Abram's resting in the land of Canaan, and will give her to Abram her husband, to him for a wife.

4 And Abram will go in to Hagar, and she will conceive, and she will see that she conceived; and her mistress will be despised in her eyes.

5 And Sarai will say to Abram, My wrong upon thee: I gave my maid servant into thy bosom, and she will see that she conceived, and I shall be despised in her eyes. Jehovah will judge between me and between thee.

6 And Abram will say to Sarai, Behold thy maid servant in thy hand; do to her the good in thine eyes. And Sarai shall afflict her, and she will flee from her face.

7 And the messenger of Jehovah shall find her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he will say, Hagar, Sarai's maid servant, how camest thou here? and whither wilt thou go? And she will say, I flee from the face of Sarai, my mistress.

9 And the messenger of Jehovah will say to her, Turn back to thy mistress and be humbled under her hands.

10 And the messenger of Jehovah will say to her, Multiplying, I will multiply thy seed, and it shall not be counted for multitude.

11 And the messenger of Jehovah will say to her, Behold, thou being great with child, and will bring forth a son, and shalt call his name Ishmael, for Jehovah listened to thy humiliation.

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12 And he shall be an unrestrained man; his hand against every one, and every one's hand against him; and before the face of all his brethren shall he dwell.

13 And she will call the name of Jehovah, having spoken to her, Thou God seest me: for she said, Here also I looked after him seeing me.

14 For this, the well was called, The well of him seeing me; behold, between Kadesh and between Bered.

15 And Hagar brought forth a son to Abram, and Abram shall call his name which Hagar brought forth, Ishmael.

16 And Abram the son of eighty years and six years, in Hagar's bearing Ishmael to Abram.

GENESIS CHAPTER 17

1 And Abram shall be the son of ninety years and nine years: Jehovah shall be seen to Abram and will say to him, I am God Almighty; walk thou before me, and be complete.

2 And I will give my covenant between me and between thee, and I will multiply thee with might exceedingly.

3 And Abram will fall upon his face, and God will speak to him, saying,

4 I, behold my covenant with thee, thou being father of a multitude of nations.

5 And thy name shall no more be called Abram, and thy name shall be Abraham (Akkadian: multitude of people, folk), for the father of a multitude of nations have I given thee.

6 And I made thee fruitful with might exceedingly, and I gave thee for nations, and kings shall come forth from thee.

7 And I set up my covenant between me and between thee, and between thy seed after thee to their generations for a covenant of eternity; to be a God to thee and to thy seed after thee.

8 And I gave to thee and to thy seed after thee, the land of thy sojournings with all the land of Canaan for an eternal possession; and I was God to them.

9 And God will say to Abraham, Thou shalt watch my covenant., thou, and thy seed after thee to their generations.

10 This my covenant which ye shall watch between me and beween you, and between thy seed after thee; every male among you to be circumcised.

11 And ye circumcised the flesh of your uncircumcision; and it was for a sign of the covenant between me and between you.

12 And the son of eight days shall be circumcised, every male of your generations being born in the house, and he bought with silver, from every son of the stranger which is not of thy seed.

13 He shall be circumcised with circumcising, he being born in thy house, and bought with thy silver: and my covenant was in your flesh for an eternal covenant

14 And the uncircumcised male which shall not be circumcised in the flesh of his uncircumcision, and that soul shall be cut off from its people: he broke my covenant

15 And God will say to Abraham, Sarai, thy wife, thou shalt not call her name Sarai, for Sarah her name.

16 And I blessed her, and I gave thee also a son of her: and I blessed her and she was for nations, and kings of people shall be from her.

17 And Abraham will fall upon his face and laugh, and will say in his heart, Shall there be born to the son of a hundred years? and shall Sarah the daughter of ninety years, bring forth?

18 And Abraham will say to God, O for Ishmael to live before thee

19 And God will say. Truly, Sarah thy wife, shall bring forth to thee a son, and shall call his name Isaak: and I set up my covenant with him for a lasting covenant, and to his seed after him.

20 And for Ishmael, I have heard thee: Behold, I blessed him and made him fruitful, and I multiplied him with might exceedingly: twelve chiefs shall he beget, and I will give him into a great nation.

21 And my covenant will I set up with Isaak whom Sarah shall bring forth to thee at this appointed time in another year.

22 And he will finish speaking with him, and God will go up from Abraham.

23 And Abraham will take Ishmael his son, and all born in his house and bought with his silver, every male among the men of Abraham's house, and he will circumcise the flesh of their uncircumcision, in the self-same day, according to which God spake to him.

24 And Abraham, the son of ninety and nine years in his circumcising the flesh of his uncircumcision.

25 And Ishmael his son, the son of thirteen years in his circumcising the flesh of his uncircumcision.

26 And in the self-same day was Abraham circumcised, and Ishmael his son;

27 And all the men of his house, born in his house, and bought with silver of the son of the stranger, were circumcised with him.

GENESIS CHAPTER 18

1 And Jehovah will be seen to him at the oaks of Mamra: and he will sit at the entrance of his tent at the heat of the day.

2 And he shall lift up his eyes and shall see, and behold, three men stood by him: and he will see and will run to meet them from the door of the tent, and will bow himself to the earth.

3 And he will say, Lord, if now I found grace in thine eyes, now thou wilt not pass away from thy servant

4 Now he shall take a little water, and will wash your feet, and rest yourselves under the tree.

5 And I will take a bit of food, and strengthen your heart, afterwards ye shall pass away; for, for this ye passed over to your servant And they will say, Thou shalt do according to what thou saidst

6 And Abraham will hasten to the tent to Sarah, and will say, Hasten thou measures of the finest flour; knead and make cakes.

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7 And Abraham running to the oxen, will take the son of a cow, tender and good, and will give to the youth, and he will hasten to do it

8 And he will take curdled milk, and new milk, and the son of the cow which he did, and he will give before their face; and he stood by them under the tree, and they shall eat

9 And they will say to him, Where is Sarah thy wife? and he will say, Behold, in the tent.

10 And he will say, Returning, I will return to thee according to the time of life; and behold, a son to Sarah thy wife. And Sarah heard at the door of the tent, and she behind him.

11 And Abraham and Sarah were old, being gone in days; the way according to women ceased to be to Sarah.

12 And Sarah will laugh within her, saying, After it has not been to me till now, and my lord, being old.

13 And Jehovah will say to Abraham, For what did Sarah laugh, saying, Shall truly even I bring forth, and I have become old?

14 Shall the word of Jehovah be difficult, at the appointed time? I will return to thee, according to the time of life, and a son to Sarah.

15 And Sarah will deny, saying, I did not laugh; for she was afraid. And he will say, Nay, for thou didst laugh.

16 And the men will rise up from thence, and will look forth upon the face of Sodom: and Abraham went forth with them to accompany them.

17 And Jehovah said, Shall I hide from Abraham what I do?

18 And Abraham being, shall be for a great and numerous nation, and all the nations of the earth shall bless themselves in him.

19 For I know him, for that he will command his sons and his house after him; and they watched the way of Jehovah to do justice and judgment, for Jehovah to bring upon Abraham what he spake to him.

20 And Jehovah will say, The cry of Sodom and Gomorrah became great, and because their sin was exceedingly heavy,

21 I will go now and see whether they did wholly according to its cry coming to me; and if not, I shall know.

22 And the men will turn back from thence, and will go forth to Sodom: and Abraham stood yet before the face of Jehovah.

23 And Abraham will draw near, and will say, Wilt thou also destroy the just with the wicked

24 Perhaps there is fifty just in the midst of the city: wilt thou also destroy and not forgive the place for the sake of the fifty just which are within it?

25 Far be it with respect to thee doing as this word to kill the just with the wicked; and for the just to be as the wicked, far be it with respect to thee: shall not the judge of all the earth do judgment?

26 And Jehovah will say, If I shall find in Sodom fifty just, in the midst of the city, I forgive all the place for their sakes.

27 And Abraham will answer and say, Behold now, I have undertaken to speak to my Lord, and I dust and ashes.

28 If the fifty just shall lack five: wilt thou destroy for sake of five all the city? And he will say, I will not destroy, if I shall find there forty and five.

29 And he added yet to speak to him, and he will say, If forty shall be found there? And he will say, I will not do for sake of forty.

30 And he will say, Now will it not kindle to the Lord, and I will speak: If thirty shall be found there? And he will say, I will not do, if I shall find thirty there.

31 And he will say, Behold now, I have begun to speak to the Lord If twenty shall be found there? And he will say, I will not destroy for sake of twenty.

32 And he will say, Now will it not be angry to the Lord, and I will speak only this once: If ten shall be found there? And he will say, I will not destroy for sake of ten.

33 And Jehovah went forth after that he finished to speak to Abraham: and Abraham returned to his place.

GENESIS CHAPTER 19

1 And two messengers shall come to Sodom in the evening; and Lot will sit in the gate of Sodom; and Lot will see, and will rise up to meet them, and will bow himself with the face to the earth.

2 And he will say, Behold now, lords, turn aside now to the house of your servant, and pass the night, and wash your feet, and ye shall rise early. and go forth to your ways. And they will say, Nay; for in the street we will pass the night

3 And he will press upon them greatly; and they will turn aside to him, and they will come in to his house; and he will make to them a drinking, and he baked unleavened loaves, and they will eat

4 Before the men of the city shall lie down, the men of Sodom surrounded the house about, from youth, even to old age, all the people from the end.

5 And they will call to Lot, and will say to him, Where the men which came to thee this night? bring them out to us and we shall know them.

6 And Lot went forth to them to the entrance, and shut the door after him,

7 And he will say, Now my brothers, ye shall not be evil.

8 Behold now, to me two daughters who have not known man'; now I will bring them forth to you, and do ye to them as is good in your eyes: only to these men ye shall not do any thing; for, for this they came in the shadow of my city.

9 And they will say, Stand off. And they will say, This same came to sojourn, and shall he judge judgment: now will we do evil to thee above them: and they will press upon the man, upon Lot greatly, and they will come near to break the door.

10 And the men will stretch out the hand, and will bring in Lot to them to the house, and they shut the door.

11 And the men which were at the door of the house, they struck with blindness, from small to great: and they will be wearied to find the door.

12 And the men will say to Lot, Who to thee here yet? son-in-law, and thy sons, and thy daughters, and all which are to thee in the city, bring forth out of this place.

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13 For we destroy this place, for their cry was great at the face of Jehovah; and Jehovah will send us to destroy it.

14 And Lot will go out, and will speak to his sons-in-law, having taken his daughters, and he will say, Rise ye up, go forth out of this place; for Jehovah destroys the city: and he will be as laughing in the eyes of his sons-in-law.

15 And when the dawn arose, the messengers will hasten upon Lot, saying, Rise up, take thy wife, and thy two daughters, being found, lest thou shalt be destroyed in the iniquity of the city.

16 And he shall linger, and the men will hold fast upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; in Jehovah's having compassion upon him; and they shall bring him forth, and lead him without the city.

17 And it shall be when having brought them forth without, he will say, Escape for thy life; thou shalt not look behind thee, and thou shalt not stay in all the circuit: escape to the mountain, lest thou shalt be destoyed.

18 And Lot will say to them, Nay, now, Lord!

19 Behold now, thy servant found grace in thine eyes, and thou wilt magnify thy kindness, what thou didst by me to make my soul live: and I shall not be able to escape to the mountain so evil over-taking me, and I die.

20 Behold now, this city drawing nigh to flee there, and it is small: now I shall be saved there, is it not small? and my soul shall live.

21 And he will say to him, Behold, I lifted up thy face also for thy word, not to overthrow this city for which thou spakest

22 Hasten, to escape there, for I shall not be able to do the word till thy coming there: for this the name of the city was called Zoar.

23 The sun came forth upon the earth, and Lot came to Zoar.

24 And Jehovah rained upon Sodom and upon Gomorrah, sulphur and fire from Jehovah out of the heavens.

25 And he will overturn these cities, and all the circuit, and all inhabiting the cities, and the sprouting of the earth.

26 And his wife will look hack from behind him, and will become a pillar of salt

27 And Abraham will rise early in the morning to the place in which he stood there by the face of Jehovah.

28 And he will look out upon the face of Sodom and Gomorrah and upon all the face of the earth of the circuit, and he will see, and behold the smoke of the earth ascended as the smoke of a furnace.

29 And it shall be in God's destroying the cities of the circuit, and God will remember Abraham, and he will send forth Lot out of the midst of the overthrow in overthrowing the cities in which Lot dwelt in them.

30 And Lot will go up from Zoar and will dwell in the mountain, and his two daughters with him, for he will fear to dwell in Zoar; and he will dwell in a cave, he and his two daughters.

31 And the first-born will say to the small, our father has become old, and not a man in the earth to come in to us according to the way of all the earth:

32 Come, we will give to our father wine to drink, and we will lie down with him, and we shall preserve alive seed from our father.

33 And they will give their father wine to drink in that night, and the first-born will go in and will lie down with her father; and he will not know in her lying down, and in her rising up.

34 And it shall be on the morrow, and the first-born will say to the small, Behold, I lay down yesterday with my father: we will also give him wine to drink this night; and go thou, lie down with him, and we shall preserve alive seed from our father.

35 And they will give their father wine to drink also in that night, and the small will arise and will he down with him, and he will not know in her lying down and her rising up.

36 And the two daughters of Lot will conceive by their father.

37 And the first-born will bring forth a son, and she will call his name Moab: this the father of Moab till this day.

38 And the small also, she will bring forth a son, and she will call his name the son of my people: this the father of the sons of Ammon till this day.

GENESIS CHAPTER 20

1 And Abraham will remove from thence to the land of the south, and will dwell between Kadesh and between Shur, and will sojourn in Gerar.

2 And Abraham will say as to Sarah his wife, This my sister: and Abimelech, king of Gerar, will send and take Sarah.

3 And God will come to Abimelech in a dream at night, and say to him, Behold, thou dead, for the woman which thou didst take, and she having married a husband.

4 And Abimelech came not near to her: and he will say, Lord, wilt thou also slay a just nation?

5 Did he not say to me, This my sister? and she also, she said he is my brother: in the uprightness of my heart, and in cleanness of my hands have I done this.

6 And God will say to him in a dream, I knew also that in the uprightness of thy heart thou didst this; and I also will restrain thee from sinning against me: for this I suffered thee not to touch her.

7 And now turn back to the man the woman; for he is a prophet, and he shall pray for thee, and do thou live: and if thou turn her not back, know that dying, thou shalt die, thou and all which are to thee.

8 And Abimelech will rise early in the morning, and will call to all his serants, and will speak all these words in their ears: and the men shall be greatly afraid.

9 And Abimelech will call to Abraham, and say to him, What didst thou to us? and what did we sin against thee, that thou didst bring upon me and upon my kingdom a great sin? thou didst works to me which shall not be done.

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10 And Abimelech will say to Abraham, What sawest thou that thou didst this thing?

11 And Abraham will say, For I said, Surely there is not the fear of God in this place; and they will kill me because of my wife.

12 And truly also my sister; she is the daughter of my father, but not the daughter of my mother: and she was to me for wife.

13 And it shall be when God causes me to wander front my father's house, and I said to. her, This thy kindness which thou shalt do by me; at every place to which we shall come, there say of me, He is my brother.

14 And Abimelech will take sheep and oxen and servants, and maid-servants, and will give to Abraham, and will return to him Sarah his wife.

15 And Abimelech will say, Behold, my land before thy face: dwell in the good in thine eyes.

16 And to Sarah he said, Behold, I gave a thousand of silver to thy brother; behold, he is to thee for a garment of the eyes to all who are with thee, and with all: and she was set right

17 And Abraham will pray to God; and God will heal Abimelech, and his wife, and his maid-servants; and they will bring forth.

18 For shutting up, Jehovah shut up without every womb to the house of Abimelech, because of Sarah, Abraham's wife.

GENESIS CHAPTER 21

1 And Jehovah reviewed Sarah as he said; and Jehovah will do to Sarah as he spake.

2 And Sarah shall conceive, and bring forth to Abraham a son to his old age, at the appointed time which God spake to him.

3 And Abraham shall call the name of his son being born to him, whom Sarah will bear to him, Isaak.

4 And Abraham shall circumcise Isaak his son, the son of eight days, as God commanded him.

5 And Abraham the son of an hundred years in the bringing forth to him Isaak his son.

6 And Sarah will say, God made me laugh; all hearing will laugh with me.

7 And she will say, Who spake to Abraham, Sarah suckles sons? for I brought forth a son in his old age.

8 And the child will become great, and shall be weaned; and Abraham will make a great drinking in the day of weaning Isaak.

9 And Sarah will see the son of Hagar the Egyptian, which she brought forth to Abraham, laughing.

10 And she will say to Abraham, Cast out this maid-servant and her son; for the son of this maid-servant shall not inherit with my son, with Isaak.

11 And the word was greatly evil in the eyes of Abraham, on account of his son.

12 And God will say to Abraham, It shall not be evil in thine eyes concerning the boy, and concerning thy maidservant; all which Sarah shall say to thee, hear to her voice; for in Isaak the seed shall be called to thee.

13 And also the son of this maid-servant, I will make him into a nation, for he is thy seed.

14 And Abraham will rise early in the morning, and take food, and a leathern bottle of water, and give to Hagar (putting upon her shoulder), and the child, and will send her away: and she will go forth and wander in the desert to the well of the oath.

15 And the waters shall be spent in the water skin, and she will cast the child under one of the shrubs.

16 And she will go and seat herself from over against., being far off as the bending of a bow: for she said, I will not see the death of the child. And she will seat herself from over against, and she will lift up her voice and weep.

17 And God will hear the voice of the child: and the messenger of God will call to Hagar from the heavens, and will say to her, What to thee Hagar? thou. shalt not fear, for God heard the voice of the child, from where he is.

18 Arise, lift up the child, and fasten thy hand upon him; for I will make him into a great nation.

19 And God will open her eyes, and she will see a well of waters, and will go and fill the water skin with water, and will give the child to drink.

20 And God will be with the child; and he will be great, and dwell in the desert, and will be to increase the bow.

21 And he will dwell in the desert Paran: and his mother will take to him a wife from the land of Egypt

22 And it shall be in that tune, and Abimelech will speak, and Phicol, leader of his army, to Abraham, saying, God is with thee in all that thou doest

23 And now swear to me in God, whether if thou shalt lie to me and to my progeny, and to my progenies; according to the kindness which I did to thee, thou shalt do to me, and to the land in which thou didst sojourn in it

24 And Abraham will say, I will swear.

25 And Abraham rebuked Abimelech on account of the well of waters which Abimelech's servants took away by force.

26 And Abimelech will say, I knew not who did this thing; and also thou didst not announce to me, and also I heard not except this day.

27 And Abraham will take sheep and oxen, and give to Abimelech; and they two made a covenant

28 And Abraham set, seven ewe lambs of the sheep alone.

29 And Abimelech will say to Abraham, What here these seven ewe lambs which thou didst set alone?

30 And he will say, For the seven ewe lambs thou shalt take from my hand, in order to be to me for a testimony that I dug this well.

31 For this he called that place, The well of the oath, for there they two aware.

32 And they will make a covenant, at the well of the oath, and Abimelech will rise up, and Phicol, the leader of his army, and they will turn back to the land of the Philistines,

33 And be will plant the tamarisk by the well of the oath, and will call there upon the name of Jehovah, the eternal God.

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34 And Abraham will sojourn in the land of the Philistines many days.

GENESIS CHAPTER 22

1 And it shall be after these words, and God tried Abraham, and he will say to him, Abraham: and he will say, Behold, here I.

2 And he will say, Take now thy son, thine only, whom thou didst love, Isaak, and go by thyself to the land of Moriah; and carry him there for a burnt offering upon one of the mountains of which I told thee.

3 And Abraham will rise early in the morning, and will saddle his ass, and will take two of his boys with him, and Isaak his son, and he will cleave the wood for the burnt offering, and will rise up and go to the place God spake to him.

4 In the third day, Abraham will lift up his eyes and will see the place from far

5 And Abraham will say to his boys, Sit ye here in this place with the ass; I and the boy will go even there and worship, and will turn back to you.

6 And Abraham will take the wood of the burnt offering, and put upon Isaak his son; and will take in his hand the fire and the knife, and they will go, they two together.

7 And Isaak will say to Abraham his father, and he will say, My father: and he will say, Behold, me, my son: And he will say, Behold the fire and the wood, and where the sheep for a burnt offering?

8 And Abraham will say, God will see to himself the sheep for a burnt-offering my son: and they will go, they two together.

9 And they will come to the place which God said to him; and Abraham will build an altar there, and put in order the wood: and he will find Isaak his son, and put him upon the altar, upon the wood.

10 And Abraham will stretch out the hand and will take the knife to slaughter his son.

11 And the messenger of Jehovah will call to him out of the heavens, and will say, Abraham, Abraham. And he will say, Behold me.

12 And he will say, Thou shalt not put forth thy hand upon the boy, and thou shalt do nothing to him; for now I know that thou feared God, and thou didst not spare thy son thine only, from me.

13 And Abraham will lift up his eyes, and will see and behold a ram behind, being held in a thicket by his horns: and Abraham will come and take the ram and bring it for a burnt offering instead of his son.

14 And Abraham will call the name of that place, Jehovah will see: which shall be said to this day, Jehovah will see in the mountain

15 And the messenger of Jehovah will call to Abraham the second time out of the heavens.

16 And he will say, By myself did I swear, says Jehovah, for because that thou didst this word, and didst not spare thy son, thine only.

17 That praising, I will praise thee, and multiplying I will multiply thy seed as the stars of the heavens, and as the sand upon the lip of the sea; and thy seed shall inherit the gate of his enemies.

18 And in thy seed all the nations of the earth shall be praised; because that thou didst listen to my voice.

19 And Abraham will turn back to his boys, and they will rise up, and go together to the well of the oath; and Abraham will dwell at the well of the oath.

20 And it shall be after these words, it will be announced to Abraham, saying, Behold, Milcah, she also will bring forth sons to Nahor, thy brother.

21 Uz, his first-born, and Buz, his brother, and Lemuel, the father of Aram.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel will beget Rebekah: these eight, Milcah will bring forth to Nahor, Abraham's brother.

24 And his concubine, and her name Reumah, and she will bare Tebah, and Gaham, and Thahash, and Maachab.

GENESIS CHAPTER 23

1 And the life of Sarah shall be a hundred years, and twenty years, and seven years; the years of the life of Sarah.

2 And Sarah shall die in the city of four; this is Hebron, in the land of Canaan. And Abraham will come to mourn for Sarah, and to weep for her.

3 And Abraham will rise up from the face of his dead, and speak to the sons of Heth, saying,

4 I am a sojourner and stranger with you: give me the possession of a grave with you, and I will bury my dead from my face.

5 And the sons of Heth will answer Abraham, saying to him,

6 Hear us, lord; thou a prince of God in the midst of us: in the choice of our graves, bury thy dead; a man of us shall not withhold from thee his grave from burying thy dead.

7 And Abraham will rise up and will bow himself to the earth before the sons of Heth.

8 And he will speak to them, saying, If it is your soul to bury my dead from my face, hear me, and entreat for me to Ephron, son of Zohar.

9 And he shall give to me the cave of Machpelah, which is to him, which is in the end of his field; for the full silver he shall give it to me in the midst of you for the possession of a grave.

10 And Ephron dwelt in the midst of the sons of Heth. And Ephron the Hittite will answer Abraham in the ears of the sons of Heth, of all going to the gate of his city, saying,

11 Nay, lord, hear me; the field I gave thee, and the cave which is in it, to thee I gave it before the eyes of the sons of my people; I gave to thee: bury thy dead.

12 And Abraham will bow himself down before the face of the people of the land.

13 And he will speak to Ephron in the ears of the people of the land, saying, Surely, if thou art for it, hear me: I' gave silver for the field, take of me: and I will bury my dead there.

14 And Ephron will answer Abraham, saying to him,

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15 Lord, hear me: the land, four hundred shekels of silver; between me and between thee, what is that? and bury thy dead.

16 And Abraham will listen to Ephron, and Abraham will weigh to Ephron the silver, which he spake in the ears of the sons of Heth, four hundred shekels of silver, passing for traffic.

17 And Ephron's field will stand, which is in Machpelah, which is before the face of Mamra, the field and cave which are in it, and every tree which is in the field, which lsin all the bounds round about

18 To Abraham for a possession before the eyes of the sons of Heth, with all going to the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before the face of Mamra: this is Hebron in the land of Canaan.

20 And the field will stand, and the cave which is in it, to Abraham for the possession of a burying place, from the sons of Heth.

GENESIS CHAPTER 24

1 And Abraham was old and come days: and Jehovah praised Abraham in every thing.

2 And Abraham will say to the old man of his house ruling over all which is to him, Put now thy hand under my thigh.

3 And I will cause thee to swear by Jehovah, God of the heavens, and God of the earth, that thou wilt not take a wife to my son, from the daughters of the Canaanites in the midst of whom I shall dwell.

4 For thou shalt go to my land and to my native country, and take a wife to my son, to Isaak.

5 And the servant will say to him, Perhaps the woman will not be willing to come after me to this land: shall I turning back, turn back your son to the land from whence thou camest?

6 And Abraham will say to him, Observe to thyself that thou shalt not turn back ray son there.

7 Jehovah, God of the heavens, who took me from my father's house, and from the land of my birth, and who spake to me, and who sware to me, saying, To thy seed will I give this land: he will send his messenger before thy face, and thou shalt take a wife to my son from thence.

8 And if the woman shall not be willing to come after thee, and thou shalt be clear from this thine oath; only thou shalt not turn back my son there.

9 And the servant will put his hand under the thigh of Abraham his lord, and swear to him concerning this word.

10 And the servant shall take ten camels from the camels of his lord, and will go, and all the goods of his lord in his hand; and he will rise and go to Syria of the rivers to the city of Nahor.

11 And he will make his camels to kneel down without the city by the well of waters, at the time of evening, of the going forth to draw water.

12 And he will say, Jehovah, God of lord Abraham, light upon my face this day, and do kindness with lord Abraham.

13 Behold, I stand at the fountain of waters, and the daughters of the men of the city come forth to draw water.

14 And it shall be the girl to whom saying to her, incline now thy bucket, and I will drink; and she said, Drink, and I will also give thy camels to drink; thou didst appoint for thy servant Isaak; and by it I shall know that thou didst kindness with my lord.

15 And it shall be before he finished speaking, and behold Rebekah came forth, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, and her bucket upon her shoulder.

16 And the girl good of aspect exceedingly; a virgin, and man knew her not: and she will go down to the fountain and fill her bucket, and come up.

17 And the servant will run to meet her, and he will say, Give me to drink now a little water from thy bucket

18 And she will say, Drink, lord: and she will hasten, and she will bring down her bucket upon her hand, and will give him to drink

19 And she will finish to give him to drink, and will say, I will draw also for thy camels; till they finished drinking.

20 And she will hasten and empty her bucket into the watering trough, and will run again to the well to draw, and will draw for all his camels.

21 And the man looking with attention at her, being silent to know whether Jehovah prospered his way or not

22 And it shall be when the camels finished drinking, and the man will take a gold ring of half a shekel, and two bracelets for her hands of ten shekels of gold.

23 And he will say, Whose daughter thou? announce now to me: is there place in thy father's house for us to pass the night?

24 And she will say to him, I the daughter of Bethuel, son of Milcah, who was born to Nahor.

25 And she will say to him, also straw, and also much fodder to us; also a place to pass the night.

26 And the man will bow down and prostrate himself to Jehovah.

27 And he will say, Praised be Jehovah, God of lord Abraham, who let not go his kindness and his truth from my lord: I in the way, Jehovah led me to the house of my lord's brother.

28 And the girl will run and announce to the house of her mother, according to these words.

29 And to Rebekah a brother, and his name Laban: and Laban will run to the man without at the fountain.

30 And it will be after seeing the ring and the bracelets upon his sister's hands, and when hearing the words of Rebekah his sister, saying, Thus the man spake to me; and he will come to the man, and behold, he stood by the camels at the fountain.

31 And he will say, Come thou blessed of Jehovah, why wilt thou stand without? and I prepared the house, and a place for the camels.

32 And the man will come into the house and will loosen the camels, and give straw and fodder to the camels, and

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water to wash his feet, and the feet of the men which are with him.

33 And he will set before his face to eat, and he will say, Not to eat till I have spoken my word. And he will say, Speak.

34 And he will say, I am Abraham's servant

35 And Jehovah blessed my lord greatly, and he will be great; and he will give to him sheep and oxen, and silver and gold, and servants and maids and camels and asses.

36 And Sarah my lord's wife will bring forth a son to my lord after she was old, and to him he will give all which is to him.

37 And my lord will cause me to swear, saying, Thou shalt not take a wife to my son from the daughters of the Canaanites in whose land I dwell.

38 If not, thou shalt go to my father's house, and to my family, and take a wife to my son.

39 And saying to my lord, If the woman will not come after me?

40 And he will say to me, Jehovah, before whose face I walked, will send his messenger with thee, and prosper thy way, and thou shalt take a wife to my son from my family, and from my father's house.

41 Then shalt thou be clean from mine oath, when thou shalt come to my family; if they will not give to thee, and thou shalt be pure from mine oath.

42 And I will come this day to the fountain, and say, Jehovah, God of lord Abraham, if thou wilt now incline thyself to prosper my way in which I go:

43 Behold, I stand by the fountain of waters, and the virgin coming forth to draw, and I said to her, Now give me to drink a little water from thy bucket

44 And she saying to me, Both drink thou, and I will also draw for thy camels: she the woman which Jehovah appointed for my lord's son.

45 Before I shall finish speaking to my heart, and behold, Rebekah went forth, and her bucket upon her shoulder; and she will go down to the fountain and draw; and saying to her, Give me to drink now.

46 And she will hasten and will bring down her bucket from her, and will say, Drink, and I will water thy camels also: and I shall drink, and she watered the camels also.

47 And I shall ask her and say., Whose daughter thou? And she will say, The daughter of Bethuel, son of Nahor, whom Milcah brought forth to him: and I shall place the ring upon her face, and the bracelets upon her hands.

48 And I shall bow down and worship Jehovah, and bless Jehovah, God of lord Abraham, who led me in the way of truth to take the daughter of my lord's brother to his son.

49 And now if ye are doing kindness and truth with my lord, announce to me, and if not, announce to me; and I shall turn to the right hand or to the left.

50 And Laban will answer, and Bethuel, and they will say, This word came from Jehovah; we shall not be able to speak to thee, evil or good.

51 Behold, Rebekah before thy face, take and go, and she shall be wife to thy lord's son, according to what Jehovah spake.

52 And it shall be when Abraham's servant heard their words, and he will worship Jehovah to the earth.

53 And the servant will bring forth silver vessels, and gold vessels, and garments, and he will give to Rebekah; and giving precious things to her brother and to her mother.

54 And they will eat and drink, he and the men which were with him; and they will pass the night; and they will rise up in the morning, and he will say, Send me forth to my lord.

55 And her brother will say, and her mother, The girl shall remain with us, perhaps ten days; after that she shall go.

56 And he will say to them, Ye shall not delay me, and Jehovah prospered my way send me forth, and I shall go to my lord.

57 And they will say, We will, call to the girl, and ask her mouth.

58 And they will call to Rebekah, and will say to her, Wilt thou go with this man? And she will say, I will go.

59 And they will send forth Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they will bless Rebekah and will say to her, Thou our sister; be thou into thousands of ten thousands, and thy seed shall inherit the gate of his enemies.

61 And Rebekah will rise up, and her maidens, and ride upon the camels, and will go after the man: and the servant will take Rebekah and will go.

62 And Isaak came from going to the well to the living vision, and he dwelt in the south land.

63 And Isaak will go forth to investigate in the field at the face of evening: and will lift up his eyes, and will see, and behold, the camels coming.

64 And Rebekah will lift up her eyes, and see Isaak; and she will descend from the camel.

65 And she will say to the servant, Who this man going in the field to meet us? And the servant will say, He is my lord: and she will take a covering and cover herself.

66 And the servant will recount to Isaak all the words which he did.

67 And Isaak will come into Sarah's his mother's tent, and will take Rebekah and she will be to him for a wife; and he will love her: and Isaak will be comforted after that for his mother.

GENESIS CHAPTER 25

1 And Abraham will add and take a wife; and her name Keturah.

2 And she will bring forth to him, Zimran, and Jokshan, and Medan, Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these the sons of Keturah.

5 And Abraham will give all which is to him to Isaak.

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6 And to the sons of the concubines which were to Abraham, Abraham gave gifts, and he will send them away from Isaak his son (in his yet living) from the east to the east land.

7 And these the days of the years of the life of Abraham which he lived, a hundred years and seventy years and five years.

8 And Abraham shall expire, and shall die in a good old age, and being. filled; and he shall be added to his people.

9 And his sons Isaak and Ishmael will bury him in the cave of Machpelah, in the field of Ephron, son of Zohar the Hittite, which is at the face of Mamm;

10 The field which Abraham bought from the sons of Heth: there Abraham was buried, and Sarah his wife.

11 And it shall be after the death of Abraham, God will bless Isaak his son; and Isaak will dwell by the well at the living vision.

12 These the generations of Ishmael, son of Abraham, whom Hagar brought forth, the Egyptian, Sarah's maid, to Abraham.

13 And the names of the sons of Ishmael, by their names according their generations: the first-born of Ishmael, Nebajoth, and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These the sons of Ishmael, and these their names, in their villages, and in their fortresses; twelve princes, according to their nation.

17 And these the years of the life of Ishmael: a hundred years, and thirty years and seven years: and he will expire and die; and he will be added to his People

18 And they will dwell from Havilah, even to Shur, which is upon the face of Egypt, in thy going to Assyria: and ho fell before the face of all his brethren.

19 And these the generations of Isaak, son of Abraham: Abraham begetting Isaak.

20 And Isaak shall be the son of forty years in his taking Rebekah, daughter of Bethuel the Syrian of Padan Aram, sister of Laban the Syrian, to him for a wife.

21 And Isaak will supplicate to Jehovah for his wife, because she was barren: and Jehovah will be supplicated for him, and Rebekah his wife will conceive.

22 And the sons will struggle within her: and she will say,. If so, wherefore am I thus? And she will go to inquire of Jehovah.

23 And Jehovah will say to her, Two nations are in thy womb, and two peoples shall be separated from thy belly: and a people shall be strong above a people, and the great shall serve the small.

24 And her days shall be completed to bring forth; and behold, twins in her belly.

25 And the first shall come forth red, wholly as a mantle of hair: and they will call his name Esau.

26 And after this, his brother will come forth, and his hand having laid hold upon Esau's heel; and his name was called Jacob: and Isaak the son of sixty years in her bringing them forth.

27 And the boys will become great; and Esau will be a man knowing the chase, a man of the country; and Jacob an upright man, dwelling in tents.

28 And Isaak will love Esau for the chase in his mouth: and Rebekah loved Jacob.

29 And Jacob will boil a boiling, and Esau will come from the country, and he faint

30 And Esau will say to Jacob, Give me now to eat from the red; this red, for I faint: for this he called his name Edom.

31 And Jacob will say, Sell this day thy birth-right to me.

32 And Esau will say, Behold, I am going to die, and what to me this birthright?

33 And Jacob will say, Swear to me this day: and he will swear to him: and he will sell his birth-right to Jacob.

34 And Jacob gave Esau food, and the boiling of lentiles; and he will eat and drink and will rise and go forth: and Esau will despise the birth-right

GENESIS CHAPTER 26

1 And a famine shall be iu the land, besides the first famine which was in the days of Abraham. And Isaak will go to Abimelech king of the Philistines to Gerar.

2 And Jehovah will be seen to him, and will say, Thou. shalt not go down to Egypt: dwell in the land which I shall say to thee.

3 Sojourn in this land, and I will be with thee, and will bless thee, for to thee and to thy seed will I give all these lands; and I established the oath which I sware to Abraham thy father.

4 And I will increase thy seed as the stars of the heavens, and I will give to thy seed all these lands: and in thy seed shall all the nations of the earth be praised.

5 Because that Abraham listened to my voice, and he will watch my watches, my commands, my statutes, and my precepts.

6 And Isaak dwelt in Gerar.

7 And the men of the place will ask concerning his wife; and he will say, She is my sister: for he will be afraid to say, My wife, lest the men of the place will kill me for Rebekah, because she is good in appearance.

8 And it was when the days there were long to him, and Abimelech king of the Philistines shall bend forward through the window, and will see, and behold, Isaak playing with Rebekah his wife.

9 And Abimelech will call to Isaak, and will say, Surely, behold, she thy wife; and how saidst thou, She is my sister? And Isaak will say to him, Because I said, Lest I shall die for her.

10 And Abimelech will say, What this thou didst to us? nearly one of the people lay with thy wife, and thou broughtest blame upon us.

11 And Abimelech will command all the people, saying, He touching this man and his wife, dying, shall die.

12 And Isaak will sow in that land, and will find in that year a hundred measures; and Jehovah will praise him.

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13 And the man will become great, and went going, and he became great, until that he became very great

14 And there will be to him possession of flocks, and possession of oxen, and service of many; and the Philistines will envy him.

15 And all the wells which his father's servants digged in the days of Abraham his father, the Philistines stopped them and filled them with dust

16 And Abimelech will say to Isaak, Go from us: for thou wert strong above us exceedingly.

17 And Isaak will go from thence, and will sit down in the valley of Gerar, and will dwell there.

18 And Isaak will dwell, and he will dig the wells of waters which they digged in the days of Abraham his father; and the Philistines will stop them after Abraham died: and he will call them the names after the names which his father called them.

19 And Isaak's servants will dig in the valley and will find there' a well of waters

20 And the shepherds of Gerar will contend with Isaak's shepherds, saying; The waters are to us: and he will call the name of the well Esek; because they strove with him.

21 And they will dig another well, and will strive for that also: and he will call its name Sitnah.

22 And he will remove from thence, and will dig another well; and they strove not for that: and he will call its name Rehoboth; and he will say, For now Jehovah made wide for us, and made us fruitful in the earth.

23 And he will go up from thence to the well of the oath.

24 And Jehovah will be seen to him in that night., and will say, I am the God of Abraham thy father: thou shalt not be afraid, for I am with thee, and I praised thee, and I increased thy seed, for sake of Abraham my servant

25 And he will build an altar there, and will call on the name of Jehovah, and will stretch out there his tent: and there Isaak's servants will dig a well.

26 And Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol, leader of his army.

27 And Isaak will say to them, Wherefore came ye to me, and ye hated me, and will send me away from you?

28 And they will say, Seeing we saw that Jehovah was with thee: and we will say, There shall be an oath between us, between us and between thee, and we will make a covenant with thee.

29 Wilt thou do evil to us as that we touched thee not, as that we did to thee only good, and we sent thee away in peace, thou now art praised of Jehovah.

30 And he will make to them a drinking, and they will eat and drink.

31 And they will rise early in the morning, and they will swear, a man to his brother, and Isaak will send them away and they will go from him in peace.

32 And it shall be in that day, and Isaak's servants will come and announce to him concerning the well which they digged, and they will say to him, We found water.

33 And he will call it oath: for this the name of the city the well of the oath till this day.

34 And Esau will be the son of forty years, and he will take a wife, Judith, the daughter of Beeri the Hittite, and Bashemah, daughter of Elon the Hittite.

35 And they will be bitterness of spirit to Isaak and to Rebekah.

GENESIS CHAPTER 27

1 And it shall be as Isaak grew old, and his eyes shall be weak for seeing, and he will call Esau his son the great, and he will say to him, My son: and he will say to him, Behold me.

2 And he will say, Behold now, I grew old; I knew not the day of my death.

3 Therefore take now, thy weapon, thy quiver and thy bow, and go forth to the field and hunt for me a hunting.

4 And make for me dainties as that I loved, and bring it to me, and eating, that my soul shall praise thee before I shall die.

5 And Rebekah heard in the speaking of Isaak to Esau his son: and Esau went to the field to hunt, a hunting, to bring.

6 And Rebekah spake to Jacob her son, saying, Behold, I heard thy father speaking to Esau thy brother, saying,

7 Bring to me a hunting, and make for me dainties, and eating, and I will praise thee before Jehovah, before my death.

8 And now my son, hear to my voice, according to that I command thee.

9 Go now to the flocks, and take to me from thence two kids of the she-goats good, and I will make them dainties for thy father, as that he loved.

10 And thou shall bring to thy father, and eating, so that he will praise thee before his death.

11 And Jacob will say to Rebekah his mother, Behold, Esau my brother a man of hair, and I a smooth man:

12 Perhaps my father will feel me, and I was in his eyes as mocking; and I brought a curse and not a praise.

13 And his mother will say to him, Upon me thy curse my son; only hear to my voice, and go take to me.

14 And he will go, and will take, and bring to his mother: and his mother will make dainties as that his father loved.

15 And Rebekah will take desirable covering of Esau her son, the great, which was with her in the house, and will put upon Jacob her son, the small.

16 And the nakedness of the skins of the shegoats, she put upon his hands and upon the smoothness of his neck.

17 And she will give the dainties, and the bread which she made, into the hand of Jacob her son.

18 And he will go to his father and will say, My father. And he will say, Behold me; who thou my son?

19 And Jacob will say to his father, I am Esau thy first-born; I did according to that thou spakest to me: arise, now, sit and eat from my hunting, so that thy soul shall praise me.

20 And Isaak will say to his son, How this, thou wert quick to find my son? and the will say, Because Jehovah thy God caused to meet before me.

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21 And Isaak will say to Jacob, Come near, now, and I shall feel thee, my son, if thou this my son Esau or not

22 And Jacob will come near to Isaak his father, and he will feel him, and he will say, The voice, the voice of Jacob; and the hands, the hands of Esau.

23 And he knew him not, for his hands were as the hands of Esau, his brother of hair: and he will praise him.

24 And he will say, Thou this my son Esau? and he will say, I.

25 And he will say, Bring near to me, and eating of my son's hunting, so that my soul shall praise thee. And he will bring near to him and he will eat: and he will bring wine to him, and he will drink

26 And Isaak his father will say to him, Come near, now, and kiss me, my son.

27 And he will come near, and will kiss him: and he will smell the smell of his garment, and he will bless him, and he will say, See, the smell of my son as the smell of a field which Jehovah praised.

28 And God will give to thee from the dew of the heavens, and from the fatness of the earth, and a multiude of corn and new wine.

29 And nations shall serve thee, and peoples shall bow down to thee; be lord over thy brother, and thy mother's sons shall bow down to thee: cursed he cursing thee, and blessed he praising thee.

30 And it shall be after that Isaak finished to praise Jacob, and it shall be Jacob going will but go out from the face of Isaak his father, and Esau his brother came from his hunting.

31 And he also will make dainties, and will bring to his father; and he will say to his father, Will my father rise and eat from his son's hunting, that thy soul shall bless me?

32 And Isaak his father will say to him, Who art thou? And he will say, I thy son, thy first-born, Esau.

33 And Isaak will tremble a great trembling, even exceedingly; and he will say, Who now is he having hunted a hunting, and will bring to me, and I ate from all before thou wilt come, and I shall praise him? also he shall be praised.

34 When Esau heard the words of his father, and he will cry out with a great cry, even bitter exceedingly, and he will say to his father, praise me, me also, my father!

35 And he will say, Thy brother came with deceit and he will take thy blessing.

36 And he will say, Is it not that his name was called Jacob? he will defraud me this twice: he took my birthright and behold, now he took my blessing And he will say, Didst thou not put aside a blessing for me?

37 And Isaak will answer and say to Esau, Behold, I made him mighty over thee, and all his brethren I gave to him for servants; and with corn and new wine I supported him: and what shall I do to thee my son?

38 And Esau will say to his father, Is but this one blessing to thee my father? bless me, also me, my father! and Esau will lift up the voice and weep.

39 And Isaak his father will answer and say to him, Behold, from the fatness of the earth shall be thy dwelling, and from the dew of the heavens above.

40 And by thy sword shalt thou live and shalt serve thy brother: and it shall be when thou shalt wander about and thou shalt break his yoke from thy neck.

41 And Esau will lie in wait for Jacob, because of the blessing which his father blessed him: and Esau will say in his heart, The days of mourning of my father will draw near, and I will kill Jacob my brother.

42 And the words of Esau her son, the great, will be announced to Rebekah; and she will send and call to Jacob her son, the small, and she will say to him, Behold, Esau thy brother will avenge himself toward thee by killing thee.

43 And now my son, hear to my voice: and arising escape for thyself to Laban my brother, to Haran.

44 And thou shalt dwell with him days afterwards, until thy brother's wrath shall turn away;

45 Until thy brother's anger turning away from thee, and forgetting what thou didst to him: and I have sent and have taken thee from thence, lest I shall be bereaved of you two in one day.

46 And Rebekah will say to Isaak, I was finished in my life from the face of the daughters of Heth: if Jacob took a wife from the daughters of Heth, as these from the daughters of the land, for what to me life?

GENESIS CHAPTER 28

1 And Isaak will call to Jacob, and will bless him, and will command him, and will say to him, Thou shalt not take a wife from the daughters of Canaan.

2 Rising, go to Padan Aram, to the house of Bethuel thy mother's father, and take to thee from thence a wife from the daughters of Laban, thy mother's brother.

3 And God Almighty will bless thee, and will make thee fruitful, and will multiply thee, and thou wert for an assembly of nations.

4 And he will give to thee the praise of Abraham, to thee, and to thy seed with thee; for thee to inherit the land of thy sojourning, which God gave to Abraham.

5 And Isaak will send away Jacob; and he will go to Padan Aram, to Laban the son of Bethuel the Syrian, brother of Rebekah, mother of Jacob and Esau.

6 And Esau will see that Isaak praised Jacob, and sent him away to Padan Aram, to take to him from thence a wife; in blessing him, and he will command him saying, Thou shalt not take a wife from the daughters of Canaan;

7 And Jacob will hear to his father, and to his mother, and will go to Padan Aram.

8 And Esau will see that the daughters of Canaan are evil in the eyes of Isaak his father.

9 And Esau will go to Ishmael, and will take Mahalath, daughter of Ishmael, Abraham's son, sister of Nebajoth, to his wives, to him for a wife.

10 And Jacob will go from the well of the oath, and will come to Haran.

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11 And he will light upon a place and he will remain there, for the sun was gone down: and he will take from the stones of the place and put at his head and will lie down in that place.

12 And he will dream, and behold a ladder placed in the earth, and the head of it reaching to the heavens: and behold the messengers of God ascending and descending upon it.

13 And behold, Jehovah was set upon it, and he will say, I Jehovah, the God of Abraham thy father, and the God of Isaak: the land which thou liest upon it, to thee will I give it, and to thy seed.

14 And thy seed was as the dust of the earth, And thou didst spread abroad to the sea and east, and north, and south: and in thee shall all the tribes of the earth be blessed, and in thy seed.

15 And behold, I am with thee, and I preserved thee in all which thou shalt go, and I turned thee back to this land; for I will not forsake thee, till that I have done what I said to thee.

16 And Jacob will awake from his sleep, and he will say, surely there is Jehovah in this place and I knew not

17 And he will be afraid, and will Say, How terrible this place is not this but the house of God, and this the gate of the heavens?

18 And Jacob will rise early in the morning, and take the stone which he put at his head, and will set it a pillar, and pour oil upon its head.

19 And he will call the name of that place the house of God: and Ailam Luz the name of the city at the beginning.

20 And Jacob will vow a vow, saying, If God will be with me, and will preserve me in this way which I went, and gave to me bread to eat, and covering to put on,

21 And I turned back in peace to my father's house; and Jehovah was to me for God.

22 And this stone which I set a pillar shall be the house of God, and all which thou shalt give to me, the tenth I will tithe it to thee.

GENESIS CHAPTER 29

1 And Jacob will lift'up his feet and will go to the land of the sons of the east

2 And he will see, and behold, a well in the field, and behold there three flocks of sheep lying by it; for from that well they will water the flocks and the great stone upon the mouth of the well.

3 And they gather there all the flocks; and they rolled away the stone from the mouth of the well and watered the sheep, and turned back the stone upon the mouth of the well to its place.

4 And Jacob will say to them, My brethren, whence are ye? and they will say, We are from Haran.

5 And he will say to them, knew ye Laban the son of Nahor? and they will say, We knew.

6 And he will say to them, Is health to him? and they will say, Health: Behold, Rachel his daughter came with the sheep.

7 And he will say, Behold, yet the day great, not the time of gathering the cattle; water ye the sheep, and go feed.

8 And they will say, We shall not be able, till that all the flocks shall be gathered together, and they roll the stone from the mouth of the well; and we water the sheep.

9 He yet speaking to them, and Rachel came with the sheep were to her father; for she fed them.

10 And it shall be when Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban his mother's brother, and Jacob will come near, and will roll away the stone from the mouth of the well, and will water the sheep of Laban his mother's brother.

11 And Jacob will kiss Rachel, and will lift up his voice and weep.

12 And Jacob will announce to Rachel that he is her father's brother, and that he is Rebekah's son; and she will run and announce to her father.

13 And it shall be when Laban heard the hearing of Jacob his sister's son, and he will run to meet him, and he will embrace him, and kiss him and bring him to his house, and he will recount to Laban all these words.

14 And Laban will say to him, Surely my bone and my flesh art thou: and he will dwell with him a month of days.

15 And Laban will say to Jacob, Because thou art my brother shalt thou serve me gratuitously? announce to me what thy reward.

16 And to Laban two daughters: the name to the great, Leah; and the name to the small, Rachel.

17 And the eyes of Leah weak, and Rachel was fair of form and fair of look.

18 And Jacob will love Rachel, and will say, I will serve thee seven years for Rachel thy daughter the small.

19 And Laban will say, Good for me to give her to thee rather than for me to give her to another man. Dwell with me.

20 And Jacob will serve for Rachel seven years, and they will be in his eyes as a few days in his loving her.

21 And Jacob will say to Laban, Give my wife, for the days were completed, and I will go in to her.

22 And Laban will gather together all the men of the place, and will make a drinking.

23 And it will be in the evening, and he will take Leah his daughter, and bring her to him, and he will go in to her.

24 And Laban will give to her, Zilpah his maid, to Leah his daughter a maid.

25 And it will be in the morning, and behold, she was Leak And he will say to Laban, What this thou didst to me? did I not serve with thee for Rachel? and wherefore didst thou deceive me?

26 And Laban will say, It shall not be done so in our place, to give the small before the first-born.

27 Complete her seven, and we will give to thee also this for work which thou shalt work with me yet other seven years.

28 And Jacob will do so, and he will complete her seven, and he will give to him Rachel his daughter to him for a wife.

29 And Laban will give to Rachel his daughter, Bilhah his maid to her for a maid.

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30 And he will go in also to Rachel, and he will also love Rachel more than Leah, and he will serve with him yet other seven years.

31 And Jehovah will see that Leah was hated, and he will open her womb: and Rachel barren.

32 And Leah will conceive and will bring forth a son, and she will call his name Reuben: for she said that Jehovah saw my affliction, for now my husband will love me.

33 And she will yet again conceive and bear a son, and she will say that Jehovah heard that I am hated, and he will give to me this also; and she will call his name Simeon.

34 And she will conceive yet again, and will bear a son, and she will say, The time now, my husband will join himself to me, for I bare to him three sons: for this his name was called Levi

35 And she will conceive yet again and will bear a son, and she will say, This time I will confess to Jehovah: for this she called his name Judah; and she will stand from bearing.

GENESIS CHAPTER 30

1 And Rachel will see that she shall not bring forth to Jacob, and Rachel will envy her sister, and will say to Jacob, Give me sons, and if not, I die.

2 And Jacob's anger will burn at Rachel, and he will say, Am I instead of God, who kept back from thee the fruit of the belly?

3 And she will say, Behold my maid Bilhah; go in to her, and she shall bring forth upon my knees, and I also shall be built from her.

4 And she will give to him Bilhah her maid for a wife, and Jacob will go in to her.

5 And Bilhah will conceive and will bear to Jacob a son.

6 And Rachel will say, God judged me and also heard my voice, and he will give to me a son; for this she called his name Dan.

7 And Bilhah, Rachel's maid will yet again conceive and bare a second son to Jacob.

8 And Rachel will say, The wrestlings of God I wrestled with my sister; also I was able. And she will call his name Naphtali.

9 And Leah will see that she stood from bringing forth, and she will take Zilpah her maid and will give her to Jacob for a wife.

10 And Zilpah, Leah's maid, will bear to Jacob a son.

11 And Leah will say, In good fortune: and she will call his name Gad.

12 And Zilpah, Leah's maid, will bear a second son to Jacob.

13 And Leah will say, In my happiness, for the daughters will pronounce me happy; and she will call his name Asher.

14 And Reuben will go in the day of the harvest of wheat, and will find apples of mandrakes in the field, and he will bring them to Leah his mother: and Rachel will say to Leah, Give now to me of thy son's apples of mandrakes.

15 And she will say to her, Is it little, thy taking my husband'! and thou didst take also my son's apples of mandrakes? And Rachel will say, For this he shall lie with thee this night, for thy son's apples of mandrakes.

16 And Jacob will come from the field in the evening, and Leah will go forth to his meeting, and she will say, Thou shalt come in to me, for hiring I hired thee for my son's apples of mandrakes: and he will lie with her in that night

17 And God will listen to Leah, and she will conceive and bear to Jacob the fifth son.

18 And Leah will say, God gave me My hire because I gave my maid to my husband: and she will call his name Issachar.

19 And Leah will conceive yet again, and will bear the sixth son to Jacob.

20 And Leah will say, God gave me a good gift; this time will my husband dwell with me, for I have borne to him six sons. And she will call his name Zebulon.

21 And afterwards she bare a daughter, and she will call her name Dinah.

22 And God will remember Rachel, and God will listen to her, and he will open her womb.

23 And she will conceive and will bare a son, and she will say, God took away my reproach.

24 And she will call his name Joseph, saying, God will add to me another son.

25 And it shall be when Rachel bare Joseph, and Jacob will say to Laban, send me away, and I shall go to my place and to my land.

26 Give my wives and my children, for whom I served thee, and I will go forth; for thou knewest ray work which I served thee.

27 And Laban will say to him, If now I found grace in thine eyes, I prognosticated, and Jehovah will praise me because of thee.

28 And he will say, Specify thy hire to me, and I will give.

29 And he will say to him, Thou. knewest what I served thee, and what was thy cattle with me.

30 For little which was to thee before me, and it will break forth into a multitude; and Jehovah will praise thee at my foot: and now when shall I make to myself a house?

31 And he will say, What shall I give to thee? and Jacob will say, Thou shalt not give to me anything. If thou wilt do to me this word, I will return; I will feed thy sheep; I will watch.

32 I will pass over among all thy sheep this day, removing from thence every sheep speckled and patched, and every sheep black among the lambs; and the patched and speckled among the she-goats; and it shall be my hire.

33 And my justice shall speak for me in the day tomorrow, when it shall come for my hire before thy face: every one which is not speckled and patched among the she-goats and black among the lambs, that to be stolen with me.

34 And Laban will say to him, Behold, it shall be according to thy word.

35 And he will remove in that day the he-goats banded and patched, and all the she-goats speckled and patched; every one which being white on it, and every one black among the sheep, and he will give into the hand of his sons.

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36 And he will set a way of three days between him and between Jacob; and Jacob fed Laban's sheep the rest.

37 And Jacob will take to himself a rod of green storax, and the almond tree, and the plane tree, and he will strip off of them the white strippings, uncovering the white which was upon the rods.

38 And he set the rods which he stripped, in the flowings of channels of water, when the flock shall come to drink, before the sheep, and they shall be in heat in coming to drink.

39 And the sheep shall conceive at the rods, and shall bring forth sheep banded and speckled and patched.

40 And Jacob separated the lambs, and he will give the faces of the sheep to the banded and every one black among the sheep of Laban: and he will set to himself the flocks, to himself alone, and not put them with Laban's sheep.

41 And it was in every one conceiving of the strong sheep, and Jacob put the rods before the eyes of the sheep in the floorings, to conceive among the rods.

42 And in the sheep being feeble, he will not put in: and those being feeble, were to Laban, and those being strong, to Jacob.

43 And the man will break forth greatly, greatly; and there will be to him many sheep and maids, and servants, and camels and asses.

GENESIS CHAPTER 31

1 And he will hear the words of Laban's sons, saying, Jacob took all which was to our father, and from what was to our father he made all this multitude.

2 And Jacob will see the face of Laban, and behold, it was not towards him as yesterday, the third day.

3 And Jehovah will say to Jacob, Turn back to the land of thy fathers, and to thy lineage; and I will be with thee.

4 And Jacob will send and call to Rachel and to Leah in the field to his sheep.

5 And will say to them, I saw the face of your father that it is not towards me as yesterday the third day: and the God of my father was with me.

6 And ye yourselves knew that with all my strength I served, your father,

7 And your father deceived me and changed my wages ten parts; and God gave him not to do evil by me.

8 If thus he will say, The speckled shall be thy hire; and all the sheep shall bring forth speckled: and if thus he will say, The banded shall be thy hire, and all the sheep will bring forth white-footed.

9 And God will take away the cattle of your father and will give them to me.

10 And it shall be in the time the sheep shall conceive, and I shall lift up mine eyes, and I shall see in a dream, and behold, the he-goats ascending upon the sheep, banded, speckled and sprinkled with spots.

11 And the messenger of God will say to me in a dream, Jacob: and I shall say, Behold me.

12 And he will say, Lift up now thine eyes and see all the he-goats ascending upon the sheep, banded, speckled and sprinkled with spots; for I saw all that Laban did to thee.

13 I the God of the house of God, where thou didst anoint there a pillar; where thou didst vow to me there a vow: now arise, go forth from this land, and turn back to the land of thy kindred.

14 And Rachel will answer, and Leah, and they will say to him, Is yet to us a portion and inheritance in our father's house?

15 Were we not reckoned strangers by him? for he sold us, and also eating, he ate up our silver.

16 For all the riches which God took away from our father, that is to us and to our sons: and now all which God said to thee, do.

17 And Jacob will rise, and lift up his sons and his wives upon the camels.

18 And he will lead away all his cattle and all his horse which he acquired, the cattle of his acquisition, which he acquired in Padan Aram, to go to Isaak his father in the land of Canaan.

19 And Laban went to shear his sheep; and Rachel will steal the family gods which were to her father.

20 And Jacob will steal the heart of Laban the Syrian, for not announcing to him that he broke away.

21 And he will break away, and all which was to him; and he will rise and pass over the river, and will set his face to Mount Gilead.

22 And it will be announced to Laban in the third day, that Jacob broke away.

23 And he will take his brethren with him, and pursue after him a way of seven days: and he will overtake him in Mount Gilead.

24 And God will come to Laban the Syrian in a dream of the night and will say to him, Watch to thyself, lest thou shalt speak with Jacob from good to evil.

25 And Laban will overtake Jacob. And Jacob pitched his tent in the mount; and Laban pitched with his brethren in Mount Gilead.

26 And Laban will say to Jacob, What didst thou and thou didst steal my heart, and will carry away my daughters as captives of the sword?

27 For what didst thou hide to break away, and didst steal me, and didst not announce to me? and I will send thee away with gladness and with songs, with the drum and with the harp?

28 And didst not permit me to kiss my sons and to my daughters? now thou wert foolish doing it

29 It is for the power of my hand mighty to do with you evil: and the God of your father yesterday spake to me, saying, Watch to thyself from speaking with Jacob from good to evil.

30 And now going thou didst go, for desiring thou didst greatly desire after the house of thy father; for what didst thou steal my gods?

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31 And Jacob will answer and say to Laban, Because I was afraid; for I said, Lest thou wilt tear away my daughters from me;

32 With whom thou shalt find thy gods, he shall not live: before our brethren, behold for thyself what is with me and take to thee: and Jacob knew not that Rachel stole them.

33 And Laban will go into Jacob's tent, and into Leah's tent, and into the tent of the two maids, and he found them not And he will go out from the tent of Leah and will go into Rachel's tent

34 And Rachel took the family gods, and she will put them in the camel's saddle and will sit upon them. And Laban will feel all the tent, and he found not

35 And she will say to her father, My lord will not be angry in his eyes, that I shall not be able to rise from thy face, for the way of women is to me. And he will search and he found not the family gods,

36 And it kindled to Jacob, and he will contend with Laban, and Jacob will answer and say to Laban, What my fault? what my sin that thou didst hotly pursue after me?

37 That thou didst feel all my vessels, what didst thou find of all the vessels of thy house? Set here before my brethren and thy brethren, and they shall decide between us two.

38 These twenty years I am with thee; thy sheep and thy she-goats were not barren, and the rams of thy flock, I ate not.

39 The torn I brought not to thee; I shall bear the blame of it; from my hand thou will seek it, thefts of the day, and thefts of the night

40 I was in the day, the drought consumed me, and cold in the night, and sleep will flee away from mine eyes.

41 Here to me twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy sheep; and thou wilt change my hire ten portions.

42 If the God of my father, the God of Abraham, and the fear of Isaak was not with me, then now, empty thou hadst sent me away. My affliction and the labor of my hand God saw and he rebuked yesterday.

43 And Laban will answer and say to Jacob, The daughters, my daughters, and the sons, my sons, and the sheep, my sheep, and all which thou sawest, this to me, and to my daughters: what shall I do to these this day, or to their sons which they brought forth?

44 Now come thou we will make a covenant, I and thou; and it was for witness between me and between thee.

45 And Jacob will take a stone and raise up a pillar.

46 And Jacob will say to his brethren, Gather stones; and they will take stones and make a heap; and they will eat there upon the heap.

47 And Laban will call it the heap of testimony, and Jacob called it the heap of witness.

48 And Laban will say, This heap a witness between me and between thee this day, for this its name was called Gilead:

49 And watchtower: for he said Jehovah will watch between me and between thee when we shall be concealed a man from his Mend.

5 If thou shalt afflict my daughters, and if thou shalt take wives to my daughters, no man is with us, seeing God a witness between me and between thee.

51 And Laban will say to Jacob, Behold this heap; and behold the pillar which I cast between me and between thee.

52 A witness this heap, and a witness the pillar, if I will not pass over this heap to thee, and thou shalt not pass over to me, this heap and this pillar for evil.

53 The God of Abraham and the God of Nahor shall judge between us, the God of their father: and Jacob will swear by the fear of his father Isaak.

54 And Jacob will sacrifice a sacrifice upon the mount, and will call to his brethren to eat bread, and they will eat bread, and they will pass the night in the mount

55 And Laban will rise up in the morning and will kiss his sons and his daughters, and will bless them: and Laban will go and turn back to his place.

GENESIS CHAPTER 32

1 And Jacob went on his way and the messengers of God met with him.

2 And Jacob will say when seeing them, This the camp of God: and he will call the name of that place the camps.

3 And Jacob will send messengers before his face to Esau his brother, to the land of Seir, the field of Adam.

4 And he will command them, saying, Thus shall ye say to my lord to Esau, Thus thy servant Jacob said, With Laban I sojourned and lingered till now.

5 And there will be to me ox and ass, sheep and servant, and maid; and I shall send to announce to my lord to find grace in thine eyes.

6 And the messengers will turn back to Jacob, saying, We came to thy brother, to Esau, and also he came to thy meeting, and four hundred men with him.

7 And Jacob will be greatly afraid and it will press upon him: and he will divide the people which were with him, and the sheep and the oxen, and the camels, into two camps.

8 And he will say, If Esau shall come to the one camp and smite it, and the remaining camp was to escape.

9 And Jacob will say, God of my father Abraham, and God of my father Isaak, Jehovah having said to me, Turn back to thy land and to thy family, and I will do well with thee.

10 I was little from all the kindness and from all the truth which thou didst to thy servant; for with my rod I passed over this Jordan, and now I became into two camps.

11 Take me away now from the hand of my brother, from the hand of Esau, for I am afraid of him, lest he shall come and smite me, the mother upon the sons.

12 And thou saidst, Doing well I will do well with thee, and I set thy seed as the sand of the sea, which shall not be counted for multitude.

13 And he will pass the night them in that night, and he will take from what came into his hand, a gift to Esau his brother.

14 Two hundred she-goats, and twenty he-goats, two hundred sheep and twenty rams.

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15 Camels giving suck, and their young, thirty; forty heifers and ten bulls; twenty she-asses and ten foals.

16 And he will give into the hand of his servants a flock, a flock itself alone; and he will say to his servants, Pass over before me, and ye shall put enlargement between flock and between flock.

17 And he will command the first, saying, When Esau my brother shall meet thee and ask thee saying, To whom thou? and whither wilt thou go? and to whom these before thee?

18 And thou saying, To thy servant, to Jacob: this a gift sent to my lord to Esau, and behold also he is behind us.

19 And he will command also the second, also the third, also all going behind the flocks, saying, According to this word shall ye speak to Esau in your finding him.

20 And ye said, Also behold thy servant Jacob behind us. For he said, I will appease his face with the gift going before me, and after this I will see his face; perhaps he will receive my face.

21 And the gift will pass over before his face, and he remained in that night in the camp.

22 And he will rise in that night and take his two wives and his two maids, and his eleven sons, and he will pass over the passage of Jabbok.

23 Andhewill take them and will cause them to pass through the torrent, and he will cause to pass through what is to him.

24 And Jacob will be left alone by himself, and a man will wrestle with him till the ascending of the morning.

25 And he will see thathewill not prevail over him and he will touch upon the hollow of his thigh; and the hollow of Jacob's thigh will be alienated in his wrestling with him.

26 And he will say, Send me away, for the morning ascended: and he will say, I will not send thee away, unless thou didst bless me.

27 And he will say to him, What thy name? and he will say, Jacob.

28 And he will say, Thy name shall no more be said Jacob, but Israel, for thou wert a prince with God and with men, and thou shalt prevail.

29 And Jacob will ask and will say, Announce now, thy name: and he will say, For what this thou wilt ask for my name? and he will bless him there.

30 And Jacob will call the name of the place, the face of God: for I saw God lace to face, and my soul shall be saved.

31 And the sun will rise to him when he passed through the face of God, and he limped upon his thigh.

32 For this, the sons of Israel will not eat the sinew which dried up which is upon the hollow of the thigh, even till this day; for he touched upon the hollow of Jacob's thigh in the sinew which dried up.

GENESIS CHAPTER 33

1 And Jacob will lift up his eyes and will see, and behold Esau came, and with him four hundred men. And he will divide the children to Leah and to Rachel and to the two maids.

2 And he set the maids and their children first, and Leah and her children behind, and Rachel and Joseph behind them.

3 And he passed through before them, and he will bow himself upon the earth seven times till he brought himself near to his brother.

4 And Esau will run to his meeting and he will embrace him and will fall upon his neck and will kiss him, and they will weep.

5 And he will lift up his eyes and will see the women and the children, and he will say, To whom these to thee? And he will say, The children with whom God compassionated thy servant.

6 And the maids will draw near, they and their children, and they will bow themselves.

7 And Leah also will draw near, and her children, and they will bow themselves; and after, Joseph will draw near and Rachel, and they will prostrate themselves.

8 And he will say, What to thee all this camp which I met? and he will say, To find grace in thine eyes, my lord.

9 And Esau will say, There is much to me, my brother; what is to thee shall be to thee.

10 And Jacob will say, Nay, now, if now I found grace in thine eyes, and take my gift from my hand, for, for this, I saw thy face as seeing the face of God, and thou wilt be satisfied with me.

11 Take now my blessing which was brought to thee, for God compassionated me, and because all things are to me; and he will press upon him, and he will take.

12 And he will say, We will remove and go, and I will go before thee.

13 And he will say to him, My lord knew that the children are tender, and the sheep and the oxen bringing forth with me, and they overdrive them one day all the flock will die.

14 Now my lord, shall pass through before his servant, and I will drive out softly, according to the foot of the work before me and according to the foot of the children, till I shall come to my lord to Seir.

15 And Esau will say, I will leave now with thee, from the people which are to me; and he will say, For what this? I shall find grace in the eyes of my lord.

16 And Esau will turn back in that day on his way to Seir.

17 And Jacob will remove to the booths, and he will build for himself a house, and he made booths for his cattle; for this he called the name of the place Booths.

18 And Jacob will go to Shalem, a city of Shechem, which is in the land of Canaan, in his going from Padan Aram; and he will encamp before the city.

19 And he will buy a part of the field where he spread there his tent, from the hand of the sons of Hamor, the father of Shechem, for a hundred lambs.

20 And he will set there an altar, and he will call upon it, God the God of Israel.

GENESIS CHAPTER 34

1 And Dinah, the daughter of Leah, which she brought forth to Jacob, will go forth to see the daughters of the land.

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2 And Shechem will see her, the son of Hamor the Hivite, chief of the land; will take her, and lie with her, and will humble her.

3 And his soul will cleave to Dinah, the daughter of Jacob, and he will love the maiden, and he will speak to the heart of the maiden.

4 And Shechem will say to Hamor his father, saying, Take to me this maid for a wife.

5 And Jacob heard that he defiled Dinah his daughter: and his sons were with his cattle in the field, and Jacob was silent till their coming.

6 And Hamor the father of Shechem will go forth to Jacob to speak to him.

7 And the sons of Jacob came from the field when they having heard: and the men will be grieved, and it will be kindled to them exceedingly because he did folly in Israel, to lie with Jacob's daughter; and thus it shall not be done.

8 And Hamor will speak with them, saying, The soul of Shechem my son, was attached with his soul to your daughter; now give her to him for a wife.

9 And contract ye marriages with us; ye shall give your daughters to us, and ye shall take our daughters to you.

10 And ye shall dwell with us, and the land shall be before you; dwell ye and traffic in it, and take possession in it

11 And Shechem will say to her father, and to her brethren, Shall I find favor in your eyes? and what ye shall say to me I will give.

12 Increase to me greatly the dowry and gift, and I will give according to that ye shall say to me; and ye shall give to me this maiden for a wife.

13 And the sons of Jacob will answer Shechem and Hamor his father with deceit, and will say, Because he defiled Dinah their sister.

14 And they will say to them, We shall not be able to do this word, to give our sister to a man which to him is uncircumcision; for this a reproach to us.

15 But in this will we consent to you, if ye will be as we to circumcise to you every male;

16 And we will give our daughters to you, and we will take your daughters to us, and we will dwell with you and be one people.

17 And if ye will not listen to us to be circumcised, and we will take out daughter and depart

18 And their words will be pleasing in the eyes of Hamor, and in the eyes of Shechem, Hamor's son.

19 And the youth deferred not to do the word, for he delighted in Jacob's daughter, and he was honorable more than all his father's house.

20 And Hamor will come, and Shechem his son, to the gate of their city, and they will speak to the men of the city, saying,

21 These men they are living peacefully with us, and they shall dwell in the land, and traffic in it; and the land, behold, being broad to the hands be. fore them: we will take their daughters to us for wives, and give our daughters to them.

22 Only in this will the men consent to us to dwell with us to be for one people, in the circumcising to us every male according as they having been circumcised.

23 Their cattle and their possession and all their quadrupeds, shall they not be to us? only we will consent to them, and they will dwell with us.

24 And to Hamor and to Shechem his son, will listen all going out of the gate of the city: and they will circumcise every male, all going out of the gate of the city.

25 And it will be in the third day, in their having pain, and the two sons of Jacob, Simeon and Levi, Dinah's brethren, will take a man his sword, and will go against the city securely, and will kill every male.

26 And they killed Hamor and Shechem his son, with the mouth of the sword; and they will take Dinah from the house of Shechem, and go forth.

27 The sons of Jacob came upon the wounded, and they will plunder the city, because they defiled their sister.

28 Their sheep and their oxen and their asses, and what was in the city, and what in the field, they took.

29 And all their force and all their little ones, and their wives they led captive, and they will plunder all which is in the house.

30 And Jacob will say to Simeon and to Levi, Ye troubled me to make me evil to him dwelling in the land to the Canaanites, and to the Perizzites and I men of number, and they will gather together and smite me, and I all be destroyed, and my house.

31 And they will say, Shall he do to our sister as an harlot?

GENESIS CHAPTER 35

1 And God will say to Jacob, Arise, go up to the house of God and dwell there: and make there an altar to God, having been seen to thee in thy fleeing from the face of Esau thy brother.

2 And Jacob will say to his house, and to all which are with him, Put away the strange gods which are among you, and be cleansed and change your garments.

3 And we will arise and go to the house of God; and I will make there an altar to God, having answered me in the day of my distress; and he will be with me in the way which I go.

4 And they will give to Jacob all the strange gods which are in their hand and the earrings which are in their ears, and Jacob will hide them under the turpentine tree which is in Shechem.

5 And they will remove; and the terror of God will be upon the cities which are surrounding them; and they pursued not after the sons of Jacob.

6 And Jacob will come to Luz, which is in the land of Canaan (this the house of God), he and all the people which are with him.

7 And he will build there an altar, and will call the place, God, the house of God; for there God appeared to him in his fleeing from the face of his brother.

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8 And Deborah, Rebekah's nurse, will die, and be buried from below the house of God, under the oak: and its name shall be called, The Oak of Weeping.

9 And God will be seen to Jacob yet again in his going from Padan Aram; and he will bless him.

10 And God will say to him, Thy name, Jacob: shall no more be called thy name Jacob, but Israel shall be thy name; and he will call his name Israel.

11 And God will say to him, I am God Almighty: be fruitful and multiply; a nation and an assembly of nations shall be from thee, and kings shall come forth from thy loins.

12 And the land which I gave to Abraham and to Isaak, to thee will I give it, and to thy seed after thee will I give this land.

13 And God will go up from him in the place in which he spake with him.

14 And Jacob will set up a pillar in the place which God spake with him; a pillar of stone: and he will pour out upon it a libation, and he will pour out upon it oil

15 And Jacob will call the name of the place which God spake with him there, The House of God.

16 And they will remove from the House of God; and there will be yet a measure of land to come to Ephrath: and Rachel will bring forth, and she will be hard in bringing forth.

17 And it will be in her being hard in bringing forth, and the midwife will say to her, Thou shalt not fear, for also this a son to thee.

18 And it will be in her soul going forth (for she will die) and she will call his name the son of my strength: and his father called him the son of the right hand.

19 And Rachel will die, and she will be buried in the way to Ephrath, it is the house of bread.

20 And Jacob will set up a pillar upon her grave: this the pillar of Rachel's grave to this day.

21 And Israel will remove and will extend the tent from afar off to the tower of Edar.

22 And it will be in the dwelling of Israel in that land, and Reuben will go, and will lie with Bilhah, his father's concubine: and Israel will hear. And the sons of Jacob will be twelve.

23 The sons of Leah, the first-born of Jacob, Reuben; and Simeon and Levi, and Judah, and Issachar, and Zebulon;

24 The sons of Rachel, Joseph and Benjamin.

25 The sons of Bilhah, Rachel's maid: Dan and Naphtali;

26 The sons of Zilpah; Leah's maid: Gad and Asher. These the sons of Jacob which were born to him in Paden Aram

27 And Jacob will go to Isaak his father to Mamra, the city of Arba (this Hebron), where Abraham sojourned there, and Isaak.

28 And the days of Isaak will be a hundred years and eighty years.

29 And Isaak will expire and will die, and will be gathered to his people, old and full of days; and Esau and Jacob his sons will bury him.

GENESIS CHAPTER 36

1 And these the generations of Esau; this is Adam.

2 Esau took his wives from the daughters of Canaan. Adah the daughter of Elon, the Hittite, and Aholibamah, daughter of Anah, daughter of Zibeon, the Hivite;

3 And Bashemath, daughter of Ishmael, sister of Nebajoth.

4 And Adah will bear to Esau, Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam and Korah; these the sons of Esau which were born to him in the land of Canaan.

6 And Esau will take his wives, and his sons and his daughters and all the souls of his house, and his cattle and all his quadrupeds, and all his acquisition which he acquired in the land of Canaan; and he will go to the land from the face of Jacob his brother.

7 For their possessions were much above dwelling together; and the land of their sojournings will not be able to bear them from the face of their possessions.

8 And Esau will dwell in mount Seir. Esau, this is Adam.

9 And these the generations of Esau, the father of Adam, in mount Seir.

10 These the names of the sons of Esau: Eliphaz, son of Adah, the wife of Esau; Reuel, son of Bashemath, the wife of Esau.

11 And the sons of Eliphaz shall be Teman, Omar, Zepho and Gatam and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she will bear to Eliphaz, Amalek; these the sons of Adah, Esau's wife.

13 And these the sons of Reuel; Nahath and Zerah, Shammah and Mizzah: these were the sons of Bashemath, Emu's wife.

14 And these were the sons of Aholibamah, daughter of Anah, daughter of Zibeon, Esau's wife; and she will bear to Esau, Jeush and Jaalam and Korab.

15 These the chiefs the sons of Esau, the sons of Eliphaz the first-born of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz.

16 Chief Korah, chief Gatam, chief Amalek: these the chiefs of Eliphaz in the land of Adam: these the sons of Adah.

17 And these the sons of Reuel, the son of Esau; chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these the chiefs of Reuel in the land of Adam: these the sons of Bashemath, Esau's wife.

18 And these the sons of Aholibamah, Esau's wife: chief Jeush, chief Jaalam, chief Korah: these the chiefs of Aholibamah, the daughter of Anah, Esau's wife.

19 These the sons of Esau, and these the chiefs of Adam.

20 These the sons of Seir the Horite, dwelling in the land; Lotan and Shobal, and Zibeon and Anah,

21 And Dishon and Ezer, and Dishan: these the chiefs of the Horites the sons of Seir in the land of Adam.

22 And the sons of Lotan were Hori and Heman; and Lotan's sister Timna.

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23 And these the sons of Shobal: Alvan, and Manahath, and Ebal, Shepho and Onam.

24 And these the sons of Zibeon; and Ajah and Anah; this Anah which found the springs in the desert, in feeding the asses for Zibeon his father.

25 And these the sons of Anah: Dishon, and Aholibamah, the daughter of Anah.

26 And these the sons of Dishon: Hemdan, and Eshban, and Ithran and Cheran.

27 These the sons of Ezer: Bilhan and Zaavan and Akan.

28 These the sons of Dishan: Uz and Aran.

29 These the chiefs of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,

30 Chief Dishon, chief Ezer, chief Dishan: these the chiefs of the Horites, to the chiefs in the land of Seir.

31 And these the kings which reigned in the land of Edom, before a king reigned over the sons of Israel.

32 And Bela will reign in Edom, the son of Beor; and the name of his city Dinhabah.

33 And Bela will die, and Jobab will reign instead of him, the son of Zerah from Bozrah.

34 And Jobab will die, and Husham from the land of Temani will reign in his stead.

35 And Husham will die, and Hadad will reign in his stead, the son of Bedad, having smitten Midian in the field Moab: and the name of his city, Avith.

36 And Hadad will die, and Samlah from Masrekah will reign in his stead.

37 And Samlah will die, and Saul will reign in his stead, from Rehoboth of the river.

38 And Saul will die, and Baal-Hanan will reign in his stead, the son of Achbor.

39 And Baal-Hanan will die, the son of Achbor, and Hadar will reign in his stead: and the name of his city, Pau; and the name of his wife, Mehetabel, the daughter of Matred, the daughter of Me-Zahab.

40 And these the names of the chiefs of Esau according to their tribes, according to their places, in their names: chief Timnah, chief Alvah, chief Jeheth,

41 Chief Aholibamah, chief Elah, chief Pinon,

42 Chief Kenaz, chief Teman, chief Mibzar.

43 Chief Magdiel, chief Iram: these the chiefs of Edom according to their restings in the land of their possessions: this is Esau the father of Adam.

GENESIS CHAPTER 37

1 And Jacob will dwell in the land of his father's sojournings, in the land of Canaan.

2 These the generations of Jacob: Joseph the son of seventeen years, was feeding the sheep with his brethren, and this youth with the sons of Bilhah and with the sons of Zilpah, his father's wives: and Joseph will bring their evil slander to their father.

3 And Israel loved Joseph above all his sons, for to him he was the son of old age: and he made for him a tunic (reaching to the soles of the feet).

4 And his brethren will see that their father loved him above all his brethren, and they will hate him, and will not be able to speak to him for peace.

5 And Joseph will dream a dream, and he will announce to his brethren: and they will add yet to hate him.

6 And he will say to them, Hear, now, this dream which I dreamed.

7 And behold, we binding sheaves in the midst of the field; and behold, my sheaf arose, and also stood; and behold your sheaves will turn about and will worship to my sheaf.

8 And his brethren will say to him, Reigning, shalt thou reign over us? or ruling, shalt thou rule over us? And they will add yet to hate him for his dreams and for his words.

9 And he will dream yet another dream, and he will recount it to his brethren, and he will say, Behold I dreamed a dream yet again: and behold, the sun and the moon and the eleven stars worshipping to me.

10 And he will recount to his father and to his brethren. And his father will rebuke him, and will say to him, What this dream which thou didst dream? Coming, shall I and thy mother and thy brethren come to worship to thee upon the earth?

11 And his brethren will envy him; and his father observed the word.

12 And his brethren will go to feed their father's sheep in Shechem.

13 And Israel will say to Joseph, Are not thy brethren feeding in Shechem? Come, and I will send thee to them. And he will say, Behold me.

14 And he will say to him, Go, now, see the peace of thy brethren, and the peace of the sheep; and turn back to me word: and he will send him from the valley of Hebron and he will go to Shechem.

15 And a man will find him, and behold, he wandered in the field. And the man will ask him, saying, What wilt thou seek?

16 And he will say, I am seeking my brethren; announce to me now where they are feeding.

17 And the man will say, They -removed from this; for I heard them saying, We will go to Dothan. And Joseph will go after his brethren and will find them in Dothan.

18 And they will see him from far off and before he will draw near to them, and they will act deceitfully with him, to kill him.

19 And a man will say to his brother, Behold, this lord of dreams coming.

20 And now, come, and we will kill him, and throw him into one of the pits; and we will say, An evil beast devoured him: and we shall see what will be his dreams.

21 And Reuben will hear, and will take him away out of their hands; and he will say, We will not strike the soul

22 And Reuben will say to them, Ye shall not pour out blood; cast him into this pit which is in the desert, and ye shall not stretch forth the hand upon him; in order to take him away out of their hands to bring him back to his father.

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23 And it shall be as Joseph came to his brethren, and they will strip off his tunic, the tunic reaching to the soles of the feet which was upon him.

24 And they will take him and will throw him into the pit; and the pit empty; water not in it

25 And they will sit down to eat bread, and they will lift up their eyes, and will see, and behold travellers, Ishmaelites come from Gilead, and their camels bearing perfumes and balsam and myrrh, going to carry down to Egypt

26 And Judah will say to his brethren, What the profit that we shall kill our brother, and conceal his blood?

27 Come, and we will sell him to the Ishmaelites, and our hand shall not be upon him; for he our brother, our flesh: and his brethren will hear.

28 And men will pass by, Midianites, merchants; and they will draw and bring up Joseph from the pit, and they will sell Joseph to the Ishmaelites for twenty of silver: and they will bring Joseph to Egypt

29 And Reuben turned back to the pit; and behold, Joseph not in the pit: and he rent his garments.

30 And he will turn back to his brethren, and he will say, The child is not: and I, where shall I go?

31 And they will take Joseph's tunic, and will slaughter a he-goat of the goats, and will dip the tunic in the blood.

32 And they will send the tunic, reaching down to the soles of the feet., and will bring to their father, and they will say, We found this: recognise now, is this thy son's tunic or not?

33 And he will recognise it, and will say, My son's tunic an evil beast devoured him: tearing in pieces, he tare Joseph in pieces.

34 And Jacob will rend his garments, and will put sackcloth upon his loins, and will mourn for his son many days.

35 And all his sons and all his daughters, will rise up to comfort him; and he will refuse to be comforted; and will say, For I will go down to my son mourning to hadas; and his father will weep for him.

36 And the Midianites sold him in Egypt to Potiphar, an eunuch of Pharaoh chief of the cooks.

GENESIS CHAPTER 38

1 And it shall be in that time, and Judah will go down from his brethren, and will turn to a man, an Adullamite, and his name Hirah.

2 And Judah will see there the daughter of a man, a Canaanite, and his name Shuah, and he will take her and will go in to her.

3 And she will conceive and bring forth a son, and he will call his name Er.

4 And she will conceive yet again and bear a son. and will call his name Onan.

5 And she will add yet and bear a son, and will call his name Shelah: and he was in Chezib, in her bearing him.

6 And Judah will take a wife for Er his first-born, and her name Tamar

7 And Er, Judah's first-born, will be evil in the eyes of Jehovah: and Jehovah will kill him.

8 And Judah will say to Onan, go in to thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan will know that not to him will be the seed; and it was when he went in to his brother's wife, he destroyed upon the earth, not to give seed to his brother.

10 And it will be evil in the eyes of Jehovah, what he did, and he will kill him also

11 And Judah will say to Tamar his daughter-in-law, Sit a widow in thy father's house, till Shelah my son shall be great; (for he said, Lest this also shall die as his brethren.) And Tamar will go and will sit in her father's house.

12 And the days will be multiplied, and the daughter of Shuah, Judah's wife, will die; and Judah will be comforted, and will go up to the shearers of his sheep, he and Hirah his friend the Adullamite, to Timnath.

13 And it will be announced to Tamar, saying, Behold, thy father-in-law going up to Timnath to shear his sheep.

14 And she will remove the garments of her widowhood from her, and she will be covered with a veil, and will veil herself and will sit in the entrance of the eyes, which is upon the way to Timnath; for she saw that Shelah was great, and she was not given to him for a wife.

15 And Judah will see her, and will think her a harlot, because she covered her face.

16 And he will turn to her by the way, and will say, Now I will come in to thee; for he knew not that she was his daughter-in-law: and she will say, What wilt thou give to me that thou wilt come in to me?

17 And he will say, I will send a kid of the goats from the flock: and she will say, If thou wilt give a pledge till thy sending.

18 And he will say, What the pledge which I shall give to thee? And she will say, Thy seal, and thy cord, and thy rod which is in thy hand: and he will give to her, and will go in to her, and she will conceive by him.

19 And she will arise and go, and will put away her veil from her, and will put on the garments of her widowhood

20 And Judah will send the kid of the goats by the hand of his friend the Adullamite, to take the pledge from the hand of the woman; and he found her not

21 And he will ask the men of the place, saying, Where the harlot, she in the eyes upon the way? and they will say, No harlot was here.

22 And he will turn back to Judah, and will say, I found her not; and also the men of the place said, No harlot was here.

23 And Judah will say, She shall take to her, lest we shall be for a contempt: Behold, I sent this kid, and thou didst not find her.

24 And it will be after three months, and it will be announced to Judah, saying, Tamar thy daughter-in-law committed fornication; and also, behold, she conceived by fornication. And Judah will say, Bring her forth, and she shall be burnt

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25 She being brought forth, and she sent to her father-in-law, saying, By the man whose are these, by him I conceived. And she will say, Recognise, now, to whom the seal, the cords, and the rod, these.

26 And Judah will recognise, and will say, She was justified more than I, because that I gave her not to Shelah my son: and he will not add to know her yet again.

27 And it will be in the time of her bringing forth, and behold, twins in her womb.

28 And it will be in her bringing forth, and he will give the hand; and the midwife will take and bind upon his hand, scarlet, saying, This came forth first

29 And it will be after turning back his hand, and behold his brother will come forth; and she will say, How didst thou break forth? the breach upon thee: and his name shall be called

30 And afterward his brother will come forth, whom upon his hand the scarlet, and his name shall be called Zarah.

GENESIS CHAPTER 39

1 And Joseph was brought down to Egypt: and Potiphar will buy him, Pharaoh's eunuch, chief of the cooks, an Egyptian man, from the hand of the Ishmaelites who brought him down there.

2 And Jehovah will be with Joseph, and the man will be prospering: and he will be in the house of his lord the Egyptian.

3 And his lord will see that Jehovah is with him, and all that he did Jehovah prospering in his hand.

4 And Joseph will find grace in his eyes, and he will serve him, and he will appoint him over his house, and all which is to him he gave into his hand.

5 And it will be from the time he appointed him over his house, and over all which is to him, and Jehovah will bless the Egyptian's house on account of Joseph; and the blessing of Jehovah will be upon all which is to him in the house and in the field.

6 And he will let go all which is to him into the hand of Joseph; and he will not, know anything except the bread which he is eating: and Joseph will be fair of form, and fair of look.

7 And it will be after these words, and his lord's wife will lift up her eyes to Joseph, and she will say, Lie with me.

8 And he will refuse, and will say to his lord's wife, Behold, my lord knew not what is with me in the house, and all which is to him he gave into my hand;

9 Nothing is great in this house above me: and he kept not back anything from me except thee, because thou his wife: and how shall I do this great evil and sin before God?

10 And it will be in her speaking to Joseph day by day, and he listened not to her to he by her, to be with her.

11 And it will be about this day, and he will come into the house to do his work: and no man from the men of the house there in the house.

12 And she will seize him by his garment, saying, Lie with me. And he will let go his garment in her hand, and will flee and come forth without

13 And it will be when she saw that he let go his garment in her hand and will flee without,

14 And she will call the men of her house and will say to them, saying, See ye, he brought to us a Hebrew man to mock us: he came to me to lie with me, and I shall cry with a great voice.

15 And it will be as he heard me that I lifted up my voice and I will cry, and he will let go his garment by me, will flee and come forth without

16 And she will leave his garment by her till his lord came to his house.

17 And she will speak to him according to these words, saying, The Hebrew servant which thou broughtest to us, came in to me to mock me.

18 And it will be as I lifted up my voice, and I will cry out, and he will let go his garment by me and will flee without

19 And it will be as his lord heard the words of his wife which she spake to him, saying, According to these words thy servant did to me; and his anger will be kindled.

20 And Joseph's lord will take him and put him into the house of the fortress, the place where the king's prisoners were bound; and he shall be there in the house of the fortress.

21 And Jehovah will be with Joseph, and will extend to him kindness, and will give his grace in the eyes of the chief of the house of the fortress.

22 And the chief of the house of the fortress will give into Joseph's hand all the prisoners that were in the house of the fortress; and all which was done there he was doing.

23 The chief of the house of the fortress saw not all the things in his hand, because Jehovah was with him: and what he did Jehovah prospering.

GENESIS CHAPTER 40

1 And it will be after these words, The cup-bearer of the king of Egypt, and the baker, sinned to their lord the king of Egypt

2 And Pharaoh will be angry against his two eunuchs, against the chief of the cup-bearers, and against the chief of the bakers.

3 And he will give them in guard in the house of the chief of the cooks, to the house of the fortress, the place where Joseph was bound there.

4 And the chief of the cooks will appoint Joseph over them, and he will serve them; and they will be days in guard.

5 And they will dream a dream, they two, a man his dream in one night, a man according to the interpretation of his dream; the cup-bearer and the baker which were to the king of Egypt, who were bound in the house of the fortress.

6 And Joseph will come to them in the morning, and will see them, and behold, they sad.

7 And he will ask Pharaoh's eunuchs which were with him in guard of the house of his lord, saying, Why are your faces evil this day?

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8 And they will say to him, We dreamed a dream, and there is none interpreting it And Joseph will say to them, Are not interpretations to God? Relate now to me.

9 And the chief of the cup-bearers will relate his dream to Joseph, and will say to him, In my dream, and behold a vine before me;

10 And in the vine three shoots; and this as flourishing, its leaf went forth; the clusters of grapes were ripened.

11 And Pharaoh's cup in my hand; and I shall take the grapes and press them into Pharaoh's cup, and I shall give the cup into Pharaoh's hand.

12 And Joseph will say to him, This its interpretation: The three shoots they are three days.

13 Yet in three days Pharaoh will lift up thy head, and restore thee to thy place, and thou shalt give Pharaoh's cup into his hand, according to thy first judgment, when thou wert his cup-bearer.

14 But remember me with thyself, when it shall be well to thee, and now do-kindness to me, and remember me to Pharaoh and bring me out of this house.

15 For by stealing, I was stolen from the land Of the Hebrews: and also here, I have not done anything that they put me in the pit

16 And the chief of the bakers see that he interpreted good, and he will say to Joseph, I also in my dream, and behold, three wicker-baskets of white bread upon my head.

17 And in the high basket of all, food of Pharaoh, the work of baking; and the birds ate them from the basket above my head.

18 And Joseph will answer and say, This its interpretation: the three baskets, they are three days;

19 Yet in three days, Pharaoh will lift up thy head above thee, and hang thee upon a tree, and the birds shall eat thy flesh from thee.

20 And it will be in the third day, the day of the birth of Pharaoh, and he will make a drinking to all his servants; and he will lilt up the head of the chief of the cup-bearers, and the head of the chief of the bakers, in the midst of his servants.

21 And he will restore the chief of the cup-bearers to his possession; and he will give the cup into Pharaoh's hand.

22 And he will hang the chief of the bakers, according to what Joseph interpreted to them.

23 And the chief of the cup-bearers did not remember Joseph, and he will forget him.

GENESIS CHAPTER 41

1 And it will be the end of two years of days, and Pharaoh dreamed; and behold, he stood by the river.

2 And behold, from the river came up seven heifers, fair of look and fat in flesh; and they will feed in marsh grass.

3 Behold, seven other heifers coming up after them out of the river, evil of look, thin in flesh; and they will stand by the heifers by the lip of the river.

4 And the heifers evil of look and thin of flesh, will devour the seven heifers fair of look, and fat. And Pharaoh will awake.

5 And he will sleep, and will dream the second time, and behold seven ears coming upon one stalk, fat and good.

6 And behold, seven ears thin and blasted by the east, springing up after them.

7 And the thin ears will devour the seven ears fat and full. And Pharaoh will awake, and behold, a dream.

8 And it will be in the morning, and his soul will be troubled; and he will send and call all the sacred scribes of Egypt, and all his wise; and Pharaoh will relate to them his dream; and none interpreting them to Pharaoh.

9 And the chief of the cup-bearers will speak to Pharaoh, saying, I, remembering my sin this day.

10 Pharaoh was angry with his servants, and gave me in guard in the house of the chief of the cooks, me and the chief of the bakers.

11 And we dreamed a dream in one night, I and he: we dreamed a man according to the interpretation of his dream.

12 And there with us a Hebrew youth, servant to the chief of the cooks: and we shall relate to him, and he will interpret to us our dreams; and he interpreted a man according to his dream.

13 And it will be according to that he interpreted to us, thus it was: me he restored to my place, and him he hung.

14 And Pharaoh will send and call Joseph, and they will cause him to run from the pit; and he will be shaved and will change his garments; and he will come to Pharaoh.

15 And Pharaoh will say to Joseph, I dreamed a dream, and there is none interpreting it, and I heard concerning thee, saying, Thou wilt hear a dream to interpret it

16 And Joseph will answer Pharaoh, saying, Not in me: God. will answer Pharaoh with peace.

17 And Pharaoh will say to Joseph, In my dream I stood by the lip of the river

18 And behold, from the river came up seven heifers, fat of flesh and fair of form, and they will feed in marsh grass.

19 And behold, seven other heifers coming up after them, poor and evil exceedingly, in form, and thin in flesh I saw not like them in all the land of Egypt for evil.

20 And the heifers thin and evil will devour the first seven fat heifers.

21 And they shall come into their belly, and they shall not know that they came into their belly; and evil of form as that in the beginning. And I shall awake.

22 And I shall see in my dream, and behold, seven ears coming up in one stalk, full and good.

23 And behold, seven ears dry, thin, blasted by the east, springing up after them.

24 And the thin ears will swallow the seven good ears: and I spake to the sacred scribes, and there was none announcing to me.

25 And Joseph will say to Pharaoh, The dream of Pharaoh, one: this which he did; God announces to Pharaoh.

26 The seven good heifers, they are seven years; and the seven good ears, they are seven years: this dream one.

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27 And the seven heifers, thin and evil, coming up after them, they are seven years; and the seven ears, thin, blasted by the east, shall be seven years of famine.

28 This the word which I spake to Pharaoh: what God did, he showed Pharaoh.

29 Behold, seven years coming of great plenty, in all the land of Egypt

30 And seven years of famine arose after them, and all the plenty was forgotten in the land of Egypt; and the famine consumed the land.

31 And the plenty shall not be known in the land on account of the famine after this; for it shall be exceedingly heavy.

32 And because of the repeating of Pharaoh's dream twice, that the word was prepared from God; and God is hastening to do it

33 And now will Pharaoh look out a man discerning and wise, and set him over the land of Egypt

34 And will Pharaoh make and appoint overseers over the land, exacting a fifth part of the land of Egypt, in the seven years of plenty.

35 And they shall gather all the food of these good years coming, and they shall heap up the grain under the hand of Pharaoh, and they shall watch food in the cities.

36 And the food was for a deposit to the land, for the seven years of famine, which shall be in the land of Egypt; and the land shall not be cut off in the famine.

37 And the word will be good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh will say to his servants, Shall we find such as this man which has the spirit of God in him?

39 And Pharaoh will say to Joseph, After that God showed thee all this, none discerning and wise as thou.

40 Thou shalt be over my house, and to thy mouth all my people shall bend: only upon the throne I shall be great above thee.

41 And Pharaoh will say to Joseph, See, I gave thee over all the land of Egypt

42 And Pharaoh will remove his signet ring from his hand, and will give it upon Joseph's hand; and will put upon him a white garment, and will put a gold collar about his neck.

43 And he will cause him to ride in the second chariot which is to him. And they will cry out before him, Aback. And he gave him over all the land of Egypt.

44 And Pharaoh will say to Joseph, I am Pharaoh; and without thee, a man shall not lift up his hand and his foot in all the land of Egypt

45 And Pharaoh will call Joseph's name Zaphnath-paaneah; and he will give to him Asenath, daughter of PotiPherah, priest of Ain, for a wife; and Joseph will go forth over the land of Egypt

46 And Joseph the son of thirty years in his standing before Pharaoh, king of Egypt; and Joseph will go forth from the face of Pharaoh, and will pass over all the land of Egypt

47 And the earth will make in the seven years of plenty by handfuls.

48 And he will gather all the food of the seven years which were in the land of Egypt, and he will give the food in the cities: the food of the field of the city which round about her, he gave in the midst of her.

49 And Joseph will gather grain as the sand of the sea, exceedingly much that he ceased to number; for there was no numbering.

50 And to Joseph will be born two sons before the years of the famine will come: which Asenath, daughter of Poti-Pherah, priest of Ain, bare to him.

51 And Joseph will call the name of the first-born, Manasseh; for God made me forget all my toils and all my father's house.

52 And the name of the second, he called Ephraim; for God caused me to flourish in the land of my affliction.

53 And the seven years of plenty will be completed, which was in the land of Egypt

54 And the seven years of famine will begin to come, according to that Joseph said: and the famine will be in all the lands; and in all the land of Egypt was bread.

55 And all the land of Egypt shall hunger, and the people will cry out to Pharaoh for bread; and Pharaoh will say to all Egypt, Go to Joseph; what he shall say to you, ye shall do.

56 And the famine was upon all the face of the earth: and Joseph will open all which in them, and he will sell to Egypt; and the famine was strong in the land of Egypt

57 And all the earth came to Egypt to Joseph to buy, for the famine was strong in all the earth.

GENESIS CHAPTER 42

1 And when Jacob shall see there is selling in Egypt, Jacob will say to his sons, For what will ye look?

2 Behold I heard that there is selling in Egypt: go ye there, and buy grain for us from thence; and we shall live and shall not die.

3 And Joseph's brethren, the ten, will go to buy grain from Egypt

4 And Benjamin, Josephs brother, Jacob sent not with his brethren; for he said, Lest harm should meet him.

5 And the sons of Israel will come to buy in the midst of those coming; for the famine was in the land of Canaan.

6 And Joseph, he the ruler over the land, and he selling grain to all the people of the earth; and Joseph's brethren will come, and will worship before him the face to the earth.

7 And Joseph will see his brethren, and will know them, and he will not let himself be known to them. And will speak with them hard things: and he will say to them, From whence came ye? And they will say, From the land of Canaan to buy food.

8 And Joseph will know his brethren, and they knew him not

9 And Joseph will remember the dreams which he dreamed concerning them, and he will say to them, Ye spying; to see the naked places of the land ye came.

10 And they will say to him, Nay my lord, and thy servants came to buy food.

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11 We all one man's sons; we true; we thy servants were not spying.

12 And he will say to them, Nay, to see the naked places of the land ye came.

13 And they will say, Thy servants twelve brethren; we the sons of one man in the land of Canaan: and behold, the little one with our father this day, and one, not

14 And Joseph will say to them, This which I spake to you, saying, Ye spying:

15 In this ye shall be proved; Pharaoh living, if ye shall go forth from here except in the coming of your brother, the little one hither.

16 Send one of you and he shall take your brother, and ye to be bound, and your words shall be proved, whether the truth with you; and if not, Pharaoh living, for ye are spying.

17 And he will gather them to guard three days.

18 And Joseph will say to them in the third day, This do ye, and live, I fearing God.

19 If ye true, one of your brethren shall be bound in the house of your guard, and ye yourselves go carry the selling for the famine of your houses.

20 And ye shall bring your little brother to me, and your words shall be believed, and ye shall not die. And they will do so.

21 And they will say, a man to his brother, Truly we guilty concerning our brother, when we saw the straits of his soul in his entreating us, and we heard him not; for this, these straits are come to us.

22 And Reuben will answer them, saying, Spake I not to you, saying, Ye shall not sin against the child; and ye heard not? and also behold his blood was required.

23 And they will not know that Joseph heard them, for an interpreter between them.

24 And he will turn about from them, and will weep; and he will turn back to them and speak to them, and he will take from them Simeon, and will bind him before their eyes.

25 And Joseph will command, and they will fill their vessels with grain, and turn back their silver to a man, into his sack, and give to them provision for the way: and he will do thus to them.

26 And they will lift up the grain upon their asses, and they will go from thence.

27 And the one will open his sack to give food to his ass in the lodging place, and he will see his silver; for behold, it in the mouth of his sack.

28 And he will say to his brethren, My silver restored; and also behold in my sack: and their heart will go forth and they will tremble, a man saying to his brother, What this God did to us?

29 And they will come to Jacob their father, to the land of Canaan, and they will announce to him all having happened to them, saying,

30 The man, the lord of the land, spake to us hard things, and he will give us for spying the land.

31 And we shall say to him, We are true; we were not spying;

32 We are twelve brethren, sons of our father: one is not, and the little one, he with our father in the land of Canaan.

33 And the man, the lord of the land, will say to us, In this I shall know that ye are true; leave one of your brethren with me, and take for the famine of your houses and go.

34 And bring your little brother to me, and I shall know that ye are not spying, but ye are true: I will give to you your brother and ye shall traffic in the land.

35 And it will be in their emptying their sacks, and behold, the bundle of silver of each in his sack: and they will see the bundles of their silver, they and their father, and they will be afraid.

36 And Jacob their father will say to them, Me ye bereaved of children: Joseph is not, and Simeon is not, and ye will take Benjamin: all these things were against me.

37 And Reuben will speak to his father, saying, Kill my two sons, if I shall not bring him to thee: give him into my hand, and I will turn him back to thee.

38 And he will say, My son shall not go down with you, for his brother died, and he alone was left: and harm meeting him in the way in which ye shall go, and ye bring down my old age with grief to hades.

GENESIS CHAPTER 43

1 And the famine was heavy upon the earth.

2 And it shall be when they finished eating the grain which they brought from Egypt, their father will say to them, Turn back, buy for us a little food.

3 And Judah will speak to him, saying, Protesting, the man protested to us, saying, Ye shall not see my face, except your brother is with you.

4 If thou art sending our brother with us we will go down and will buy food for thee.

5 And if thou art not sending, we will not go down, for the man said to us, Ye shall not see my face except your brother is with you.

6 And Israel will say, For what did ye evil to me to announce to the man to be yet a brother to you?

7 And they will say, Asking, the man asked about us and about our family, saying, Is your father yet living? is there a brother to you? and we announced to him according to the mouth of these words: Knowing, did we know that he will say, Bring down your brother?

8 And Judah will say to Israel his father, Send the youth with me, and we will arise and go; and we shall live and not die,. also we, also thou, also our little ones.

9 I will be surety for him; from my hand shalt thou seek him, if I brought him not to thee and set him before thee, I sinned before thee all the days.

10 For unless we lingered we had turned back this twice.

11 And Israel their father will say to them, If so now, do this; take of the best fruits of the land in your vessels, and carry down to the man a gift of a little balsam, and a little honey and spice and resin, pistacia nuts, and almonds.

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12 And take of twice the silver in your hands; and the silver turned back in the mouth of your sacks, ye shall turn back in your hand; perhaps it was an error.

13 And take your brother and arise, turn back to the man.

14 And God Almighty will give to you mercy before the man, and send you your one brother and Benjamin: and when I was bereaved of children, I was bereaved of children.

15 And the men will take this gift, and they took double the silver in their hand, and Benjamin; and they will rise up and go down to Egypt, and they will stand before Joseph.

16 And Joseph will see Benjamin with them, and he will say to him over his house, Bring the men to the house, and slaughter a slaughter, and make ready, for the men shall eat with me at noon.

17 And the man will do according to what Joseph said: and the man will bring the men into Joseph's house.

18 And the men will be afraid, because they were brought into Joseph's house; and they will say, For the word of the silver turned back in our sacks at the beginning, we were brought in; to roll himself upon us and to fall upon us and to take us for servants and our asses.

19 And they will come near the man which was over Joseph's house, and they will say to him at the entrance of the house,

20 And they will say, With leave my lord, coming down, we came down at the beginning to buy food.

21 And it will be as we came to the lodging place, and we opened our sacks, and behold, the silver of each in the mouth of his sack, our silver in weight: and we turned it back in our hand.

22 And other silver we brought down in our hand to buy food: we knew not who put our silver in our sacks.

23 And he will say, Peace to you, ye shall not be afraid; your God, and the God of your father, gave to you treasure in your sacks: your silver came to me. And he brought forth to them. Simeon.

24 And the man will bring the men into Joseph's house, and will give water, and they will wash their feet; and he will give fodder to their asses.

25 And they will make ready the gift at the coming of Joseph at noon: for they heard that they shall eat bread there.

26 And Joseph will come to his house and they will bring to him the gift which is in their hand to the house, and they will worship towards him to the earth.

27 And he will ask them concerning peace, and he will say, Is it peace to your father, the old man of whom ye spake? Is he yet living?

28 And they will say, Peace to thy servant to our father, he is yet living: and they will bow down and worship.

29 And he will lift up his eyes and see his brother Benjamin, the son of his mother, and he will say, This your little brother of whom ye spake to me? and he will say, God will compassionate thee my son.

30 And Joseph will hasten; for his bowels will move to his brother: and he will seek to weep, and he will go to his store-chamber and will weep there.

31 And he will wash his face and come forth, and will restrain himself, and will say, Place bread.

32 And they will set for him alone, and for them alone, and the Egyptians eating with him, alone; for the Egyptians will not be able to eat bread with the Hebrews; for it is abomination to the Egyptians.

33 And they will set before him, the first-born, according to his seniority, and the small according to his minority: and the men will wonder each at his friend.

34 And he will take gifts from before him to them: and Benjamin's gift will increase above all their gifts, five parts. And they will drink and be intoxicated with him.

GENESIS CHAPTER 44

1 And he will command him over house, saying, Fill the men's sacks with food, as much as they shall be able to lift up, and put the silver of each in the mouth of his sack.

2 And my cup, the silver cup, thou shalt put in the sack's mouth of the small one, and the silver of his grain; and he will do according to the word which Joseph spake.

3 The morning shone, and the men were sent away, they and their asses..

4 They came forth out of the city, they were not far off, and Joseph said to him over his house, Arise, pursue after the men, and having overtaken them, and say to them, For what did ye requite evil for good?

5 Is it not this which my lord will drink in it, and divining he will divine in it? ye were evil in which ye did.

6 And he will overtake them, and will speak to them these words.

7 And they will say to him, For what will my lord speak according to these words? far be it for thy servants to do according to this word.

8 Behold, the silver which we found in the mouth of our sacks, we turned back to thee from the land of Canaan: and how shall we steal from thy lord's house, silver or gold?

9 With whomsoever of thy servants it shall be found, and he shall die, and also we will be for servants to my lord.

10 And he will say, Also now according to your words let it be thus: with whomsoever it shall be found, he shall be servant to me, and ye shall be pure.

11 And they will hasten, and will take down each his sack to the earth, and they will open each his sack.

12 And he will search, beginning at the great and finishing at the small: and he will find the cup in Benjamin's sack.

13 And they will rend their garments, and will lift up each upon his ass, and will turn back to the city.

14 And Judah and his brethren will come to Joseph's house, and he yet there: and they will fall before him to the earth.

15 And Joseph will say to them, What this deed ye did? knew ye not that divining, a man shall divine such as I?

16 And Judah will say to him, What shall we say to my lord? what shall we speak? and how shall we be justified? God found the iniquity of thy servants: behold we are servants to my lord, also we, also him the cup being found in his hand.

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17 And he will say, Far be it for me to do this: the man in whose band the cup being found, he shall be servant to me; and ye, go ye up in peace to your father.

18 And Judah will come near to him and will say, With leave my lord, now shall thy servant speak a word in the ear of my lord, and thine anger shall not be kindled against thy servant; for with thee as Pharaoh.

19 My lord didst ask thy servants, saying, Is there a father to you, or a brother?

20 And we said to my lord, There is a father to us, an old man, and a child of old age, a little one: and his brother died, and he will be left alone to his mother; and his father loved him.

21 And thou wilt say to thy servants, Bring him down to me, and I shall set mine eyes upon him.

22 And we shall say to my lord, The youth will not be able to leave his. father; and did he leave his father, he died.

23 And thou wilt say to thy servants, If your little brother shall not come down with you, ye shall not add to see my face.

24 And it shall be when we went up to thy servant our father, and announced. to him the words of, my lord.

25 And our father will say, Turn back and buy for us a little food.

26 And we shall say, We shall not be able to go down: if our little brother is with us, and we will go down; for we shall not be able to see the man's face, and our little brother not with us.

27 And thy servant my father will say to us, Ye knew that my wife brought forth to me two.

28 And the one went forth from me and it was said, Surely he was torn in pieces, he was torn in pieces; and I saw him not till now.

29 And took ye this also from my face, and harm befell him, and ye brought down my old age with evil to hades.

30 And now if I came to thy servant my father, and the youth not with us, for his soul is bound upon his soul,

31 And it was when he having seen that the youth is not, and he will die: and thy servants brought down the old age of thy servant our father in grief to hades.

32 For thy servant became surety for the youth with my father, saying, If I shall not bring him to thee, I sinned against my father all the days.

33 At this time thy servant shall now remain for the youth, a servant to my lord; and the youth shall go up with his brethren.

34 For how shall I go up to my father and the youth not with me? lest I shall look upon the evil which shall find my father.

GENESIS CHAPTER 45

1 And Joseph will not be able to restrain himself before all standing by him; and he will cry out, Take out every man from me: and a man stood not with him, in Joseph's making himself known to his brethren.

2 And he will give forth his voice in weeping, and the Egyptians will hear and the house of Pharaoh will hear.

3 And Joseph will say to his brethren, I am Joseph; is my father yet living? and his brethren will not be able to answer him; for they trembled from before him.

4 And Joseph will say to his brethren, Come near now to me: and they will come near, and he will say, I am Joseph, your brother, whom ye sold me into Egypt

5 And now, ye shall not be grieved, and it shall not burn in your eyes, because ye sold me here: for God sent me before you for the preservation of life.

6 For this the second year of the famine in the midst of the land: and yet five years in which no ploughing and reaping.

7 And God will send me before you to put for you a remnant upon the earth, and to preserve life for you by a great deliverance.

8 And now not you sent me here, but God: and he placed me for a father to Pharaoh, and for lord to all his house, and ruler over all the land of Egypt.

9 Hasten and go up to my father, and say to him, Thus said thy son Joseph, God placed me for lord to all Egypt; come down to me, thou wilt not remain.

10 And thou didst dwell in the land of Goshen, and thou wert near to me, thou, and thy sons, and thy sons' sons, and thy sheep and thine oxen and all which is to thee.

11 And I nourished thee there (for yet five years of famine), lest thou shalt be poor, thou and thy house, and all which is to thee.

12 And behold, your eyes seeing, and the eyes of my brother Benjamin, that my mouth is speaking to you.

13 And ye announced to my father all my glory in Egypt, and all which ye have seen: and haste ye, and bring ye down my father here.

14 And he will fall upon his brother Benjamin's neck, and will weep; and and Benjamin wept upon his neck

15 And he will kiss all his brethren, and will weep upon them: and after this his brethren sake with him.

16 And the voice was heard in the house of Pharaoh, saying, Joseph's brethren came; and it will be good in the eyes of Pharaoh and in the eyes of his servants.

17 And Pharaoh will say to Joseph, Say to thy brethren, This do ye: your cattle and come, go to the land of Canaan,

18 And take your father and your houses, and come to me: and I will give to you the good of the land of Egypt, and ye shall eat the heart of the land.

19 And thou being commanded, this do ye; take to you from the land of Egypt, wagons for your little ones, and for your wives, and take your father and come.

20 And your eye shall not spare upon your vessels: for the good of all the land of Egypt is to you.

21 And the sons of Israel will do so: and Joseph will give to them wagons, by the mouth of Pharaoh, and he will give to them provision for the way.

22 To all of them he gave, to each, changes of garments: and to Benjamin he gave three hundred of silver and five changes of garments.

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23 And to his father he sent according to this: ten asses lifting up from the good of Egypt, and ten she-asses lifting up grain and bread: and food for his father for the way.

24 And he will send his brethren away, and they will go; and he will say to them, Ye shall not be angry in the way.

25 And they will go up from Egypt, and will come to the land of Canaan to Jacob their father.

26 And they will announce to him, saying, Joseph is yet living, and that he the ruler over all the land of Egypt. And his heart will be cold for he believed them not

27 And they will say to him all the words of Joseph which he spake to them: and he will see the wagons which Joseph sent to take him, and the spirit of Jacob their father will live.

28 And Israel will say, It is much: Joseph my son is yet living: I will go and see him before I shall die.

GENESIS CHAPTER 46

1 And Israel will remove and all which is to him, and he will come to the well of the oath, and he will sacrifice sacrifices to the God of his father Isaak.

2 And God will speak to Israel in a vision of the night, and he will say, Jacob! Jacob! and he will say, Behold me.

3 And he will say, I am God, the God of thy father: thou shalt not fear going down to Egypt; for I will there make thee into a great nation.

4 I will go down with thee to Egypt, and I will raise thee up; and Joseph shall put his hand upon thine eyes

5 And Jacob will rise up from the well of the oath: and the sons of Israel will take up Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh sent to take him.

6 And they will take their cattle and their goods which they acquired in the land of Canaan, and they will come to Egypt, Jacob, and all his seed with him;

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, he brought with him to Egypt

8 And these the names of the sons of Israel having come to Egypt. Jacob and his sons: the first born of Jacob, Reuben.

9 And the sons of Reuben: Hanoch and Phallu and Hezron and Carmi.

10 And the sons of Simeon: Jemuel and Jamin and Ohad and Jachin, and Zohar and Saul, son of the Canaanitess.

11 And the sons of Levi: Gershon and Kohath. and Merari.

12 And the sons of Judah: Er and Onan and Shelah and Pharez and Zarah; and Er will die, and Onan in the land of Canaan. And the sons of Pharez will be Hezron and Hamu.

13 And the sons of Issachar: Tola and Phuvah, and Job and Shimron.

14 And the sons of Zebulon, Sered and Elon and Jahleel.

15 These the sons of Leah, which she bare to Jacob in Padan-Aram, and Dinah his daughter; all the souls of his sons and his daughters thirty and three.

16 And the sons of Gad: Ziphion and Haggi, Shumi and Ezbon, Eri and Arodi and Areli.

17 And the sons of Asher: Jimnath and Ishuah and Isui and Beriah, and Sarah their sister. And the sons of Beriah: Heber and Malchiel.

18 These the sons of Zilpah whom Laban gave to Leah Iris daughter. And she will bear these to Jacob, sixteen souls.

19 The sons of Rachel, Jacob's wife: Joseph and Benjamin.

20 And to Joseph will be born in the land of Egypt, whom Asenath will bear to him, the daughter of Poti-Phera, priest of Ain: Manasseh and Ephraim.

21 And the sons of Benjamin: Bela and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.

22 These the sons of Rachel which she bare to Jacob; all the souls fourteen.

23 And the sons of Dan: Hushim.

24 And the sons of Naphtali Jahzeel, and Guni and Jezer and Shillem.

25 These the sons of Bilhah, whom Laban gave to Rachel his daughter, and she will bear these to Jacob; all the souls seven.

26 All the souls going with Jacob to Egypt, coming forth from his thigh, besides Jacob's sons' wives, all the souls, sixty and six.

27 And the sons of Joseph which were born to him in Egypt, two souls: to the house of Jacob coming to Egypt, seventy.

28 And he sent Judah before him to Joseph to cast his face to Goshen, and they came to the land of Goshen.

29 And Joseph will harness his chariot, and will go up to meet Israel his father, to Goshen; and he will be seen to him: and he will fall upon his neck, and will yet weep upon his neck

30 And Israel will say to Joseph, Now will I die, after I saw thy face, because thou art yet living.

31 And Joseph will say to his brethren, and to his father's house, I will go up and announce to Pharaoh, and say to him, My brethren and my father's house which were in the land of Canaan, came to me.

32 And the men are shepherds of sheep, for they were men of cattle; and they brought their sheep and their cattle, and all which is to them.

33 And it will be when Pharaoh shall call to you and say, What your work?

34 And saying, Thy servants were men of cattle from our childhood and till now; also we, also our fathers; that ye shall dwell in the land of Goshen; for every shepherd of sheep is an abomination to the Egyptians.

GENESIS CHAPTER 47

1 And Joseph will come and announce to Pharaoh, and will say, My father and my brethren, and their sheep and their cattle and all which is to them, came from the land of Canaan, and behold, in the land of Goshen.

2 And he took from the whole number of his brethren five men and set them before Pharaoh.

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3 And Pharaoh will say to his brethren, What your work? and they will say to Pharaoh, Thy servants were feeding sheep, also we, also our fathers.

4 And they will say to Pharaoh, To sojourn in the land we came: for no pasture is to the sheep which are to thy servants, for the famine was heavy in the land of Canaan: and at this time now will thy servants dwell in the land of Goshen.

5 And Pharaoh will speak to Joseph, saying, Thy father and thy brethren came to thee.

6 This land of Egypt is before thee; in the best of the land cause thy father and thy brethren to dwell; they shall dwell in the land of Goshen; and if thou knowest and there is among them men of strength, set them leaders of the cattle which are to me.

7 And Joseph will bring Jacob his father and will set him before Pharaoh, and Jacob will bless Pharaoh.

8 And Pharaoh will say to Jacob, How many the days of the years of thy life?

9 And Jacob will say to Pharaoh, The days of the years of my sojourning, thirty and a hundred years: little and evil were the days of the years of my life, and they reached not the days of the years of the life of my fathers in their sojournings.

10 And Jacob will bless Pharaoh, and he will go out from before Pharaoh.

11 And Joseph will place his father and his brethren, and will give to them possession in the land of Egypt, in the best of the land, in the land of Rameses, according to what Pharaoh commanded.

12 And Joseph will nourish his father and his brethren, and all the house of his father, with bread according to the mouth of the little ones.

13 And no bread in all the land; for the famine was heavy exceedingly, and the land of Egypt was exhausted, and the land of Canaan, from before the famine.

14 And Joseph will gather together all the silver being found in the land of Egypt and in the land of Canaan, for the grain which they bought: and Joseph will bring the silver to the house of Pharaoh.

15 And the silver will be spent from the land of Egypt and from the land of Canaan; and all the Egyptians will go to Joseph, saying, Give to us bread: and for what shall we die before thee? for the silver failed.

16 And Joseph will say, Give your cattle; and I will give to you for your cattle if silver failed.

17 And they will bring their cattle to Joseph, and Joseph will give to them bread for horses, and for the possession of the sheep, and for the possession of the cattle, and for the asses; and he will feed them with bread, for all their cattle for that year.

18 And that year will be ended, and they will come to him in the second year, and will say to him, We will not hide from my lord if the silver was spent; and the possession of the cattle to my lord; and there was not left before my lord except but our bodies and our lands.

19 For what shall we die before thine eyes, also we, also our land? buy us and our land for bread, and we and our land will be servants to Pharaoh: and give seed, and we shall live and not die, and the land shall not be laid waste.

20 And Joseph will buy all the land of Egypt for Pharaoh; for the Egyptians sold each his field, for the famine was strong over them: and the land will be to Pharaoh.

21 And the people, he made them pass over to the cities from the extremity of the bounds of Egypt, and even to the extremity.

22 Only the land of the priests he bought not; for to the priests a portion from Pharaoh, and they ate their portion which Pharaoh gave to them; for this they sold not their lands.

23 And Joseph will say to the people, Behold, I bought you this day and your land for Pharaoh: lo, seed for you, and sow ye the land.

24 And it was in the produce, and ye gave the fifth to Pharaoh, and four parts shall be to you, for the seed of the field and for your food, and for those in your houses, and for food to your little ones.

25 And they will say, Thou didst preserve us alive: shall we find grace in the eyes of my lord, we were servants to Pharaoh.

26 And Joseph set it for an ordinance to this day, of the land of Egypt, for a fifth to Pharaoh; only the land of the priests alone was not to Pharaoh.

27 And Israel dwelt in the land of Egypt in the land of Goshen; and they will have possession in it, and be fruitful, and will multiply greatly.

28 And Jacob will live in the land of Egypt seventeen years: and the days of the years of the life of Jacob will be seven years and forty years, and a hundred years.

29 And the days of Israel will draw near to die: and he will call to his son Joseph, and will say to him, If now I found grace in thine eyes, put now thy hand under my thigh, and thou shalt do to me kindness and truth: now thou shalt not bury me in Egypt

30 I will lie down with my fathers, and thou shalt lift me up out of Egypt, and thou shalt bury me in their grave. And he will say, I will do according to thy word.

31 And he will say, Swear to me. And he will swear to him. And Israel will worship upon the head of the rod.

GENESIS CHAPTER 48

1 And it shall be after these words, and it will be said to Joseph, Behold, thy father was sick: and he will take his two sons with him, Manasseh and Ephraim.

2 And it will be announced to Jacob, and it will be said, Behold, thy son Joseph came to thee: and Israel will be strengthened and will sit upon the rod.

3 And Jacob will say to Joseph, God Almighty was seen to me in Luz in the land of Canaan, and he will bless me.

4 And he will say to me, Behold, I making thee fruitful, and I multiplied thee, and I gave thee for an assembly of people; and I gave this land to thy seed after thee a possession forever.

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5 And now, thy two sons having been born to thee in the land of Egypt, before I came to thee to Egypt, they are to me: Ephraim and Manasseh shall be to me as Reuben and Simeon.

6 And thy progeny which thou didst beget after them, shall be to thee; after the name of their brethren shall they be called in their inheritance.

7 And I in my coming from Padan, Rachel died by me in the land of Canaan, in the way, in yet a length of land to go to Ephrath: and I shall bury her there in the way of Ephmth; this the house of bread.

8 And Israel will see Joseph's sons, and will say, Who are these?

9 And Joseph will say to his father, They are my sons which God gave me here. And he will say, Bring them now to me, and I will bless them.

10 And the eyes of Israel were heavy from old age; he will not be able to see; and he will draw them near to him, and he will kiss them, and embrace them.

11 And Israel will say to Joseph, To see thy face I thought not; and behold, God caused me to see also thy seed.

12 And Joseph will bring them forth from his knees, and will bow himself with his face to the earth.

13 And Joseph will take the two, Ephraim in his right hand from Israel's left hand, and Manasseh in his left hand from Israel's right hand, and will draw near to him.

14 And Israel will put forth his right hand, and will place upon Ephraim's head, and he the small; and his left hand upon Manasseh's head, attending to his hands wisely; for Manasseh was the first-born.

15 And he will bless Joseph, and will say, God, before whom my fathers went, Abraham and Isaak, the God having fed me, from ever since I was till this day.

16 The messenger redeeming me from all evil, shall bless the youths; and my name shall be called upon them, and the name of my fathers Abraham and Isaak and they shall be increased into a multitude in the midst of the earth.

17 And Joseph will see that his father will put his right hand upon Ephraim's head, and it will be evil in his eyes: and he will take hold of his father's hand to remove it from Ephraim's head to Manasseh's head.

18 And Joseph will say to his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

19 And his father will refuse and will say, I knew my son, I knew: this also shall be into a people, and this also shall be great: and yet his brother the small, shall be great more than he, and his seed shall be a fulness of nations.

20 And he will bless them in that day, saying, In thee shall Israel bless, saying, Will God set thee as Ephraim and as Manasseh: and he will set Ephraim before Manasseh.

21 And Israel will say to Joseph, I am dying: and God was with you and turned you back to the land of your fathers.

22 And I gave to thee one shoulder over thy brethren, which I took from the hand of the Amorite with my sword and with my bow.

GENESIS CHAPTER 49

1 And Jacob will call to his sons, and will say, Be ye gathered together, and I will announce to you what shall happen to you in the last part of the days.

2 Be gathered together, and hear ye sons of Jacob, and hear to Israel your father.

3 Reuben, my first-born, thou my strength, and the beginning of my strength, the abundance of elevation, and the abundance of might

4 Vain glorious as water, thou shalt not be preeminent; for thou didst go up out of thy father's. bed; then didst thou defile, going up to my couch.

5 Simon and Levi brethren; their swords instruments of violence.

6 My soul shall not come into their consultation; in their assembly, my honor shall not be united, for in their anger they killed a man and in their will, houghed a bullock.

7 Cursed their anger, for it was hard; and their wrath, for it was hardened: I will divide them in Jacob, and I will disperse them in Israel

8 Judah, thee, thee shall thy brethren praise; thy hand upon the back of thine enemies; thy father's sons shall worship before thee.

9 Judah, a lion's whelp; from the green leaf, my son, thou didst go up: bending, lying down, as a lion, and as a lioness: who shall raise him up?

10 The rod shall not depart from Judah, and a leader from between his feet, till that Shiloh shall come: and to him the obedience of the nations.

11 Binding his colt to the vine, and to the purple vine the son of the she-ass; he washed in wine his garment, and his clothing in the blood of grapes.

12 The eyes flashing from wine, the teeth white from milk.

13 Zebulon shall dwell by the coast of the sea; and he by a coast of ships, and the extremities, even to Zidon.

14 Issachar, an ass; a heap of bone lying down in the midst of the tribes.

15 And he will see the rest that it was good, and the land that it was pleasant; and he extended his shoulder to bear, and he will be a servant to tribute.

16 Dan shall judge his people as one of the tribes of Israel.

17 Dan shall be a serpent upon. the way, creeping upon the path, biting the heels of the horse and his beast for riding shall fall behind.

18 I waited for thy deliverance, Jehovah.

19 Gad, a troop, shall press upon him; and this shall press upon the heel.

20 From Asher his bread, fat, and he will give the dainties of a king.

21 Naphtali a mighty shoot, giving fair words.

22 Joseph a fruitful son, a fruitful son upon a fountain, the daughters mounting over a wall.

23 This adversary will embitter him, and the lords of the arrows will lie in wait.

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24 And his bow will dwell in strength, and the seed of his hands will be firm by the hands of the mighty one of Jacob; from whence the shepherd, the stone of Israel

25 By the God of thy father, and he will help thee, and by the Almighty, and he will bless thee with the blessing of the heavens above, the blessing of the sea lying under, the blessing of the breasts and the womb.

26 The blessings of thy father were strong above the blessings of the everlasting mountains; the delight of the eternal hills, they shall be upon the head of Joseph and upon the crown of the head of him separated from his brethren.

27 Benjamin, a Wolf, tearing in pieces; in the morning will he eat the prey, and at evening he will divide the prey.

28 All these tribes of Israel, twelve: and this what their father spake to them, and he will bless them; each according to his blessing he blessed them.

29 And he will command them, and will say to them, I am added to my people: bury me with my fathers in the cave which is in the field of Ephron the Hittite.

30 In the cave that is in the field of Machpelah, which is before Mamra in the land of Canaan, which Abraham bought with the field from Ephron the Hittite, for the possession of a grave.

31 There they buried Abraham and Sarah his wife; there they buried Isaak and Rebekah his wife; and there I buried Leah.

32 The possession of the field and the cave which is in it, from the sons of Heth.

33 And Jacob will finish to command his sons, and he will gather his feet to the bed, and will expire, and will be gathered to his people.

GENESIS CHAPTER 50

1 And Joseph will fall upon his father's face, and will weep over him and he will kiss him.

2 And Joseph will command his servants the physicians, to embalm his father: and the physicians embalmed IsraeL

3 And they will fill up forty days for him: for so will they fill up the days of the embalmed: and the Egyptians will weep for him seventy days.

4 And the days of his weeping will pass over, and Joseph will speak to the house of Pharaoh, saying, If now I found grace in thine eyes, speak now in the ears of Pharaoh, saying,

5 My father caused me to swear, saying, Behold I am dying: in my grave which I dug for me in the land of Canaan, there shalt thou bury me. And at this time will I now go up and bury my father, and I will turn back.

6 And Pharaoh will say, Go up and bury thy father, according to what he caused thee to swear.

7 And Joseph will go up to bury his father; and all the servants of Pharaoh will go up with him, the old men of his house, and all the old men of the land of Egypt

8 And all the house of Joseph and his brethren, and the house of his father: only their little ones and their sheep and their oxen they left in the land of Goshen.

9 And also will go up with him chariot, also horseman; and there will be a very great camp.

10 And they will come to the threshing floor of Atad, which is beyond Jordan, and they will mourn there a mourning great and strong exceedingly: and he will make for his father a mourning, seven days.

11 And the Canaanites dwelling in the land will see the mourning in the threshing-floor of Atad, and they will say, A great mourning this to the Egyptians; for this its name was called, the Mourning of the Egyptians, which is beyond Jordan.

12 And his sons will do to him thus according to what he commanded them.

13 And his sons will take him up to the land of Cannon, and they will bury him in the cave of the field of Machpelah, which Abraham bought with the field for the possession of a grave, from Ephron the Hittites before Mamra.

14 And Joseph will turn back to Egypt, he and his brethren and all going up with him, to bury his father, after they buried his father.

15 And Joseph's brethren will see that their father died, and they will say to him, Joseph will lie in wait for us, and turning back, will turn back to us all the evil which we did to him.

16 And they will come forth to Joseph, saying, Thy father commanded before his death, saying,

17 So shall ye say to Joseph, I pray thee now take away the trespass of thy brethren and their sin; for they did to thee evil: and at this time now take away upon the trespass of the servants of the God of thy father. And Joseph will weep in their speaking to him.

18 And they will come and will fall down before him, and they will say, Behold, we are for servants to thee.

19 And Joseph will say to them, Ye shall not fear, for I am for God.

20 And you, ye even purposed evil against me; God purposed it for good, for the sake of doing as this day, to preserve alive much people.

21 And now ye shall not fear: I will give you to eat, and your little ones. And he will comfort them, and will speak to their hearts.

22 And Joseph will dwell in Egypt, he and the house of his father: and Joseph will live a hundred and ten years.

23 And Joseph will see sons to Ephraim of the third generation; also the sons of Machir, son of Manasseh, were brought forth upon Joseph's knees.

24 And Joseph will say to his brethren, I am dying; and God reviewing, will review you, and will bring you up from this land to the land which he sware to Abraham, to Isaak and to Jacob.

25 And Joseph will cause the sons of Israel to swear, saying, God reviewing, will review you and bring ye up my bones from here.

26 And Joseph will die, the son of a hundred and ten years; and they will embalm him and will put in an ark (sarkophagus) in Egypt.

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EXODUS

The Second Book of Moses
Hebrew Title: Shemot ("Names"); Greek: Exodos
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Exodus is the second book of the Bible. Exodus is called Shemot in Hebrew, which means 'Names.' Exodus means 'Going Out' in Latin. It is about how the Hebrew people were led out of Egypt by Yahweh, the revelations at biblical Mount Sinai, and the subsequent "divine indwelling" of God with Israel. Exodus ends with God's laws and his instructions on how to build a holy container called the Ark of the Covenant. The Exodus is traditionally ascribed to Moses, but modern scholars see its initial composition as a product of the Babylonian exile (6th century BC), with final revisions in the Persian post-exilic period (5th century BC). The Exodus is by Jewish people considered very important as it presents the defining features of Israel's identity—memories of a past marked by hardship and escape, a binding covenant with God.

Contents or Torah portions:

• Shemot, on Exodus 1–5: Affliction in Egypt, discovery of baby Moses, Pharaoh
• Va'eira, on Exodus 6–9: Plagues 1 to 7 of Egypt
• Bo, on Exodus 10–13: Last plagues of Egypt, first Passover
• Beshalach, on Exodus 13–1 Parting the Sea, water, manna, Amalek
• Yitro, on Exodus 18–20: Jethro's advice, The Ten Commandments
• Mishpatim, on Exodus 21–24: The Covenant Code
• Terumah, on Exodus 25–2 God's instructions on the Tabernacle and furnishings
• Tetzaveh, on Exodus 27–30: God's instructions on the first priests
• Ki Tissa, on Exodus 30–34: Census, anointing oil, golden calf, stone tablets, Moses radiant
• Vayakhel, on Exodus 35–38: Israelites collect gifts, make the Tabernacle and furnishings
• Pekudei, on Exodus 38–40: Setting up and filling of The Tabernacle.)

EXODUS CHAPTER 1

1 These the names of the sons of Israel coming into Egypt with Jacob; a man and his house came.
2 Reuben, Simeon, Levi and Judah,
3 Issachar, Zebulun and Benjamin,
4 Dan and Naphtali, Gad and Asher.
5 And these will be all the souls that came out of the thigh of Jacob, seventy souls: and Joseph was in Egypt
6 And Joseph will die, and all his brethren, and all that generation.
7 Anil the sons of Israel were fruitful, and they will multiply abundantly, and they will increase, and will become strong with might exceedingly; and the land will be filled with them.
8 And a new king will arise over Egypt, who will not know Joseph.
9 And he will say to his people, Behold, the people of the sons of Israel, many, being strong above us.
10 Come, we will be wise with them, lest they shall multiply, and it was when war shall happen, and also being added to our armies and fighting against us, and they went up from the land.
11 And they will set over them leaders of the tributes in order to afflict them in their burdens. And they will build cities of stores for Pharaoh, Pithom and Raamses
12 And as they will afflict them, so they will multiply and will increase. And they will feel disgust from the face of the sons of Israel.
13 And the Egyptians will make the sons of Israel serve by oppression.
14 And they will embitter their lives by hard work in clay, and in bricks, and in all work in the field: all their work in which they made them serve by oppression.
15 And the king of Egypt will say to the midwives of the Hebrews, of whom the name of the one Shiprah, and the name of the second, Puah;
16 And he will say, In the delivering the Hebrew women, and seeing upon the stools, if it is a son, ye shall kill him; and if it is a daughter, preserve alive.
17 And the midwives will fear God, and they did not according to what the king of Egypt said to them, and they will preserve alive the boys.
18 And the king of Egypt will call to the midwives, and will say to them, Wherefore did ye this word, and ye will preserve alive the boys?
19 And the midwives will say to Pharaoh*, That the Hebrewesses are not as the Egyptian women, for they giving life before the midwives shall come in to them, and they will bring forth. (* A pharao of the Canaanite [Proto-Hebrew] Hyksos-Dynasty [15th dynasty, c. 1630–c. 1523 BC] who ruled over northern Egypt and resided in his capital Avaris; later called Pi-Ramesses. Egypt was divided at that time and the Egyptian pharao [17th dynasty] was ruling over the southern Half of Egypt only.)
20 And God will do well to the midwives, and the people will multiply and be greatly strong.
21 And it will be because the midwives will fear God, and he will make houses for them.
22 And Pharaoh will command to all the people, saying, Every son being brought forth ye shall cast into the river, and every daughter ye shall preserve alive.

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EXODUS CHAPTER 2

1 And a man from the house of Levi (a Hebrew caste) will go and take a daughter of Levi.

2 And the woman will conceive and will bring forth a son; and she will see him that he is good, and she will hide him three months.

3 And she will not be able any more to hide him, and she will take for him an ark of bulrush, and will pitch it with bitumen and with pitch, and she will put in it the child, and will put in the sedge by the lip of the river.

4 And his sister will stand afar off to know what will be done to him.

5 And the daughter of Pharaoh will come down to wash at the river; and her maids going by the side of the river: and she will see the ark in the midst of the sedge, and she will send her maid and she will take it.

6 And she will open and will see the child: and behold, the boy weeping: And she will have pity upon him, and will say, This from the children of the Hebrews.

7 And his sister will say to Pharaoh's daughter, Shall I go and call to thee a nurse from the Hebrew women, and she will suckle the child for thee?

8 And Pharaoh's daughter will say to her, Go. And she will go and call the child's mother.

9 And Pharaoh's daughter will say to her, Take this child and suckle it for me, and I will give thy wages And the woman will take the child and will suckle it

10 And the child will become great, and she will bring him to Pharaoh's daughter, and he will be to her for a son. And she will call his name Moses*; and she will say, Because I drew him out of the water (of the womb). (* Mose; Egyptian: son, son of: Ahmose [son of Yah, Yahweh, 'God'], Ramose [Ramesses: son of Ra], Thutmose, Dedimose, Kamose, etc.)

11 And it will be in these days, and Moses will become great, and he will go forth to his brethren, and he will see their burdens: and he will see a man, an Egyptian, smiting a man, a Hebrew, from his brethren.

12 And he will turn hither and thither, and will see that there is no man, and he will smite the Egyptian, and hide him in the sand.

13 And he will go forth in the second day, and behold, two men, Hebrews, (paneling; and he will say to the unjust one, For what wilt thou smite thy friend?

14 And he will say, Who set thee for a chief man and judge over us? dost thou think to kill me as thou didst kill the Egyptian? and Moses will be afraid, and will say, Surely, this word was known.

15 And Pharaoh will hear this word, and he will seek to kill Moses. And Moses will flee from the face of Pharaoh, and he will dwell in the land of Midian: and he will sit down by the well.

16 And to the priest of Midian, seven daughters: and they will come and will draw and fill the watering troughs to water the sheep of their father.

17 And the shepherds will come, and will expel them: and Moses will rise up and help them, and will water their sheep.

18 And they will come to Reuel their father, and he will say, Wherefore hastened ye to come this day?

19 And they will say, A man, an Egyptian, delivered us from the hand of the shepherds, and also drawing, drew for us, and watered the sleep.

20 And he will say to his daughters, Where is he? for what this left ye the man? call to him and he shall eat bread.

21 And Moses will be contented to dwell with the man, and he will give Zipporah his daughter to Moses.

22 And she will bear a son, and he will call his name Gershom; for he said, I was a sojourner in a strange land.

23 And it will be in these many days, and the king of Egypt will die: and the sons of Israel will groan, from the work; and they will cry out, and their supplication will go up to God from the work.

24 And God will hear their groaning, and God will remember his covenant with Abraham, with Isaak and with Jacob.

25 And God will see the sons of Israel, and God will know.

EXODUS CHAPTER 3

1 And Moses was feeding the sheep of Jethro, his father-in-law, the priest of Midian: and he will lead the sheep behind the desert, and he will come to the mountain of God, to Horeb.

2 And the messenger of Jehovah will be seen to him in a flame of fire from the midst of the bramble; and he will see, and behold, the bramble burning in fire, and the bramble was not consumed.

3 And Moses will say, I will now turn aside and see this great sight, why the bramble will not burn.

4 And Jehovah will see that he turned aside to see, and God will call to him from the midst of the bramble, and he will say, Moses, Moses! And he will say, Behold me.

5 And he will say, Thou shalt not draw near hither; draw off thy shoes from thy feet, for the place which thou standest upon it, this is holy land.

6 And he will say, I am the God of thy father, the God of Abraham, the God of Isaak and the God of Jacob. And Moses will hide his face, for he will be afraid to look to God.

7 And Jehovah will say, Seeing, I saw the affliction of my people who are in Egypt, and I heard their cry from the face of their pressers; and I knew their pains.

8 And I will come down to deliver them from the hand of the Egyptians and to bring them up out of this land to a good and great land, to a land flowing milk and honey; to the place of the Canaanites and the Hittites, and the Amorites, and the Perizzites, and the Hivites and the Jebusites.

9 And now behold the cry of the sons of Israel came to me: and also I saw the oppression which the Egyptians oppressed them.

10 And now come, and I will send thee to Pharaoh, and bring thou forth my people, the sons of Israel out of Egypt

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11 And Moses will say to God, Who am I that I shall go to Pharaoh, and that I shall bring forth the sons of Israel, out of Egypt?

12 And he will say, That I will be with thee; and this a sign to thee that I sent thee; in thy bringing forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses will say to God, Behold me going to the sons of Israel, and I spake to them, The God of your fathers sent me to you; and they said to me, What his name? what shall I say to them?

14 And God will say to Moses, I shall be that I shall be: and he will say, So shalt thou say to the sons of Israel, I Shall Be sent me to you.

15 And God will yet say to Moses, Thou shalt say to the sons of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaak and the God of Jacob, sent me to you: this my name for eternity, and this my remembrance to generation and generation.

16 Come, and gather together the old men of Israel, and say to them, Jehovah, the God of your fathers, was seen to me, the God of Abraham, Isaak and Jacob, saying, Reviewing, I reviewed you and what was done to you in Egypt

17 And saying, I will bring you up from the affliction of Egypt, to the land of the Canaanites, and the Hittites and the Amorites, and the Perizzites, and the Hivites and the Jebusites, to a land flowing with milk and honey.

18 And they heard thy voice; and thou camest, thou and the old men of Israel, to the king of Egypt, and ye said to him, Jehovah the God of the Hebrews, met with us; and now will we go a way of three days into the desert, and we will sacrifice to Jehovah our God.

19 And I knew that the king of Egypt will not give you to go and not with a strong hand.

20 And I sent my hand and struck Egypt with all my wonders which I will do in its midst: and after that he will send you forth.

21 And I gave favor to this people in the eyes of the Egyptians, and it shall be when ye shall go, ye shall not go empty.

22 And a woman asked of her neighbor, and of her sojourning in her house, vessels of silver and vessels of gold, and clothing; and put upon your sons and upon your daughters; and ye stripped the Egyptians.

EXODUS CHAPTER 4

1 And Moses will answer and say, And behold, they will not believe in me, and they will not bear to my voice: for they will say, Jehovah was not seen to thee.

2 And Jehovah will say to him, What this in thy hand? and he will say, A rod.

3 And he will say, Cast it upon the earth. And he will cast it upon the earth and it will be into a serpent, and Moses will flee from before it

4 And Jehovah will say to Moses, Stretch forth thy hand, and seize by its tail. And he will stretch forth his hand, and will hold fast upon it, and it will be for a rod in his hand.

5 That they shall believe that Jehovah was seen to thee, the God of their fathers, the God of Abraham, the God of Isaak, and the God of Jacob.

6 And Jehovah will say to him yet again, Bring now thy hand into thy bosom. And he will bring his hand into his bosom, and he will bring it forth, and behold his hand leprous as snow.

7 And he will say, Turn back thy hand into thy bosom. And he will turn back his hand into his bosom, and he will bring it forth from his bosom, and behold, it turned back as his flesh.

8 And it shall be if they will not believe in thee, and will not hear to the voice of the first sign, and they believed the voice of the latter sign.

9 And it shall be, if they will not believe in the two signs, and will not hear to thy voice, and take thou from the water of the river and pour out upon the dry; and the water which thou shalt take from the river shall be and shall be for blood upon the dry.

10 And Moses will say to Jehovah, With leave my Lord, not a man of words, also from yesterday, also from the third day, also from the time of thy speaking to thy servant; for I being heavy of mouth, and heavy of tongue.

11 And Jehovah will say to him, Who set a mouth to man? or who set the dumb, or deaf, or the seeing, or blind? is it not I Jehovah?

12 And now go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he will say, With leave, my Lord, send by the hand thou shalt send.

14 And Jehovah will be angry with anger against Moses, and he will say, Is not Aaron thy brother, the Levite? I know that speaking, he will speak. And also behold him coming forth to thy meeting: and seeing thee and rejoicing in his heart

15 And speak to him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and teach you what ye shall do.

16 And he the word for thee to the people: and being, he shall be to thee for a mouth, and thou shalt be to him for God.

17 And this rod shalt thou take in thy hand, with which thou shalt do signs.

18 And Moses will go and turn back to Jethro his father-in-law, and will say to him, I will go now and turn back to my brethren which are in Egypt, and I will see whether they are yet living. And Jethro will say to Moses, Go in peace.

19 And Jehovah will say to Moses in Midian, Go, turn back to Egypt, for all the men died having sought thy soul.

20 And Moses will take his wife and his sons, and will cause them to ride upon an ass, and he will turn back to the land of Egypt And Moses will take the rod of God in his hand.

21 And Jehovah will say to Moses, In thy going to turn back to Egypt, see all the wonders which I put in thy hand: do them before Pharaoh; and I will bind fast his heart and he shall not send forth the people.

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22 And say thou to Pharaoh, So said Jehovah, my first-born son is Israel.

23 And saying to thee, Send forth my son, and he shall save me: and shalt thou refuse to send him, behold me killing thy son, thy first-born.

24 And it shall be in the way in the inn, and Jehovah will meet with him and will seek to kill him.

25 And Zipporah will take a stone, and will cut off the uncircumcision her son, and will come to his feet, and will say, For a spouse of bloods, thou to me.

26 And he will desist from him: then she said, A husband of bloods, for the circumcision.

27 And Jehovah will say to Aaron, Go to the meeting of Moses, to the desert And he will go, and will meet with him in the mount of God, and will kiss him.

28 And Moses will announce to Aaron all the words of Jehovah who sent him, and all the signs which he commanded him.

29 And Moses will go, and Aaron, and they will gather together all the old men of the sons of Israel.

30 And Aaron will speak all the words which Jehovah spoke to Moses, and he will do the signs in the eyes of the people.

31 And the people will believe: and they will hear that Jehovah reviewed the sons of Israel, and that he saw their affliction, and they will bow down and worship.

EXODUS CHAPTER 5

1 And afterwards Moses and Aaron and they will say to Pharaoh, Thus said Jehovah, the God of Israel, Send forth my people, and they shall keep a festival to me in the desert.

2 And Pharaoh will say, Who is Jehovah, whose voice I shall hear to send forth Israel? I knew not Jehovah, and also I shall not send Israel forth.

3 And they will say, The God of the Hebrews called to us; we will go now a way of three days into the desert, and we will sacrifice to Jehovah our God, lest he fall upon us with death or with the sword.

4 And the king of Egypt will say to them, For what Moses and Aaron, will ye let go loose the people from their works? go ye to your burdens.

5 And Pharaoh will say, Behold, many now are the people of the land, and ye turned them away from their burdens.

6 And Pharaoh will command in that day those urging on over the people, and their scribes, saying,

7 Ye shall not gather straw to give to the people to make bricks as yesterday, and the third day: they shall go and gather straw for themselves.

8 And the measure of bricks which they made yesterday and the third day, ye shall put upon them; ye shall not take away from it, for they are slack; for this they cried, saying, We will go to sacrifice to our God.

9 The work shall be heavy upon the men, and they shall work in it, and they shall not look upon empty words

10 And the urgers on of the people will go forth, and the scribes, and they will speak to the people, saying, Thus said Pharaoh, I gave you not straw.

11 Go ye, take straw for yourselves, from where ye shall find it; for not a word shall be taken away from your works.

12 And the people will be dispersed in all the land of Egypt to gather stubble for straw.

13 And the urgers on will hasten them, saying, Complete your work; the word of a day, in its day, as in there being straw.

14 And the scribes of the sons of Israel will be beaten, which Pharaoh's urgers on set over them, saying, Wherefore did ye not complete your allowance of brick as yesterday and the third day, also yesterday, also this day?

15 And the scribes of the sons of Israel will come in, and will cry to Pharaoh, saying, For what wilt thou do this to thy servants?

16 Straw was not given to thy servants, and they said to us, Make bricks: and behold, thy servants were beaten; and the sin, thy people.

17 And he will say, Ye are idle, ye are idle: for this ye said, We will go to sacrifice to Jehovah.

18 And now go, work; and straw shall not be given to you, and ye shall give the measure of bricks.

19 And the scribes of the sons of Israel will see themselves in evil, for saying, Ye shall not take away from the bricks the word of a day in its day.

20 And they will light upon Moses and Aaron, going forth to their meeting in their coming out from Pharaoh.

21 And they will say to them, Jehovah will look upon you and will judge, because ye made our odor hateful in the eyes of Pharaoh, and in the eyes of his servants, to give a sword into their hand to kill us.

22 And Moses will turn back to Jehovah, and he will say, My Lord, why didst thou evil to this people? wherefore for this didst, thou send me?

23 And from the time I came to Pharaoh to speak in thy name, he did evil to this people: and delivering, thou didst not deliver thy people.

EXODUS CHAPTER 6

1 And Jehovah will say to Moses, Now thou shalt see what I will do to Pharaoh: for with a strong hand will he send them forth, and with a strong hand will he drive them out of his land.

2 And God will speak to Moses, and will say to him, I am Jehovah.

3 And I shall be seen to Abraham, to Isaak, and to Jacob, by God Almighty; and my name Jehovah I was not known to them.

4 And also have I set my covenant with them to give to them the land of Canaan, the land of their sojournings, which they sojourned upon it

5 And also I heard the groaning of the sons of Israel whom the Egyptians have made to serve: and I will remember my covenant

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6 For this say thou to the sons of Israel, I am Jehovah, and I brought you forth from under the burdens of the Egyptians, and I delivered you from their work, and I redeemed you with an arm stretched out and with great judgments.

7 And I took you to me for a people, and I was to you for God: and ye knew that I was Jehovah your God, having brought you forth from under the burdens of the Egyptians.

8 And I brought you to a land which I lifted up my hand to give it to Abraham, to Isaak, and to Jacob, and I gave it to you a possession: I am Jehovah.

9 And Moses spake thus to the sons of Israel: and they heard not to Moses for shortness of spirit, and from hard work.

10 And Jehovah will speak to Moses, saying,

11 Go, speak to Pharaoh king of Egypt, and he shall send forth the sons of Israel out of Egypt

12 And Moses will speak before Jehovah, saying, Behold, the sons of Israel heard not to me; and how shall Pharaoh hear me, and I of uncircumcised lips?

13 And Jehovah will speak to Moses and to Aaron and will command them to the sons of Israel, and to Pharaoh king of Egypt, to bring forth the sons of Israel out of the land of Egypt

14 These the heads of the house of their father: the sons of Reuben the first-born of Israel: Hanoch and Pallu, Hezron and Carmi: these the tribes of Reuben.

15 And the sons of Simeon; Jemuel and Jamin and Ohad and Jachin and Zohar and Saul, the son of a Canaanitess; these the tribes of Simeon.

16 And these the names of the sons of Levi, according to their generation; Gershon, and Kohath and Merari. And the years of the life of Levi, seven and thirty and a hundred years.

17 And the sons of Gershon, Libni and Shimi, according to their tribes.

18 And the sons of Kohath; Amram and Izhar and Hebron, and Uzziel: and the years of the life of Kohath, three and thirty and a hundred years.

19 And the sons of Merari: Mahali and Mushi: these the tribes of Levi according to their generations.

20 And Amram will take Jochebed his father's sister, to him for a wife; and she will bare to him Aaron and Moses. And the years of the life of Amram, seven and thirty and a hundred years

21 And the sons of Izhar; Korah and Nepheg and Zithri.

22 And the sons of Uzziel; Mishael and Elzaphan, Zithri.

23 And Aaron will take Elisheba, daughter of Amminadab, sister of Naashon, to him for a wife; and she will bare to him Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah; Asir and Elkanah and Abiasaph; these the tribes of Korhites.

25 And Eleazar the son of Aaron, took to him from the daughters of Putiel, for a wife; and she will bare to him Phinehas: these the heads of the fathers of the Levites according to their tribes.

26 This Aaron and Moses, whom Jehovah said to them, Bring forth the sons of Israel out of the land of Egypt with their army.

27 They having spoken to Pharaoh king of Egypt, to bring forth the sons of Israel out of Egypt; this Moses and Aaron.

28 And it will be in the day Jehovah spake to Moses in the land of Egypt

29 And Jehovah will speak to Moses, saying, I am Jehovah; speak to Pharaoh king of Egypt, all which I say to thee.

30 And Moses will say before Jehovah, Behold, I of uncircumcised lips; and how shall Pharaoh hear to me?

EXODUS CHAPTER 7

1 And Jehovah will say to Moses, See, I gave thee a God to Pharaoh: and Aaron thy brother shall be thy prophet

2 Thou shalt speak all that I shall command thee; and Aaron thy brother shall speak to Pharaoh, and he sent forth the sons of Israel out of his land.

3 And I will harden Pharaoh's heart., and I multiplied my signs and my wonders in the land of Egypt

4 And Pharaoh will not hear to you; and I gave ray hand upon Egypt, and I brought forth my army, my people the sons of Israel, out of Egypt, with great judgments.

5 And the Egyptians shall know that I am Jehovah, in my stretching out my hand over Egypt, and my bringing forth the sons of Israel from the midst of them.

6 And Moses will do, and Aaron, as Jehovah commanded them, so did they.

7 And Moses the son of eighty years, and Aaron the son of three and eighty years, in their speaking to Pharaoh.

8 And Jehovah will speak to Moses and to Aaron, saying,

9 When Pharaoh shall speak to you, saying, Give ye a wonder for you; and say to Aaron, Take thy rod and cast down before Pharaoh, it shall be into a dragon.

10 And Moses will go, and Aaron, to Pharaoh, and they will do thus as Jehovah commanded: and Aaron will cast down his rod before Pharaoh, and before his servants, and it will be into a dragon.

11 And Pharaoh also will call to the wise men and to the magicians; and the sacred scribes of Egypt, they also will do so with their enchantments.

12 And they will cast down each their rod, and they will be for dragons: and Aaron's rod swallowed their rods.

13 And Pharaoh's heart. will be strengthened, and he will not hear to them; as Jehovah said.

14 And Jehovah will say to Moses, Pharaoh's heart was heavy; he refused to send forth the people.

15 Go to Pharaoh in the morning; behold, he will go forth to the water, and standing to meet him at the lip of the river: and the rod which was turned into a serpent thou shalt take in thy hand.

16 And say to him, Jehovah, the God of the Hebrews, sent me to thee, saying, Send forth my people, and they shall serve me in the desert: and behold, thou didst not hear until now.

17 Thus said Jehovah, In this thou shalt know that I am Jehovah: Behold me smiting with the rod which is in my hand upon the waters that in the river, and they were turned into blood.

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18 And the fish which is in the river shall die, and the river be loathsome: and the Egyptians labored in vain to drink the water from the river.

19 And Jehovah will speak to Moses, Say to Aaron, Take thy rod and stretch out thy hand over the waters of Egypt. upon their rivers, upon their canals, and upon their pools, and upon all the collections of their waters, and they shall be blood: and blood was in all the land of Egypt, and in wood, and in stones.

20 And Moses and Aaron will do so as Jehovah commanded; and he will lift up the rod and will smite the water which is in the river, in the eyes of Pharaoh, and in the eyes of his servants; and all the waters which are in the river shall be turned to blood.

21 And the fish which was in the river died; and the river will be loathsome; and the Egyptians will not be able to drink the water from the river: and the blood will be upon all the land of Egypt

22 And the sacred scribes of Egypt will do so with their enchantments: and Pharaoh's heart will be strong, and he heard not to them as Jehovah spake.

23 And Pharaoh will turn and will go to his house, and he did not set his heart also to this

24 And all the Egyptians will dig round about the river for water to drink; for they will not be able to drink from the water of the river.

25 And seven days will be filled up after Jehovah struck the river.

EXODUS CHAPTER 8

1 And Jehovah will say to Moses, Go to Pharaoh and say to him, So said Jehovah, Send forth my people, and they shall serve me.

2 And if thou refusest to send forth, behold, I smite all thy bounds with

3 And the river abounded with frogs, and they went up and came into thy house, and into the chamber of thy bed, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs:

4 And upon thee, and upon thy people, and upon all thy servants shall the frogs go up.

5 And Jehovah will say to Moses, Say to Aaron, Stretch forth thy hand with thy rod upon the rivers, and upon the canal; and upon the pools, and bring up frogs upon the land of Egypt,

6 And Aaron will stretch forth his hand upon the waters of Egypt; and the frog will come up and will cover the land of Egypt

7 And the sacred scribes will do so with their charms; and they will bring up frogs upon the land of Egypt

8 And Pharaoh will call to Moses and to Aaron, and will say, Pray to Jehovah, and he will remove the frogs from me and from my people: and I will send forth the people and they shall sacrifice to Jehovah.

9 And Moses will say to Pharaoh, Be honored over me: at what time shall I pray for thee and for thy servants and for thy people, to cut off the frogs from thee and from thy houses, only in the river shall they remain?

10 And he will say, To-morrow. And he will say, According to thy word: for thou shalt know, that there is not as Jehovah our God.

11 And the frogs shall turn away from thee and from thy houses and from thy servants and from thy people; only in the river shall they remain.

12 And Moses will go forth and Aaron from Pharaoh; and Moses will cry to Jehovah, for the word of the frogs which he set against Pharaoh.

13 And Jehovah will do according to the word of Moses, and the frogs will die out of the houses, out of the villages and out of the fields.

14 And they will gather them together, heaps, heaps: and the land will be loathsome.

15 And Pharaoh will see that there was enlargement, and he made his heart heavy, and he heard not to them; as Jehovah spake.

16 And Jehovah will say to Moses, Say to Aaron, Stretch forth thy rod and smite the dust of the earth, and it shall be for gnats upon all the land of Egypt

17 And they will do so; and Aaron will stretch forth his hand with his rod, and will smite the dust of the earth, and it will be gnats upon man and in quadrupeds: all the dust of the earth was gnats upon all the land of Egypt

18 And the sacred scribes will do so with their enchantments to bring forth gnats, and they will not be able: and there will be gnats upon man and upon quadrupeds.

19 And the sacred scribes will say to Pharaoh, This the finger of God: and Pharaoh's heart will be strengthened, and he heard not to them: as Jehovah said.

20 And Jehovah will say to Moses, Rise early in the morning, and thou shalt stand before Pharaoh (behold he will go forth to the water); and say to him, Thus said Jehovah, Send forth my people, and they shall serve me.

21 For if thou sendest not my people forth, behold me sending upon thee and upon thy servants, and upon thy people and upon thy houses, the gad-fly: and the houses of the Egyptians shall be filled with the gad-fly, and also the land which they are upon it

22 And I separated in that day the land of Goshen, which my people stood upon it, for no gad-fly to be there; that thou shalt know that I am Jehovah in the midst of the earth.

23 And I put a redemption between my people and between thy people; and in the morrow shall be this sign.

24 And Jehovah will do so; and the gad-fly will come forth a multitude into the house of Pharaoh and the house of his servants, and into all the land of Egypt: and the land will be destroyed from before the gad-fly.

25 And Pharaoh will call to Moses, and to Aaron, and will say, Go, sacrifice to your God in the land.

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26 And Moses will say, It not being right to do so; for we shall sacrifice the abomination of the Egyptians to Jehovah our God: Behold, shall we sacrifice the abomination of the Egyptians in their eyes, and will they not stone us?

27 A way of three days will we go into the desert and sacrifice to Jehovah our God as he shall say to us.

28 And Pharaoh will say, I will send you forth and sacrifice ye to Jehovah your God in the desert; only departing, ye shall not go far away: pray for me.

29 And Moses will say, Behold, I will go forth from thee, and pray for thee to Jehovah; and the gad-fly shall depart from Pharaoh, from his servants and from his people, to-morrow: only Pharaoh shall not add to deceive, not to send away the people to sacrifice to Jehovah.

30 And Moses will go forth from Pharaoh, and will pray to Jehovah.

31 And Jehovah will do according to the word of Moses; and he will remove the gad-fly from Pharaoh, and from his servants, and from his people; not one was left over.

32 And Pharaoh will make his heart heavy also in this time; he sent not forth the people.

EXODUS CHAPTER 9

1 And Jehovah will say to Moses, Go to Pharaoh, and speak to him, Thus said Jehovah, the God of the Hebrews, Send forth my people and they shall serve me.

2 For if thou refusest to send forth, but yet thou holdest fast upon them,

3 Behold, the hand of Jehovah is upon thy cattle which are in the field; upon the horses, upon the asses, upon the camels, upon the oxen and upon the sheep: death exceedingly heavy.

4 And Jehovah separated between the cattle of Israel and between the cattle of Egypt: and nothing shall die from all the sons of Israel, spoken of

5 And Jehovah will set an appointment, saying, To-morrow Jehovah will do this word in the land.

6 And Jehovah will do this word in the morrow, and all the cattle of Egypt will die: and from the cattle of the sons of Israel, not one died.

7 And Pharaoh will send, and behold, from the cattle of Israel, there died not even one And the heart of Pharaoh will be heavy, and he sent not forth the people.

8 And Jehovah will say to Moses and to Aaron, Take to you your two fists full of ashes of the furnace; and Moses sprinkled it towards the heavens in the eyes of Pharaoh.

9 And it was for dust upon all the land of Egypt, and it was upon man, and upon quadruped for a burning sore breaking forth with pustules over all the land of Egypt

10 And they will take ashes of the furnace and will stand before Pharaoh; and Moses will sprinkle it towards the heavens; and it will be a burning sore, breaking forth with pustules upon man and upon quadruped.

11 And the sacred scribes will not be able to stand before Moses on account of the burning sore: for the burning sore was upon the sacred scribes, and in all Egypt

12 And Jehovah will bind fast the heart of Pharaoh, and he heard not to them: as Jehovah spake to Moses.

13 And Jehovah will say to Moses, Rise early in the morning, and stand before Pharaoh, and say to him, Thus said Jehovah, the God of the Hebrews, Send forth my people, and they shall serve me.

14 For in this time I send all my plagues into thy heart, and upon thy servants, and upon thy people: so that thou shalt know that there is not as I in all the earth.

15 For now I sent forth my hand, and surely I will smite thee and thy people with death; and thou shalt be destroyed from the earth.

16 And yet for this I raised thee up in order to cause thee to see my strength; and for the sake of declaring my name in all the earth.

17 As yet lifting up thyself against my people not to send them forth?

18 Behold, I rain at this time to-morrow, hail exceedingly heavy, which was not as this in Egypt from the day it was founded even now.

19 And now send forth to secure thy cattle, and all which is to thee in the field: every man and quadruped which shall be found in the field, and shall not be gathered together to the house, and the hail shall come down upon them, and they shall die.

20 He fearing the word of Jehovah from the servants of Pharaoh, caused his servants to flee, and his cattle to the houses.

21 And he who set not his heart to the word of Jehovah, will leave his servants and his cattle in the field.

22 And Jehovah will say to Moses, Stretch forth thy hand toward the heavens, and there shall be hail upon all the land of Egypt, upon man and upon quadruped, and upon the green herb of the field in the land of Egypt

23 And Moses will stretch forth his rod towards the heavens, and Jehovah gave voices, and hail; and fire will go upon the earth: and Jehovah will rain hail upon the land of Egypt

24 And there will be hail and fire taking hold in the midst of the hail, exceedingly heavy, which was not as this upon all the land of Egypt from the time it was for a nation.

25 And the hail will strike in all the land of Egypt, all which is in the field, from man, and even to quadruped, and every green herb of the field; the hail smote and broke in pieces every tree of the field.

26 Only in the land of Goshen, there were the sons of Israel, was no hail.

27 And Pharaoh will send and call for Moses and for Aaron, and will say to them, I sinned this time: Jehovah is just, and I and my people unjust

28 Pray ye to Jehovah and much, from there being voices of God and hail; and I will send you forth, and ye shall not add to stand.

29 And Moses will say to him, When I have gone forth from the city, I will spread forth my hands to Jehovah; the voices shall cease, and the hail shall be no more; for thou shalt know that to Jehovah is the earth.

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30 And thou and thy servants, I knew that ye will not yet fear from before Jehovah God.

31 And the flax and the barley were struck: for the barley was ripe, and the flax high.

32 And the wheat and spelt were not struck, for they were late.

33 And Moses will go forth from Pharaoh out of the city, and he will spread forth his hands to Jehovah, and the voices will cease; and the hail and the rain was not poured upon the earth.

34 And Pharaoh will see that the rain ceased, and the hail and the voices; and he will add to sin, and he will make his heart heavy, he and his servants.

35 And Pharaoh's heart will be bound fast, and he sent not forth the sons of Israel; as Jehovah spake by the hand of Moses.

EXODUS CHAPTER 10

1 And Jehovah will say to Moses, Go to Pharaoh: for I made his heart heavy, and the heart of his servants; for sake of my setting these my signs within him.

2 And that thou shalt recount in the ears of thy son, and of thy son's son, what I performed in Egypt, and my signs which I set up among them; and ye knew that I am Jehovah.

3 And Moses will come, and Aaron, to Pharaoh, and they will say to him, Thus said Jehovah the God of the Hebrews, Until long didst thou refuse to humble thyself from before me. Send forth my people and they shall serve me.

4 For if thou refusest to send forth my people, behold me bringing to-morrow the locust into thy bounds.

5 And it covered the eye of the earth, and he shall not be able to see the earth: and it shall eat the remainder of that escaping, being left to you from the hail; and it shall eat every tree springing up to you out of the field.

6 And they filled thy houses and all the houses of thy servants, and the houses of all Egypt; which thy fathers saw not, and thy fathers' fathers, from the day they were upon the earth, even till this day. And he will turn away and go forth from Pharaoh.

7 And Pharaoh's servants will say to him, How long will this, be to us for a snare? Send forth the men, and they shall serve Jehovah their God, before thou shalt know that Egypt is destroyed.

8 And he will turn back Moses and Aaron to Pharaoh, and he will say to them, Go, serve Jehovah your God: who and who are they going.

9 And Moses will say, With our youths and with our old men will we go; with our sons and with our daughters, with our sheep and with our oxen will we go: for a festival of Jehovah is to us.

10 And he will say to them, So will Jehovah be with you, as I will send you forth, and your little ones: see ye, for evil is manifest before you.

11 Not so: go now, ye men, and serve Jehovah; for this ye yourselves were seeking. And he will drive them out from before Pharaoh.

12 And Jehovah will say to Moses, Stretch forth thy hand upon the land of Egypt, with the locust, and it will come up upon the land of Egypt; and it shall eat every green herb of the land, all which the hail left

13 And Moses will stretch forth his rod upon the land of Egypt, and Jehovah drove an east wind upon the earth, all that day and all the night: it was,morning, and the east wind raised up the locust

14 And the locust will come up upon all the land of Egypt, and it will rest in all the bounds of Egypt exceeding many: before it was there no locust thus like it, and after it, it shall not be thus.

15 And it will cover the eye of all the earth, and the land will be dark; and it will eat every green herb of the land, and all the fruit of the tree which the hail left: and not a green thing was left in the tree, and in the green herb of the field, in all the land of Egypt

16 And Pharaoh will hasten to call for Moses and for Aaron; and he will say, I sinned against Jehovah your God, and against you.

17 And at this time take away now my sin, only this time, and pray ye to Jehovah your God, and he will remove from me only this death.

18 And he will go forth from Pharaoh, and will pray to Jehovah.

19 And Jehovah will turn a wind of the sea, exceedingly strong, and he will take away the locust and will drive it into the sea of sedge: not one locust remained in all the bounds of Egypt

20 And Jehovah will bind fast the heart of Pharaoh, and he sent not forth the sons of Israel.

21 And Jehovah will say to Moses, Stretch forth thy hand towards the heavens, and darkness shall be upon the land of Egypt, and the darkness shall be felt

22 And Moses will stretch forth his hand toward the heavens, and there shall be thick darkness in all the land of Egypt three days.

23 They saw not a man his brother, and they rose not up each from his lower part, three days: and to all the sons of Israel there was light in their dwellings.

24 And Pharaoh will call to Moses, and will say, Go ye, serve Jehovah: only your sheep and your oxen shall be left; also your little ones shall go with you.

25 And Moses will say, Thou also shalt give into our hand sacrifices and burnt-offerings, and we sacrificed to Jehovah our God.

26 And also our cattle shall go with us; a hoof shall not be left; for from us we shall take to serve Jehovah our God; and we shall not know what we shall serve Jehovah till we come there.

27 And Jehovah will bind fast the heart of Pharaoh, and he not being willing to send them forth.

28 And Pharaoh will say to him, Go from me, watch to thyself; thou shalt not add to see my face, for in the day of thy seeing my face thou shalt die.

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29 And Moses will say, Thou spakest well: I will no more add to see thy face.

EXODUS CHAPTER 11

1 And Jehovah will say to Moses, Yet one blow will I bring upon Pharaoh and upon Egypt; after this he will send you forth from here; when his sending forth to go, driving, he will drive you out from here.

2 Speak now in the ears of the people; they shall ask each from his friend, and a woman from her friend, vessels of silver and vessels of gold.

3 And Jehovah will give favor to the people in the eyes of the Egyptians: also the man Moses was exceedingly great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.

4 And Moses will say, Thus said Jehovah, About the middle of the night I will go forth into the midst of Egypt

5 And every first-born in the land of Egypt shall die, from the first-born of Pharaoh sitting upon his throne, even to the first-born of the maid which is behind the two mill-stones; and every first-born of quadruped.

6 And a great cry was in all the land of Egypt, such as was not, and such shall not be added.

7 And against all the sons of Israel, a dog shall not sharpen his tongue, from man and even to cattle: so that ye shall know that Jehovah will separate between Egypt and between IsraeL

8 And all these thy servants shall come down to me, and worship to me, saying, Go forth, thou, and all the people which are at thy feet: and after this I will go forth. And he will go forth from Pharaoh in the heat of anger.

9 And Jehovah will say to Moses, Pharaoh will not hear to you; so that my wonders be multiplied in the land of Egypt

10 And Moses and Aaron did all these signs before Pharaoh; and Jehovah will bind fast Pharaoh's heart, and he sent not forth the sons of Israel from his land.

EXODUS CHAPTER 12

1 And Jehovah will say to Moses and to Aaron in the land of Egypt, saying,

2 This month is to you the beginning of months: this to you the first month of the year.

3 Speak ye to all the assembly of Israel, saying, In the tenth of this month and they shall take to them each a sheep, according to the house of the fathers; a sheep for a house.

4 And if the house shall be little from being for a sheep, and he taking, and his neighbor drawing nigh his house according to the number of souls; each according to the mouth of his eating shall ye reckon for the sheep.

5 A perfect sheep, a male, the son of a year, shall be to you from the he-lambs and from the goats ye shall take.

6 And it shall be to you for a preservation till the fourteenth day of this month; and they shall slaughter it, all the convocation of the assembly of Israel, between the two evenings.

7 And they took from the blood and gave upon the two door-posts, and upon the lintel within the houses which they shall eat it in them.

8 And they shall eat the flesh in that night roasted with fire and unleavened; upon bitter herbs shall they eat it

9 Ye shall not eat from it raw and boiled from boiling with water, but roasted with fire, its head with its legs with its inner part

10 Ye shall not leave from it till morning: and that remaining from it till morning, ye shall burn with fire.

11 And so shall ye eat it, your loins girded, your shoes on your feet and your staff in your hand: and ye ate it in hasty flight; a passing over to Jehovah.

12 And I passed over in the land of Egypt in this night, and I struck every first-born in the land of Egypt from man even to quadruped: and against all the gods of Egypt I will do judgments: I Jehovah.

13 And the blood was to you for a sign upon the houses where you are there: and I saw the blood and I passed over you, and the blow shall not be upon you to destroy, in my striking upon the land of Egypt

14 And this day shall be to you for a remembrance; and ye kept it a festival to Jehovah for your generations: ye shall keep a festival a law forever.

15 Seven days ye shall eat unleavened; wholly in the first day shall ye turn away leaven in your houses; for all eating leavened and that soul was destroyed from Israel from the first day even to the seventh day.

16 And in the first day a calling of holiness, and in the seventh day a calling of holiness shall be to you; every service shall not be done in them only what shall be eaten by every soul; this only shall be done by you.

17 And ye watched the unleavened; for in this self-same day I brought forth your armies out of the land of Egypt and watch ye this day for your generations a law forever.

18 In the first, in the fourteenth day of the month, in the evening, ye shall eat unleavened till the one and twentieth day of the month in the evening.

19 Seven days leaven shall not be found in your houses; for all eating from the leavened, that soul shall be destroyed from the assembly of Israel, for the sojourner or for the native of the land.

20 All leavened ye shall not eat: in all your dwellings ye shall eat unleavened.

21 And Moses will call for all the old men of Israel and he will say to them, Draw out and take to yourselves a sheep according to your tribes, and slaughter the passing over.

22 And take ye a bundle of hyssop, and dip in the blood that is upon the threshhold, and touch upon the lintel, and upon the two door-posts from the blood which is upon the threshhold and ye shall not come forth each from the door of his house till morning.

23 And Jehovah passed over to strike the Egyptians; and he saw the blood upon the lintel, and upon the two doorposts, and Jehovah passed by the door and will not give him destroying to come in to your houses to strike.

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24 And watch ye this word for a law to thee and to thy sons forever.

25 And it shall be when ye shall come to the land. which Jehovah will give to you, as he spake, watch ye this service.

26 And it shall be when your sons shall say to you, What this service to you?

27 And they said, This the sacrifice of the passing over to Jehovah, who passed over the houses of the sons of Israel in Egypt in his striking the Egyptians, and he delivered our houses. And the people will bow down and will worship.

28 And the sons of Israel will go, and will do as Jehovah commanded Moses and Aaron; thus did they.

29 And it will be in the middle of the night, and Jehovah struck every firstborn in the land of Egypt, from the first-born of Pharaoh sitting upon his throne, to the first-born of the captive which is in the house of the pit; and every first-born of the cattle.

30 And Pharaoh will rise up in the night, he and all his servants, and all the Egyptians; and there will be a great cry in Egypt: for not a house where there was not the dead there.

31 And he will call for Moses and for Aaron by night, and he will say, Arise, go forth from the midst of my people, also ye, also the sons of Israel; and go, serve Jehovah as ye spake.

32 Also your sheep, also your oxen take as ye spake, and go and bless also me.

33 And Egypt will be strong upon the people to hasten to send them forth out of the land; for they said, We are all dying.

34 And the people will take up their dough before it will be leavened, their kneading-bowls bound in their garments upon their shoulders.

35 And the sons of Israel did as Moses spake: and they will ask of the Egyptians, silver vessels and gold vessels,' and garments.

36 And Jehovah gave favor to the people in the eyes of the Egyptians, and they will lend them; and they will strip the Egyptians.

37 And the sons of Israel will remove from Rameses to Succoth, about six hundred thousand footmen; men apart from the little ones.

38 And also a great mixture went up with them; and sheep and oxen, very much cattle.

39 And they will cook the dough which they brought out of Egypt unleavened cakes, for it was not leavened; for they were driven out of Egypt, for they could not linger, and also they made not for themselves food.

40 And the dwelling of the sons of Israel which they dwelt in Egypt, was thirty years and four hundred years.

41 And it will be from the end of thirty years and four hundred years, in this self-same day all the armies of Jehovah will go forth out of the land of Egypt

42 This a night of watchings to Jehovah, for bringing them forth out of the land of Egypt: it is this night to Jehovah of watching to all the sons of Israel for their generations.

43 And Jehovah will say to Moses and Aaron, This the law of the passing over: every son of a stranger shall not eat of it.

44 And every servant of a man bought with silver, and thou hast circumcised him, then he shall eat of it

45 The sojourner and the hireling shall not eat of it

46 In one house shall it be eaten; thou shalt not bring forth out of the house from the flesh without, and ye shall not break a bone of it

47 All the assembly of Israel shall do it.

48 And when a stranger shall sojourn with thee, and do the passing over to Jehovah, all the males to him being circumcised, and then he shall draw near to do it; and he was as a native of the land: and every one uncircumcised shall not eat of it.

49 One law shall be to the native and to the stranger sojourning in the midst of you.

50 And all the sons of Israel will do as Jehovah commanded Moses and Aaron, so did they.

51 And it will be in this self-same day, Jehovah brought forth the sons of Israel out of the land of Egypt with their armies.

EXODUS CHAPTER 13

1 And Jehovah will speak to Moses, saying,

2 Consecrate to me every first-born bursting open every womb among the sons of Israel, of man and of cattle: it is to me.

3 And Moses will say to the people, Remember this day which ye came forth out of Egypt, out of the house of servants; for by strength of hand Jehovah brought you forth from here: and leavened shall not be eaten.

4 The day ye came forth in the month of Abib.

5 And it was when Jehovah shall bring thee forth to the land of the Canaanites and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware to thy fathers to give to thee, a land flowing with milk and honey; and do thou this service in this month.

6 Seven days shalt thou eat unleavened, and in the seventh day a festival to Jehovah.

7 Unleavened shall be eaten seven days: and leavened shall not be seen to thee in all thy bounds.

8 And announce to thy son in this day, saying, For this Jehovah did to me in my coming out of Egypt

9 And it was to thee for a sign upon thy hand, and for a memorial between thine eyes; so that the law of Jehovah shall be in thy mouth: for with a strong hand Jehovah brought thee forth out of Egypt.

10 And watch this law according to its appointment from days to days.

11 And it was when Jehovah shall bring thee to the land of the Canaanites, as he sware to thee and to thy fathers, and he gave it to thee.

12 And thou madest pass over all bursting open the womb, to Jehovah; and every one bursting forth young of the quadruped which shall be to thee; the males are to Jehovah.

13 And every first-born of the ass, thou shalt redeem with a sheep; and if thou shalt not redeem, thou shalt break his neck:

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and every first-born of man among thy sons thou shalt redeem.

14 And it was when thy son shall ask thee to-morrow, saying, What this? and thou saidst to him, With strength of hand Jehovah brought us forth out of Egypt from the house of servants.

15 And it shall be when Pharaoh was hard to send us forth, and Jehovah will kill every first-born in the land of Egypt, from the first-born of man to the firstborn of cattle; for this I sacrifice to Jehovah all bursting forth the womb, the males; and all the first-born of my sons I will redeem.

16 And it was for a sign upon thy hand, and for bands between thine eyes: for with a strong hand Jehovah brought us forth from Egypt

17 And it shall be in Pharaoh's sending forth the people, and God directed not the way of the land of the Philistines, for it is near; for God said, Lest the people shall grieve in their seeing war, and they turn back to Egypt

18 And God will turn the people about the way of the desert, the sea of sedge: and the sons of Israel went up active out of the land of Egypt

19 And Moses will take the bones of Joseph with him: for swearing he caused the sons of Israel to swear, saying, For reviewing, God will review you; and carry up my bones with you from here.

20 And they will remove from Succoth, and they will encamp in Etham, in the extremity of the desert

21 And Jehovah went before them the day in a pillar of cloud, to direct them the way; and the night in a pillar of fire to give light to them; to go the day and the night

22 And the pillar of cloud will not give way, the day, and the pillar of fire, the night, before the people.

EXODUS CHAPTER 14

1 And Jehovah will speak to Moses, saying,

2 Speak to the sons of Israel, and they shall turn back and shall encamp before the mouth of Hahiroth, between Migdol and between the sea, before Baal-Zephon: before them shall ye encamp by the sea.

3 And Pharaoh will say concerning the sons of Israel, They are wandering in perplexity in the land; the desert closed upon them.

4 And I bound fast Pharaoh's heart, and he pursued after them; and I will be honored in Pharaoh and all his army; and the Egyptians shall know that I am Jehovah. And they will do so.

5 And it was announced to the king of Egypt that the people fled: and the heart of Pharaoh will be turned, and his servants, against the people, and they will say, What this we did, that we sent forth Israel from serving us?

6 And he will harness his chariot, and he took his people with him.

7 And he will take six hundred chosen chariots, and all the horsemen of Egypt, and rulers over them all.

8 And Jehovah will bind fast the heart of Pharaoh, king of Egypt, and he will pursue after the sons of Israel: and the sons of Israel went forth with a high hand.

9 And the Egyptians will pursue after them, and they will enclose them, having encamped by the sea; all the horse, the chariots of Pharaoh, and his horsemen and his army, by the mouth of Hahiroth, before Baal-Zephon.

10 And Pharaoh drew near, and the sons of Israel will lift up their eyes, and behold, Egypt encamped behind them; and they will be exceedingly afraid: and the sons of Israel will cry to Jehovah.

11 And they will say to Moses, Because no tombs are in Egypt, didst thou take us to die in the desert? what this thou didst to us to bring us forth out of Egypt?

12 Is not this the word which we spake to thee in Egypt, saying, Desist from us, and we will serve the Egyptians? For it is good to us to serve Egypt rather than that we died in the desert

13 And Moses will say to the people, Ye shall not fear; stand ye and see the deliverance of Jehovah, which he will do to you this day: for the Egyptians whom ye saw this day, ye shall not add to see them more forever.

14 Jehovah will wage war for you and ye shall be silent

15 And Jehovah will say to Moses, Why wilt thou cry to me? speak to the sons of Israel and they shall remove.

16 And thou, lift up thy rod, and stretch forth thy hand over the sea, and break it up: and the sons of Israel shall go in the midst of the sea on dry land.

17 And I, behold me binding fast the heart of the Egyptians, and they shall go after them: and I will be honored in Pharaoh, and upon all his army, and in his chariots, and in his horsemen.

18 And the Egyptians shall know that I am Jehovah in the getting me honor in Pharaoh, in his chariots and in his horsemen.

19 And the messenger of God going before the camp of Israel will remove, and will go from behind them; and the pillar of the cloud will remove from before them, and will stand from behind them,

20 And it will come between the camp of Egypt and between the camp of Israel; and it will be the cloud, and the darkness, and it will make the night light: and this drew not near to this all the night

21 And Moses will stretch forth his hand over the sea, and Jehovah will cause the sea to go by a strong east wind all the night; and he will set the sea for dry land, and the waters will be rent

22 And the sons of Israel will go in the midst of the sea on dry land; and the waters to them a wall from their right hand and from their left.

23 And the Egyptians will pursue and will go after them, all the horse of Pharaoh and his chariots and his horsemen to the midst of the sea.

24 And it will be in the watch of the morning, Jehovah will look forth to the camp of Egypt in the pillar of fire and the cloud, and he will disturb the camp of Egypt

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25 And he will remove the wheel of their chariots, and they will drive in heaviness; and Egypt will say, I will flee from the face of Israel; for Jehovah waged war for them against Egypt

26 And Jehovah will say to Moses, Stretch forth thy hand over the sea, and the waters shall turn back upon Egypt, upon its chariots and upon its horsemen.

27 And Moses will stretch forth his hand over the sea, and the sea will turn back before the morning to its perpetuity. And the Egyptians fled at meeting it, and Jehovah will shake off Egypt in the midst of the sea.

28 And the waters will turn back, and will cover the. chariots and the horsemen, to all Pharaoh's army coming after them into the sea: and there was not left among them even one.

29 And the sons of Israel came upon dry land in the midst of the sea; and the waters were to them a wall from the right hand and from the left

30 And Jehovah will save Israel in that day, from the hand of Egypt: and Israel will see the Egyptians dead upon the lip of the sea

31 And Israel will see the great hand which Jehovah did upon Egypt; and the people will fear Jehovah, and they will believe in Jehovah, and in Moses his servant

EXODUS CHAPTER 15

1 Then will Moses sing, and the sons of Israel, this song to Jehovah; and they will speak, saying, I will sing to Jehovah, for exalting himself, he was exalted: the horse and his horsemen he threw into the sea.

2 Jehovah my strength and song, and he shall be to me for salvation: this my God, and I will cause him to rest; the God of my father, and I will exalt him.

3 Jehovah, a man of war: Jehovah his name.

4 The chariots of Pharaoh and his army he threw into the sea; his chosen rulers sank in the sea of sedge.

5 The depths will cover them: they will go down into the deep as a stone.

6 Thy right hand, Jehovah, was magnified in strength: thy right hand, Jehovah, will break in pieces the enemy.

7 And in the multitude of thy majesty thou wilt destroy those rising up against thee: thou wilt send forth thine anger; it shall eat them as straw.

8 And by the spirit of thine anger the waters shook them off, the flowings stood up as a heap: the depths were contracted in the heart of the sea.

9 The enemy said, I will pursue, I will enclose, I will divide the spoil: my soul shall be filled with them: I will draw out my sword, my hand shall dispossess them.

10 Thou didst blow with thy spirit; the sea covered them: they rolled down as lead in the great waters.

11 Who like thee among the gods, O Jehovah? who like thee magnified in in holiness, wonderful in praise, doing a wonder?

12 Thou didst stretch forth thy right hand, the earth will swallow them.

13 Thou didst lead in thy kindness this people thou didst redeem: thou didst conduct with thy strength to thy holy dwelling.

14 The peoples heard, and they will be angry: pain took those inhabiting Philistia.

15 Then the chiefs of Edom trembled; the mighty of Moab, trembling, shall take them; all those dwelling in Canaan melted away.

16 Dread shall fall upon them and terror: by the greatness of thine arm they shall be dumb as a stone; till thy people pass over, O Jehovah: till this people pass over, thou didst buy.

17 Thou shalt bring them in and shalt plant them in the mountain of thine inheritance, into the place of thy Sabbath, thou didst make, O Jehovah: a holy place, O Jehovah, which thy hands prepared.

18 Jehovah shall reign forever and yet

19 For the horse of Pharaoh went in with his chariots and with his horsemen, into the sea, and Jehovah will turn back over them the water of the sea: and the sons of Israel went on the dry land in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, will take the drum in her hand; and all the women will go forth after her, with drums and with lutes.

21 And Miriam will sing to them, Sing ye to Jehovah; for being lifted up, he was lifted up: the horse and his horseman he threw into the sea.

22 And Moses will remove Israel from the sea of sedge, and they will come forth to the desert of Shur; and they will go three days into the desert, and they found not water.

23 And they will come to Marah, and they will not be able to drink the waters of Marah, for they are bitter: for this he called the name bitterness.

24 And the people will murmur against Moses, saying, What shall we drink?

25 And he will cry to Jehovah, and Jehovah will show him a tree, and he will cast into the waters, and the waters will become sweet: then he set to him a law and judgment, and there he tried him.

26 And he will say, If hearkening thou wilt hear to the voice of Jehovah thy God, and thou wilt do the right in his eyes, and give ear to his commands, and watch all his laws, every disease which I put upon Egypt I will not put upon thee: for I am Jehovah healing thee.

27 And they will come to Ailam; and twelve fountains of water there, and seventy palm trees: and they encamped there by the waters.

EXODUS CHAPTER 16

1 And they will remove from Ailam, and all the assembly of the sons of Israel will come to the desert of Sin, which is between Ailam and between Sinai, the fifteenth day of the second month of their coming out of the land of Egypt

2 And all the assembly of the sons of Israel will murmur against Moses and against Aaron in the desert

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3 And the sons of Israel will say to them, Who will give to die by the hand of Jehovah in the land of Egypt in our sitting by the pot of flesh, in our eating bread to satiety? for ye brought us forth to this desert to kill all this convocation with hunger.

4 And Jehovah will say to Moses, Behold me raining for you bread from the heavens; and the people shall go forth and shall gather the word of a day in its day, so that I shall try them, whether they will go in my law or not

5 And it was in the sixth day, and they prepared what they shall bring in; and it was double to what they will gather day by day.

6 And Moses will say, and Aaron, to all the sons of Israel, The evening, and ye knew that Jehovah brought you out of the land of Egypt:

7 And the morning, and ye saw the glory of Jehovah, in his hearing your murmurings against Jehovah and what are we that ye will murmur against us?

8 And Moses will say, In Jehovah giving you in the evening flesh to eat, and bread in the morning to satiety; in Jehovah hearing your murmurings which ye murmured against him: and what are we? not against us your murmurings but against Jehovah.

9 And Moses will say to Aaron, Say to all the assembly of the sons of Israel, Come near before Jehovah: for he heard your murmurings.

10 And it shall be as Aaron spake to all the assembly of the sons of Israel, and they will turn to the desert, and behold, the glory of Jehovah was seen in the cloud.

11 And Jehovah will speak to Moses, saying,

12 I heard the murmurings of the sons of Israel; speak to them, saying, Between the two evenings ye shall eat flesh, and in the morning ye shall be filled with bread: and ye knew that I am Jehovah your God.

13 And it shall be in the evening, the quail shall come up and shall cover the camp: and in the morning the dew was lying round about the camp.

14 And the dew lying will go up, and behold, upon the face of the desert a small thing being peeled off thin, as pitch upon the earth.

15 And the sons of Israel will see, and they will say, each to his brother, What this? for they knew not what it was And Moses will say to them, This the bread which Jehovah gave to you to eat

16 This the word which Jehovah commanded, Gather ye from it, each according to the mouth of his eating: an omer for the head from the numbering of your souls, ye shall take each for those in his tent

17 And the sons of Israel will do so, and they will gather this much, and this little.

18 And they will measure by the handful, and the abundance did not exceed, and the little was not diminished: they gathered a man according to the mouth of his eating.

19 And Moses will say to them, No man shall leave from it till morning.

20 And they heard not to Moses; and the men will leave from it till morning, and it will rot with worms, and it will stink: and Moses will be angry with them.

21 And they will gather it in the morning by morning, a man according to the mouth of his eating: and the sun was hot and it melted.

22 And it will be in the sixth day, they gathered double the bread, two handfuls for one; and all the chiefs of the assembly will come and announce to Moses.

23 And he will say to them, This what Jehovah spake, To-morrow the Sabbath, a holy rest to Jehovah: what ye will cook, cook; and what ye will boil, boil; and all exceeding, leave for you for preservation till the morning.

24 And they left it till morning as Moses commanded: and it did not stink, and no worm was in it.

25 And Moses will say, Eat this day; for the Sabbath this day to Jehovah: this day ye shall not find in the field.

26 Six days ye shall gather, and in the seventh day, the Sabbath, it shall not be in it.

27 And it will be in the seventh day, and they will go forth from the people to gather, and they found not

28 And Jehovah will say to Moses, How long refused ye to watch my commands and my law?

29 See, for Jehovah gave to you the Sabbath; for this be gave to you in the sixth day, bread of two days: sit ye each in his station; a man shall not go forth from his place in the seventh day.

30 And the people shall rest in the seventh day.

31 And the house of Israel will call its name portion: as the seed of coriander, white, and its taste as a flat cake with honey.

32 And Moses will say, This the word which Jehovah commanded, Fill the omer from it for a preservation to your generations; so that they shall see the bread which I gave you to eat in the desert in my bringing you forth out of the land of Egypt

33 And Moses will say to Aaron, Take one vase and give there an omer full of manna, and deposit it before Jehovah for a preservation to your generations.

34 As Jehovah commanded Moses, and Aaron will deposit it before the testimony for preservation.

35 And the sons of Israel ate the manna forty years till they came to a land inhabited: they ate the portion till they came to the extremity of the land of Canaan.

36 And the omer the tenth of this ephah.

EXODUS CHAPTER 17

1 And all the assembly of the sons of Israel will remove from the desert of Sin, according to their removings by the mouth of Jehovah; and they will encamp in Rephidim; and no water for the people to drink.

2 And the people contended with Moses, and they will say, Give to us water and we will drink. And Moses will say to them, Why will ye contend with me, and why will ye tempt Jehovah?

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3 And the people will thirst there for water; and the people will murmur against Moses, and will say, For what this did ye bring us up out of Egypt to kill us and our sons and our cattle with thirst?

4 And Moses will cry to Jehovah, saying, What shall I do to this people? yet a little and they will stone me.

5 And Jehovah will say to Moses, Pass over before the people and take with thee from the old men of Israel; and thy rod which thou didst strike with it the river, take in thy hand and go.

6 And behold, I stand before thee there upon the rock in Horeb; and strike upon the rock, and waters shall come forth from it, and the people drank. And Moses will do so before the eyes of the old men of Israel.

7 And he will call the name of the place, Temptation, and Strife, for the contention of the sons of Israel, and because they tempted Jehovah, saying, Is Jehovah in the midst of us or not?

8 And Amalek will come and will wage war with Israel, in Rephidim.

9 And Moses will say to Joshua, Choose to us men, and go forth, wage war with Amalek: to-morrow I stand upon the head of the hill and the rod of God in my band.

10 And Joshua will do as Moses said to him to wage war with Amalek: and Moses, Aaron and Hur, went up to the head of the hill.

11 And it was as Moses will lift up his hand, Israel prevailed: and as he will put down his hand and Amalek prevailed.

12 And the hands of Moses were heavy; and they will take a stone and put under him, and he will sit upon it: and Aaron and Hur took hold upon his hands, one from here, and one from there; and his hands will be in firmness till the sun went forth.

13 And Joshua will overthrow Amalek and his people with the mouth of the sword.

14 And Jehovah will say to Moses, Write this a remembrance in the book, and set in the ears of Joshua: for wiping off I will wipe off the remembrance of Amalek from under the heavens.

15 And Moses will build an altar, and he will call its name, Jehovah my Standard.

16 For he will say, Because the hand upon the throne of Jehovah, war to Jehovah with Amalek from generation to generation.

EXODUS CHAPTER 18

1 And Jethro, priest of Midian, the father-in-law of Moses, will hear all which God did to Moses and to Israel his people, for Jehovah brought forth Israel out of Egypt:

2 And Jethro, Moses' father-in-law, will take Zipporah, Moses' wife, after her sending forth,

3 And her two sons, which the name of the one Gershom, for he said I was a stranger in a strange land;

4 And the name of the one Eliezer; for the God of my father for my help, and he will take me away from the sword of Pharaoh.

5 And Jethro, Moses' father-in-law, will come, and and his sons and his wife, to Moses to the desert, where he encamped there in the mountain of God.

6 And he will say to Moses, I thy father-in-law, Jethro, came to thee, and thy wife and her two sons with her.

7 And Moses will go forth to the meeting of his father-in-law, and will worship him and kiss him: and they will ask each his friend of peace; and they will come into the tent.

8 And Moses will recount to his father-in-law all which Jehovah did to Pharaoh, and to Egypt on account of Israel, all the distress which found them in the way; and Jehovah will deliver them.

9 And Jethro will rejoice for all the good which Jehovah did to Israel, whom he took away out of the hand of Egypt.

10 And Jethro will say, Praised be Jehovah who took you away out of the hand of Egypt, and out of the hand of Pharaoh, who took away the people from under the hand of Egypt.

11 Now I knew that Jehovah is great above all gods; for in the word they acted proudly over them.

12 And Jethro, Moses' father-in-law, will take a burnt-offering and sacrifices to God: and Aaron will come, and all the old men of Israel, to eat bread with Moses' father-in-law before God.

13 And it will be on the morrow, and Moses will sit to judge the people: and they will stand by Moses from the morning to the evening.

14 And Moses' father-in-law will see all which he did for the people, and he will say, What this thou doest to the people? Wherefore wilt thou sit alone by thyself, and all the people stand by thee from morning to evening?

15 And Moses will say to his father-in-law, Because the people will come to me to seek God.

16 For when the word will be to them, they came to me, and I judged between a man and between his friend, and I made known the laws Of God and his precepts.

17 And Moses' father-in-law will say to him, The word is not good which thou doest.

18 Fading, thou wilt fade away, also thou, also this people that is with thee: for this word is heavy for thee; thou wilt not be able to do it thyself alone.

19 Now hear to my voice, I will advise thee, and God will be with thee: be thou for the people towards God, and bring thou their words to God;

20 And teach them the laws and the precepts and make known to them the way they shall go in it, and the work which they shall do.

21 And thou shalt look out from all the people men of ability, fearing God, men of truth, men hating gain; and set thou over them chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of ten.

22 And they judged the people in all time: and it will be every great word they will bring to thee, and every small word they shall judge: and it will be light for thee, and they shall lift up with thee.

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23 If thou shalt do this word, and God commanded thee, and thou shalt be. able to stand, and all this people shall go to their place in peace.

24 And Moses will hear to the voice of Jethro, and will do all that he said.

25 And Moses will choose men of ability from all Israel, and he will give them heads over the people, chiefs of thousands, chiefs of hundreds, chiefs of fifties, chiefs of ten.

26 And they judged the people in all time; and the hard word they brought to Moses, and every small word they will judge themselves.

27 And Moses will, send away his father-in-law, and he will go for himself to his land.

EXODUS CHAPTER 19

1 In the third month, in the coming forth of the sons of Israel out of the land of Egypt, in that day they came to the desert of Sinai.

2 And they will remove from Rephidim, and they will come to the desert of Sinai, and they will encamp in the desert; and Israel will encamp there before the mountain.

3 And Moses went up to God, and Jehovah will call to him from the mountain, saying, Thus shalt thou say to the house of Jacob and shalt announce to the sons of Israel:

4 Ye saw what I did to Egypt, and I will lift you up upon the wings of eagles, and I will bring you to me.

5 And now if hearing, ye shall hear to my voice, and watch my covenant, and ye were to me wealth above all peoples, for to me is all the earth.

6 And ye shall be to me a kingdom of priests and a holy nation. These the words which thou shalt speak to the sons of Israel.

7 And Moses will go and will call to the old men of the people, and he will set before them all these words that Jehovah commanded him.

8 And all the people will answer together, and will say, All which Jehovah spake, we will do. And Moses turned back the words of the people to Jehovah.

9 And Jehovah will say to Moses, Behold me coming to thee in the darkness of the cloud, so that the people shall hear in my speaking with thee, and also in thee shall they believe forever. And Moses will announce the words of the people to Jehovah.

10 And Jehovah will say to Moses, Go to the people and consecrate them this day, and the morrow; and they washed their garments,

11 And be ye prepared for the third day, for in the third day Jehovah will come down before the eyes of all the people upon mount Sinai.

12 And set bounds to the people round about, saying, Watch for yourselves to go up into the mount, and to touch upon its extremity: every one touching upon the mount, dying, shall die.

13 No hand shall touch upon it, for being stoned, he shall be stoned, or being shot, shall be shot; whether quadruped or man, it shall not live: in protracting the shouting, they shall go up upon the mount

14 And Moses will come down from the mount to the people, and he will consecrate the people; and they will wash their garments.

15 And he will say to the people, Be prepared; for three days ye shall not come near to a woman.

16 And it shall be in the third day, it being in the morning, and there shall be voices, and lightnings, and a heavy cloud upon the mount, and the voice of the trumpet exceedingly strong; and all the people in the camp will tremble.

17 And Moses will bring forth the people to the meeting of God out of the camp; and they will stand in the lower parts of the mount

18 And mount Sinai smoked all of it, because that Jehovah came down upon it in fire: and its smoke will go up as the smoke of the furnace, and all the mountain will tremble exceedingly.

19 And the voice of the trumpet will be going and strengthening exceedingly, Moses will speak and God will answer him by a voice.

20 And Jehovah will come down upon mount Sinai to the head of the mount: and Jehovah will call for Moses to the head of the mount and Moses will go up.

21 And Jehovah will say to Moses, Go down: protest to the people lest they shall break in to Jehovah to see, and a multitude fall from them.

22 And also the priests drawing near to Jehovah, shall be consecrated, lest Jehovah shall break forth upon them.

23 And Moses will say to Jehovah, The people shall not be able to come up to mount Sinai, for thou didst protest to us, saying, Set bounds to the mountain, and consecrate it

24 And Jehovah will say to him, Go; come down, and come up, thou and Aaron with thee: and the priests and the people shall not break in to come up to Jehovah lest he shall break forth upon them.

25 And Moses will come down to the people and will say to them.

EXODUS CHAPTER 20

1 And God will speak all these words, saying,

2 I am Jehovah thy God, which brought thee forth out of the land of Egypt, out of the house of servants.

3 There shall be no other God to thee to my face.

4 Thou shalt not make to thee a carved image, and every appearance that is in the heavens above, and that is in the earth beneath, and that is in the water under the earth.

5 Thou shalt not worship to them, and thou shalt not serve them: for I am Jehovah thy God, a jealous God, striking the iniquity of the fathers upon the sons to the third and to the fourth, to them hating me;

6 And doing kindness to thousands to them loving me and to them watching my commands.

7 Thou shalt not take the name of Jehovah thy God in vain: for Jehovah will not cleanse him who shall take his name in vain.

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8 Remember the day of the Sabbath to consecrate it

9 Six days thou shalt work and do all thy service:

10 And the seventh day the Sabbath to Jehovah thy God: thou shall do no service, thou, and thy son, and thy daughter, thy servant, and thy maid, and thy cattle, and thy stranger which is in thy gates.

11 For six days Jehovah made the heavens and the earth, the sea and all which is in them, and he will rest in the seventh day: for this Jehovah praised the seventh day and consecrated it.

12 Honor thy father and thy mother, so that thy days shall be prolon upon the land which Jehovah thy gave to thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not testify against thy friend for falsehood.

17 Thou shalt not desire thy friend's house, thou shalt not desire thy friend's wife, and his servant and his maid and his ox and his ass and all which is to thy friend.

18 And all the people saw the voices and the flames, and the voice of the trumpet, and the mountain smoking: and the people feared, and they will shake, and they will stand from far off.

19 And they will say to Moses, Speak thou with us and we will hear: and God shall not speak with us lest we shall die.

20 And Moses will say to the people, Ye shall not fear; for for this cause God came to try you, that his fear shall be to your faces, so that ye shall not sin.

21 And the people will stand from far off, and Moses will draw near to the darkness where God is there.

22 And Jehovah will say to Moses, Thus shalt thou say to the sons of Israel, Ye saw that from the heavens I spake with you.

23 Ye shall not make to me gods of silver, and gods of gold ye shall not make to yourselves.

24 An altar of earth shalt thou make to me, and sacrifice upon it thy burnt-offering and thy peace, and thy sheep and thy cattle: and in every place where I shall cause my name to be remembered, I will come to thee and bless thee.

25 And if thou shalt make to me an altar of stones, thou shalt not build them, cutting, for didst thou lift up thy sword upon it, and thou shalt defile it.

26 And thou shalt not go up by steps upon mine altar, that thou shalt not uncover thy nakedness upon it

EXODUS CHAPTER 21

1 And these the judgments which thou shalt set before them.

2 If thou shalt buy a Hebrew servant, six years shall he serve: and in the seventh he shall go forth free gratuitously.

3 If he shall come in by himself, he shall go out by himself: if he possessed a wife, and his wife shall go forth with him.

4 If his lord shall give to hint a wife, and she brought to him sons or daughters, the wife and her children shall be to her lord, and he shall go forth by himself.

5 And if saying, the servant shall say, I loved my lord, my wife and my sons; I will not go forth free:

6 And his lord brought him near to God, and he brought him near to the door, or to the door-post, and his lord pierced his ear with an awl; and he served him forever.

7 And if a man shall sell his daughter for a maid, she shall not go forth as the servants went forth.

8 If evil in the eyes of her lord, he did not betroth her and he ransomed her: to a strange people he shall not have power to sell her, in his acting deceitfully by her.

9 And if to a son he shall betroth her, according to the judgment of daughters he shall do to her.

10 If he shall take to him another, her food and her covering and her cohabitation he shall not take away.

11 And if he shall not do these three to her, she shall go forth gratuitously without silver.

12 He striking a man and he died, dying, he shall die.

13 And when he hunted not after, and God let fall into his hand, and I set to thee a place where he shall flee there.

14 And if a man shall act proudly against his friend to kill him with craftiness, from mine altar shalt thou take him to die.

15 And he striking his father and his mother, dying be shall die.

16 And he stealing a man, and selling him, and being found in his hand, dying, he shall die.

17 And he making light of his father and his mother, dying, he shall die.

18 And if men shall contend, and a man struck his friend with a stone or with the fist, and he shall not die, and he fell upon the bed:

19 If he shall rise and go forth without upon his support, and he smiting being innocent, only he shall give his resting, and healing, he shall be healed.

20 And if a man shall strike his servant or his maid with a rod, and he died under his hand, avenging, he shall be avenged.

21 But if a day or two days he shall stand, he shall not be avenged, for he is his silver.

22 And if men shall quarrel and strike a woman pregnant, and her child shall go forth, and there shall not be harm, punishing, he shall be punished, as the husband of the woman shall put upon him; and he giving in justice.

23 And if there shall be harm, and he gave soul for soul,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man strike the eye of his servant or the eye of his maid, and he destroyed it; he shall send him forth free for the sake of his eye.

27 And if the tooth of his servant or the tooth of his maid he shall cast out, he shall send him forth free for his tooth.

28 And if an ox shall push (with the horns) a man or a woman, and he died; stoning, the ox shall be stoned, and he shall not eat his flesh; and the lord of the ox being innocent

29 And if this ox pushed (with the horns) from yesterday the third day, and being testified to its lord, and he will not watch him and he killed the man or the woman; the ox shall be stoned, and also his lord shall be put to death.

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30 If an expiation shall be put upon him, the price of redemption of his soul according to all which shall be put upon him.

31 If he shall push (with his horns) a son, or shall push a daughter, according to this judgment it shall be done to him.

32 If the ox shall push a servant, or a maid, he shall give thirty shekels of silver to his lord, and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and shall not cover it, and an ox fall there, or an ass:

34 The lord of the pit shall recompense; he shall turn back silver to his lord and the dead shall be to him.

35 And if a man's ox shall strike the ox of his friend and he died, and they shall sell the living ox and divide the silver, and also the dead ox they shall divide.

36 Or if this ox was known to push from yesterday, the third day, and his lord guarded him not; recompensing, he shall recompense, ox for ox, and the dead shall be to him.

EXODUS CHAPTER 22

1 If a man shall steal an ox or a sheep, and slaughter it or sell it, he shall recompense five oxen for an ox, and four sheep for a sheep.

2 If in breaking in a thief shall be found, and he was smitten and died, no bloods for him.

3 If the sun was risen upon him, bloods for him: recompensing, he shall recompense; if nothing to him, to be sold for his theft.

4 If finding, the theft shall be found in his hand, from an ox to an ass, to a sheep; living, he shall recompense two.

5 If a man shall feed a field or vineyard, and send forth the cattle and feed in another field: from the good of his field and from the good of his vineyard shall he recompense.

6 If fire shall come forth, and find thorns, and it consume the heap of sheaves or stalk of grain, or the field; he having kindled the fire, recompensing, he shall recompense.

7 If a man shall give to his friend silver or vessels to watch, and it was stolen out of the man's house, if the thief shall be found he shall recompense double.

8 If the thief shall not be found, and the lord of the house being brought to God, if he put not forth his hand upon his friend's goods.

9 For every word of transgression, for ox, for ass, for sheep, for garment, for every loss which if this say is his: to God the word of both of them shall come; whom God shall condemn, he shall recompense double to his friend.

10 If a man shall give to his friend an ass or ox or sheep or all cattle to watch; and it died, or being broken or being taken captive, not being seen:

11 An oath of Jehovah shall be between them both if he put not forth his hand to his friend's goods; and its lord shall take and he shall not recompense.

12 And if stealing, it shall be stolen from him, he shall recompense to his lord.

13 If tearing in pieces, it shall be torn in pieces, he shall bring it a witness; the torn in pieces he shall not recompense.

14 And if a man shall ask from his friend, and being broken or dying, its lord not with it, recompensing, he shall recompense.

15 If its lord be with it, he shall not recompense: if hired, it came for its hire.

16 If a man shall seduce a virgin who was not betrothed, and lying with her, endowing, he shall endow her to him for a wife.

17 If her father refusing shall refuse to give her to him, he shall weigh the silver according to the dowry of virgins.

18 Thou shalt not preserve alive a sorceress.

19 Every one lying with a quadruped, dying, shall die.

20 He sacrificing to a God except to Jehovah himself alone, shall be devoted to destruction.

21 Thou shalt not treat evil the stranger, and thou shalt not press him: for ye were strangers in the land of Egypt.

22 Every widow and orphan ye shall not afflict.

23 If afflicting, thou shalt afflict him, if crying, he shall cry to me, hearing, I will hear his cry.

24 And my anger kindling, I killed you with the sword; and your wives were widows, and your sons orphans.

25 If thou shalt lend silver to my people being poor with thee, thou shalt not be to him, as lending; ye shall not put interest upon him.

26 If taking in pledge, thou shalt take in pledge the garment of thy friend, at the going down of the sun thou shalt turn it back to him.

27 For it is his covering alone; his garment for his nakedness in which he shall lie; and it was when he shall cry to me, and I heard, for I am compassionate.

28 Thou shalt not make light of God, and thou shalt not curse the chiefs of thy people.

29 Thy fulness and thy tears thou shalt not delay: the first-born of thy sons thou shalt give to me.

30 Thus shalt thou do to thine ox, to thy sheep: seven days shall it be with its mother; in the eighth day thou shalt give it to me.

31 And ye shall be holy men to me, and ye shall not eat flesh torn in pieces in the field; ye shall cast it to the dog.

EXODUS CHAPTER 23

1 Thou shalt not take up a false report: thou shalt not put thy hand with the unjust one to be a witness of wrong.

2 Thou shalt not be after multitudes for evil; thou shalt not answer for the multitude to stretch out after multitudes to pervert justice.

3 And the poor one thou shalt not make proud in his cause.

4 If thou shalt meet thine enemy's ox or his ass wandering, turning back, thou shalt turn him back to him.

5 If thou shalt see the ass of him hating thee, lying down under his load, and thou didst desist from cutting loose for him, releasing, thou shall release with him.

6 Thou shalt not pervert the judgment of thy needy in his cause.

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7 From the word of falsehood thou shalt go far away; and the innocent and the just one thou shalt not kill: for I will not justify the unjust one.

8 And thou shalt not take a gift; for the gift will blind the seeing, and will pervert just words.

9 Thou shalt not press the stranger: and ye knew the soul of the stranger, for ye were strangers in the land of Egypt

10 Six years shalt thou sow thy land, and gather its produce:

11 And the seventh thou shalt remit, and let it be; and the poor of thy people shall eat; and the remains, the beast of the field shall eat. So shalt thou do to thy vineyard and to thy olive tree.

12 Six days thou shalt do thy works, and in the seventh day thou shalt rest: that thine ox shall rest, and thine ass, and the son of thy maid shall be refreshed, and the stranger.

13 And in all which I said to you ye shall watch; and ye shall not call to mind the name of other gods; it shall not be heard above thy mouth.

14 Three times thou shalt keep a festival to me in the year.

15 Thou shalt watch the festival of unleavened: seven days shalt thou eat unleavened as I commanded thee according to the appointment of the month Abib; for in it thou camest forth out of Egypt: and they shall not be seen before me empty.

16 And the festival of the harvest, the first fruits of thy works, which thou shalt sow in the field: and the festival of gathering in the going out of the year, in thy gathering thy works out of the field.

17 Three times in the year every male of thine shall be seen to the face of the Lord Jehovah.

18 Thou shalt not sacrifice upon leaven: the blood of my sacrifice, and the fat of my festival shall not remain over till morning.

19 The sacrifice of the first fruits of thy land thou shalt bring to the house of Jehovah thy God. Thou shalt not boil a kid in his mother's milk.

20 Behold, I send a messenger before thee to guard thee in the way, and to bring thee to the place which I prepared.

21 Watch from his face, and hear to his voice; thou shalt not rebel against him: he will not lift up your transgression; for my name is in the midst of him.

22 For if hearing thou shalt hear to his voice, and to all that I shall speak; and I was an enemy to thine enemies, and I was hostile to thine adversaries.

23 For my messenger shall go before thee, and bring thee to the Amorites, and the Hittites and the Perizzites, and the Canaanites, the Hivites and the Jebusites; and I destroyed them.

24 Thou shalt not worship to their gods, and thou shalt not serve them, and thou shalt not do according to their works: for destroying, thou shalt destroy them, and breaking, thou shalt break in pieces their pillars.

25 And serve ye Jehovah your God, and he blessed thy bread, and thy waters; and I turned away disease from the midst of thee.

26 And there shall not be bereaving of children or barren upon thy land: the number of thy days I will fill up.

27 I will send my terror before thee and I killed all the people which thou shalt come to them; and I gave all thine enemies the back to thee.

28 And I sent hornets before thee and to drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from thy face in one year, lest the land shall be desolate, and the beast of the field multiply upon thee.

30 By little and little I will drive them out from thy face, till when thou shalt be fruitful and thou didst inherit the land.

31 And I put thy bounds from the sea of sedge, and even to the sea of the Philistines, and from the desert even to the river: for I will give into your hand those inhabiting the land, and thou drove them out from before thee.

32 Thou shalt not make a covenant with them and to their gods.

33 They shall not dwell in thy land, lest they shall cause thee to sin against me: if thou shalt serve their gods, surely shall it be to thee for a snare.

EXODUS CHAPTER 24

1 And he said to Moses, Come up to Jehovah, thou, and Aaron, Nadab, and Abihu, and seventy from the old men of Israel; and worship from far off.

2 And Moses alone drawing near to Jehovah: and they shall not draw near; and the people shall not go up with him.

3 And Moses will come and recount to the people all the words of Jehovah, and all the judgments: and all the people will answer with one voice, and will say, All the words which Jehovah spake, we will do.

4 And Moses will write all the words of Jehovah, and he will rise early in the morning, and will build an altar under the mountain, and twelve pillars for the twelve tribes of Israel.

5 And he will send forth young men sons of Israel, and they will bring up burnt-offerings, and they will sacrifice sacrifices of peace to Jehovah of bullocks.

6 And Moses will take half of the blood, and put in basins; and half the blood he sprinkled upon the altar.

7 And he will take the book of the covenant and read in the ears of the people: and they will say, All which Jehovah spake we will do, and we will heed.

8 And Moses will take the blood, and sprinkle upon the people, and will say, Behold the blood of the covenant, which Jehovah made with you concerning all these words.

9 And Moses will go up, and Aaron, Nadab, and Abihu, and seventy from the old men of Israel

10 And they will see the God of Israel: and under his feet as the work of the whiteness of sapphire, and as the body of the heavens for cleanness.

11 And to the sides of the sons of Israel he stretched not forth his hand: and they will see God, and eat and drink.

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12 And Jehovah will say to Moses, Come up to me to the mountain, and be there: and I will give to thee tablets of stone, and the law and the commands which I wrote, to teach them.

13 And Moses will rise up, and Joshua, his minister; and Moses will go up to the mountain of God.

14 And he said to the old men, Abide for us here, till when we shall turn back to you: and behold, Aaron and Hur with you; whoever having words shall draw near to them.

15 And Moses will go up to the mountain and the cloud will cover the mount

16 And the glory of Jehovah will settle down upon mount Sinai, and the cloud will cover it six days: and he will call to Moses in the seventh day from the midst of the cloud.

17 And the appearance of the glory of Jehovah as consuming fire upon the head of the, mountain in the eyes of the sons of Israel.

18 And Moses will come into the midst of the cloud, and will go up to the mountain: and Moses will be in the mountain forty days and forty nights.

EXODUS CHAPTER 25

1 And Jehovah will speak to Moses, saying,

2 Speak to the sons of Israel, and they shall take for me an offering: from every man whose heart shall impel him, ye shall take my offerings

3 And this the offering which ye shall take from them; gold, and silver, and brass.

4 Cerulean purple, and reddish purple, and double scarlet and fine cotton, and goats' hair,

5 And skins of rams made red, and tahash skins, and acacia wood;

6 Oil for a light, spices for the oil of the anointing, and for the incense of aromatics;

7 And stones of onyx, and stones filling up for the ephod and the breastplate.

8 And make ye to me a holy place; and I will abide in the midst of you.

9 According to all which I having shewn to thee, the pattern of the tent and the pattern of all its vessels; and thus shall ye do.

10 And make ye an ark of acacia wood: two cubits and a half its length, a cubit and a half its breadth, and a cubit and a half its height

11 And thou shalt spread pure gold over it, from within and from without thou shalt spread over it; and make to it a wreath of gold round about

12 And thou shalt cast to at four rings of gold, and give upon its four steps: and two rings upon its one side, and two rings upon its second side.

13 And make bars of acacia wood, and spread over them gold.

14 And bring the bars into the rings upon the sides of the ark, to lift up the ark with them.

15 The bars shall be in the rings of the ark: they shall not remove from them.

16 And give to the ark the testimony which I shall give to thee.

17 And make a cover of pure gold: two cubits and a half its length, and a cubit and a half its breadth;

18 And make two cherubs of gold; of turned work shalt thou make them, from the two ends of the cover.

19 And make the one cherub from this end, and one cherub from this end: thus of the mercy seat shall ye make the cherubs upon its two ends.

20 And the cherubs shall be spreading their wings on high, covering with their wings over the cover; and their faces each to the other; to the cover shall be the faces of the cherubs.

21 And give the cover upon the ark from on high; and to the ark thou shalt give the testimony which I shall give to thee.

22 And I was known to thee there, and I spake to thee from above the cover, from between the two cherubs which are upon the ark of the testimony, all which I shall command thee to the sons of Israel.

23 And make a table of acacia wood; two cubits its length, and a cubit its breadth, and a cubit and a half its height

24 And spread over it pure gold, and make to it a wreath of gold round about

25 And thou shalt make to it a closing a hand breadth round about, and make a wreath of gold to its closing round about

26 And make to it four gold rings, and give the rings upon the four parts which are to its four feet

27 And over against the closings shall be the rings for houses for the bars to lift up the table.

28 And make the bars of acacia wood, and spread over them gold, and lift up with them the table.

29 And make its dishes, and its censers, and its bowls, and its bowls for libation which to pour into them, pure gold shalt thou make them.

30 Give upon the table the bread of the face before me continually.

31 And make a candlestick pure gold: turned work shalt thou make the candlestick: its thigh, its shaft, its cups, its chaplets, and flowers, shall be from it

32 And six stems coming out from its sides; three branches of the chandelier from the one side, and three stems of the chandelier from the second side.

33 Three bowls made like almonds, in one stem a chaplet and a flower; and three bowls made like almonds in the one stem, a chaplet and a flower: thus to the six stems going forth from the chandelier.

34 And in the chandelier, four bowls made like almonds, its chaplets and its flowers.

35 And a chaplet under two stems from it, and a chaplet under two stems from it, and a chaplet under two stems from it, to the six stems coming out of the chandelier.

36 Their chaplets and their stems shall be from it: all of it one turned work of pure gold.

37 And make its seven lights: and raise up its lights to give light over against its face.

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38 And its tongs and its fire pans, pure gold.

39 A talent of pure gold he shall make it, with all these vessels.

40 And see, and make in their pattern which thou wert seeing in the mountain.

EXODUS CHAPTER 26

1 And thou shalt make the tent, ten curtains, white linen twisted, and cerulean purple, and reddish purple, and double scarlet: and cherubs the work of the artificer shalt thou make them.

2 The length of one curtain, eight and twenty cubits, and the breadth, four cubits of the one curtain: one measure to all the curtains.

3 The five curtains shall be joined one to the other; and five curtains joined one to the one.

4 And make loops of cerulean purple upon the lip of the one curtain from the end in the joining: and so shalt thou make in the lip of the curtain of the extremity, in the joining of the second.

5 Fifty loops in the one curtain, and fifty loops shalt thou make in the lip of the curtain that is in the joining of the second, from the receiving the loops one to the other.

6 And make fifty hooks of gold, and join the one curtain to the other with the hooks: and it was one tent

7 And make a curtain of goats' hair for the dwelling of the tent: eleven curtains shalt thou make them.

8 The length of the one curtain, of thirty cubits, and the breadth of one curtain of four cubits: one measure to the eleven curtains.

9 And join the five curtains by themselves, and the six curtains by themselves, and double the sixth curtain in front before the tent.

10 And make fifty loops upon the lip of the one curtain of the extremity in the joining, and fifty loops upon the lip of the curtain joining the second.

11 And make fifty brass hooks, and bring the hooks to the loops, and join the tent, and it was one.

12 And the remainder of that being over in the curtains of the tent, the half of the remaining curtain, thou shalt spread over behind the tent

13 And a cubit from this, and the cubit from this, in the remainder in the length of the curtains of the tent; it shall be spread upon the sides of the tent from this, and from this, for its covering.

14 And make a covering for the tent of the skins of rams made red, and a covering of tahash skins from above.

15 And make boards for the tent of acacia wood, standing up.

16 Ten cubits the length of the board, and a cubit and half a cubit the breadth of one board.

17 Two hands for the one board, connected the one to the other: so shalt thou do to all the boards of the tent.

18 And make the boards to the tent, twenty boards to the south side on the right hand.

19 And forty silver bases thou shalt make under the twenty boards: two bases for the one board for its two hands.

20 And for the second rib of the tent, to the north side, twenty boards.

21 And forty silver bases; two bases under the one board, and two bases under the one board.

22 And for the hinder parts of the tent to the sea, thou shalt make six boards.

23 And two boards shalt thou make to the angles of the tent in the two hinder parts.

24 And they shall be doubled from below, and they shall be one; they shall be complete above the head to the one ring: so it shall be; for the two corners shall they be.

25 And there shall be eight boards; and their bases of silver, sixteen bases; two bases under the one board, and two bases under the one board.

26 And make bars of acacia wood; five for the boards of the one rib of the tent

27 And five bars for the boards of the rib of the tent, and five bars for the boards of the rib of the tent, for the two hinder parts to the sea.

28 And the middle bar in the midst of the boards passing through from end to end.

29 And the boards shalt thou spread over with gold, and thou shalt make their rings gold, houses for the bars: and spread over the bars with gold.

30 And raise up the tent according to its judgment which thou sawest in the mount

31 And make a vail of cerulean purple, and red purple, and double scarlet, and twisted byssus, the work of the artificer: he shall make with it Cherubs.

32 And give it upon four acacia pillars spread over with gold: their pegs of gold upon four silver bases.

33 And give the vail under the hooks, and bring in there from the inside of the vail, the ark of the testimony: and the vail separating to you between the holy and between the holy of holies.

34 And give the vail upon the ark of the testimony in the holy of holies.

35 And put the table from without the vail, and the chandelier over against the table upon the rib of the tent at the right hand and the table thou shalt give upon the north rib.

36 And make a covering for the door of the tent, cerulean purple, red purple, and double scarlet and white byssus, a variegated work.

37 And make for the covering five acacia pillars, and spread them over with gold, their pegs gold: and cast for them five bases of brass.

EXODUS CHAPTER 27

1 And make the altar acacia wood, five cubits the length, and five cubits the breadth; and the altar shall be quadrated: and three cubits its height

2 And make horns upon its four faces: its horns shall be from it: and spread over it brass.

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3 And make pots for its ashes, and its shovels, and its vessels, and its flesh hooks, and its fire pans: and for all its vessels, thou shalt make brass.

4 And make to it a grate a net work of brass; and make upon the net four four brass rings over its four ends.

5 And set it under the border of the altar from below, and the net shall be even to half the altar.

6 And make bars for the altar, bars of acacia wood, and spread them over with brass.

7 And bring the bars into the rings, and the bars shall be upon the two ribs of the altar, in lifting it up.

8 Hollow with boards shalt thou make it: as was seen to thee in the mountain, so shall they make.

9 And make an enclosure to the tent: for the side south of the right hand, curtains for the enclosure, twisted byssus a hundred of cubits the length, for the one side.

10 And twenty pillars and their twenty brass bases: the pegs of the pillars and their joinings of silver.

11 And thus for the north side, in length, hangings a hundred the length, and its pillars twenty, and their bases twenty of brass: the pegs of the pillars and their joinings of silver.

12 And the breadth of the enclosure for the side of the sea, hangings fifty cubits: their pillars twenty and their bases twenty.

13 And the breadth of the enclosure for the east side from the rising, fifty cubits

14 And fifteen cubits the hangings for the shoulder: their pillars three, and their bases three.

15 And the second shoulder fifteen the hangings; their pillars three, and their bases three.

16 And for the gate, of the enclosure a covering twenty cubits, cerulean purple, and red purple, and double scarlet, and twisted byssus, a variegated work: their pillars four, and their bases four.

17 All the pillars of the enclosure round about, joined with silver: and their pegs of silver, and their bases of brass.

18 The length of the enclosure a hundred by cubits, and the breadth, fifty by fifty, and the height five cubits of twisted byssus, and the bases brass.

19 For all the vessels of the tent in all its work, and all its pegs, and all the pegs of the enclosure, brass.

20 And thou shalt command the sons of Israel, and they shall take to thee pure olive oil, beaten for the light, to lift up the light continually.

21 In the tent of appointment from without the vail, which is over the testimony, Aaron shall arrange it, and his sons, from evening to morning, before Jehovah: a law forever for their generations for the sons of Israel.

EXODUS CHAPTER 28

1 And thou, bring thou Aaron thy brother, and his sons with him, from the midst of the sons of Israel, for him to be a priest to me, Aaron, Nadab, Abihu, Eleazar, and Ithamar, sons of Aaron.

2 And make a holy covering for Aaron thy brother, for glory and for beauty.

3 Thou shalt speak to all the wise of heart, whom I filled with the spirit of wisdom, and they shall make the garments of Aaron to consecrate him, for him to be a priest to me.

4 And these the garments which they shall make: the ornament, and the girding on, and the upper garment and the tesselated tunic, the turban and girdle: and they made holy garments or Aaron thy brother, and for his sons to be priests to me.

5 And they shall take gold and the cerulean purple, and the red purple and the double scarlet, and the byssus.

6 And they shall make the ephod of gold, cerulean purple, and red purple, and double scarlet, and twisted byssus, the work of the artificer.

7 Two shoulder pieces shall be joined to it, to its two ends: and it being joined together.

8 And the girdle of its ephod, which is upon it, shall be according to the making of it from it; gold, cerulean purple, red purple, double scarlet, and twisted byssus.

9 And take two stones of onyx, and engrave upon them the names of the sons of Israel.

10 Six from their names upon the one stone, and the six remaining names upon the second stone, according to their generations.

11 The work of a stone engraver, the engravings of a signet, engrave the two stones with the names of the sons of Israel: surrounded with textures of gold thou shalt make them.

12 And put the two stones upon the shoulders of the ephod, stones of remembrance for the sons of Israel: and for Aaron to lift up their names before Jehovah upon his two shoulders for a remembrance.

13 And make textures of gold.

14 And two chains of pure gold being wreathed, thou shalt make them a work interlaced, and give the chains interlaced upon the textures.

15 And make the ornament of judgment a work of the artificer; according to the work of the ephod thou shalt make it; gold, cerulean purple, red purple, and double scarlet, and byssus, thou shalt make it

16 Four-square shall it be, doubled; a span its length, and a span its breadth.

17 And fill in it a filling of stone, four rows of stone: the row, a ruby, topaz, and emerald, the one row.

18 The second row, a carbuncle, sapphire, and onyx.

19 And the third row, amber, agate, and amethyst

20 And the fourth row, a topaz, and sardonyx, and jasper: they shall be set with gold in their fillings.

21 And the stones shall be over the names of the sons of Israel, twelve, according to their names, the engravings of a signet; each according to his name shall be the twelve tribea

22 And make upon the breast-plate wreathen chains, a work of interlacing pure gold.

23 And make upon the breast-plate two gold rings, and set the two rings upon the two ends of the breast-plate.

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24 And give the two interlaced of gold upon the two rings at the ends of the breast-plate.

25 And the two ends of the two interlaced thou. shalt give upon the two textures, and give upon the shoulder-pieces of the ephod in front of its face.

26 And make two gold rings, and set them upon the two ends of the breast-plate upon its lip, which is to the other side of the ephod within it

27 And make two gold rings, and give them upon the two shoulder-pieces of the ephod from below, from the front of its face, with its joinings above the girdle of the ephod.

28 And they rings shall bind the breastplate from the to the rings of the ephod by a thread of cerulean purple, to be upon the girdle of the ephod; and the breast-plate shall not be moved from the ephod.

29 And Aaron lifted up the names of the sons of Israel upon the breastplate of judgment upon his heart, in his going in to the holy place, for a remembrance before Jehovah continually.

30 And give to the breast-plate of judgment, the lights and the truth; and they shall be upon Aaron's heart in his going before Jehovah: and Aaron lifting up the judgment of the sons of Israel upon his heart before Jehovah continually.

31 And make the upper garment of the ephod, complete, of cerulean purple.

32 And the mouth of its head shall be in the midst of it: the lip shall be before it round about a plaited work, as the mouth of a coat of mail shall be to it: it shall not rend.

33 And make upon its train, pomegranates of cerulean purple, and red purple, and double scarlet, upon its train round about; and bells of gold in the midst of them round about

34 A gold bell and a pomegranate, a gold bell ana a pomegranate, upon the train of the robe round about

35 And it was upon Aaron to serve: and to hear his voice in his going to the holy place before Jehovah, and in his coming out; and he died not

36 And make a plate of pure gold, and engrave upon it the engravings of a seal, HOLINESS TO JEHOVA

37 And put it upon a thread of cerulean purple, and it was upon the turban; to the fore-front of the face of the turban shall it be.

38 And it shall be upon the forehead of Aaron, and Aaron lifted up the iniquity of the holies, which the sons of Israel shall consecrate for all their holy gifts; and it shall be upon his forehead continually for acceptance to them before Jehovah.

39 And interweave the tunic of byssus, and make the turban of byssus, and the girdle thou shalt make of variegated work.

40 And for Aaron's sons thou shalt make tunics, and make for them girdles, and caps shalt thou make for them, for glory and for beauty.

41 And put them upon Aaron thy brother, and upon his sons with him: and anoint them, and fill their hand And consecrate them, and they shall be priests to me.

42 And make for them drawers of linen to cover the flesh of nakedness: from the loins and even to the thighs they shall be.

43 And they shall be upon Aaron and upon his sons in their going into the tent of the appointment, or in their drawing near to the altar to serve in the holy place; and they shall not lift up to sin and die. A law forever to him and to his seed after him.

EXODUS CHAPTER 29

1 And this the word thou shall do to them to consecrate them, to be priests to me: Take one bullock, the son of a cow, two complete rams,

2 And unleavened bread, and unleavened cakes, poured over with oil, and thin unleavened cakes, anointed with oil: of fine flour of wheat thou shalt make them.

3 And put them upon one basket, and bring them near in the basket with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring near to the door of the tent of the appointment, and wash them in water.

5 And take the garments, and put upon Aaron the tunic and the robe of the ephod, and the ephod, and the breast-plate, and gird on him with the girdle of the ephod.

6 And put the turban upon his head, and give the holy diadem upon the turban.

7 And take the oil of anointing, and thou shalt pour upon his head and anoint him.

8 And his sons thou shalt bring near and put tunics upon them.

9 And gird them with girdles, Aaron and his sons, and bind to them turbans; and the priesthood shall be to them for a law forever: and fill the hand of Aaron and the hand of his sons.

10 And bring near the bullock before the tent of the appointment; and Aaron and his sons put their hands upon the head of the bullock,

11 And slaughter the bullock before Jehovah at the door of the tent of the appointment.

12 And take from the blood of the bullock, and give upon the horns of the altar with thy finger, and all the blood thou shalt pour at the foundation of the altar.

13 And take all the fat of the covering upon the bowels, and the lobes upon the liver, and the two kidneys, and the fat that is upon them, and burn upon the altar.

14 And the flesh of the bullock and his skin, and his dung shalt thou burn with fire from without the camp: this the sin.

15 And the one ram thou shalt take; and Aaron and his sons put their hands upon the head of the ram.

16 And slaughter the ram, and take his blood and sprinkle upon the altar round about

17 And the ram thou shalt cut into his pieces, and wash his bowels, and his legs, and give upon his pieces and upon his head.

18 And burn all the ram upon the altar: this a burnt-offering to Jehovah: this a sacrifice, a smell of a sweet odor to Jehovah.

19 And take the second ram; and Aaron put, and his sons, their hands upon the head of the ram.

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20 And slaughter the ram, and take from his blood, and give upon the extremity of the ear of Aaron, and upon the extremity of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about

21 And take from the blood that is upon the altar, and of the oil of anointing, and sprinkle upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be consecrated, and his garments and the garments of his sons with him.

22 And take from the ram the fat and the fat tail, and the fat covering the bowels, and the lobe of the liver, and the two kidneys, and the fat which is upon them, and the right leg, for it is a ram of fulness.

23 And one round of bread, and one cake of fat bread, and one thin cake from the basket of the unleavened that is before. Jehovah.

24 And put all upon the hands of Aaron and upon the hands of his sons; and lift them up a waving before Jehovah.

25 And thou shalt take them from their hand and burn upon the altar upon the burnt-offering for a smell of sweet odor before Jehovah: this a sacrifice to Jehovah.

26 And take the breast from the ram of completion which is to Aaron, and lift up a waving before Jehovah: and it was to thee for a portion.

27 And consecrate the breast of the waving and the shoulder of the offering, which shall be lifted up, and which is lifted up from the ram of fulness from that to Aaron, and from that to his sons.

28 And it was to Aaron and to his sons for a law forever from the sons of Israel: for it is an offering; and it shall be an offering from the sons of Israel from the sacrifices of peace their offerings to Jehovah.

29 And the garments of the holy place which are to Aaron shall be to his sons after him to anoint them in them, and to fill in them their hands.

30 Seven days he from his sons being priest in his stead, shall put them on when he shall come into the tent of the appointment to serve in the holy place.

31 And the ram of completion thou shalt take and boil his flesh in the holy place.

32 And Aaron shall eat and his sons, the flesh of the ram, and the bread that is in the basket by the door of the of appointment

33 And they shall eat these which covered up in them to fill their hand to consecrate them: and a stranger shall not eat for they are holy.

34 And if there shall remain from the flesh of the completions, and from the bread, till the morning, burn the remainder with fire, for it shall not be eaten for it is holy.

35 And do to Aaron and to his sons, thus according to all which I commanded thee: seven days shalt thou fill their hand.

36 And the bullock of sin, thou shalt do in the day of expiations, and make an atonement upon the altar in thy making an atonement upon its and anoint it to consecrate it

37 Seven days thou shalt expiate upon the altar, and consecrate it; and it was the holy altar of holies: all touching upon the altar shall be holy.

38 This which thou shalt do upon the altar; two he lambs the sons of a year for the day continually.

39 The one he lamb thou shalt do in the morning; and the second he lamb thou shalt do between the two evenings.

40 A tenth of fine flour mixed with beaten oil, the fourth of an hin, and a libation, the fourth of an hin of wine, for the one he lamb.

41 And the second he lamb thou shalt do between the two evenings, according to the sacrifice of the morning, and according to its libation, thou shalt do it for a smell of sweet odor, a sacrifice to Jehovah.

42 A burnt-offering of continuance for your generations at the door of the tent of appointment before Jehovah, where I will meet with you there, to speak to thee there.

43 And I met with the sons of Israel there; and it shall be consecrated by my glory.

44 And I consecrated the tent of appointment, and the altar; and Aaron and his sons I will consecrate to be priests to me.

45 And I dwelt in the midst of the sons of Israel, and I was to them for God.

46 And they shall know that I am Jehovah their God, who brought them forth out of the land of Egypt, to dwell in the midst of them; I Jehovah their God.

EXODUS CHAPTER 30

1 And make an altar for burning incense: of acacia wood shalt thou make it

2 A cubit its length, a cubit its breadth; it shall be four-square; and two cubits its height: its horns out of it.

3 And spread it over with pure gold its top, and its walls round about, and its horns: and make to it a gold wreath round about

4 And two gold rings shalt thou make to it from under its crown, upon its two ribs, shalt thou make upon its two sides; and it was for inner parts for staves to lift it up by them.

5 And make staves of acacia wood, and spread them over with gold.

6 And give it before the vail that is upon the ark of the testimonies, before the cover which is upon the testimonies, where I will meet with thee there.

7 And Aaron to burn upon it incense of spices in the morning: in the morning in his adorning the lamps, he shall burn incense upon it

8 And in Aaron's causing the lamps, to ascend between the two evenings, he shall burn incense upon it; continually before Jehovah for your generations.

9 And ye shall not bring up upon it strange incense; and a burnt-offering, a sacrifice and a libation thou shalt not pour out upon it.

10 And Aaron to expiate upon its horns once in a year, from the blood of the sin of the expiation: once in a year he shall expiate upon it for your generations: it is holy of holies to Jehovah.

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11 And Jehovah will speak to Moses, saying,

12 When thou shalt take up the head of the sons of Israel for their reviewing, and they gave each a ransom of his soul to Jehovah, and in reviewing them; and a stumble shall not be in them in reviewing them.

13 This they shall give, all passing by upon their reviewing, from half the shekel by the holy shekel; (twenty gerahs the shekel:) from half a shekel an offering to Jehovah.

14 All passing by upon their reviewing, from the son of twenty years and above, shall give an offering to Jehovah.

15 The rich one shall not multiply, and the poor one shall not diminish from half the shekel, to give an offering to Jehovah to expiate for your souls.

16 And take the silver of the expiations from the sons of Israel and give it for the work of the tent of appointment; and it was for the sons of Israel a remembrance before Jehovah to expiate for your souls.

17 And Jehovah will speak to Moses, saying,

18 Make a brass wash-basin, and its pedestal brass, for washing: and give it between the tent of appointment and between the altar, and give water there.

19 And Aaron and his son washed from it their hands and their feet.

20 In their coming into the tent of appointment, they shall wash with water, and they shall not die: or in their drawing near to the altar to serve, to burn a sacrifice to Jehovah.

21 And they shall wash their hands and their feet, and they shall not die: and it was to them a law forever, to him and to his seed and to their generations.

22 And Jehovah will speak to Moses, saying.

23 Take thou to thee spices of head of flowing myrrh, five hundred: and fragrant cinnamon of its half, fifty and two hundred; and fragrant reed, fifty and two hundred.

24 And cassia, five hundred by the holy shekel, and the oil of olive, a hin:

25 And make it an oil a holy anointing, a perfumed unguent the work of the perfumer: it shall be an oil a holy anointing.

26 And anoint the tent of appointment, and the ark of the testimony,

27 And the table and all its vessels and the chandelier and its vessels, and the altar of incense,

28 And the altar of burnt-offering and all its vessels,, and the wash-basin and its pedestal.

29 And consecrate them, and they shall be holy of holies; every one touching upon them shall be holy.

30 And Aaron and his sons thou shalt anoint and consecrate them to be priests to me.

31 And to the sons of Israel thou shalt speak, saying, An oil a holy anointing shall this be to me for your generations.

32 Upon the flesh of man it shall not be poured, and according to its measure ye shall not make like it: it is holy; holy shall it be to you.

33 A man who shall perfume like it, and shall give to the stranger, and he shall be cut off from his people.

34 And Jehovah will say to Moses, Take to thee aromatics, resin, and onycha, and galbanum; aromatics and pure frankincense: it shall be part for part

35 And make it a perfume, an ointment, a work of the perfumer, salted, pure, holy.

36 And pound fine from it to small dust, and give from it before the testimony in the tent of appointment where I will meet with thee there: holy of holies, shall it be to you.

37 And the perfume which thou shalt make, according to its measure ye shall not make to you: it shall be holy to you for Jehovah.

38 A man who shall make like it to smell in it, and he shall be cut off from his people.

EXODUS CHAPTER 31

1 And Jehovah will speak to Moses, Saying,

2 See, I called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah.

3 And I will fill him with the spirit of God, in wisdom and in understanding, and in knowledge, and in all work.

4 To meditate work of skill, to work in gold and in silver and in brass.

5 And in graving stone for filling up, and in graving wood, to work in all work.

6 And I, behold, I gave him Aholiab, son of Ahisamach, of the tribe of Dan; and in the heart of all the wise of heart I gave wisdom; and they shall make all which I commanded thee:

7 The tent of appointment, and the ark of testimony, and the cover which is upon it, and all the vessels of the tent,

8 And the table and its vessels, and the pure chandelier and all its vessels, and the altar of incense,

9 And the altar of burnt-offering and all its vessels, and the wash-basin and its base,

10 And the garments of service, and the holy garments for Aaron the priest, and the garments of his sons to be priests,

11 The oil of anointing, and the incense of aromatics for the holy place: according to all which I commanded thee they shall do.

12 And Jehovah will say to Moses, saying.

13 Speak thou to the sons of Israel, saying, Verily my Sabbaths shall ye watch: for it is a sign between me and between you for your generations, to know that I am Jehovah consecrating you.

14 And watch ye the Sabbath, for it is holy to you. He profaning it, dying, shall die; for all doing work in it, and that soul shall be cut off from the midst of his people.

15 Six days shall work be done, and the seventh day the Sabbath, a holy rest to Jehovah: all doing work in the day of the Sabbath, dying, shall die.

16 And the sons of Israel shall watch the Sabbath to do the Sabbath for their generation, a covenant forever.

17 Between me and between the sons of Israel it is a sign forever: for six days Jehovah made the heavens and the earth, and in the seventh day he rested and he will be refreshed.

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18 And he will give to Moses when he ceased to speak to him in mount Sinai, two tables of the testimony, tables of stone written by the finger of God.

EXODUS CHAPTER 32

1 And the people will see that Moses delayed to come down from the mount, and the people will assemble to Aaron, and will say to him, Arise, make to us gods who shall go before us: for this Moses, the man who brought us up out of the land of Egyt, we shall not know what was to him.

2 And Aaron will say to them, Break off the gold ear-rings which are in the ears of your wives, your sons and your daughters, and bring to me.

3 And all the people will break off the gold ear-rings which are in their ears, and they will bring to Aaron.

4 And he will take from their hand, and will form it with a graver, and he will make it a molten calf: and they will say, These thy gods, Israel, who brought thee up from the land of Egypt

5 And Aaron will see, and he will build an altar before it; and Aaron will call and say, A festival to Jehovah tomorrow.

6 And they will rise early early on the morrow, and they will raise up a burnt-offering, and they will bring near peace; and the people will sit down to eat and drink, and they will rise up to play.

7 And Jehovah will speak to Moses, Go, descend: for thy people were corrupted whom thou didst bring up out of the land of Egypt

8 For they turned aside quickly from the way which I commanded them: they made for them a molten calf, and worship to it, and will sacrifice to it, and will say, These thy gods, Israel, which raised thee up out of the land of Egypt

9 And Jehovah will say to Moses, I saw this people, and behold, it a people of a hard neck

10 And thou be at rest to me, and my wrath shall kindle against them, and I will consume them: and I will make thee into a great nation.

11 And Moses will supplicate the face of Jehovah, his God, and will say, For what will thy wrath kindle against thy people which thou didst bring forth out of the land of Egypt by thy great power and with a strong hand?

12 Lest the Egyptians shall speak, saying, With evil he brought them forth to kill them in the mountains, and to finish them from the face of the earth. Turn back from the heat of thy wrath, and repent concerning evil towards thy people

13 Remember Abraham, Isaak, and Israel, thy servants, to whom thou didst swear to them by thyself, and thou wilt speak to them, I will multiply your seed as the stars of the heavens, and all this land which I said, I will give to your seed and they inherited forever.

14 And Jehovah repented concerning the evil which he spake to do to his people.

15 And Moses will turn and will go down from the mount, and the two tables of testimony in his hand: the tables were written from the two opposite sides; from hence and from thence they were written.

16 And the tables they the work of God, and the writing the writing of God, it being cut in the tables.

17 And Joshua will hear the voice of the people in making a loud noise, and he will say to Moses, A voice of war in the camp.

18 And he will say, Not the voice of the shouting of victory, and not the voice of the shouting of defeat: the voice of shouting I heard.

19 And it will be when he drew near to the camp, and he will see the calf and the lute: and the wrath of Moses will kindle, and he will cast the tables out of his hand, and he will break them under the mount

20 And he will take the calf which they made, and will burn it in fire, and which he will crush even to small dust, and will scatter upon the face of the water, and will give the sons of Israel to drink.

21 And Moses will say to Aaron, What did this people to thee that thou didst bring upon it a great sin?

22 And Aaron will say, The wrath of my lord shall not kindle: thou knowest the people that it is in sin.

23 And they will say to me; Make to us gods which shall go before us: for this Moses, the man who brought us up from the land of Egypt, we knew not what was to him.

24 And I said to them, To whom is gold, he shall break it off. And they will give it to me, and I shall cast it into the fire and this calf will come out

25 And Moses will see the people that it was uncovered (for Aaron uncovered it for overthrow among their enemies).

26 And Moses will stand in the gate of the camp, and will say, Who for Jehovah? to me. And all the sons of Levi will assemble together to him.

27 And he will say to them, Thus said Jehovah the God of Israel, Put ye each his sword upon his thigh, and pass ye through and turn ye back from gate to gate in the camp, and slay ye each his brother, and each his friend, and each his near one.

28 And the sons of Levi will do according to the word of Moses: and there will fall from the people in that day about three thousand men.

29 And Moses will say, Fill your hand this day to Jehovah, for each upon his son and upon his brother, to give to you a blessing this day.

30 And it shall be from the morrow, and Moses will say to the people, Ye sinned a great sin: and now I will go up to Jehovah; perhaps I shall expiate for your sin.

31 And Moses will turn back to Jehovah, and say, Ah, now, this people sinned a great sin, and they will make to them golden gods.

32 And now if thou wilt, lift up their sin; and if not, wipe me off from thy book which thou didst write.

33 And Jehovah will say to Moses, whoever that sinned against me I will wipe him off from my book'

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34 And now go, lead the people to where I spake to thee: behold, my messenger shall go before thee: and in the day of my reviewing, and I reviewed upon them their sin.

35 And Jehovah will smite the people for their making the calf which Aaron made.

EXODUS CHAPTER 33

1 And Jehovah will speak to Moses, Go, come up from here, thou, and the people which thou didst bring up out of the land of Egypt to the land which I sware to Abraham, to Isaak, and to Jacob, saying, to thy seed will I give it

2 And I sent a messenger before thee, and I drove out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 To a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a people of a hard neck; lest I shall consume thee in the way.

4 And the people will hear this evil word, and they will mourn: and they put not each his ornaments upon him.

5 And Jehovah will say to Moses, Say to the sons of Israel, Ye are a people of a hard neck: one moment I will come up in the midst of thee, and finish thee: and now bring down thy ornaments from thee, and I shall know what I shall do to thee.

6 And the sons of Israel will take away their ornaments from mount Horeb.

7 And Moses will take the tent and stretched it from without the camp afar off from the camp, and he called it the tent of appointment And it was every one seeking Jehovah went forth to the tent of appointment, which is from without the camp

8 And it was when Moses went forth to the tent, all the people will rise up, and they stood each at the door of his tent, and they looked after Moses till his going into the tent

9 And it was as Moses went to the tent, the pillar of the cloud came down and stood at the door of the tent, and spake with Moses.

10 And all the people saw the pillar of the cloud standing at the door of the tent: and all the people rose up and worshipped it, each at the door of his tent.

11 And Jehovah spake to Moses face to face, as a man will speak to his friend. And he turned back to the camp; and his minister Joshua, the son of Nun, a young man, departed not from the midst of the tent.

12 And Moses will say to Jehovah, See, thou sayest to me, Bring up this people: and thou madest not known to me whom thou wilt send with me. And thou saidst, I knew thee by name, and also thou didst find favor in mine eyes.

13 And now, if now I found grace in thine eyes, make known to me now thy way, and I shall know thee, so that I shall find grace in thine eyes: and see that thy people is this nation.

14 And he will say, My face and my rest shall go to thee.

15 And he will say to him, If thy face led them not, thou wilt not bring us up from here.

16 And in what shall it be known here that I found favor in thine eyes, I and thy people? Is it not in thy going with us? and we shall be distinguished, I and thy people, above all the people which are upon the face of the earth.

17 And Jehovah will say to Moses, Also this word which thou spakest, I will do: for thou didst find grace in mine eyes and I shall know thee by name.

18 And he will say, Cause me now to see thy glory.

19 And he will say, I will cause all my good to pass by before thee, and I called upon the name of Jehovah before thee; and I compassionated whom I will compassionate, and I pitied whom I will pity.

20 And he will say, Thou shalt not be able to see my face: for none shall see my face, and live.

21 And Jehovah will say, Behold, a place with me, and stand thou upon the rock.

22 And it was in the passing by of my glory, and I put thee in a cavern of the rock; and I hedged in with my hand upon thee till I passed by.

23 And I turned aside my hand, and thou sawest behind me: and they shall not see my face.

EXODUS CHAPTER 34

1 And Jehovah will say to Moses, Carve to thyself two tables of stones like as the first: and I wrote upon the tables the words which were upon the first tables which thou didst brake.

2 And be prepared at morning, and come up in the morning to mount Sinai, and stand by me there upon the head of the mount

3 And no man shall come up with thee, and also a man shall not be seen in all the mountain: also the sheep and the cattle shall not feed before that mountain.

4 And he will carve the two tables of stones as the first; and Moses will rise early in the morning, and will go up to the mount Sinai as Jehovah commanded him, and he will take in his hand the two stone tables.

5 And Jehovah will come down in a cloud, and he will stand with him there, and will call upon the name of Jehovah.

6 And Jehovah will pass by before him, and Jehovah will call, Jehovah God merciful and compassionate, deferring anger, and much in kindness and truth,

7 Watching kindness for thousands, taking away iniquity, and transgression and sin, and acquitting, will not cleanse; striking the iniquity of the fathers upon the sons and upon the sons' sons, upon the third and the fourth.

8 And Moses will hasten and bow down to the earth, and will worship

9 And he will say, If now I found grace in thine eyes, my lord, my lord will go now in the midst of us (for it is a people of a hard neck) and forgive our iniquity and our sin, and take possession of us.

10 And he will say, Behold, I make a covenant before all thy people: and I will do wonders which were not created in all the earth, and in all nations; and all the people where thou art among them saw the work of Jehovah: for it is a fearful thing which I do with thee.

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11 Watch to thyself what I command thee this day: behold me driving out from before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Watch to thyself lest thou shalt make a covenant with those dwelling in the land which thou goest upon it, lest it shall be for a snare in the midst of thee.

13 For their altars thou shalt lay waste, and their pillars thou shalt break, and their images thou shalt cut of

14 For thou shalt not worship another God: for Jehovah, his name is Jealous; he is a jealous God.

15 Lest thou shalt make a covenant to those dwelling in the land and they committed fornication after their gods, and sacrificed to their gods, and call to thee, and thou didst eat from his sacrifice;

16 And thou didst take from his daughters to thy sons, and they committed fornication after their gods, and they made thy sons commit fornication after their gods.

17 Thou shalt make to thee no molten gods.

18 The festival of unleavened thou. shalt watch. Seven days thou shalt eat unleavened, which I commanded thee, for the appointment of the month Abib: for in the month Abib thou earnest forth out of Egypt.

19 All opening the womb is to me: all thy cattle, the male, the firstling of the ox or sheep.

20 And the first-born of the ass thou shalt redeem with a sheep: and if thou shalt not ransom, thou shalt break his neck. Every first-born of thy sons thou. shalt ransom, and he shall not be seen before me empty.

21 Six days thou shalt work, and in the seventh day thou shalt cease: and in ploughing and in harvest thou shalt cease.

22 And the festival of seven thou shalt make to thee, the first fruits of the harvest of wheat, and the festival of collection of the circuit of the year.

23 Three times in the year all thy males shall be seen before the Lord Jehovah, the God of Israel.

24 For I will dispossess the nations from before thee; and I enlarged thy bound: and a man shall not desire thy land in thy coming up to see the face of Jehovah thy God, three times in the year.

25 Thou shalt not slaughter upon leaven, the blood of my sacrifice; and the sacrifice of the festival of the pass-over shall not be left to morning.

26 The first of the first fruits of thy land thou shalt bring to the house of Jehovah thy God. Thou shalt not boil a kid in his mother's milk.

27 And Jehovah will say to Moses, Write to thyself these words; for upon the mouth of these words, I made a covenant with thee and with Israel.

28 And he will be there with Jehovah forty days and forty nights; he ate not bread and drank not water. And he will write upon the tables the words of the covenant, the ten words.

29 And it shall be in Moses' coming down from the mount Sinai (and the two tables of testimony in. Moses' hand in his coming down from the mount) and Moses knew not that the skin of his face shone in his speaking with him.

30 And Aaron and all the sons of Israel will see Moses, and behold, the skin of his face shone; and they will fear coming near to him.

31 And Moses will call to them; and Aaron and all the chiefs of the assembly will turn back to him: and Moses will speak to them.

32 And after this all the sons of Israel drew near: and he will command them all what Jehovah spake to him in mount Sinai.

33 And Moses will finish speaking to them and he will give a vail upon his face.

34 And in Moses' going in before Jehovah to speak with him, he will turn away the covering till his coming out And he will come forth and speak to the sons of Israel what will be commanded.

35 And the sons of Israel saw the face of Moses that the skin of Moses' face shone: and Moses turned back the vail upon his face till his going in to speak with him.

EXODUS CHAPTER 35

1 And Moses will convoke together all the assembly of the sons of Israel, and will say to them, These the words which Jehovah commanded to do them.

2 Six days thou shalt do work and in the seventh day a holy cessation, a cessation to Jehovah: all doing work in it shall die.

3 Ye shall not burn a fire in all your dwellings in the day of the rest

4 And Moses will say to all the assembly of the sons of Israel, saying, This the word which Jehovah commanded, saying,

5 Take ye from you an offering to Jehovah: all of a willing heart shall bring an offering to Jehovah; gold and silver and brass,

6 And cerulean purple, and red purple, and double scarlet, and byssus, and goats' hair,

7 And skins of rams made red, and tahash skins, and acacia wood,

8 And oil for the light, and aromatics for the oil of anointing and for the fragrant incense,

9 And stones of onyx, and stones of filling up for the ephod, and for the breast-plate.

10 And all the wise of heart among you shall come, and shall do all which Jehovah commanded;

11 The temple, its tent, and its covering, its hooks, and its boards, its bars, and its pillars, and its bases;

12 The ark and its staves, the cover, and vail of the covering;

13 The table and its staves and all its vessels, and the bread of the face;

14 And the chandelier of the light, and its vessels, and its lamps, and the oil of the light;

15 And the altar of incense, and its staves, and the oil of anointing, and the incense of aromatics, and the covering of the door at the door of the temple;

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16 The altar of burnt-offering, and the grate of brass which is to it, its staves, and all its vessel; and the washbasin and its base;

17 The curtains of the enclosure, its pillars, its bases, and the covering of the gate of the enclosure;

18 And the pegs of the temple, and the pegs of the enclosure and their cords;

19 The garments of service to serve in the holy place; the holy garments for Aaron the priest, and the garments of his sons to be priests.

20 And all the assembly of the sons of Israel will go forth from before Moses.

21 And they will come, every man whose heart lifted him up and every one whose spirit impelled him, and they brought the offering of Jehovah to the work of the tent of appointment, and for all its work, and for the garments of the holy place.

22 And they will come, the men with the women, all of a willing heart, they brought rings, and ear-rings, and seals, and globules of gold, all vessels of gold: and every man who lifted up a waving of gold to Jehovah.

23 And every man with whom was found cerulean purple, and red purple, and double scarlet, and byssus, and goats' hair, and skins of rams made red, and tahash skins, brought

24 All lifting up an offering of silver and brass, brought the offering of Jehovah: and all with whom was found acacia wood for all the work of the service, brought

25 And every woman wise of heart spun with her hands, and they will bring the winning, the cerulean purple, and the red purple, the double scarlet and the byssus.

26 And all the women whose heart was lifted up in wisdom, spun goats' hair.

27 And the chiefs brought stones of onyx, and stones of filling up for the ephod, and for the breast-plate.

28 And spice and oil for the light and for the oil of anointing, and for the incense of aromatics

29 Every man and woman whose heart impelled them to bring for all the work which Jehovah commanded to be done by the hand of Moses, the sons of Israel brought a voluntary gift to Jehovah.

30 And Moses will say to the sons of Israel, See, Jehovah called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah.

31 And he will fill him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all work;

32 And to invent works of skill, to work in gold, and in silver, and in brass,

33 And in working stone for filling in, and in working wood, to work in all work of works of skill.

34 He gave in his heart to teach, he and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 He filled them with wisdom of heart, to do all the work of engraving, of inventing, and variegating in cerulean purple, and in red purple, and in double scarlet, and in byssus, and of weaving, and of those doing all work, and of those devising works of skill.

EXODUS CHAPTER 36

1 And Bezaleel made, and Aholiab, and every man wise of heart, to whom Jehovah gave wisdom and unstanding in them to know to do all the work of service of the holy place according to all which Jehovah commanded.

2 And Moses will call to Bezaleel and to Aholiab, and to every man wise of heart, to whom Jehovah gave wisdom in his heart, every one who lifted up his heart to draw near to the work to do it:

3 And they will take from before Moses all the offering which the sons of Israel brought for the work of the service of the holy place to do it. And they brought to him yet a voluntary gift in the morning by morning.

4 And all the wise will come, doing the work of the holy place; a man a man from his work which they were doing.

5 And they will say to Moses, saying, The people are multiplying to bring more than enough to the service for the work which Jehovah commanded to do it

6 And Moses will command, and they will make a voice pass through in the camp, saying, A man and woman shall do no more work for the offering of the holy place. And the people will withhold from bringing.

7 And the work was enough for all the work to do it, and more than enough.

8 And all the wise of heart will work in doing the work of the temple: ten curtains of twisted byssus and cerulean purple, and red purple, and double scarlet; Cherubs a skilful work he made them.

9 The length of the one curtain, eight and twenty by the cubit, and the breadth, four by the cubit of the one curtain: one length to all the curtains.

10 And he will bind together the five curtains, the one to the one: and the curtains he joined the one to the one.

11 And he will make loops of cerulean purple upon the lip of the one curtain from the end from the joining: thus he made in the lip of the last curtain in the joining of the second.

12 Fifty loops he made in the one curtain, and fifty loops he made in the end of the curtain which is in the joining of the second; the loops being over against the one to the one.

13 And he shall make fifty gold hooks, and shall join together the curtains, one to the one, with the hooks: and it shall be one temple.

14 And he shall make curtains of goats' hair for the tent over the temple: eleven curtains he made them.

15 The length of the one curtain thirty by the cubit, and four cubits the breadth of the one curtain: one length to the eleven curtains.

16 And he will join five curtains by themselves, and six curtains by themselves.

17 And he will make fifty loops upon the lip of the curtain the extreme part in the joining, and fifty loops he made upon the lip of the curtain joining the second.

18 And he will make fifty brass hooks to join the tent together to be one.

19 And he will make a covering for the tent, skins of rams made red, and a covering of tahash skins from above.

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20 And he will make boards for the temple of acacia wood, standing up.

21 Ten cubits the length of the board, and a cubit and a half a cubit, the breadth of the one board.

22 Two hands to the one board, joined together one to the one: thus he made for all the boards of the temple.

23 And he will make boards for the temple, twenty boards for the south side southward.

24 And forty bases of silver, he made the twenty boards; two bases under the one board, for its two hands, and two bases under one board for its two hands.

25 And for the second rib of the temple for the north side, he made twenty boards,

26 And their forty bases of silver; two bases under the one board, and two bases under the one board.

27 And for the hinder parts of the temple to the sea he made six boards.

28 And two boards he made for the angles of the temple in the hinder parts.

29 And they were double from beneath, and they will be joined, they will be complete at its head to the one ring; thus he did to two of them for the two angles.

30 And there were eight boards; and their bases of silver, sixteen bases; two bases, two bases under the one board.

31 And he will make bars of acacia wood; five for the boards of the one rib of the temple,

32 And five bars for the second rib of the temple, and five bars for the boards of the temple, for the hinder parts to the sea.

33 And he made the middle bar to pass through in the midst of the boards from the end to the end.

34 And he spread over the boards with gold, and he made their rings of gold, the inner parts for the bars, and he will spread over the bars with gold.

35 And he will make a wail of cerulean purple, red purple, double scarlet and twisted byssus: a skilful work he made it cherubs.

36 And he will make to it four acacia pillars, and he will spread them over with gold: and their pegs gold; and he cast for them four bases of silver.

37 And he will make a covering for the door of the tent of cerulean purple, and red purple, and double scarlet, and twisted byssus, a variegated work;

38 And its five pillars and their pegs: and he spread over their heads and their joinings with gold; and their five bases brass.

EXODUS CHAPTER 37

1 And Bezaleel will make the ark acacia wood: two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height

2 And he will spread it over with pure gold within and without, and he will make to it a gold wreath round about

3 And he will cast for it four rings of gold over its four steps, and two rings upon its one rib, and two rings upon its second rib.

4 And he will make poles of acacia wood, and he will spread them over with gold.

5 And he will bring the bars into the rings over the ribs of the ark to lift up the ark

6 And he will make the cover of pure gold: two cubits and a half its length, and a cubit and a half its breadth.

7 And he will make two cherubs of gold of turned work; he made them from the two ends of the cover.

8 One cherub from the end from this, and one cherub from the end from this: out of the cover he made the cherubs out of its two ends.

9 And the cherubs shall be spreading out the wings from upwards, covering with their wings over the cover, and their faces each to his brother: to the cover were the faces of the cherubs.

10 And he will make the table acacia wood: two cubits its length, and a cubit its breadth, and a cubit and a half its height

11 And he will spread it over with pure gold, and he will make to it a wreath of gold round about

12 And he will make to it a border a hand bread round about; and he will make a wreath of gold for its enclosing round about

13 And he will cast for it four rings of gold, and set the rings upon the four sides which are for its four feet

14 Over against the border were the rings, the inner parts for the poles to lift up the table.

15 And he will make the poles of acacia wood, and he will spread them over with gold to lift up the table.

16 And he will make the vessels which are upon the table, its dishes, and its pans, and its bowls, and its libation cups which poured out in them, of pure gold.

17 He will make the chandelier pure gold; turned work he made the chandelier; its thigh and its stein, its bowls, its chaplets and its flowers were from it

18 And six stems coming forth out of its sides; three stems of the chandelier from the one side, and three stems of the chandelier from the second side.

19 Three bowls made like almonds, in the one stem, a chaplet and a flower; and three bowls made like almonds, in one stem, a chaplet and a flower: thus for the six stems coming forth out of the chandelier.

20 And in the chadelier four bowls made like almonds, its chaplets and its flowers.

21 And a chaplet under two stems out of it, and a chaplet under two stems out of it, and a chaplet under two stems out of it, for the six stems coming forth out of it

22 Their chaplets and their stems were out of it: all of it a turned work of pure gold.

23 He will make its seven lamps and its snuffers, and its fire pans of pure gold.

24 A talent of pure gold he made it and all its vessels.

25 He will make the altar of incense of acacia wood: a cubit its length and a cubit its breadth; quadrated; and two cubits its height; out of it were its horns

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26 And he will spread it over with pure gold, its top and its walls round about, and its horns: and he will make to it a wreath of gold round about

27 And two rings of gold he made to it from underneath for its wreath, upon its two ribs, upon its two sides for the inner parts for the poles to lift it up by them.

28 And he will make the poles of acacia wood, and he will spread them over with gold.

29 And he will make the holy oil of anointing and the pure incense of aromatics, the work of the perfumer.

EXODUS CHAPTER 38

1 And he will make the altar of burnt-offering of acacia wood: five cubits its length, and five cubits its breadth; four-square; and three cubits its height

2 And he will make its horns upon its four faces; from out of it were its horns: and he will spread it over with brass.

3 And he will make all the vessels of the altar, the pots and the shovels and the vases and the forks, and the fire pans; all its vessels he made of brass.

4 And he will make for the altar a grate of brass net work under its border from below; even to the half of it

5 And he will cast four rings for the four ends for the grate of brass, the inner parts for the poles.

6 And he will make the bars of acacia wood; and he will spread them over with brass.

7 And he will bring the bars into the rings upon the ribs of the altar to lift it up by them; he made it hollow.

8 And he will make the wash-basin of brass, and its foot of brass, in the sight of those coming who came to the door of the tent of appointment

9 And he will make the enclosure: to the south side southward, the curtains of the enclosure twisted byssus, a hundred cubits.

10 Their pillars twenty, and their brass bases twenty; the pegs of the pillars and their joinings, of silver.

11 And for the north side, a hundred by the cubit, their pillars twenty, and their bases twenty: the pegs of the pillars and their joinings, of silver.

12 And for the side of the sea, the curtains fifty by the cubit, their pillars ten, and their bases ten; the pegs of the pillars, and their joinings, of silver.

13 And for the east side from the sun rising, fifty cubits.

14 The curtains fifteen cubits to the side; their pillars three, and their bases three.

15 And for the second side, from hence and from thence, for the gate of the enclosure the curtains fifteen cubits; their pillars three, and their bases three.

16 All the curtains of the enclosure round about, twisted byssus.

17 And the bases for the pillars, brass; the pegs of the pillars and their joinings, silver; and the overspreading their heads, silver; and all the pillars of the enclosure, their joinings, silver.

18 And the covering of the gate of the enclosure a variegated work, cerulean purple, and red purple, and double scarlet, and twisted byssus: and twenty cubits the length, and the height in breadth, five cubits, even as the curtains of the enclosure.

19 And their pillars four, and their bases four, of brass; and their pegs of silver, and the spreading over the heads and their joinings of silver.

20 And all the pegs for the temple and for the enclosure round about of brass.

21 These the mandates of the temple, the temple of the testimony which was reviewed according to the mouth of Moses, the service of the Levites by the hand of Ithamar, the son of Aaron the priest

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses.

23 And with him Aholiab, the son of Ahisamach, of the tribe of Dan, an engraver and an artificer, and variegator in cerulean purple, and in red purple, and in double scarlet, and in byssus

24 All the gold wrought for the work in all the Works of the holy place, and the gold of the waving, will be nine and twenty talents, and seven hundred and thirty shekels, by the shekel of the holy place.

25 And the silver of those being reviewed of the assembly, a hundred talents, and a thousand seven hundred and five and seventy shekels, by the shekel of the holy place.

26 A bekah for a head, being half of a shekel by the shekel of the holy place, for all passing through upon reviewing, from the son of twenty years and from above, for six hundred thousand and three thousand and five hundred and fifty.

27 And the hundred talents of silver shall be to cast the bases of the holy place, and the bases of the veil; a hundred bases to the hundred talents, a talent to a base.

28 And the thousand seven hundred and five and seventy, he made pegs for the pillars, and spread over their heads and joined them.

29 And the brass of the waving, seventy talents, and two thousand and four hundred shekels.

30 And he will make with it the bases to the door of the tent of appointment, and the altar of brass, and the grate of brass which is to it, and all the vessels of the altar.

31 And the bases of the enclosure round about, and the bases of the gate of the enclosure, and all the pegs of the temple, and all the pegs of the enclosure round about.

EXODUS CHAPTER 39

1 And from the cerulean purple, and the red purple, and the double scarlet, they made garments of stuff to serve in the holy place; and they will make the garments of the holy place which are for Aaron, as Jehovah commanded Moses.

2 And he will make the ephod, gold, cerulean purple, red purple, and double scarlet, and twisted byssus

3 And they will beat out the plates of gold, and it was cut off threads to work in the midst of the cerulean purple, and in the midst of the red purple, and in the midst of the double scarlet, and in the midst of the byssus, a skilful work.

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4 Shoulders they made to it to join together: upon its two ends it was joined together.

5 And the girdle of his ephod which is upon it, this from out of it according to its work; gold, cerulean purple, and red purple, and double scarlet, and twisted byssus, as Jehovah commanded Moses.

6 And they will make stones of onyx turned in textures of gold, engraved with engravings of a seal, with the names of the sons of Israel

7 He will put them upon the shoulders of the ephod, stones of remembrance to the sons of Israel, as Jehovah commanded Moses.

8 And he will make the breast-plate a skilful work, as the work of the ephod; gold, cerulean purple, and red purple, and double scarlet, and twisted byssus.

9 It was four-square; they made the breast-plate double: a span its length, and a span its breadth; double.

10 And they will fill in it four rows of stone: a row, a ruby, a topaz and an emerald, the one row.

11 And the second row, a carbuncle, a sapphire, and an onyx.

12 The third row, amber, agate and amethyst

13 The fourth row, chrysolite, sardonyx, and jasper: surrounded in textures of gold in their fillings in.

14 And the stones according to the names of the sons of Israel; they are twelve according to their names, the engravings of a seal each, according to his name for the twelve tribes.

15 And they will make upon the breast-plate, chains, wreathen, a work of interweaving of pure gold.

16 They will make two textures of gold, and two rings of gold, and they will set the two rings upon the two ends of the breast-plate

17 And they will set the two inter-weavings of gold upon the two rings upon the ends of the breast-plate.

18 And the two ends of the two interweavings they set upon the two textures, and they will put them upon the shoulders of the ephod, to the front of its face.

19 And they will make two rings of gold, and will put upon the two ends of the breast-plate, upon its lips, which are to the other side of the ephod within it.

20 And they will make two rings of gold, and will set them upon the two shoulders of the ephod from below, from the front of its face over against its joinings, from above the girdle of the ephod.

21 And they will bind on the breastplate by its rings to the rings of the ephod, by a thread of cerulean purple, to be upon the girdle of the ephod, and the breast-plate shall not be moved from the ephod; as Jehovah commanded Moses.

22 And he will make the robe of the ephod a woven work, all cerulean purple.

23 And the mouth of the robe in the midst of it as the mouth of a coat of mail, a lip to its mouth round about, it shall not rend.

24 And they will make upon the skirts of the robe, pomegranates, cerulean purple, and red purple, and twined double scarlet

25 And they will make bells of pure gold, and will set the bells between the pomegranates upon the skirts of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to serve; as Jehovah commanded Moses.

27 And they will make tunics of byssus, a woven work, for Aaron and for his sons.

28 And the turbans of byssus, and the beautiful caps of byssus, and the drawers of thread of twisted byssus.

29 And the belt of twisted byssus, and cerulean purple, and red purple, and double scarlet, a variegated work; as Jehovah commanded Moses.

30 And they will make a brightness, a diadem of the holy place of pure gold, and they will write upon it a writing, the engravings fo a seal, HOLY TO JEHOVA

31 And they will set upon it a thread cerulean purple to give upon the turban from above; as Jehovah commanded Moses.

32 And all the work of the dwelling of the tent of appointment will be completed: and the sons of Israel will do according to all which Jehovah commanded Moses: thus did they.

33 And they will bring the dwelling to Moses, the tent and all its vessels; its hooks, its boards, its bars, and its pillars, and its bases;

34 And the covering of skins of rams made red, and the covering of tahash skins, and the vail of the covering;

35 The ark of the testimony and its bars, and the cover;

36 The table and all its vessels, and the bread of the face;

37 The pure chandelier, and its lamps; the lamps being set in order, and all its vessels, and the oil of the light;

38 And the altar of gold and the oil of anointing, and the incense of aromatics, and the covering for the door of the tent;

39 The altar of brass, and the grate of brass which is to it, its bars and all its vessels, and the wash-basin and its foot;

40 The curtains of the enclosure, its pillars, and its bases, and the covering for the gate of the enclosure, its cords, and its pegs, and all the vessels of the service of the dwelling for the tent of appointment;

41 The garments of stuff to serve in the holy place, and the garments of the holy place for Aaron the priest, and the garments of his sons to be priests.

42 According to all which Jehovah commanded Moses, thus the sons of Israel did all the work.

43 And Moses will see all the work, and behold, they made it as Jehovah commanded, thus did they: and Moses praised them.

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EXODUS CHAPTER 40

1 And Jehovah will speak to Moses, saying,

2 In the day of the first month, in the one of the month, thou shalt raise up the dwelling of the tent of the appointment

3 And put there the ark of the testimony, and cover over the ark with the vail.

4 And bring in the table and arrange its arrangement; and bring in the chandelier and raise up its lamps.

5 And set the altar of gold for incense before the ark of the testimony, and put the covering of the door to the dwelling.

6 And set the altar of the burnt-offering before the door of the dwelling of the tent of appointment

7 And set the wash-basin between the tent of appointment and between the altar, and set water there.

8 And put the enclosure round about, and give the covering of the gate of the enclosure.

9 And take the oil of anointing, and anoint the dwelling and all that is in it, and consecrate it, and all its vessels: and it was holy.

10 And anoint the altar of burnt-offering and all its vessels, and consecrate the altar: and the altar was the holy of holies.

11 And anoint the wash-basin and its foot, and consecrate it

12 And bring near Aaron and his sons to the door of the tent of appointment and wash them in water.

13 And put upon Aaron the garments of the holy place, and anoint him and consecrate him; and he was priest to me.

14 And his sons thou shalt bring near, and put tunics upon them.

15 And anoint them as thou didst anoint their father, and they were priests to me; and it was to be to them an anointing for the priesthood forever for their generations.

16 And Moses will do according to all which Jehovah commanded him; so did he.

17 And it will be in the first month, in the second year, in the one of the month, the dwelling was raised up.

18 And Moses will raise up the dwelling and will set its bases, and will put up its boards, and will give its bars, and will raise up its pillars.

19 And he will spread out the tent upon the dwelling, and will put the covering of the tent upon it from above; as Jehovah commanded Moses.

20 And he will take and give the testimony to the ark, and will put the poles upon the ark and will give the cover upon the ark from above.

21 And he will bring the ark to the dwelling and will put up the vail of the covering, and he will cover over the ark of the testimony; as Jehovah commanded Moses.

22 And he will give the table in the tent of appointment, upon the thigh of the dwelling northward from without the vail.

23 And he will set in order upon it the arrangement for the bread before Jehovah; as Jehovah commanded Moses.

24 And he put the chandelier in the tent of appointment, opposite the table, upon the thigh of the dwelling southward.

25 And he will raise up the lamps before Jehovah, as Jehovah commanded Moses.

26 And he will put the altar of gold in the tent of appointment, before the vail.

27 And he will burn upon it incense of aromatics; as Jehovah commanded Moses.

28 And he will put up the covering of the door of the dwelling.

29 And the altar of burnt-offering he put at the door of the dwelling of the tent of appointment, and he will bring up upon it the burnt-offering and the gift; as Jehovah commanded Moses.

30 And he will put up the washbasin between the tent of appointment and between the altar, and he will give there water to wash.

31 And Moses and Aaron and his sons washed from it their hands and their feet:

32 In their going into the tent of appointment, and in their drawing near to the altar, they will wash; as Jehovah commanded Moses.

33 And he will raise up the enclosure round about to the dwelling and to the altar, and he will give the covering of the gate of the enclosure: and Moses will finish the work.

34 And a cloud will cover the tent of appointment, and the glory of Jehovah filled the dwelling.

35 And Moses was not able to come in to the tent of appointment, for the cloud settled down upon it, and the glory of Jehovah filled the dwelling.

36 And in the going up of the cloud from above the dwelling, the sons of Israel removed in all their departures.

37 And if the cloud shall not go up, they will not remove till the day it went up.

38 For the cloud of Jehovah was upon the dwelling the day, and fire was upon it the night, in the eyes of all the house of Israel in all their departures..

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LEVITICUS

The Third Book of Moses
Hebrew Title: Vayikra ("And He Called")

(In Hebrew the book is called Vayikra, from the opening of the book, va-yikra "And He [God] called." The name Leviticus comes from the Latin Leviticus, which is in turn from the Greek Leuitikon, referring to the Levites, the Jewish priestly tribe or caste of Levi. The Greek expression is in turn a variant of the rabbinic Hebrew "torat kohanim" meaning "law of priests", as many of its laws relate to priests. In principle, the Leviticus is the Basic Jewish Book of Law.

Contents or Structure:

SECTION 1: Laws on sacrifice (1:1–38)

A. Instructions for the laity on bringing offerings (1:1–6:7)

1–5. The types of offering: burnt, cereal, peace, purification, reparation (or sin) offerings (ch. 1–5)

B. Instructions for the priests (6:1–38)

1–6. The various offerings, with the addition of the priests' cereal offering (6:1–36)

7. Summary (37–38)

Chapters 1–5 describe the various sacrifices from the sacrificers' point of view, although the priests are essential for handling the blood. Chapters 6–7 go over much the same ground, but from the point of view of the priest, who, as the one actually carrying out the sacrifice and dividing the "portions", needs to know how to do this. Sacrifices are between God, the priest, and the offerers, although in some cases the entire sacrifice is a single portion to God—i.e., burnt to ashes.

SECTION 2: Institution of the priesthood (8:1–10:20)

A. Ordination of Aaron and his sons (ch. 8)

B. Aaron makes the first sacrifices (ch. 9)

C. Judgement on Nadab and Abihu (ch. 10)

Chapters 8–10 describe how Moses consecrates Aaron and his sons as the first priests, the first sacrifices, and God's destruction of two of Aaron's sons for ritual offenses. The purpose is to underline the character of altar priesthood (i.e., those priests with power to offer sacrifices to God) as an Aaronite privilege, and the responsibilities and dangers of their position.

SECTION 3: Uncleanliness and its treatment (11:1–15:33)

A. Unclean animals (ch. 11)

B. Childbirth as a source of uncleanliness (ch. 12)

C. Unclean diseases (ch. 13)

D. Cleansing of diseases (ch. 14)

E. Unclean discharges (ch. 15)

With sacrifice and priesthood established, chapters 11–15 instruct the lay people on purity (or cleanliness). Eating certain animals produces uncleanliness, as does giving birth; certain skin diseases (but not all) are unclean, as are certain conditions affecting walls and clothing (mildew and similar conditions); and genital discharges, including female menses and male gonorrhea, are unclean. The reasoning behind the food rules are obscure; for the rest the guiding principle seems to be that all these conditions involve a loss of "life force", usually but not always blood.

SECTION 4: Day of Atonement: purification of the tabernacle (the tent of congregation or provisional temple) from the effects of uncleanliness and sin (ch. 16)

Leviticus 16 concerns the Day of Atonement. This is the only day on which the High Priest is to enter the holiest part of the sanctuary, the holy of holies. He is to sacrifice a bull for the sins of the priests, and a goat for the sins of the laypeople. The priest is to send a second goat into the desert to "Azazel", bearing the sins of the whole people. Azazel may be a wilderness-demon, but its identity is mysterious.

SECTION 5: Prescriptions for practical holiness (the Holiness Code, chs. 17–26)

A. Sacrifice and food (ch. 17)

B. Sexual behaviour (ch. 18)

C. Neighbourliness (ch.19)

D. Grave crimes (ch. 20)

E. Rules for priests (ch. 21)

F. Rules for eating sacrifices (ch. 22)

G. Festivals (ch.23)

H. Rules for the tabernacle (ch. 24:1–9)

I. Blasphemy (ch. 24:10–23)

J. Sabbatical and Jubilee years (ch. 25)

K. Exhortation to obey the law: blessing and curse (ch. 26)

Chapters 17–26 are the Holiness code. It begins with a prohibition on all slaughter of animals outside the Temple, even for food, and then prohibits a long list of sexual contacts and also child sacrifice. The "holiness" injunctions which give the code its name begin with the next section: there are penalties for the worship of Molech, consulting mediums and wizards, cursing one's parents and engaging in unlawful sex. Priests receive instruction on mourning rituals and acceptable bodily defects. The punishment for blasphemy is death, and there is the setting of rules for eating sacrifices; there is an explanation of the calendar, and there are rules for sabbatical and Jubilee years; there are rules for oil lamps and bread in the sanctuary; and there are rules for slavery. The code ends by telling the Israelites they must choose between the law and prosperity on the one hand, or, on the other, horrible punishments, the worst of which will be expulsion from the land.

SECTION 6: Redemption of votive gifts (ch. 27).

Chapter 27 is a disparate and probably late addition telling about persons and things serving as dedication to the Lord and how one can redeem, instead of fulfill, vows.)

LEVITICUS CHAPTER 1

1 And Jehovah will call to Moses, and speak to him from the tent of appointment, saying,

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2 Speak to the sons of Israel and say to them, A man when he shall bring near from you an offering to Jehovah, from the cattle, from the oxen and from the sheep, ye shall bring near your offering.

3 If a burnt-offering, his sacrifice from the oxen, a blameless male: they shall bring it near to the door of the tent of appointment; he shall bring it near according to his will before Jehovah.

4 And he placed his hand upon the head of the burnt-offering, and it was accepted for him to expiate for him.

5 And he slaughtered the son of the cow before Jehovah: and the sons of Aaron the priests brought near the blood, and they sprinkled the blood upon the altar round about, which is at the door of the tent of appointment

6 And he flayed the burnt-offering, and cut in pieces according to its pieces.

7 And the sons of Aaron, the priests, gave fire upon the altar, and arranged the wood upon the fire.

8 And Aaron's sons, the priests, shall arrange the pieces, the head and the fat, upon the wood which is upon the fire which is upon the altar.

9 And its bowels and its legs he shall wash in water: and the priest burnt all upon the altar, a burnt-offering a sacrifice, an odor of sweetness to Jehovah.

10 And if from the sheep his offering, from the lambs, or from the goats, for a burnt-offering; a blameless male he shall bring it near.

11 And he slaughtered it upon the thigh of the altar, northward before Jehovah: and Aaron's sons, the priests, sprinkled his blood upon the altar round about

12 And he cut it in pieces, according to its pieces, and his head and his fat: and the priest arranged them upon the wood which is upon the fire which is upon the altar:

13 And the bowels and the legs he shall wash in water: and the priest shall bring near all, and burn upon the altar: it is a burnt-offering, a sacrifice, an odor of sweetness to Jehovah.

14 And if from the birds he brought near a burnt-offering to Jehovah, and he brought near from the turtle-doves, or from the sons of the dove his offering,

15 And the priest brought it near to the altar, and broke off the head, and burnt upon the altar: and pressed out its blood upon the wall of the altar.

16 And he took away the crop with its feathers, and cast it at the side of the altar eastward, at the place of the ashes.

17 And he cleft it with its wings; he shall not divide; and the priest burnt it upon the altar, upon the wood which is upon the fire: it is a burnt-offering, a sacrifice, an odor of sweetness to Jehovah.

LEVITICUS CHAPTER 2

1 And when a soul shall bring near an offering, a gift to Jehovah, his offering shall be fine flour; and he shall pour oil upon it, and give frankincense upon it

2 And he brought it to Aaron's sons the priests: and he pressed together from it his hand full from its fine flour, and from its oil, upon all its frankincense, and the priest burnt its memorial upon the altar, a sacrifice, an odor of sweetness to Jehovah.

3 And the remainder from the gift, to Aaron and his sons; holy of holies from the sacrifice to Jehovah.

4 And when thou shalt bring an offering, a gift, a baking of the oven, fine flour of unleavened cakes mingled with oil, and thin unleavened cakes anointed with oil.

5 And if a gift upon the frying pan their offering, fine flour mingled with oil, unleavened it shall be.

6 Break it to bits and pour oil upon it: it is a gift

7 And if a gift of the pot thine offering, fine flour with oil it shall be made.

8 And bring the gift which shall be made from these to Jehovah: and bring it near to the priest, and he brought it near to the altar.

9 And the priest lifted up from the gift its memorial, and burnt upon the altar: a sacrifice, an odor of sweetness to Jehovah.

10 And the remainder from the gift for Aaron and for his sons: holy of holies, from the sacrifices to Jehovah.

11 Every gift which ye shall bring near to Jehovah shall not be made leavened: for all leaven and all honey ye shall not burn from it a sacrifice to Jehovah.

12 The offering of the first fruits ye shall bring them near to Jehovah: and to the altar they shall not go up for an odor of sweetness.

13 And every offering of thy gift, thou shalt salt with salt; and thou shalt not cause the salt of the covenant of thy God to cease from thy gift: upon every offering of thine thou shalt bring near salt

14 And if thou shalt bring near a gift of the first fruits to Jehovah, green ears parched in the fire, grits of early grain crushed shalt thou bring near, the gift of thy first fruits.

15 And give oil upon it and put frankincense upon: it is a gift.

16 And the priest burnt its memorial from its crushing and from its oil, upon all its frankincense: a sacrifice to Jehovah.

LEVITICUS CHAPTER 3

1 And if his offering a sacrifice of peace, if from the oxen he is bringing near, if a male, if a female, blameless shall he bring it near before Jehovah.

2 And he placed his hand upon the head of his offering, and slaughtered it at the door of the tent of appointment: and Aaron's sons the priests sprinkled the blood upon the altar round about

3 And he brought from the sacrifice of peace a sacrifice to Jehovah; the fat covering the bowels, and all the fat which is upon the bowels,

4 And the two kidneys, and the fat which is upon them, which is upon the loins, and the lobe upon the liver, upon the kidneys, he shall take away.

5 And Aaron's sons burnt it upon the altar, upon the burnt-offering which is upon the wood, which is upon the fire: a sacrifice, an odor of sweetness to Jehovah.

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6 And if from the sheep his offering for a sacrifice of peace to Jehovah, a male or a female, blameless he shall bring it

7 If he is bringing a lamb his offering, he brought it before Jehovah.

8 And he placed his hand upon the head of his offering, and slaughtered it before the tent of appointment. And the sons of Aaron sprinkled the blood upon the altar round about

9 And he brought from the sacrifice of peace a sacrifice to Jehovah: its fat of, the whole fat tail, with the back bone, shall he take it away; and the fat covering the bowels, and all the fat which is upon the bowels,

10 And the two kidneys, and the fat which is upon them, which is upon the loins, and the lobe upon the liver, upon the kidneys, he shall take it away.

11 And the priest burnt it upon the altar: the bread of the sacrifice to Jehovah.

12 And if a goat his offering, and he offered it before Jehovah.

13 And he placed his hand upon his head and slaughtered it before the tent of appointment: and Aaron's sons sprinkled the blood upon the altar round about

14 And he brought from it his offering, a sacrifice to Jehovah; the fat covering the bowels, and all the fat which is upon the bowels,

15 And the two kidneys, and the fat which is upon them, which is upon the loins, and the lobe upon the liver, upon the kidneys, he will take it away.

16 And the priest burnt them upon the altar; the bread of the sacrifice for an odor of sweetness: all the fat to Jehovah.

17 A law forever to your generations in all your dwellings, all the fat and all the blood, ye shall not eat

LEVITICUS CHAPTER 4

1 And Jehovah will speak to Moses, saying,

2 Speak to the sons of Israel, saying, When a saul shall sin in error from all the commands of Jehovah which shall not be done, and doing from after any of them:

3 If the priest being anointed shall sin according to the guilt of the people; and he brought for his sin which he sinned, a bullock, the son of a cow, blameless to Jehovah for the sin.

4 And he brought the bullock to the door of the tent of appointment, before Jehovah; and he placed his hand upon the head of the bullock, and slaughtered the bullock before Jehovah.

5 And the priest being anointed, took the blood of the bullock, and brought it to the tent of appointment

6 And the priest dip his finger in the blood, and sprinkled from the blood seven times before Jehovah, before the vail of the holy place.

7 And the priest gave from the blood upon the horns of the altar of the incense of aromatics before Jehovah, which is in the tent of appointment; and all the blood of the bullock he shall pour out at the foundation of the altar of burnt-offering, which is at the door of the tent of appointment

8 And all the fat of the bullock of the sin, he shall lift up from it: the fat covering over the bowels, and all the fat which is upon the bowels.

9 And the two kidneys, and the fat which is upon them, which is upon the loins, and the lobe upon the liver, upon the kidneys, he shall take it away,

10 As it shall be lifted up from the bullock of the sacrifice of peace: and the priest burnt them upon the altar of burnt-offering.

11 And the skin of the bullock and all its flesh with its head and with its legs, and its bowels and its dung,

12 And he brought forth all the bullock to from without the camp to a clean place, to the pouring out of the ashes, and burnt it upon the wood in fire: upon the pouring out of the ashes it shall be burnt

13 And if all the assembly of Israel shall err, and the word was hid from the eyes of the assembly, and they did behind from the commands of Jehovah, which shall not be done, and they were guilty,

14 And the sin which they sinned against it being known, and the assembly brought a bullock, the son of a cow, for the sin, and they brought it before the tent of appointment

15 And the old men of the assembly placed their hands upon the head of the bullock before Jehovah: and slaughtered the bullock before Jehovah.

16 And the priest being anointed. brought the blood of the bullock to the tent of appointment

17 And the priest dipped his finger from the blood and sprinkled seven times before Jehovah, before the vail.

18 And from the blood he will give upon the horns of the altar, which is before Jehovah in the tent of appointment, and he shall pour out all the blood at the foundation of the altar of the burnt-offering, which is at the door of the tent of appointment

19 And he shall lift up all the fat from it, and he burnt it upon the altar.

20 And he did to the bullock as he did to the bullock of sin, thus he did to it; and the priest shall expiate for them, and it was forgiven to them.

21 And he brought forth the bullock from without the camp, and he burnt it as he burnt the first bullock: it is the sin of the assembly:

22 When a chief shall sin, and do one from all the commands of Jehovah his God, which he shall not do in erring, and being guilty,

23 Or his sin being made known to him while he sinned in it; and he brought his offering, a he goat of the goats, a blameless male.

24 And he placed his hand upon the head of the goat, in the place where he shall slaughter the burnt-offering before Jehovah: it is sin.

25 And the priest took from the blood of the sin with his finger, and gave upon the horns of the altar of the burnt-offering, and he shall pour out the blood at the foundation of the altar of the burnt-offering.

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26 And all the fat he shall burn upon the altar as the fat of the sacrifice of peace: and the priest expiated for him from his sin, and it was forgiven to him.

27 And if one shall sin from the people of the land in erring, in doing one from the commands of Jehovah which shall not be done, and being guilty;

28 Or his sin being made known to him which he sinned: and he brought a she goat of the goats, a blameless female for his sin which he sinned.

29 And he placed his hand upon the head of the sin, and he slaughtered the sin in the place of the burnt-offering.

30 And the priest took from its blood with his finger, and gave upon the horns of the altar of the burnt-offering; and all the blood he will pour out at the foundation of the altar.

31 And all the fat he will take away, as the fat shall be taken away from the sacrifice of peace; and the priest burnt upon the altar, for an odor of sweetness to Jehovah: and the priest shall expiate for him, and it shall be forgiven to him.

32 And if he shall bring a lamb his offering for sin, a blameless female shall he bring.

33 And he placed his hand upon the head of the sin, and slaughtered it for sin, in the place where he will slaughter the burnt-offering.

34 And the priest took from the blood of the sin with his finger, and gave upon the horns of the altar of the burnt-offering; and all its blood he will pour out at the foundation of the altar.

35 And all the fat he shall take away, as the fat of the lamb from the sacrifice of peace shall be taken away; and the priest burnt them upon the altar for sacrifices of Jehovah: and the priest expiated for him for his sin which he sinned, and it was forgiven to him.

LEVITICUS CHAPTER 5

1 And when a soul shall sin, and he heard the voice of an oath, and he a witness, if he saw or knew; if he shall not announce, he bore his sin.

2 Or when a soul shall touch upon any unclean thing, if upon a carcase of an unclean beast, or upon the carcase of unclean cattle, or upon the carcase of an unclean creeping thing, and it was hidden from him: and he is unclean and guilty.

3 Or when he shall touch upon the uncleanness of man, for all uncleanness which he shall be unclean in it, and it was hidden from him; and he shall know, and be guilty.

4 Or when a soul shall swear to talk idly with his lips for evil, or for good, for all which the man shall talk idly with an oath, and it was hid from him; and he shall know, and be guilty for one from these.

5 And it was when he shall be guilty for one from these, and he shall confess that he sinned upon it

6 And he brought his trespass to Jehovah for his sin which he sinned, a female from the sheep, a lamb or she goat of the goats, for the sin; and the priest expiated for him from his sin,

7 And if his hand shall not reach the sufficiency of a sheep, and he brought his trespass which he sinned, two turtledoves, or two sons of a dove, to Jehovah; one for the sin, and one for the burnt-offering.

8 And he brought them to the priest, and he brought near that for the sin first, and broke off its head from the front of its neck; and he shall not divide.

9 And he sprinkled from the blood of the sin upon the wall of the altar; and that remaining of the blood he shall press out at the foundation of the altar: it is sin.

10 And the second he shall make a burnt-offering according to the judgment: and the priest expiated for him from his sin which he sinned, and it was forgiven to him.

11 And if his hand shall not reach to the two turtle-doves, or to the two sons of a dove; and he brought his offering who sinned, the tenth of the ephah of fine flour for the sin; he shall not put oil upon it, and he shall not give frankincense upon it; for it is sin.

12 And he brought it to the priest, and the priest pressed from it his hand full, its memorial, and burnt upon the altar for sacrifices to Jehovah: it is sin.

13 And the priest shall expiate for him for his sin which he sinned, from one from these; and it was forgiven to him: and it was to the priest for a gift.

14 And Jehovah will speak to Moses, saying,

15 When a soul shall cover transgression and sin in erring from the holy things of Jehovah; and he brought his trespass to Jehovah, a blameless ram from the sheep, by thy estimation of shekels of silver, by the shekel of the holy place, for the trespass.

16 And what he sinned from the holy place he shall recompense, and he shall add its fifth upon it, and he gave it to the priest: and the priest shall expiate for him with the ram of the trespass, and it was forgiven to him.

17 And if a soul shall sin and do one from all the commands of Jehovah which shall not be done; and he knew not, and he was guilty, and bore his sin.

18 And he brought a blameless ram from the sheep, by thy estimation, for the trespass to the priest; and the priest expiated for him for his error which he erred and he knew not; and it was forgiven to him.

19 It is guilt: being guilty, he trespassed to Jehovah.

LEVITICUS CHAPTER 6

1 And Jehovah will speak to Moses, saying,

2 When a soul shall sin and cover a transgression against Jehovah, and lie against his neighbor in a deposit, or in trust of the hand, or in robbery, or oppressing his neighbor;

3 Or he found the lost thing, and lied concerning it, and swore upon falsehood; upon one of all which the man will do, for sinning in them.

4 And it was when he shall sin and being guilty, and he turned back the robbery which he robbed, or the oppression which he oppressed, or the deposit which was deposited with him, or the lost thing which he found,

5 Or from all which he shall swear upon it for falsehood; and he recompensed it in its head, and he shall add its fifth

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part upon it, and he shall give it to whom it is to him, in the day of his trespass.

6 And he shall bring his trespass to Jehovah, a blameless ram from the sheep by thy estimation, for the trespass, to the priest

7 And the priest expiated for him before Jehovah; and it was forgiven to him for one from all which he shall do for being guilty in it.

8 And Jehovah will speak to Moses, saying,

9 Command Aaron and his sons, saying, This the law of the burnt-offering: it is the burnt-offering upon its burning upon the altar all the night till the morning; and the fire of the altar shall burn upon it

10 And the priest put on his garment of thread, and his drawers of thread he shall put upon his flesh, and he took up the ashes which the fire shall consume, with the burnt-offering upon the altar, and he put it beside the altar.

11 And he put off his garments and put on other garments, and brought forth the ashes without the camp, to a clean place.

12 And the fire upon the altar shall burn in it; and it shall not go out: and the priest burnt wood upon it in the morning, in the morning, and he arranged upon it the burnt-offering; and burnt upon it the fat of the peace.

13 The fire shall always burn upon the altar; it shall not go out

14 And this the law of the gift: the sons of Aaron bringing it before Jehovah, before the altar.

15 And he took up from it his handful from the fine flour of the gift, and from its oil, and all the frankincense which is upon the gift, and he burnt upon the altar, an odor of sweetness, a remembrance to Jehovah.

16 And the remainder from it Aaron and his sons shall eat: unleavened shall it be eaten in the holy place; in the enclosure of the tent of appointment they shall eat it

17 It shall not be cooked leavened. I gave it their portion from my sacrifices. It is holy of holies, as the sin and the trespass.

18 Every male of the sons of Aaron shall eat it A law forever for your generations, from the sacrifices of Jehovah; all which touch upon them shall be holy.

19 And Jehovah will speak to Moses, saying,

20 This the offering of Aaron and his sons, which they shall bring to Jehovah, in the day of anointing him; the tenth of the ephah of fine flour a perpetual gift, its half in the morning and its half in the evening.

21 Upon a frying-pan with oil it shall be made; being dipped, thou shalt bring it in the cookings of the gift, in bits thou shalt bring near, an odor of sweetness to Jehovah.

22 And the priest being anointed, of his sons, instead of him shall do it: a law forever to Jehovah: it shall be wholly burnt

23 And every gift of the priest shall be wholly burnt: it shall not be eaten.

24 And Jehovah will speak to Moses saying

25 speak to Aaron and to his sons, saying, This the law of the sin: in the place where the burnt-offering shall be slaughtered, the sin shall be slaughtered before Jehovah: it is holy of holies.

26 The priest offering it for sin, shall eat it: in the holy place shall it be eaten, in the enclosure of the tent of appointment

27 Every one touching upon its flesh shall be consecrated: and when shall be sprinkled from its blood upon his garment, what shall be sprinkled upon it thou shalt wash in the holy place.

28 And the earthen vessel in which it shall be boiled, shall be broken: and if it was boiled in a brass vessel, it was scoured and washed in water.

29 Every male among the priests shall eat it: it is holy of holies.

30 And all sin, the blood of which shall be brought into the tent of appointment to expiate in the holy place, shall not be eaten: it shall be burnt in fire.

LEVITICUS CHAPTER 7

1 This the law of the trespass: it is holy of holies.

2 In the place where they shall slaughter the burnt-offering they shall slaughter the trespass: and he shall sprinkle its blood upon the altar round about

3 And he shall bring from it all its fat; the fat tail, and the fat covering the bowels,

4 And the two kidneys, and the fat which is upon them, which is upon the loins, and the lobe upon the liver, with the kidneys, he shall take it away.

5 And the priest burnt them upon the altar, a sacrifice to Jehovah: it is a trespass.

6 Every male among the priests shall eat it: in the holy place it shall be eaten: it is holy of holies.

7 As the sin, so the trespass: one law for them: the priest who shall expiate upon it, to him it shall be.

8 And the priest bringing near a man's burnt-offering, the skin of the burnt-offering which was brought near for the priest, to him it shall be.

9 And every gift which shall be baked in an oven, and all being done in a pot and upon the frying-pan, to the priest bringing it, to him it shall be.

10 And every gift mixed with oil, and dry, to all the sons of Aaron it shall be, each as his brother.

11 And this the law of the sacrifice of peace which he shall bring to Jehovah.

12 If for praise he shall bring it, and he brought with the sacrifice of praise, unleavened cakes mixed with oil, and thin unleavened cakes anointed with oil, and fine flour dipped, cakes mixed in oil.

13 With the cakes, leavened bread he shall bring, an offering upon the sacrifice of praise of his peace.

14 And he brought from it one from all the offering an oblation to Jehovah, for the priest sprinkling the blood of peace, to him it shall be.

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15 And the flesh of the sacrifice of praise of his peace, in the day of his offering shall be eaten; he shall not leave from it till morning.

16 And if a vow or a voluntary gift, the sacrifice of his offering in the day he brought it, his sacrifice it shall be eaten; and from the morrow that remaining from it shall be eaten.

17 And the remainder from the flesh of the sacrifice in the third day shall be burnt in fire.

18 And if eating, he shall eat from the flesh of the sacrifice of his peace in the third day, it shall not be accepted; he bringing it near, it shall not be imputed to him: it shall be an abomination, and the soul eating from it shall bear its iniquity.

19 And the flesh which shall touch upon any unclean thing shall not be eaten; it shall be burnt in fire: and of all clean flesh, the flesh shall be eaten.

20 And the soul which shall eat the flesh of the sacrifice of peace which to Jehovah, and his uncleanness upon him, that soul was cut off from its people.

21 And when a soul shall touch upon anything unclean, upon the uncleanness of man, or upon unclean cattle, or upon any abominable unclean thing, and eat from the flesh of the sacrifice of peace, which is to Jehovah, that soul was cut off from its people.

22 And Jehovah will speak to Moses, saying,

23 Speak to the sons of Israel, saying, Any fat of ox, and lamb, and goat, ye shall not eat

24 And the fat of a carcass, and the fat of the torn in pieces shall be worked for all work; and eating, ye shall not eat it.

25 For every one eating the fat from the cattle that will be brought from it, a sacrifice to Jehovah, and the soul eating was cut off from its people.

26 And any blood ye shall not eat in any of your dwellings, of fowl, and of cattle.

27 Every soul which shall eat any blood, and that soul was cut off from its people.

28 And Jehovah will speak to Moses, saying,

29 Speak to the sons of Israel, saying, He bringing near the sacrifice of his peace to Jehovah, shall brine his offering to Jehovah from the sacrifice of his peace.

30 His hands shall bring the sacrifices of Jehovah: the fat upon the breast he shall bring it, the breast to lift it up a waving before Jehovah.

31 And the priest burnt the fat upon the altar: and the breast was to Aaron and to his sons.

32 And the right leg ye shall give an oblation to the priest from the sacrifices of your peace.

33 And he bringing near the blood of the peace, and the fat, from the sons of Aaron, to him shall be the right leg for a portion.

34 For the breast of the waving and the leg of the oblation, I took from the sons of Israel from the sacrifices of peace, and I will give them to Aaron the priest, and to his sons for a law forever, from the sons of Israel.

35 This the anointing of Aaron and of his sons from the sacrifices of Jehovah, in the day of bringing them to be priests to Jehovah;

36 Which Jehovah commanded to give to them in the day of his anointing them from the sons of Israel, a law forever to their generations.

37 This the law of the burnt-offering, for the gift, and for the sin, and for the trespass, and for the fulness, and for the sacrifice of the peace;

38 Which Jehovah commanded Moses in mount Sinai, in the day of his commanding the sons of Israel to bring near their offerings to Jehovah, in the desert of Sinai.

LEVITICUS CHAPTER 8

1 And Jehovah will speak to Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the oil of anointing, and a bullock of the sin, and two rams, and a basket of the unleavened;

3 And gather together all the assembly to the door of the tent of appointment

4 And Moses will do as Jehovah commanded him: and the assembly will be gathered together to the door of the tent of appointment

5 And Moses will say to the assembly, This the word which Jehovah commanded to do.

6 And Moses will bring near Aaron and his sons, and will wash them in water.

7 And he will give upon him the tunic, and he will gird him with the girdle, and he will put upon him the robe, and will give upon him the ephod, and will gird him with the girdle of the ephod, and will gird on him with it

8 And he will put upon him the breast-plate: and will give to the breastplate the Lights and the Truth.

9 And he will put the turban upon his head; and he will put upon the turban, at the front of his face, the brightness of gold, the holy diadem, as Jehovah commanded Moses.

10 And Moses will take the oil of anointing, and will anoint the dwelling and all which is in it, and he will consecrate them.

11 And he will sprinkle from it upon the altar seven times, and anoint the altar and all its vessels, and the wash-basin, and its foot, to consecrate them.

12 And he will pour out from the oil of anointing upon the head. of Aaron, and anoint him to consecrate him.

13 And Moses will bring near the sons of Aaron, and he will put tunics upon them, and he will gird on them with the girdle and he will bind to them caps; as Jehovah commanded Moses.

14 And he will bring near the bullock of sin: and Aaron and his sons will place their hands upon the head of the bullock of sin.

15 And he will slaughter; and Moses will take the blood and give upon the horns of the altar round about with his finger, and he will purify the altar, and he will sour out the blood at the foundation of the altar, and he will consecrate it to expiate upon it

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16 And he will take all the fat which upon the bowels, and the lobe of the liver, and the two kidneys, and their fat, and Moses will burn upon the altar.

17 And the bullock and his skin, and his flesh, and his dung, he burnt in fire without the camp, as Jehovah commanded Moses.

18 And he will bring the ram of the burnt-offering: and Aaron and his sons will place their hands upon the head of the ram.

19 And he will slaughter, and Moses will sprinkle the blood upon the altar round about

20 And he cut the ram into its pieces; and Moses will burn the head and the pieces, and the fat.

21 And the bowels and the legs he washed in water; and Moses will burn all the ram upon the altar: it is a burnt-offering for an odor of sweetness; it is a sacrifice to Jehovah; as Jehovah commanded Moses.

22 And he will bring the second ram, the ram of the filling up: and Aaron and his sons will place their hands upon the head of the ram.

23 And he will slaughter, and Moses will take from its blood, and will give upon the extremity of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he will bring near Aaron's sons, and Moses will give from the blood upon the extremity of their right ear, and upon the thumb of their right hand, and upon the great toe of their right feet: and Moses will sprinkle the blood upon the altar round about.

25 And he will take the fat and the fat tail, and all the fat which is upon the bowels, and the lobe of the liver, and the two kidneys and their fat, and the right leg:

26 And from the basket of unleavened which is before Jehovah he took one unleavened cake and a cake of bread of oil, and one thin cake, and he will put upon the fat and upon the right leg:

27 And he will give the whole upon the hands of Aaron, and upon the hands of his sons, and he shall lift them up a waving before Jehovah.

28 And Moses will take them from their hands and burn upon the altar upon the burnt-offering: they fillings up for an odor of sweetness: it is a sacrifice to Jehovah.

29 And Moses will take the breast and will lift it up; a waving before Jehovah: from the ram of the fillings up it was to Moses for a portion; as Jehovah commanded Moses.

30 And Moses will take from the oil of anointing, and from the blood which is upon the altar, and will sprinkle upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him; and will consecrate Aaron and his garments, and his sons, and his sons' garments with him.

31 And Moses will say to Aaron and to his sons, Boil the flesh at the door of the tent of appointment; and there ye shall eat it, and the bread which is in the basket of the fillings up, as I commanded, saying, Aaron and his sons shall eat it.

32 And the remainder of the flesh and of the bread ye shall burn in fire.

33 And ye shall not go out from the door of the tent of appointment, seven days, till the day of filling up the days of your fillings up: for seven days shall he fill your hands.

34 As he did in this day, Jehovah commanded to do, to expiate for you.

35 And at the door of the tent of appointment shall ye sit day and night seven days, and watch the watches of Jehovah, and ye shall not die: for so I was commanded.

36 And Aaron did and his sons all the word which Jehovah commanded by the hand of Moses.

LEVITICUS CHAPTER 9

1 And it shall be in the eighth day, Moses called to Aaron and to his sons, and to the old men of Israel.

2 And he will say to Aaron, Take to thee a calf, the son of a cow, for sin, and a blameless ram for a burnt offering, and bring before Jehovah.

3 And to the sons of Israel thou shalt speak, saying, Take ye a he goat of the goats for sin; and a calf and a lamb, sons of a year, blameless, for a burnt-offering;

4 And a bullock and a ram for peace, for a sacrifice before Jehovah; and a gift mingled in oil: for the day of Jehovah was seen to you.

5 And they shall take what Moses commanded before the tent of appointment: and all the assembly shall draw near and stand before Jehovah.

6 And Moses will say, This the word which Jehovah commanded ye shall do: and the glory of Jehovah shall be seen to you.

7 And Moses will say to Aaron, Draw near to the altar and do thy sin, and thy burnt-offering, and expiate for thyself, and for the people: and do the offering of the people, and expiate for them; as Jehovah command

8 And Aaron shall draw near to the altar and slaughter the calf for sin, which is to him.

9 And Aaron's sons will bring the blood to him, and he will dip his finger in the blood, and give upon the horns of the altar, and he will pour out the blood at the foundation of the altar.

10 And the fat, and the kidneys, and the lobe from the liver, from the sin, he burnt upon the altar; as Jehovah commanded Moses.

11 And the flesh and the skin he burnt in fire without the camp.

12 And he will slaughter the burnt-offering; and the sons of Aaron will bring the blood to him, and they will sprinkle it upon the altar round about

13 And the burnt-offering they brought to him according to its pieces, and the head: he will burn upon the altar.

14 And he will wash the bowels, and the legs, and he will burn upon the burnt-offering upon the altar.

15 And he will bring the offering of the people, and take the he goat of the sin which to the people, and he will slaughter it and purify it as the first

16 And he will bring the burnt-offering, and do according to judgment

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17 And he will bring the gift, and fill his hand from it, and burn upon the altar, besides the burnt-offering of the morning.

18 And he will slaughter the bullock, and the ram of the sacrifice of peace, which is for the people: and the sons of Aaron will bring the blood to him, and he will sprinkle it upon the altar round about

19 And the fat from the bullock, and from the ram, the fat tail and the covering, and the kidneys, and the lobe of the liver:

20 And they will put the fat upon the breasts, and he will burn the fat upon the altar.

21 And the breasts, and the right leg, Aaron lifted up a waving before Jehovah; as Moses commanded.

22 And Aaron will lift up his hand to the people, and bless them; and come down from the doing the sin, and the burnt-offering, and the peace.

23 And Moses will go in, and Aaron, to the tent of appointment, and they will come forth and they will bless the people: and the glory of Jehovah will be seen to all the people.

24 And fire will come forth from before Jehovah, and will consume upon the altar the burnt-offering, and the fat: and they will shout and fall upon their faces.

LEVITICUS CHAPTER 10

1 And Nadab and Abihu, sons of Aaron, will take each his censer, and give in them fire, and put upon it incense, and bring before Jehovah strange fire, which he commanded them not

2 And fire will come forth from before Jehovah, and will consume them, and they will die before Jehovah.

3 And Moses will say to Aaron, This which Jehovah spake, saying, In drawing near me I will be consecrated, and before all the people I will be honored. And Aaron will be silent

4 And Moses will call to Mishael and to Elzaphan, sons of Uzziel, Aaron's uncle, and say to them, Draw near; lift up your brethren from before the holy place, to without the camp.

5 And they will draw near and lift them up in their tunics to without the camp; as Moses spake.

6 And Moses will say to Aaron, and to Eleazar, and to Ithamar, his sons, Ye shall not uncover you heads, and ye shall not rend your garments; and ye shall not die, and there shall be anger upon all the assembly: and your brethren, all the house of Israel shall weep for the burning which Jehovah burnt

7 And from the door of the tent of appointment ye shall not go forth, lest ye shall die: for the oil of anointing of Jehovah is upon you. And they will do according to the word of Moses.

8 And Jehovah will speak to Aaron, saying.

9 Wine and strong drink thou shalt not drink, thou and thy sons with thee, in your going in to the tent of appointment; and ye shall not die: a law forever to your generations.

10 And to separate between the holy and between the unholy, and between the unclean and between the clean:

11 And to teach the sons of Israel all the laws which Jehovah spake to them by the hand of Moses.

12 And Moses will speak to Aaron, and to Eleazar, and to Ithamar, his sons being left, Take ye the gift remaining from the sacrifices of Jehovah, and eat it unleavened by the altar: for it is holy of holies.

13 And eat it in the holy place, for it is thy portion, and thy sons' portion from the sacrifices of Jehovah: for thus I was commanded.

14 And the breast of waving and the leg of oblation ye shall eat in a clean place; thou and thy sons, and thy daughters with thee; for it is thy portion and the portion of thy sons; they were give from the sacrifices of peace of the sons of Israel.

15 The leg of oblation, and the breast of waving upon the sacrifices of the fat shall they bring, to lift up a waving before Jehovah; and it was to thee, and to thy sons with thee, for a law forever; as Jehovah commanded.

16 And the he goat of the sin, seeking, Moses sought, and behold, it was burnt: and he will be angry with Eleazar and with Ithamar, Aaron's sons, being left, saying,

17 Wherefore ate ye not the sin in the holy place? for it is holy of holies, and he gave it to you to lift up the iniquity of the assembly, and to expiate for them before Jehovah.

18 Behold, he brought not its blood to the holy place before it: eating, ye shall eat it in the holy place as I was commanded.

19 And Aaron will speak to Moses saying, Behold, this day they offered their sin and their burnt-offering, before Jehovah; and behold, such as these will befall me: and I ate the sin this day will it be good in the eyes of Jehovah?

20 And Moses will hear and it will be good in his eyes.

LEVITICUS CHAPTER 11

1 And Jehovah will speak to Moses and to Aaron, saying to them,

2 Speak. to the sons of Israel, saying These the beasts which ye shall eat from all the cattle which are upon the earth.

3 All cleaving the cloven hoof, and splitting, split the cloven hoof, and lifting up rumination among the cattle, ye shall eat it

4 But this ye shall not eat: from them bringing up rumination, and from them cleaving the cloven hoof; the camel, for it bringing up rumination, and cleaving not its cloven hoof; it is unclean to you.

5 The coney, for this bringing up rumination, and will not cleave the cloven hoof; it is unclean to you.

6 And the hare, for this bringing up rumination, and cleaving not the cloven hoof; it is unclean to you.

7 And the swine, for this cleaving the cloven hoof and dividing, divided the cloven hoof, and it will not excite rumination; it is unclean to you.

8 From their flesh ye shall not eat, and upon their carcass ye shall not touch; they are unclean to you.

9 And this shall ye eat from all which are in the water: all which to it is a fin and scale in the water, in the seas, and in the rivers, ye shall eat them.

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10 And every one which to it is not a fin and scale in the seas and in the rivers, from all creeping in the water, and from every living soul which is in the water, they an abomination to you,

11 And they shall be an abomination to you: from their flesh ye shall, not eat, and their carcasses ye shall abhor.

12 Every one which is not to it a fin and scale in the water, this is abomination to you.

13 And these ye shall abhor from the birds; they shall not be eaten; they are an abomination: the eagle, the sea-eagle, and the osprey.

14 And the vulture, and the kite according to its kind.

15 Every raven according to its kind;

16 And the daughter of the ostrich, and the night-hawk, and the seagull, and the hawk according to its kind;

17 And the cormorant, and the gannet, and the owl;

18 And the swan, and the pelican, and the carrion vulture;

19 And the stork, the parrot according to its kind, and the hoopo and the bat

20 All creeping birds going upon four, it is an abomination to you.

21 But this ye shall eat, from every creeping bird going upon four, to which legs from above its feet to spring with them upon the earth.

22 These from them ye shall eat; the locust according to its kind, the winged locust according to its kind, and the locust without wings according to its kind, and the leaping locust according to its kind.

23 And every creeping bird which to it is four feet, it is abomination to you

24 And for these ye shall be unclean: all touching upon their carcass shall be unclean till evening.

25 And every one lifting up from their carcass shall cleanse his garment; and be unclean till evening.

26 For all cattle of which it is cleaving the cloven foot and not splitting the cleft, and not bringing up rumination, they are unclean to you; every one touching upon them shall be unclean.

27 And every one going upon his hands among all beasts going upon four, they are unclean to you: every one touching upon their carcass shall be unclean till evening.

28 And be lifting up their carcass shall cleanse his garments, and be unclean till evening: they are unclean to you.

29 This being unclean to you among the creeping, creeping upon the earth; the weasel, and the mouse, and the lizard according to its kind;

30 The shrew mouse, and the chameleon, and the salamander, and the snail and the mole.

31 These are unclean to you, among all the creeping: every one touching upon them in their dying, shall be unclean till even.

32 And all which shall fall from them upon it in their dying, shall be unclean; from all vessels of wood, or garment, or skin, or sack, every vessel which work shall be done in them, into water shall it go, and be unclean till the evening: and it shall be clean.

33 And every vessel of earthen upon which it shall fall from them, into its midst, all which is in its midst shall be unclean, and ye shall break it

34 From all food which shall be eaten which water shall come upon it, shall be unclean: and all drink which shall be drank from every vessel shall be unclean.

35 And every thing which their carcass shall fall upon it shall be unclean: oven and cooking-furnace shall be broken down: they are unclean, and they shall be unclean to you.

36 But a fountain and pit, a gathering of waters, shall be clean: and he touching upon their carcass shall be unclean.

37 And when from their carcass shall fall upon any seed of sowing which shall be sown, it is clean.

38 And when water shall be given upon the seed and from their carcass fall upon it it is unclean to you.

39 And when there shall die from the cattle which is to you for eating, he touching upon its carcass shall be unclean till the evening.

40 And he eating from its carcass shall cleanse his garments, and be unclean till the evening; and he lifting up its carcass shall wash his garments and be unclean till the evening.

41 And every creeping thing creeping the earth, it is abomination; it shall not be eaten.

42 Every thing going upon the belly, every thing going upon four always, every thing multiplying feet, of all creeping things creeping upon the earth, ye shall not eat them; for they are abomination.

43 Ye shall not make your souls abominable by any creeping thing creeping, and ye shall not be unclean by them, and be defiled by them.

44 For I am Jehovah, your God, and ye were consecrated and ye were holy, for I am holy: and ye shall not make your souls unclean by any creeping thing creeping upon the earth.

45 For I am Jehovah bringing up from the land of Egypt, to be to you for God: and ye shall be holy, for I am holy.

46 This the law of cattle, and of bird, and of every living soul creeping in the water, and for every soul creeping upon the earth.

47 To separate between the unclean and between the clean, and between the beast being eaten and between the beast which shall not be eaten.

LEVITICUS CHAPTER 12

1 And Jehovah will speak to Moses, saying,

2 Speak to the sons of Israel, saying, When a woman shall bear seed and bring forth a male, and she was unclean seven days: according to the days of removal of being sick she shall be unclean.

3 And in the eighth day the flesh of his uncircumcision shall be circumcised.

4 And thirty days and three days, she shall sit down in the blood of purification: she shall not touch upon any holy thing, and into the holy place she shall not come till the completing of the days of her purification.

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5 And if she shall bear a female, and she was unclean two sevens, as her removal: and sixty days and six days she shall sit down upon the blood of her purification.

6 And in completing the days of her purification, for a son, or for a daughter, she shall bring a lamb, the son of his year, for a burnt-offering, and the son of a dove, or a turtle-dove, for the sin, to the door of the tent of appointment, to the priest

7 And he offered it before Jehovah, and expiated for her, and cleansed her from the flowing of her blood. This the law of the bringing forth for a male, or for a female.

8 And if her hand shall not find the sufficiency of a sheep, and she took two turtle-doves or two sons of the dove; one for a burnt-offering, and one for sin: and the priest expiated for her, and she was clean.

LEVITICUS CHAPTER 13

1 And Jehovah will speak to Moses, and to Aaron, saying,

2 When to a man there shall be a lifting up in the skin of his flesh, or a scab, or brightness, and it was in the skin of his flesh for the stroke of leprosy; and he shall be brought to Aaron the priest, or to one of his sons the priests.

3 And the priest saw the stroke in the skin of the flesh: and the hair in the stroke turned white, and the sight of the stroke deep from the skin of his flesh, it is the stroke of leprosy: and the priest saw him and defiled him.

4 And if the brightness it white in the skin of his flesh, and its sight not deep from the skin, and the hair not turned white; and the priest shut up the stroke seven days.

5 And the priest saw him in the seventh day: and behold, the stroke stood; in his eyes, the stroke spread not in the skin, and the priest shut him up the second seven days.

6 And the priest saw him in the seventh day, the second time, and behold, the stroke dim, and the stroke spread not in the skin, and the priest cleansed him: it is a scab: and he washed his garments and was clean.

7 And if spreading, the scab shall spread in the skin, after his being seen to the priest for his cleansing, and he was seen the second time to the priest

8 And the priest saw, and behold, the scab spread in the skin, and the priest defiled him: it is leprosy.

9 When the stroke of leprosy shall be in a man, and he shall be brought to the priest:

10 And the priest saw, and behold, a lifting up white in the skin, and it turned the hair white, and the quickening of living flesh in the lifting up:

11 It is an old leprosy in the skin of his flesh, and the priest shall defile him; he shall not shut him up for he is unclean.

12 And if breaking out, the leprosy shall break out in the skin, and the leprosy covered all the skin, the stroke from his head and even to his feet, to all the sight of the eyes of the priest:

13 And the priest saw, and behold, the leprosy covered all his flesh, and he cleansed the stroke: all of it turned white: he is clean.

14 In the day of seeing in him the living flesh, he shall be unclean.

15 And the priest saw the living flesh, and he defiled him: the living flesh it is unclean: it is leprosy.

16 Or when the living flesh shall turn back and turn to white, he shall be brought to the priest

17 And the priest saw him, and behold, the stroke turned to white; and the priest cleansed the stroke: he is clean.

18 And when the flesh shall be in it, in his skin, a burning sore, and was healed,

19 And there was in the place of the burning sore a white rising, or brightness, white, reddish, and he was seen to the priest;

20 And the priest saw, and behold, the sight low from the skin, and its hair turned white: and the priest defiled him: it is the stroke of leprosy broken out in the burning sore.

21 And if the priest shall see it, and behold, no white hair in it, and it not low from the skin, and it was dim; and the priest shut him up seven days:

22 And if spreading, it shall spread in the skin, and the priest defiled him: it the stroke.

23 And if the brightness shall stand still, lowest, spreading not, it the scar of the burning sore; and the priest cleansed him.

24 Or when there shall be flesh in his skin a burning of fire, and there was a quickening of the burning, a brightness reddish white, or white;

25 And the priest saw it, and behold, the hair in the brightness was turned white, and the sight was deep from the skin; it leprosy in the burning broken out: and the priest defiled him: it the stroke of leprosy.

26 And if the priest shall see it, and behold, no white hair in the burning, and it not being low from the skin, and it was dim; and the priest shut him up seven days.

27 And the priest saw him in the seventh day: if spreading, it shall spread in the skin, and the priest shall defile him: it the stroke of leprosy.

28 And if the brightness shall stand still, the lowest, spreading not in the skin, and it was dim; it a rising of the burning, and the priest cleansed him: for it a scar of the burning.

29 And when a man or woman there shall be in him a stroke upon the head, or in the beard;

30 And the priest saw the stroke, and behold, its sight deep from the skin, and in it thin, yellow hair; and the priest defiled him: it a scall, it a leprosy of the head, or of the beard.

31 And when the priest shall see the stroke of the scall, and behold, its sight not deep from the skin, and no black hair in it; and the priest shut up the stroke of the scall seven days.

32 And the priest saw the stroke in the seventh day: and behold, the scab spread not, and there was no yellow hair in it, and the sight of the scall not deep from the skin;

33 And he was shaved, and the scall he shall not shave, and the priest shut up the scall seven days the second time

34 And the priest saw the scall in the seventh day, and behold, the scall spread not in the skin, and its sight not deep

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from the skin; and the priest cleansed him; and he washed his garments and was clean.

35 And if spreading, the scall shall spread in the skin after his purification;

36 And the priest saw him: and behold, the scall spread in the skin, the priest shall not search for yellow hair; he is unclean.

37 And if in his eyes the scall stood still, and black hair sprang up in it, the scall was healed; he is clean: and the priest cleansed him.

38 And when a man or woman shall be in the skin of their flesh a brightness, a white brightness;

39 And the priest saw, and behold, in the skin of their flesh a brightness, a dim white; it is a white scurf breaking out in the skin: he is clean.

40 And if a man when his head shall become bald, he being bald; he is clean.

41 And if from the side of his face his head shall become bald, he is bald; he is clean.

42 And when there shall be in his baldness behind, or in his baldness in front, a stroke, reddish white, it is a leprosy broken out in his baldness behind, or in his baldness in front

43 And the priest saw it, and behold, the rising of the stroke, a reddish white, in his baldness behind, or in his baldness in front, as the sight of leprosy, in the skin of the flesh;

44 He a leprous man, he unclean: he being unclean the priest shall defile him; his stroke in his head.

45 And the leprous in whom the stroke, his garments shall be rent, and his head shall be uncovered, and upon the lips he shall be covered, and he shall cry, Unclean, unlcean.

46 All the days which the stroke is in him, he shall be unclean: he is unclean: he shall dwell separately; without the camp is his dwelling.

47 When a garment the stroke of leprosy shall be in it, whether in the garment of wool or in the garment of linen;

48 Or in the warp, or in the woof, to the linen or to the wool: or in the skin, or in any work of skin:

49 And the stroke was greenish, or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any vessel of skin; it is the stroke of leprosy, and it was seen to the priest

50 And the priest saw the stroke, and shut up the stroke seven days.

51 And he saw the stroke in the seventh day: when the stroke spread in the garment, or in the warp, or in the woof, or in the skin, and all which made of skin for work; the stroke a painful leprosy; it unclean.

52 And he burnt the garment, or the warp, or the woof, or in wool, or in linen, or any vessel of skin which shall be in it the stroke: for it a painful leprosy; in fire shall it be burnt

53 And if the priest shall see, and behold, the stroke spread not in the garment, or in the warp or in the woof, or in any vessel of skin;

54 And the priest commanded, and they washed that in which was the stroke, and he shut it up seven days, the second time.

55 And the priest saw after the washing, the stroke, and behold, the stroke turned not its eye, and the stroke spread not; it unclean; in fire thou shalt burn it; it a hollow in his baldness behind, or in his baldness in front

56 And if the priest saw, and behold, the stroke dim after washing it: he rent it out of the garment or from the skin, or from the warp, or from the woof.

57 And if it shall be seen still in the garment, or in the warp, or in the woof, or in any vessel of skin; it is breaking out: in the fire thou shalt burn it, that in which is the stroke.

58 And the garment, or the warp or the woof, or any vessel of skin which thou shalt wash, and the stroke departed from them, and it was washed the second time, and it was clean.

59 This the law of the stroke of leprosy of the garment of wool, or of linen, or the warp or the woof, or every vessel of skin, to cleanse it or to defile it

LEVITICUS CHAPTER 14

1 And Jehovah will speak to Moses, saying,

2 This shall be the law of the leprous in the day of his cleansing: he was brought to the priest

3 And the priest shall go forth without the camp: and the priest saw, and behold, the stroke of leprosy was healed from the leprous.

4 And the priest commanded, and took for him being cleansed, two clean living birds, and cedar wood, and double scarlet, and hyssop.

5 And the priest commanded, and killed one of the birds into a vessel of earthen, over living water.

6 The living bird he will take it, and the cedar wood and the double scarlet, and the hyssop, and he dipped them and the living bird in the blood of the bird slain over the living water.

7 And he sprinkled upon him, being cleansed from the leprosy, seven times and cleansed him, and he sent forth the living bird upon the face of the field.

8 And he being cleansed, washed his garments and shaved all his hair, and washed in water and was clean: and afterwards he shall come into the camp and dwelt without his tent seven days.

9 And it was in the seventh day, he shall shave all his hair off his head, and his beard, and the front of his eyes; and all his hair shall he shave off; and he washed his garments, and washed his flesh in water, and was clean.

10 And in the eighth day he shall take two blameless lambs, and one blameless ewe lamb, the daughter of her year, and three tenths of fine flour, a gift mingled with oil, and one measure of oil.

11 And the priest cleansing, made the man being cleansed stand, and the things, before Jehovah, at the door of the tent of appointment

12 And the priest took one he lamb and brought him near for trespass, and the measure of oil, and lifted them up, a waving before Jehovah.

13 And he slaughtered the lamb in the place where he shall slaughter the sin and the burnt-offering, in the holy place:

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for as the sin the trespass, it is to the priest; it is the holy of holies.

14 And the priest took from the blood of the trespass, and the priest gave upon the extremity of the right ear of him being cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot

15 And the priest took from the measure of oil, and poured upon the priest's left hand.

16 And the priest dipped his right finger from the oil which upon his left hand, and he sprinkled from the oil with his finger, seven times before Jehovah.

17 And from the remainder of the oil which was upon his hand, the priest will give upon the extremity of the right ear of hint being cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass.

18 And that remaining of the oil which was upon the priest's hand, he will give upon the head of him being cleansed, and the priest expiated for him before Jehovah.

19 And the priest did the sin, and expiated for him being cleansed from his uncleanness; and afterwards he will slaughter the burnt-offering.

20 And the priest brought up the burnt-offering and the gift upon the altar: and the priest expiated for him, and he was cleansed.

21 And if he be poor, and his hand attaining not; and he took one lamb a trespass, for a waving to expiate for him, and one tenth of fine flour mingled with oil, for the gift, and a measure of oil.

22 And two turtle-doves, or two sons of the dove, which his hand shall attain; and one was the sin, and one the burnt-offering.

23 And he brought them in the eighth day for his cleansing, to the priest at the door of the tent of appointment before Jehovah.

24 And the priest took the lamb of the trespass and the measure of oil, and the priest lifted them up, a waving before Jehovah.

25 And he slaughtered the lamb of the trespass, and the priest took from the blood of the trespass, and gave upon the extremity of the right ear of him being cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And from the oil the priest poured out upon the priest's left hand.

27 And the priest sprinkled with his right finger from the oil which was upon his left hand, seven times, before Jehovah.

28 And the priest gave from the oil which was upon his hand, upon the extremity of the right ear of him being cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass.

29 And that remaining from the oil which was upon the priest's hand, he will give upon the head of him being cleansed; and he expiated for him before Jehovah.

30 And he did the one from the turtle-doves, or from the sons of the dove, from what his hand shall attain.

31 What his hand shall attain, the one the sin, and the one the burnt-offering upon the gift. And the priest expiated for him being cleansed, before Jehovah.

32 This the law of him in whom the stroke of leprosy, which his hand attained not in his cleansing.

33 And Jehovah will speak to Moses and to Aaron, saying,

34 When ye shall come into the land of Canaan which I give to you for a possession, and I gave the stroke of leprosy in a house of the land of your possession;

35 And he to whom is the house, came and announced to the priest, saying, It was seen to me as a stroke in the house.

36 And the priest commanded, and they cleared the house, before the priest shall go in to see the stroke, and all which is in the house shall not be unclean; and after this the priest shall go in to see the house.

37 And he saw the stroke; and behold, the stroke in the walls of the house, the hollows greenish, or reddish and their sight low from the wall.

38 And the priest shall go forth from the house to the door of the house, and he shut up the house seven days.

39 And the priest turned back in the seventh day, and saw, and behold, the stroke spread in the walls of the house.

40 And the priest commanded, and they took away the stones which in them was the stroke, and they cast them without the city into an unclean place.

41 And he shall scrape the house from within round about, and they poured out the dust which they scraped off without the city, into an unclean place.

42 And they took other stones and brought instead of these stones; and he shall take other clay and spread over the house.

43 And if the stroke shall turn back and break out in the house after he took away the stones, and after he scraped off the house, and after it was spread over;

44 And the priest came and saw, and behold, the stroke spread in the house; it a painful leprosy in the house: it is unclean.

45 And he tore down the house, and its stones, and its wood, and all the dust of the house: and he brought forth without the city, into an unclean place.

46 And he coming in to the house all the days it is shut up, shall be unclean till the evening.

47 And he lying in the house shall wash his garments: and he eating in the house shall wash his garments.

48 And if the priest coming in, shall come in and see, and behold, the stroke spread not in the house after spreading over the house: and the priest cleansed the house, for the stroke was healed.

49 And he took to cleanse the house two birds, and cedar wood, and double scarlet, and hyssop.

50 And he slaughtered the one bird into a vessel of earthen, over living water.

51 And he took the cedar wood, and the hyssop and the double scarlet, and the living bird, and dipped them in the

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blood of the slain bird, and in the living water, and sprinkled into the house seven times.

52 And he cleansed the house with the blood of the bird in living water, and with the living bird, and with the cedar wood, and with the double scarlet

53 And he sent away the living bird without the city to the face of the field, and he expiated for the house: and it was clean.

54 This the law for every stroke of leprosy and for scall,

55 And for the leprosy of a garment, and for a house,

56 And for a rising, and for a scab, and for a brightness;

57 And to teach in the day of being unclean, and in the day of cleansing: this the law of leprosy.

LEVITICUS CHAPTER 15

1 And Jehovah will speak to Moses and to Aaron, saying,

2 Speak to the sons of Israel, and say to them, When a man, a man, there shall be a flowing from his flesh, his flowing unclean.

3 And this shall be his uncleanness in his flowing: his flesh running with his flowing, or his flesh sealed up from his flowing, it is his uncleanness.

4 Every bed which he flowing shall lie upon it, shall be unclean: and every vessel which he shall sit upon it, shall be unclean.

5 And a man who shall touch upon his bed, shall cleanse his garments and shall wash in water, and be unclean till evening.

6 And he sitting upon a vessel which he flowing, shall sit upon it, shall cleanse his garments, and wash in water, and shall be unclean till the evening.

7 And he touching upon the flesh of him flowing, shall wash his garments, and wash in water, and shall be unclean till the evening.

8 And if he flowing shall spit upon the clean; and he washed his garments, and washed in water, and was unclean till the evening.

9 And every seat which he flowing shall ride upon it, shall be unclean.

10 And every one touching upon any thing which shall be under him, shall be unclean till the evening: and he lifting up these things, shall wash his garments, and he washed in water, and was unclean till the evening.

11 And every one which he flowing shall touch upon him (and washed not his hands in water), he washed his garments, and washed in water and was unclean till the evening.

12 And the vessel of earthen which he flowing shall touch upon it, shall be broken: and every vessel of wood shall be washed in water.

13 And when he flowing shall be cleansed from his flowing, and he numbered to him seven days for his cleansing, and he washed his garments and washed his flesh in living water, and was clean.

14 And in the eighth day he shall take to him two turtle-doves, or two sons of the dove, and he came before Jehovah at the door of the tent of appointment, and he gave them to the priest.

15 And the priest did them, one a sin and the one a burnt-offering; and the priest expiated for him before Jehovah from his flowing.

16 And a man, when the effusion of seed shall go forth from him, and he washed in water all his flesh, and was unclean till the evening

17 And every garment and every akin, which shall be upon it the effusion of seed, and it was washed in water, and was unclean till the evening.

18 And a woman whom a man shall lie with her, with the effusion of seed, and they washed in water, and were unclean till the evening.

19 And when a woman, shall be flowing, and her flowing shall be blood in her flesh, seven days shall she be in her uncleanness: and all touching upon her shall be unclean till the evening.

20 And every thing which she shall lie upon it in her uncleanness, shall be unclean: and every thing which she shall sit upon it shall be unclean.

21 And every one touching upon her bed shall wash his garments; and he washed in water and was unclean till the evening.

22 And every one touching upon any vessel which she shall sit upon it, shall wash his garments, and he washed in water and was unclean till evening.

23 And if it is upon the bed or upon the vessel which she sat upon it, in his touching upon it he shall be unclean till the evening.

24 And if lying down a man shall lie with her and her uncleanness shall be upon him, and he was unclean seven days: and every bed which he shall lie upon, it shall be unclean.

25 And when a woman shall flow a flowing of her blood many days out of the time of her uncleanness, or when she shall flow upon her uncleanness; all the days of the flowing from her uncleanness shall be as the days of her uncleanness: she shall be unclean.

26 Every bed which she shall lie upon it all the days of her flowing, shall be to her as the bed of her uncleanness; and every vessel which she shall sit upon it shall be unclean, as the impurity of her uncleanness.

27 And every one touching upon them shall be unclean, and he washed his garments, and washed in water, and was unclean till the evening.

28 And if she was cleansed from her flowing, and she numbered to her seven days, and afterward she shall be clean.

29 And in the eighth day she shall take to her two turtle-doves, or two sons of the dove, and she brought them to the priest to the door of the tent of appointment.

30 And the priest did the one a sin, and the one a burnt-offering; and the priest expiated for her, before Jehovah, from the flowing of her uncleanness.

31 And ye winnowed the sons of Israel from their uncleanness; and they shall not die in their uncleanness in defiling my dwelling which is in the midst of you.

32 This the law of him flowing, and of whom the effusion of seed shall go forth from him, to be defiled in it:

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33 And of her being sick in her uncleanness, and of him flowing his flowing; for the male, and for the female, and for the man who shall lie with her being unclean.

LEVITICUS CHAPTER 16

1 And Jehovah will speak to Moses after the death of the two sons of Aaron, in their bringing near before Jehovah, and they shall die.

2 And Jehovah will say to Moses, Speak to Aaron thy brother, and he shall not come in every time into the holy place within the vail at the face of the cover which is upon the ark; and he shall not die for I will be seen in the cloud upon the cover.

3 In this shall Aaron come in to the holyplace, with a bullock, the son of a cow, for sin, and a ram for a burnt-offering.

4 The holy linen tunic shall be put on, and the linen drawers shall be upon his flesh, and with a linen girdle shall he be girded, and with a linen turban shall he be wound round: these the holy garments; and he washed his flesh in water and put them on.

5 And from the assembly of the sons of Israel he shall take two he goats of the goats for sin, and one ram for a burnt-offering.

6 And Aaron brought near the bullock of sin, which was to him, and he expiated for himself and for his house.

7 And he took the two he goats and made them stand before Jehovah, at the door of the tent of appointment

8 And Aaron gave lots upon the two he goats; one lot for Jehovah, and one lot for the goat set apart.

9 And Aaron brought the he goat which upon it came up the lot for Jehovah, and he did it for the sin.

10 And the he goat which upon it came up the lot for the goat set apart, shall stand living before Jehovah, to expiate upon him, to send him for a goat set apart to the desert

11 And Aaron brought near the bullock of the sin, which was to him, and he expiated for himself, and for his house, and he slaughtered the bullock of the sin which was to him.

12 And he took a fire pan full of coals of fire from the altar from before Jehovah, and he filled his hands with incense of aromatics beaten small, and brought within the vail:

13 And he gave the incense upon the fire before Jehovah, and the cloud of incense covered the vail which was upon the testimonies; and he shall not die.

14 And he took from the blood of the bullock, and sprinkled with his finger upon the face of the cover eastward, and before the cover he shall sprinkle seven times from the blood with his finger.

15 And he slaughtered the he goat of the sin which was for the people, and he brought its blood within the vail, and he did its blood as he did to the blood of the bullocks; and he sprinkled it upon the cover and before the cover.

16 And he expiated for the holy place from the uncleanness of the sons of Israel, and from their transgression for all their sins: and so shall he do for the tent of appointment, dwelling with them in the midst of their uncleanness.

17 And no man shall be in the tent of appointment in his coming in to expiate in the holy place, till his coming out, he expiated for himself and for his house, and for all the convocation of Israel.

18 And he went forth to the altar which is before Jehovah and expiated upon it; and he took from the blood of the bullock, and from the blood of the he goat, and gave upon the horns of the altar round about

19 And he sprinkled upon it from the blood round about with his finger, seven times, and cleansed it, and consecrated it, from the uncleanness of the sons of Israel.

20 And he finished expiating the holy place, and the tent of appointment, and the altar, and he brought the living he goat.

21 And Aaron placed his two hands upon the head of the living he goat and confessed over him all the iniquities of the sons of Israel, and all their transgressions, and all their sins, and gave them upon the head of the he goat, and sent by the hand of a fit man to the desert

22 And the he goat lifted up upon him all their iniquities to a desert land: and he sent the he goat into the desert

23 And Aaron shall come to the tent of appointment, and he put off the garments of linen which he put on in his going in to the holy place, and he left them there.

24 And he washed his flesh in water in the holy place, and he put on his garments and came forth, and did his burnt-offering, and the burnt-offering of the people, and expiated for himself, and for the people.

25 And the fat of the sin he shall burn upon the altar.

26 And he sending away the goat set apart, shall wash his garments and wash his flesh in water, and after this he shall go in to the camp.

27 And the bullock of sin and the he goat of sin, from which he brought their blood to expiate in the holy place, he shall bring forth to without the camp, and they shall burn in fire their skins, and their flesh, and their dung.

28 And he burning them shall wash his clothes and wash his flesh in water, and after this he shall come in to the camp.

29 And it was to you for a law forever: in the seventh month, in the tenth of the month ye shall humble your souls, and all work ye shall not do, the native and the stranger sojourning in the midst of you.

30 For in that day he shall expiate for you, to cleanse you from all your sins: before Jehovah shall ye be clean.

31 And this is a Sabbath of Sabbath to you, and ye humbled your souls, a law forever.

32 And the priest expiated whom he shall anoint and whose hand he shall fill, to be priest instead of his father: and he put on the garments of linen of the holy place.

33 And he expiated the holy of holy, and the tent of appointment, and the altar shall he expiate: and for the priests, and for all the people of the convocation, shall he expiate.

34 And this was to you for a law forever to expiate for the sons of Israel, from all their sins once in a year: and he will do as Jehovah commanded Moses.

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LEVITICUS CHAPTER 17

1 And Jehovah will speak to Moses, saing,

2 Speak to Aaron and to his sons, and to all the sons of Israel, and say to them, This the word which Jehovah commanded, saying,

3 A man, a man from the house of Israel, who shall slaughter an ox or lamb or goat, in the camp, or who shall slaughter without the camp,

4 And at the door of the tent of appointment brought it not in to bring near an offering to Jehovah before the dwelling of Jehovah, blood shall be reckoned to that man: he shed blood; and that man was cut off from the midst of his people:

5 So that the sons of Israel shall bring their sacrifices which they sacrificed upon the face of the field, and they brought them to Jehovah at the door of the tent of appointment, to the priest, and they sacrificed them, sacrifices of peace to Jehovah.

6 And the priest shall sprinkle the blood upon the altar of Jehovah, at the door of the tent of appointment; and he burnt the fat for an odor of sweetness to Jehovah.

7 And they shall no more sacrifice their sacrifices to satyrs with whom they committed fornication after them: this shall be to them a law forever to their generations.

8 And thou shalt say to them, A man, a man from the house of Israel, and from the stranger who shall sojourn in the midst of you, who shall bring up a burnt-offering or a sacrifice,

9 And at the door of the tent of appointment brought it not to do it to Jehovah; and that man was cut off from his people.

10 And a man, a man from the house of Israel, and from the stranger sojourning in the midst of you, who shall eat any blood; and I gave my face against the soul eating the blood, and I cut it off from the midst of its people.

11 For the soul of the flesh it is in the blood; and I gave it to you upon the altar to expiate for your souls: for the blood shall expiate for the soul.

12 For this I said to the sons of Israel, Every soul from you shall eat no blood, and the stranger sojourning in the midst of you shall not eat blood.

13 And a man, a man from the sons of Israel, and from the stranger sojourning in the midst of you, who shall hunt a hunting, a beast or bird which shall be eaten, and he poured out its blood and covered it with dust.

14 For the soul of all flesh it is its blood in its soul: and say to the sons of Israel, The blood of all flesh ye shall not eat, for the soul of all flesh it is its blood: all eating it shall be cut off.

15 And every soul which shall eat a carcass and torn in pieces among the native or the stranger, and he washed his garments and washed in water, and was unclean till the evening: and he was clean.

16 And if he shall not wash his garments, and bathe not his flesh, and he shall bear his iniquity.

LEVITICUS CHAPTER 18

1 And Jehovah will speak to Moses, saying,

2 Speak to the sons of Israel, and say to them, I am Jehovah your God.

3 According to the doings of the land of Egypt where ye dwelt in it, ye shall not do: and according to the doings of the land of Canaan where I brought you there, ye shall not do: and in their laws ye shall not go.

4 My judgments shall ye do, and my laws shall ye watch to go in them; am Jehovah your God.

5 And ye watched my laws and my judgments, which a man shall do them, and he lived in them: I am Jehovah.

6 A man, a man to any remainder of his flesh ye shall not come near to uncover nakedness: I am Jehovah.

7 The nakedness of thy father, and the nakedness of thy mother thou shalt not uncover: it is thy mother, thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife thou shalt not uncover: it is thy father's nakedness.

9 The nakedness of thy sister, daughter of thy father or daughter of thy mother, born within or born without, thou shalt not uncover their nakedness.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, thou shalt not uncover their nakedness, for theirs is thy nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father (she is thy sister), thou shalt not uncover her nakedness.

12 The nakedness of thy father's sister, thou shalt not uncover: she is thy father's remainder.

13 The nakedness of thy mother's sister thou shalt not uncover, for she thy mother's remainder.

14 The nakedness of thy father's brother thou shalt not uncover: to his wife thou shalt not draw near; she is thine aunt

15 The nakedness of thy daughter-in-law thou shalt not uncover: she is thy son's wife, thou shalt not uncover her nakedness.

16 The nakedness of thy brother's wife thou shalt not uncover: it is thy brother's nakedness.

17 The nakedness of a woman and her daughter thou shalt not uncover; her son's daughter, or her daughter's daughter, thou shalt not take to uncover her nakedness; they are her remainder; it is wickedness.

18 And a wife to her sister thou shalt not take to press to uncover her nakedness with her, in her living.

19 And to a woman in the impurity of her uncleanness, thou shalt not come near, to uncover her nakedness.

20 To thy neighbor's wife thou shalt not give thy effusion of seed to be defiled with her.

21 And from thy seed thou shalt not give to pass over to Molech, and thou shalt not profane the name of thy God: I am Jehovah.

22 And with a male thou shalt not lie on a woman's bed: it is abomination.

23 And to any quadruped thou shalt not give thy bed, to be defiled with it: and a woman shall not stand before a quadruped, to lie with it: it is profanation.

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24 Ye shall not be defiled in any of these, for in all these the nations were defiled which I send out from your face.

25 And the land shall be defiled: and I will strike iniquity upon it, and the land shall vomit forth its inhabitants.

26 And ye watched these my laws, and my judgments, and ye shall not do from all of these abominations, the native and the stranger sojourning in your midst:

27 For all these abominations did the men of the land which were before you, and the land shall be defiled.

28 And the land shall not vomit you forth in your defiling it, as it vomited forth the nations which were before you.

29 For every one which shall do from all of these abominations, and the souls doing were cut off from the midst of their people

30 And they watched my watches so as not to do from the laws of abomination which were done before you, and ye shall not be defiled in them: I am Jehovah your God.

LEVITICUS CHAPTER 19

1 And Jehovah will speak to Moses, saying,

2 Speak to the assembly of the sons of Israel, and say to them, Ye shall be holy, for I Jehovah your God am holy.

3 Ye shall fear each his mother and his father, and my Sabbaths ye shall watch: I am Jehovah your God.

4 Ye shall not turn to vain things, and molten gods ye shall not make to yourselves: I am Jehovah your God.

5 And when ye shall sacrifice a sacrifice of peace to Jehovah, ye shall sacrifice at your will.

6 In the day of your sacrifice it shall be eaten, and on the morrow: and that remaining till the third day shall be burnt in fire.

7 And if eating, it shall be eaten in the third day, it is abomination; it shall not be accepted.

8 And he eating it shall bear his iniquity, for he profaned the holy thing of Jehovah; and that soul was cut off from its people.

9 And in your reaping the harvest of your land thou shalt not finish to reap the extremity of thy field, and thou shalt not gather the gleaning of thy harvest

10 And thou shalt not glean thy vineyard, and the scattering of thy vineyard thou shalt not glean; to the poor and to the stranger thou shalt leave them: I am Jehovah your God.

11 Ye shall not steal and ye shall not deceive, and ye shall not lie each to his neighbor.

12 And ye shall not swear in my name for falsehood, and profane the name of thy God: I Jehovah.

13 Thou shalt not oppress thy neighbor, and thou shalt not rob: the wages of the hireling shall not remain with thee till morning.

14 Thou shalt not curse the deaf, and before the blind thou shalt not give a stumbling block, and thou shalt fear thy God: I Jehovah.

15 Ye shall not do evil in judgment; thou shalt not take up the face of the poor; thou shalt not reverence the face of the great: in justice shalt thou judge thy neighbor.

16 Thou shalt not go a slanderer among thy people; thou shalt not stand upon the blood of thy neighbor: I Jehovah.

17 Thou shalt not hate thy brother in thy heart: rebuking, thou shalt rebuke thy neighbor, and thou shalt not take sin upon him.

18 Thou shalt not avenge thyself nor keep anger with the sons of thy people, and didst love thy neighbor as thyself. I Jehovah.

19 My laws shall ye watch: thou shalt not let thy cattle gender with two diverse kinds: thy field thou shalt not sow with two diverse kinds; and a garment of two diverse kinds (of linen and woolen) shall not come upon thee.

20 And when a man shall lie with a woman with effusion of seed, and she a maid-servant betrothed to a man, and not redeemed by ransoming, and freedom not given to her, there shall be a punishment: they shall not die because she was not free.

21 And he brought his trespass to Jehovah, to the door of the tent of appointment, a ram of trespass.

22 And the priest expiated for him with the ram of the trespass, before Jehovah, for his sin which he sinned; and his sin which he sinned was forgiven to him.

23 And when ye shall come into the land, and ye planted every tree of food, and ye made uncircumcised in its uncircumcision its fruits: three years it shall be to you uncircumcised: it shall not be eaten.

24 And in the fourth year all its fruit shall be holy praises for Jehovah.

25 And in the fifth year ye shall eat its fruits, to add to you its produce. I Jehovah your God.

26 Ye shall not eat with the blood: ye shall not take auguries, and ye shall not practise magic.

27 Ye shall not cut the extremities of your head, and thou shalt not destroy the extremities of thy beard.

28 And ye shall not give an incision for the soul in your flesh, and a mark of stigma ye shall not give upon you: I Jehovah.

29 Thou shalt not profane thy daughter to commit fornication: and the land commit fornication and the land was filled with wickedness.

30 My Sabbaths shall ye watch, and ye shall be afraid of my holies: I Jehovah.

31 Ye shall not turn to necromancers, and to wizards ye shall not seek, to be defiled by them: I Jehovah your God.

32 From the face of gray hair thou shalt rise up, and thou shalt honor the face of the old man, and thou shalt be afraid of thy God: I Jehovah.

33 And when a stranger shall sojourn with thee in your land, ye shall not oppress him.

34 As the native among you shall be to you the stranger sojourning with you; thou shalt love him as thyself; for ye were strangers in the land of Egypt: I Jehovah your God.

35 Ye shall not do evil in judgment, in tribute, in weight, and in measure.

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36 Just balances, just stones, a just ephah, and a just hin shall be to you: I Jehovah your God who brought you out of the land of Egypt.

37 And ye watched all my laws and all my judgments, and did them: Jehovah.

LEVITICUS CHAPTER 20

1 And Jehovah will speak to Moses, saying,

2 And to the sons of Israel thou shalt say, A man, a man from the sons of Israel, and from the stranger sojourning in Israel which shall give of his seed to Molech, dying, he shall die: the people of the land. shall stone him with stones.

3 And I will give my face against that man and cut him off from the midst of his people; for he gave from his seed to Molech, in order to defile my holy place and to profane my holy name.

4 And if the people of the land, hiding, shall hide their eyes from that man in his giving his seed to Molech, so as not to put him to death;

5 And I set my face against that man and against his family, and I cut him off, and all committing fornication after him to commit fornication after Molech, from the midst of their people.

6 And the soul which shall turn to necromancers and to wizards, to commit fornication after them, and I gave my face against that soul and I cut him off from the midst of his people.

7 And ye were consecrated and ye were holy: for I Jehovah your God.

8 And ye watched my laws, and ye did them: I Jehovah consecrating you.

9 When a man, a man who shall lightly esteem his father and his mother, dying, he shall die: he lightly esteemed ha father and his mother: his blood is upon him.

10 And a man who shall commit adultery with a man's wife, who shall commit adultery with his friend's wife, dying, he shall die, the adulterer and the adulteress.

11 And a man who shall lie with his father's wife, uncovered his father's nakedness: dying, they shall die: they two their blood is upon them,

12 And a man who shall lie with his daughter-in-law, dying, they shall die, they two: they did profanation; their blood is upon them.

13 And a man who shall lie with a male in a woman's bed, they did abomination: they two, dying, shall die; their blood is upon them.

14 A man who shall take a woman and her mother, it wickedness: in fire they shall be burnt, he and they: and there shall not be wickedness in the midst of you.

15 And a man who shall give his bed with a quadruped, dying, he shall die: and ye shall kill the quadruped.

16 And a woman who shall come near to any quadruped to lie down with it, and didst thou kill the woman and the quadruped; dying, they shall die; their blood is upon them.

17 And a man who shall take his sister, his father's daughter, or his mother's daughter, and he saw her nakedness, and she shall see his nakedness; it is a reproach; and they were cut off in the eyes of the sons of their people; he uncovered his sister's nakedness; he shall bear his iniquity.

18 And a man who shall lie with a woman being sick, and uncovered her nakedness; he made naked her fountain, and she uncovered the fountain of her blood: and they two were cut off from the midst of their people.

19 And the nakedness of thy mother's sister, and of thy father's sister, thou shalt not uncover; for he made naked his remainder; they shall bear their iniquity.

20 And a man who shall lie with his aunt, uncovered the nakedness of his uncle: they shall bear their sin: they shall die childless.

21 And a man who shall take his brother's wife, it is uncleanness: he uncovered his brother's nakedness: they shall die childless.

22 And ye watched all my laws, and all my judgments, and did them: and the land shall not vomit you forth, which I brought you there to dwell in it

23 And ye shall not walk in the laws of the nations which I sent out from before you: for they did all these things and I shall be disgusted with them.

24 And I said to you, Ye shall inherit their land, and I will give it to you to inherit it, a land flowing with milk and honey: I Jehovah your God, who separated you from the nations.

25 And ye separated between clean cattle to unclean, and between unclean birds and clean: and ye shall not make you souls abhorred by cattle or bird, and by any which shall creep upon the earth which I separated to you for unclean.

26 And, ye were holy to me: for I Jehovah am holy, and I will separate you from the nations to be to me.

27 When a man or a woman shall be among them a necromancer, or a wizard, dying, they shall die: with stone shall they stone them: their blood is upon them.

LEVITICUS CHAPTER 21

1 And Jehovah will say to Moses, Say to the priests the sons of Aaron, and say to them, for the soul he shall not be defiled among his peoples.

2 But if for his remainder coming near to him, for his mother and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister, a virgin, coming near to him, who was not for a husband for her, he shall be defiled.

4 A chief among his people shall not be defiled, to profane himself.

5 With baldness, they shall not make baldness upon their head, and they shall not shave the extremity of their beard: and in their flesh they shall not cut incisions.

6 They shall be holy to their God, and profane not the name of their God: for the sacrifices of Jehovah, and the bread of their God they bring: and they were holy.

7 They shall not take a woman, a harlot, or profane; and they shall not take a wife driven away from her husband, for he is holy to his God.

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8 And he consecrated him, for he bringing the bread of thy God: holy shall he be to thee: for I Jehovah consecrating you am holy,

9 And the daughter of a man a priest, if she shall be profaned to commit fornication, it is profaning her father: she shall be burnt in fire.

10 And the great priest from his brethren which the anointing oil shall be poured upon his head, and he filled his hand to put on the garments, his head he shall not uncover, and his garments he shall not rend.

11 And to an dead soul he shall not come, for his father, and for his mother, he shall not be defiled.

12 And from the holy place he shall not go forth, and he shall not profane the holy place of his God; for the consecration of the anointing oil of his God is upon him I Jehovah.

13 And he shall take a wife in her virginity.

14 A widow, and the driven away, and profane, and an harlot, those he shall not take: but a virgin of his people shall he take a wife.

15 And he shall not profane his seed among his people; for I Jehovah consecrating him.

16 And Jehovah will speak to Moses, saying,

17 Speak to Aaron saying, A man from thy seed according to their generations, to whom shall be in him a blemish, shall not come near to bring the bread of his God.

18 For every man to whom in him a blemish shall not come near: a man blind, or lame, or flat-nosed, or stretched out,

19 Or a man to whom there shall be in him a broken foot or a broken hand,

20 Or curved, or withered, or stained in his eye, or scurvy, or scabby, or a bruised testicle:

21 Any man to whom in him a blemish from the seed of Aaron the priest, shall not come near to bring the sacrifices of Jehovah: a blemish is in him, the bread of his God he shall not come near to bring.

22 The bread of his God the holy of holies, and from the holies shall he eat.

23 But he shall not come in to the vail, and to the altar he shall not come near, for a blemish is in him; and he shall not profane my holy place: for I Jehovah consecrating them.

24 And Moses will speak to Aaron and to his sons and to all the sons of Israel

LEVITICUS CHAPTER 22

1 And Jehovah will speak to Moses, saing,

2 Speak to Aaron and to his sons, and they shall separate themselves from the holies of the sons of Israel, and they shall not profane my holy name which they consecrate to me: I Jehovah.

3 Say to them, For your generations every man who shall come near from all your seed to the holies which the sons of Israel: shall consecrate to Jehovah, and his uncleanness upon him, and that soul was cut off from before me: I Jehovah.

4 A man, a man from the seed of Aaron, and he leprous or flowing; he shall not eat of the holies till he shall be clean. And he touching upon any unclean soul, or a man which shall go forth from him the effusion of seed;

5 Or a man who shall touch upon any creeping thing which shall be unclean to him, or upon a man who shall be unclean to him for all his uncleanness;

6 The soul which shall touch upon it, and it shall be unclean till the evening, and he shall not eat from the holies, except he washed his flesh in water.

7 And the sun went down and he was clean; and afterwards he shall eat from the holies for it is his bread.

8 A carcass or torn of wild beast, he shall not eat to be defiled with it: I Jehovah.

9 And they watched my watches, and they bore not sin upon it, and they died when they profaned it: I Jehovah consecrating them.

10 And any stranger shall not eat the holy thing: a sojourner of the priest and a hireling shall not eat the holy thing.

11 And when the priest shall buy a soul, the purchase of his silver, he shall eat of it, and they born in his house; they shall eat from his bread.

12 And if the priest's daughter shall be for a man, a stranger, she shall not eat from the offering of the holies.

13 And when the daughter of the priest shall be a widow, or driven out, and no seed to her, and she turned back to her father's house as in her youth, she shall eat from her father's bread; and any stranger shall not eat of it.

14 And when a man shall eat the holy thing in error, and he shall add its fifth upon it, and give the holy thing to the priest.

15 And they shall not profane the holies of the sons of Israel which they shall lift up to Jehovah;

16 And for them to take up the sin of trespass in their eating the holies: for I Jehovah consecrating them.

17 And Jehovah will speak to Moses, saying

18 Speak to Aaron and to his sons, and to all the sons of Israel, and say to them, A man, a man from the house of Irsael and from the stranger in Israel, who shall bring near his offering, for all their vows, and for all their willing gifts which they will offer to Jehovah for a burnt-offering:

19 For your acceptance a blameless male among the cattle, among the sheep, and among the goats.

20 And every one which in it is a blemish ye shall not bring it: for it shall not be for acceptance for you.

21 And when a man shall bring a sacrifice of peace to Jehovah, to separate a vow or a willing gift in cattle or in sheep, it shall be blameless for acceptance: not any blemish shall be in it

22 Blind, or broken, or cut, or flowing, or scurvy, or scabby, they shall not bring these to Jehovah, and a sacrifice ye shall not give from them upon the altar to Jehovah.

23 And an ox, and a sheep stretched out, and contracted, thou shalt do it a voluntary gift; and for a vow it shall not be accepted.

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24 And the bruised, and the smitten, and the torn, and the cut, ye shall not bring to Jehovah, and ye shall not do in your land.

25 And from the hand of the son of the stranger ye shall not bring near the bread of your God from all these, because their destruction is in them; a blemish in them; they shall not be accepted for you.

26 And Jehovah will speak to Moses, saying,

27 When a calf or lamb, or goat, shall be brought forth, it shall be seven days under its mother; and from the eighth day and beyond, it shall be accepted for an offering, a sacrifice to Jehovah.

28 And an ox or a sheep, it and its son, thou shalt not slaughter in one day.

29 And when ye shall sacrifice a sacrifice of praise to Jehovah, ye shall sacrifice for your acceptance.

30 In that day it shall be eaten; ye shall not leave from it till morning: I Jehovah.

31 And ye watched my commands and did them: I Jehovah.

32 And ye did not profane my holy name; I was consecrated in the midst of the sons of Israel: I Jehovah consecrating you.

33 Having brought you forth from the land of Egypt to be to you for God: I Jehovah.

LEVITICUS CHAPTER 23

1 And Jehovah will speak to Moses, saying to,

2 Speak the sons of Israel and say to them, The appointments of Jehovah, which ye shall call them holy callings, these my appointments.

3 Six days shall work be done; the seventh day a Sabbath of rest, a holy calling: ye shall not do any work: it is a Sabbath to Jehovah in all your dwellings.

4 These the appointments of Jehovah called holy, which ye shall call them in their appointment

5 In the first month, in the fourteenth of the month, between the two evenings, the passover to Jehovah.

6 And in the fifteenth day of that month the festival of unleavened to Jehovah: seven days shall ye eat unleavened.

7 In the first day a holy calling shall be to you: any work of labor ye shall not do.

8 And offer ye a sacrifice to Jehovah seven days: in the seventh day a holy calling; any work of labor ye shall not do.

9 And Jehovah will speak to Moses, saying,

10 Speak to the sons of Israel, and say to them, When ye shall come into the land which I give to you, and ye reaped its harvest, and brought a handful of the first-fruits of your harvest to the priest:

11 And he lifted up the handful before Jehovah for your acceptance: on the morrow of the Sabbath the priest shall lift it up.

12 And in the day of your lifting up the handful, ye did a blameless lamb, the son of its year, for a burnt-offering to Jehovah.

13 And its gift two tenths of fine flour mingled with oil; a sacrifice to Jehovah, an odor of sweetness: and its libation of wine, the fourth of the hin.

14 And ye shall not eat bread, and parched, and early groats of grain, till the self-same day till that ye brought an offering to your God: a law forever to your generations, in all your dwellings

15 And ye counted to you from the morrow of the Sabbath from the day ye brought the handful of lifting up; seven Sabbaths shall be complete.

16 Till from the morrow of the seventh Sabbath, shall ye number fifty days; and ye brought a new gift to Jehovah.

17 From your dwellings shall ye bring two loaves lifted up, of two tenths of fine flour shall they be; leavened shall they be, baked, the first-fruits to Jehovah.

18 And ye brought upon the bread seven blameless lambs, the sons of a year, and one bullock, the son of a cow, and two rams: they shall be a burnt-offering to Jehovah, and their gift and their libations, a sacrifice, an odor of sweetness to Jehovah.

19 And ye did one he goat of the goats for sin, and two lambs the sons of a year, for a sacrifice of peace.

20 And the priest lifted them up upon the bread of the first-fruits, a lifting up before Jehovah upon the two lambs: they shall be holy to Jehovah for the priest

21 And ye called in this self-same day a holy calling of Jehovah to you: any work of labor ye shall not do: a law forever in all your dwellings for your generations.

22 And in your reaping the harvest of your land, thou shalt not finish the extremity of thy field in thy reaping, and the gleaning of thy harvest thou shalt not glean: to the poor and to the stranger thou shalt leave them: I Jehovah your God.

23 And Jehovah will speak to Moses, saying,

24 Speak to the sons of Israel, saying, In the seventh month, in one of the month, there shall be to you a Sabbath, a remembrance, shouts of joy, a holy calling.

25 Any work of labor ye shall not do; and ye brought a sacrifice to Jehovah.

26 And Jehovah will speak to Moses, saying,

27 But in this tenth of the seventh month, a day of expiation; shall be a holy calling to you, and ye humbled your souls, and brought a sacrifice to Jehovah.

28 And any work ye shall not do in that self-same day, for it is a day of expiation, to expiate for you before Jehovah your God.

29 For every soul which shall not be humbled in, that same day, and it was cut off from its people.

30 And any soul which shall do any work in that same day, I destroyed that soul from the midst of its people.

31 Any work ye shall not do: a law forever to your generations in all your dwellings.

32 A Sabbath of rest it is to you; ye humbled your souls: in the ninth of the month, in the evening, from evening to evening shall ye celebrate your Sabbath.

33 And Jehovah will speak to Moses, saying,

34 Speak to the sons of Israel, saying, In the fifteenth day of this seventh month the festival of tents seven days to Jehovah.

35 In the first day a holy calling: any work of labor ye shall not do.

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36 Seven days shall ye bring a sacrifice to Jehovah; in the eighth day a holy calling shall be to you, and bring ye a sacrifice to Jehovah: it is a restraining: any work of labor ye shall not do.

37 These the appointments to Jehovah, which ye shall call them callings holy, to bring a sacrifice to Jehovah, a burnt-offering and a gift, a sacrifice, and libations, the word of a day in its day:

38 Besides the Sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your voluntary gifts which ye shall give to Jehovah.

39 But in the fifteenth day of the seventh month, in your gathering the produce of the land, ye shall keep a festival of Jehovah seven days: in the first day a Sabbath, and in the eighth day a Sabbath.

40 And take ye to yourselves in the first day the fruit of the tree of ornament, palms of the palm trees, and branches of the tree interwoven, and willows of the stream; and ye rejoiced before Jehovah your God seven days.

41 And keep it a festival to Jehovah seven days in the year: a law forever to your generations; in the seventh month shall ye keep it

42 Ye shall dwell in tents seven days; all the natives in Israel shall dwell in tents:

43 So that your generations shall know that I caused the sons of Israel to dwell in tents in my bringing them out of the land of Egypt: I Jehovah your God.

44 And Moses will speak the appointments of Jehovah to the sons of Israel.

LEVITICUS CHAPTER 24

1 And Jehovah will speak to Moses, saying,

2 Command the sons of Israel, and they shall take to thee pure olive oil beaten for the light, to cause the lamp to ascend always.

3 From without the vail of the testimony, in the tent of appointment, shall Aaron arrange it from evening to morning, before Jehovah always: a law forever to your generations.

4 Upon the pure chandelier shall he arrange the lamps before Jehovah always.

5 And take the fine flour and bake it, twelve cakes; two tenths shall be the one cake.

6 And put them two rows, six the row, upon the pure table before Jehovah.

7 And give upon the row pure frankincense, and it was to the bread for a remembrance; a sacrifice to Jehovah.

8 In the day of the Sabbath, in the day of the Sabbath he shall arrange it before Jehovah always, from the sons of Israel, a covenant forever.

9 And it was to Aaron and to his sons, and they shall eat it in the holy place: for it is holy of holies to him from the sacrifices of Jehovah a law forever.

10 And the son of a woman, an Israelitess, will go forth (he the son of a man an Egyptian) into the midst of the sons of Israel: and they will strive in the camp,the son of the Israelitess, and the man the Israelite.

11 And the son of the woman the Israelitess, will curse the name, and will vilify, and they will bring him to Moses: and his mother's name Shelomith, the daughter of Dibri, to the tribe of Dan.

12 And they placed him in watch, to declare distinctly to them by the mouth of Jehovah.

13 And Jehovah will speak to Moses, saying,

14 Bring him vilifying, without the camp; and all they hearing, placed their hands upon his head, and all the assembly stoned him.

15 And to the sons of Israel thou shalt speak, saying, When a man, a man shall curse his God and he bore his sin.

16 And he vilifying the name of Jehovah, dying, shall die; stoning, all the assembly shall stone him: as the stranger so the native, in his vilifying the name, he shall die.

17 And when a man shall smite any soul of man, dying, he shall die.

18 And he smiting the soul of cattle, shall recompense soul for soul.

19 And when a man shall give a blemish in his neighbor, as he did so it shall be done to him:

20 Fracture for fracture, eye for eye, tooth for tooth: as he shall give a blemish in a man so it shall be given in him.

21 And be smiting cattle shall recompense it; and he smiting man, shall die.

22 One judgment to you; as the stranger so the native shall it be: for I Jehovah your God.

23 And Moses will speak to the sons of Israel, and they will bring forth him cursing, without the camp, and they will stone him with stone: and the sons of Israel did as Jehovah commanded Moses.

LEVITICUS CHAPTER 25

1 And Jehovah will speak to Moses, in mount Sinai, saying,

2 Speak to the sons of Israel and say to them, When ye shall come into the land which I gave to you, the land shall rest a Sabbath to Jehovah.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather its produce;

4 And in the seventh year, a Sabbath of rest shall be to the land, a Sabbath to Jehovah: thy field thou shalt not sow, and thy vineyard thou. shalt not prune.

5 The overflowing of thy harvest thou shalt not reap, and the grapes of thy separation thou shalt not gather: a year of the Sabbaths shall be to the land.

6 And the Sabbath of the land shall be to you for food; to thee and to thy servant, and to thy maid, and to thy hireling, and to thine inhabitant sojourning with thee.

7 And to thy cattle, and to the beast which is in thy land shall all its produce be for food.

8 And number to thee seven Sabbaths of years, seven years, seven times; and they shall be to thee the days of seven Sabbaths of years, nine and forty years.

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9 And cause the trumpet of shouts of joy to pass over: in the seventh month, in the tenth of the month, in the day of expiations, shall ye cause the trumpet to pass over in all your land.

10 And consecrate the year, the fiftieth year, and call a letting go free in the land, to all inhabiting it: it shall be a jubilee to you; and return ye each to his possession, and each to his family shall ye turn back.

11 It a jubilee the year, the fiftieth year shall be to you: ye shall not sow and ye shall not reap its overflowings, and ye shall not gather its separations.

12 For it a jubilee; holy shall it be to you: from the field ye shall eat its produce.

13 In the year of this jubilee ye shall turn back each to his possession.

14 And when ye shall sell a selling to thy neighbor, or buying of thy neighbor's hand, ye shall not oppress each his brother.

15 According to the number of years after the jubilee, thou shalt buy from thy neighbor; according to the number of the years' produce shall he sell to thee.

16 According to the multitude of years thou shalt increase his purchase, and according to the fewness of years thou shalt diminish his purchase: for from the numbering of the produce, he sold to thee.

17 And ye shall not oppress each his neighbor; and thou shalt fear thy God: for I Jehovah your God.

18 And ye did my laws and watched my judgments and did them, and dwelt upon the land in confidence.

19 And the land gave her fruits, and ye ate to satisfying, and ye dwelt in confidence upon it

20 And when ye shall say, What shall we eat in the seventh year? behold, we shall not sow and we shall not gather our produce.

21 And I commanded my blessing to you in the sixth year, and it made the produce for three years.

22 And ye sowed the eighth year, and ate from the old produce till the ninth year; till its produce came in ye shall eat the old.

23 And the land shall not be sold to be cut off, for the land is to me; for ye are strangers and sojourners with me.

24 And in all the land of your possession ye shall give a redemption to the land.

25 When thy brother shall be poor, and he sold his possession, and he being near to him came to redeem it, and he redeemed the selling of his brother.

26 And when to a man there shall be none to him to redeem, and his hand attained and found a sufficiency to redeem it;

27 And he reckoned the years of his selling, and he returned that remaining over to the man to whom he sold it, and turned back to his possession.

28 And if his hand found not a sufficiency to return to him, and his selling was in the hand of him buying it, till the year of the jubilee: and it went forth in the jubilee, and he turned back to his possession.

29 And when a man shall sell the house of dwelling in a walled city, its redemption of it shall be till it was completed: a year of days from its selling shall be its redemption.

30 And if it was not redeemed till the filling up of a complete year, and the house which is in the city, which, if walled, was set forever to him buying it for his generation: it shall not go forth in the jubilee.

31 And the houses of the villages which to them not being walled round about, shall be reckoned for a field of the land: redemption shall be to it, and it shall go forth in the jubilee.

32 And the cities of the Levites, the houses of the cities of their possession, redemption shall be always to the Levites.

33 And whoever shall redeem from the Levites, and the selling of the house and the city of his possession went out in the jubilee; for the houses of the cities of the Levites, this their possession in the midst of the sons of IsraeL

34 And the field of the area of their cities shall not be sold, for it is a possession to them forever.

35 And when thy brother shall be poor, and his hand wavering with thee, hold fast to him; a stranger and sojourner to live with thee.

36 Thou shalt not take from him interest and increase; thou shalt be afraid of thy God; and thy brother to live with thee.

37 Thy silver thou shalt not give to him upon interest, and upon increase thou. shalt not give him thy food.

38 I am Jehovah your God who brought you out of the land of Egypt, to give to you the land of Canaan, to be to you for God.

39 And when thy brother shall be poor with thee, and he was sold to thee, thou shalt not serve upon him the service of a servant.

40 As the hireling, as the sojourner, he shall be with thee; till the year of jubilee he shall serve with thee;

41 And he shall go forth from thee, he and his sons with him, and turn back to his family, to the possession of his fathers shall he turn back.

42 For they are my servants whom I brought them out of the land of Egypt; they shall not be sold from the sale of a servant

43 Thou shalt not rule over him with crushing, and thou shalt be afraid of thy God.

44 And thy servant and thy maid which shall be to thee, from the nations which are round about you, from them ye shall buy servant and maid.

45 And from the sons of the sojourner sojourning with you, from them shall ye buy, and from their families which are with you, which were born in your land: and they were to you for a possession.

46 And ye shall possess them for your sons after you to take possession forever; ye shall serve with them: and over your brethren the sons of Israel, ye shall not rule over him, each over his brother with oppression.

47 And if the hand of a stranger and sojourner with thee shall attain, and thy brother with him be poor, and he sold to the stranger, a sojourner with thee, or to the root of the stranger's family:

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48 After the selling, redemption shall be to him; one from his brethren shall redeem him:

49 Or his uncle, or his uncle's son shall redeem him, or from the remainder of his flesh from his family, shall redeem him; or his hand attained, and he redeemed himself.

50 And he reckoned with him buying him, from the year of his being sold to him till the year of the jubilee: and the silver of his selling was according to the number of years, as the days of a hireling, shall it be with him.

51 If yet a multitude of years, according to them he shall return his redemption from the silver of his sale.

52 And if a fewness remained to the years till the year of jubilee; and he reckoned to him according to his years, he shall return his redemption.

53 As the hireling of the year by the year shall he be with him: he shall not rule him by crushing to thine eyes.

54 And if he shall not be redeemed in these, and he shall go forth in the year of the jubilee, he and his sons with him.

55 For to me the sons of Israel are servants; they are my servants which I brought them forth out of the land of Egypt: I Jehovah your God.

LEVITICUS CHAPTER 26

1 Ye shall not make to yourselves vain things, and carving, and a pillar ye shall not set up to you, and a stone of imagery ye shall not give in your land, to worship upon it: for I Jehovah your God.

2 Ye shall watch my Sabbaths, and ye shall fear my holy place: I Jehovah.

3 If ye shall go in my laws and watch my commands, and do them:

4 And I gave your rains in their times, and the land gave its produce, and the tree of the field shall give its fruit:

5 And the threshing time to you reached the vintage, and the vintage shall reach the sowing: and ye ate your bread to satisfying, and ye dwelt in confidence upon your land.

6 And I gave peace in the land and ye lay down and not being terrified: and I caused the evil beast to cease out of the land, and the sword shall not pass through in your land.

7 And ye chased your enemies, and they fell before you to the sword.

8 And five from you chased a hundred, and a hundred from you chased ten thousand: and your enemies fell before you to the sword.

9 And I turned to you and I made you fruitful, and I multiplied you, and I set up my covenant with you.

10 And ye ate of the old, being dry, and ye shall bring forth the old from before the new.

11 And I gave my dwelling in the midst of you: and my soul shall not abhor you.

12 And I walked in the midst of you, and I was to you for God, and ye shall be to me for a people.

13 I Jehovah your God, which brought you out of the land of Egypt, from being servants to them, and I will break the rod of your yoke, and I will cause you to go erect

14 And if ye will not hear to me, and will not do all these commands;

15 And if ye shall reject my laws. and if your soul shall abhor my judgments so as not to do all my commands, to your breaking my covenant:

16 Surely I will do this to you, and I appointed over you terror, consumption, and burning fever, destroying the eyes and consuming the soul: and ye sowed in vain your seed, and your enemies shall eat it.

17 And I gave my face against you, and ye were slain before your enemies: and they hating you ruled over you, and ye fled and none pursued you.

18 And if yet these ye will not hear to me, I added to chastise you seven times for your sins.

19 And I broke the pride of your strength: and I gave your heaven as iron, and your earth as brass:

20 And your strength shall be exhausted to no purpose: and your land shall not give its produce, and the tree of the land shall not give its fruit

21 And if ye shall go hostile with me, and shall not be willing to hear to me, and I added upon you seven blows for your sins.

22 And I sent upon you the beast of the field, and it bereaved you of children, and cut off your cattle, and, diminished you, and your ways were laid waste.

23 And if by these ye will not be admonished by me, and ye went hostile with me;

24 And I went also hostile with you, and I struck you, also I, seven for your sins.

25 And I brought upon you the sword to avenge vengeance of the covenant: and ye were gathered into your cities and I sent death in the midst of you, and ye were given into the hand of the enemy.

26 In my breaking to you the rod of bread, and ten women baked your bread in one oven, and they returned your bread by weight: and ye ate, and ye shall not be satisfied.

27 And if by this ye shall not hear to me, and ye went hostile with me;

28 And I went hostile with you in anger; and I chastised you, I also, seven for your sins.

29 And ye ate the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I laid waste your high places, and I cut off your images, and I gave your carcasses upon the carcasses of your blocks, and my soul abhorred you.

31 And I gave your cities a desert, and I laid waste your holy places, and I will not smell upon the odor of your sweetness.

32 And I laid the land waste, and your enemies were astonished at it, they dwelling upon it

33 And I will scatter you among the nations, and I drew out after you a sword: and your land was a desert, and your cities shall be a desolation.

34 Then shall the land delight with its Sabbaths, all the days of its desolation, and ye in the land of your enemies: then shall the land rest and delight with its Sabbaths.

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35 All the days of its desolation shall it rest, which it did not rest in your Sabbaths, in your dwelling upon it

36 And they remaining of you, and I brought timidity into their heart in the land of their enemies; and the voice of a driven leaf pursued them, and they fled, fleeing the sword; and they fell, and none pursued.

37 And they faltered each upon his brother, as from before the sword, and none pursued: and there shall be to you no power of standing before your enemies.

38 And ye were destroyed in the nations, and the land of your enemies shall eat you up.

39 And they being left of you, shall pine away in their sin in the land of your enemies, and also in the iniquities of their fathers shall they pine away with them.

40 And they shall confess their iniquity and the iniquity of their fathers, and the transgression which they dealt treacherously against me, and also that they went hostile with me;

41 I also will go hostile with them, and I brought them into the land of their enemies; if then their uncircumcised heart shall be humbled, and then they shall be satisfied with their iniquity;

42 And I remembered my covenant with Jacob, and also my covenant with Isaak, and also my covenant with Abraham will I remember; and I will remember the land.

43 And the land shall be left of them, and shall delight with its Sabbaths in its desolation from them: and they shall be satisfied because of their iniquity, and because they rejected my judgments, and my laws their soul abhorred.

44 And yet also this in their being in the land of their enemies, I did not reject them, and I did not abhor them, to cut them off, and to break my covenant with them: for I Jehovah their God.

45 And I remembered for them the covenant of their beginnings, whom I brought forth out of the land of Egypt, in the eyes of the nations to be to them for God: I Jehovah.

46 These the laws, and judgments, and precepts, which Jehovah gave between him, and between the sons of Israel, in mount Sinai, by the hand of Moses.

LEVITICUS CHAPTER 27

1 And Jehovah will speak to Moses, sayin,

2 Speak to the sons of Israel, and say to them, When a man shall separate a vow by thy estimation, the souls for Jehovah.

3 And thy estimation was the male of the son of twenty years, and even to the son of sixty years; and thy estimation was fifty shekels of silver by the shekel of the holy place.

4 And if it is a female, thy estimation was thirty shekels.

5 And if from the son of five years, and even to the son of twenty years, and thy estimation was, the male, twenty shekels, and for the female, ten shekels.

6 And if from the son of a month, and even to the son of five years, and thy estimation was, the male, five shekels of silver, and for the female, thy estimation, three shekels of silver.

7 And if from the son of sixty years and from above, if a male, thy estimation was fifteen shekels, and for a female, ten shekels.

8 And if he was poor above thy estimation, and he stood before the priest, and the priest estimated him: and according to whose mouth the hand shall attain, the priest estimated him vowing.

9 And if cattle which they shall make an offering from them to Jehovah, all which he shall give from it to Jehovah shall be holy.

10 He shall not change it, and he shall not exchange it, good for evil, or evil for good: and if changing, he shall change cattle for cattle, and the beast, it and its exchange shall be holy.

11 And if any unclean cattle which they. shall not bring near from it an offering to Jehovah, and he made the quadruped to stand before the priest

12 And the priest estimated it between good and between evil: according to thy valuation, O priest, so shall it be.

13 And if redeeming, he shall redeem it, and he shall add its fifth upon thy estimation.

14 And when a man shall consecrate his house holy to Jehovah, and the priest estimated it between good and between evil: as the priest shall estimate it, so shall it stand.

15 And if he consecrating shall redeem his house, and he shall add the fifth of the silver of thy estimation upon it, and it was to him.

16 And if from the field of his possession a man shall consecrate to Jehovah, and thy estimation was according to its seed: the seed of an omer of barley, at fifty shekels of silver.

17 If from the year of jubilee he shall consecrate his field, according to thy estimation it shall stand.

18 And if after the jubilee he shall consecrate his field, and the priest reckoned to him the silver upon the month of the years remaining, till the year of the jubilee, and it was taken away from thy estimation.

19 And if he consecrating it, redeeming, shall redeem the field, and he shall add the fifth of the silver of thy estimation upon it, and it stood to him.

20 And if he shall not redeem the field, and if he sold the field to another man, it shall be redeemed no more.

21 And the field in its going forth in the jubilee was holy to Jehovah, as a consecrated field: to the priest shall be its possession.

22 And if the field of his purchase which is not from the field of his possession he shall consecrate to Jehovah;

23 And the priest reckoned to him the number of thy estimation till the year of jubilee: and he gave thy estimation in that day, holy to Jehovah.

24 In the year of the jubilee the field shall return to whom they bought it from him, to him to whom the possession of the land.

25 And all thy estimation shall be according to the holy shekel: twenty gerahs shall be the shekel.

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26 But the first-born which shall be first to Jehovah among the cattle, a man shall not consecrate it; if an ox, if a sheep, it is to Jehovah.

27 And if from unclean cattle, and he redeemed by thy estimation, and he shall add the fifth upon it: and if it shall not be redeemed, and it was sold by thy estimation.

28 But all consecrated which a man shall consecrate to Jehovah from all which is to him, from man and cattle, and from the field of his possession, shall not be sold and shall not be redeemed: every thing consecrated it is holy of holies to Jehovah.

29 Every thing consecrated which shall be consecrated from man, shall not be redeemed: dying, it shall die.

30 And all the tenth of the land from the seed of the land, from the fruit of the tree, is to Jehovah: it is holy to Jehovah.

31 And if redeeming, a man shall redeem from his tenth, he shall add to its fifth upon it

32 And all the tenth of cattle and sheep, all which shall pass through under the rod, the tenth shall be holy to Jehovah.

33 He shall not search between good to evil, and he shall not exchange it; and if exchanging, he shall exchange it, and it was, it and its exchange shall be holy; it shall not be redeemed.

34 These the commands which Jehovah commanded Moses to the sons of Israel in mount Sinai. house of their fathers, according to the number of names, from the son of twenty years and above, according to their heads.

NUMBERS

The Fourth Book of Moses
Hebrew Title: Bamidebar ("In the Wilderness")

(The Book of Numbers (from Greek Arithmoi; Hebrew: Bemidbar, "In the Wilderness" or "In the Desert") is the fourth book of the Hebrew Bible, and the fourth of five books of the Jewish Torah. The book has a long and complex history, but its final form is probably due to a Priestly redaction (i.e., editing) of a Yahwistic source made some time in the early Persian period (5th century BC). The name of the book comes from the two censuses taken of the Israelites.

Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted and preparations are made for resuming their march. The Israelites begin the journey, but they "murmur" at the hardships along the way, and about the authority of Moses and Aaron. For these acts, God punishes them through various means. They arrive at the borders of Canaan and send spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. The book ends with the new generation of Israelites in the Plain of Moab ready for the crossing of the Jordan River.)

Contents or Torah Portions:

• Bemidbar, on Numbers 1–4: First census, priestly duties

• Naso, on Numbers 4– Priestly duties, the camp, unfaithfulness, and the Nazirite, Tabernacle consecration

• Behaalotecha, on Numbers 8–12: Levites, journeying by cloud and fire, complaints, questioning of Moses

• Shlach, on Numbers 13–15: Mixed report of the scouts and Israel's response, libations, bread, idol worship, fringes

• Korach, on Numbers 16–18: Korah's rebellion, plague, Aaron's staff buds, duties of the Levites

• Chukat, on Numbers 19–21: Red heifer, water from a rock, Miriam's and Aaron's deaths, victories, serpents

• Balak, on Numbers 22–25: Balaam's donkey and blessing

• Pinechas, on Numbers 25–29: Phinehas, second census, inheritance, Moses' successor, offerings and holidays

• Matot, on Numbers 30–32: Vows, Midian, dividing booty, land for Reuben, Gad, and half of Manasseh

• Masei, on Numbers 33–36: Stations of the Israelites' journeys, instructions for conquest, cities for Levites.)

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NUMBERS CHAPTER 1

1 And Jehovah will speak to Moses in the desert of Sinai, in the tent of appointment, in one of the second month, in the second year of their coming out of the land of Egypt, saying,

2 Take up the sum of all the assembly of the sons of Israel, according to their families, according to the house of their fathers, with the number of names, every male according to their head:

3 From the son of twenty years and above, all going forth to war in Israel; ye shall review them according to their armies, thou and Aaron.

4 And with you they shall be a man, a man according to the tribe; a man he the head according to the house of their fathers.

5 And these the names of the men who shall stand with you: for Reuben: Elizur, son of Shedeur.

6 For Simeon: Shelumiel, son of Zurishaddai.

7 For Judah: Nahshon, son of Amminadab.

8 For Issachar: Nethaneel, son of Zuar.

9 For Zebulon: Eliab, son of Helon.

10 For the sons of Joseph: for Ephraim; Elishama, son of Ammihud. For Manasseh: Gamaliel, son of Pedahzur.

11 For Benjamin: Abidan, son of Gideoni.

12 For Dan: Ahiezer, son of Ammishaddai

13 For Asher: Pagiel, son of Ocran.

14 For Gad: Eliasaph, son of Deuel.

15 For Naphtali: Ahira, son of Enan.

16 These the called of the assembly, chiefs from the tribe of their fathers, they the heads of the thousands of Israel

17 And Moses will take, and Aaron, these men which were called by names:

18 And they gathered together all the assembly in one of the second month, and they will declare their birth according to their families, according to the the son of twenty years and above, all going forth to war

19 As Jehovah commanded Moses, and he reviewed them in the desert of Sinai.

20 And the sons of Reuben, the firstborn of Israel, shall be their generations, according to their families, according to the house of their fathers, according to the number of names, according to their heads, every male from the son of twenty years and above, all going forth to war.

21 Those being reviewed for the tribe of Reuben, six and forty thousand and five hundred.

22 For the sons of Simeon, their generations according to their families, according to the house of their fathers, they being reviewed according to the number of names, according to their heads, every male from the son of twenty years and above, all going forth to war.

23 They being reviewed for the tribe of Simeon, nine and fifty thousand and three hundred.

24 For the sons of Gad, their generations, according to their families, according to the house of their fathers, according to the number of names, from the son of twenty years and above, all going forth to war.

25 They being reviewed for the tribe of Gad, five and forty thousand and six hundred and fifty.

26 And for the sons of Judah, their generations according to their families, according to the house of their fathers, according to the number of names, from the son of twenty years and above, all going forth to war.

27 They being reviewed for the tribe of Judah, four and seventy thousand and six hundred.

28 For the sons of Issachar, their generations according to their families, according to the house of their fathers, according to the number of names, from

29 They being reviewed for the tribe of Issachar, four and fifty thousand and four hundred.

30 For the tribe of Zebulon, their generations according to their families, according to the house of their fathers, according to the number of names, from the son of twenty years and above, all going forth to war.

31 They being reviewed for the tribe of Zebulon, seven and fifty thousand and four hundred.

32 For the sons of Joseph, for the sons of Ephraim, their generations according to their families, according to the house of their fathers, according to the number of names, from the son of twenty years and above, all going forth to war.

33 They being reviewed for the tribe of Ephraim, forty thousand and five hundred.

34 For the sons of Manasseh, their generations, according to their families, according to the house of their fathers, according to the number of names, from the son of twenty years and above, all going forth to war.

35 They being reviewed for the tribe of Manasseh, two and thirty thousand and two hundred.

36 For the sons of Benjamin, their generations, according to their families, according to the house of their fathers, according to the number of names, from the son of twenty years and above, all going forth to war.

37 They being reviewed for the tribe of Benjamin, five and thirty thousand and four hundred.

38 For the sons of Dan, their generations, according to their families, according to the house of their fathers, according to the number of names, from the son of twenty years and above, all going forth to war.

39 They being reviewed for the tribe of Dan, two and sixty thousand and seven hundred.

40 And for the tribe of Asher, their generations, according to their families, according to the house of their fathers, according to the number of names, from the son of twenty years and above, all going forth to war.

41 They being reviewed for the tribe of Asher, one and forty thousand and five hundred.

42 The sons of Naphtali, their generations, according to their families, according to the house of their fathers, according to the number of names, from the son of twenty years and above, all going forth to war

43 They being reviewed for the tribe of Naphtali, three and fifty thousand and four hundred.

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44 These, they being reviewed, which Moses reviewed, and Aaron, and the chiefs of Israel, twelve men: one man was for the house of their father.

45 And all the sons of Israel shall be reviewed according to the house of their fathers, from the son of twenty years and above, all going forth to war in Israel.

46 And all being reviewed shall be six hundred thousand and three thousand and five hundred and fifty.

47 And the Levites for the tribe of their fathers were not reviewed in the midst of them.

48 And Jehovah will speak to Moses, saying,

49 But the tribe of Levi thou shalt not review, and their head thou shalt not take in the midst of the sons of Israel.

50 And thou, set the Levites over the dwelling of testimony, and over all its vessels, and over all which is to it: they shall lift up the dwelling and all its vessels, and they shall serve it, and they shall encamp round about the dwelling.

51 And in the removing of the dwelling the Levites shall take it down, and in pitching the dwelling, the Levites shall set it up: and the stranger coming near shall die.

52 And the sons of Israel encamped each by his camp, and each by his flag for their warfare.

53 And the Levites shall encamp round about the dwelling of testimony; and there shall not be anger upon the assembly of the sons of Israel: and the Levites shall watch the watch of the dwelling of testimony.

54 And the sons of Israel shall do according to all which Jehovah commanded Moses; so did they.

NUMBERS CHAPTER 2

1 And Jehovah will speak to Moses and to Aaron, saying,

2 A man by his flag with the ensign according to the house of their fathers, shall the sons of Israel encamp: from over against the tent of appointment round about shall they encamp.

3 And they encamping eastward from the sunrising, the flag of the camp Judah for their warfare; and the chief for the sons of Judah, Nashon, son of Amminadab

4 And his army, and they being reviewed, four and seventy thousand and six hundred.

5 And they encamping by him, the tribe of Issachar: and the chief for the sons of Issachar, Nathaneel, son of Zuar.

6 And his army, and they being reviewed, four and fifty thousand and four hundred.

7 The tribe of Zebulon: and the chief for the sons of Zebulon, Eliab, son of Helon.

8 And his army, they being reviewed, seven and fifty thousand and four hundred.

9 All they being reviewed for the camp of Judah, a hundred thousand and eighty thousand and six thousand and four hundred, for their warfare: they shall first remove.

10 The flag of the camp. of Reuben, south, according to their armies: and the chief for the sons of Reuben, Elizur, the son of Shedeur.

11 And his army, and they being reviewed, six and forty thousand and five hundred.

12 And they encamping by him, the tribe of Simeon: and the chief for the sons of Simeon, Shelumiel, son of Zurishaddai.

13 And his army, and they being reviewed, nine and fifty thousand and three hundred.

14 And the tribe of Gad: and the chief for the sons of Gad, Eliasaph, son of ReueL

15 And his army, and they being reviewed, five and forty thousand, and six hundred and fifty.

16 All they being reviewed for the camp of Reuben, a hundred thousand and one and fifty thousand, and four hundred and fifty, according to their armies: they shall remove second.

17 And the tent of appointment shall be removed, the camp of the Levites in the midst of the camp. As they shall encamp, so shall they remove, every man upon his hand according to their flags.

18 The flag of the camp of Ephraim, according to their armies, for their warfare, the sea: and the chief for the sons of Ephraim, Elishama, son of Ammihud.

19 And his army, and they being reviewed, forty thousand five hundred.

20 And by him the tribe of Manasseh: and the chief for the sons of Manasseh, Gamaliel, son of Pedahzur.

21 And his army, and they being reviewed, two and thirty thousand and two hundred.

22 And the tribe of Benjamin: and the chief for the sons of Benjamin, Abidan, son of Gideoni.

23 And his army, and they being reviewed, five and thirty thousand and four hundred.

24 All they being reviewed of the camp of Ephraim, a hundred thousand and eight thousand and a hundred, according to their armies: and they shall remove third.

25 The flag of the camp of Dan, northward, according to their armies: and the chief for the sons of Dan, Ahiezer, son of Ammishaddai.

26 And his army, and they being reviewed, two and sixty thousand and seven hundred.

27 And they encamping by him, the tribe of Asher: and the chief for the sons of Asher, Pagiel the son of Ocran.

28 And his army, and they being reviewed, one and forty thousand and five hundred.

29 And the tribe of Naphtali: the chief for the sons of Naphtali, Ahira, son of Enan.

30 And his army, and they being reviewed, three and fifty thousand and four hundred.

31 All they being reviewed for the camp of Dan, a hundred thousand and seven and fifty thousand and six hundred: and they shall remove last according to their flags.

32 And these the sons of Israel being reviewed, according to the house of their fathers: all they being reviewed of the camp according to their armies, six hundred thousand, and three thousand and five hundred and fifty.

33 And the,Levites were not reviewed in the midst of the sons of Israel; as Jehovah commanded Moses.

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34 And the sons of Israel will do according to all which Jehovah commanded Moses: so they encamped according to their flags, and so they removed each according to his family, according to the house of their, fathers.

NUMBERS CHAPTER 3

1 And these the generations of Aaron and Moses, in the day Jehovah spake to Moses in mount Sinai.

2 And these the names of the sons of Aaron: the first-born Nadab, and Abihu, and Eleazar and Ithamar.

3 These the names of the sons of Aaron, the priests being anointed, of whom he filled their hands to be priests.

4 And Nadab and Abihu will die before Jehovah in their bringing strange fire before Jehovah, in the desert of Sinai: and there were no sons to them: and Eleazar will be priest, and Ithamar, before Aaron their father.

5 And Jehovah will speak to Moses, saying,

6 Bring near the tribe of Levi, and make it stand before Aaron the priest; and they served him.

7 And they watched his watches, and the watches of all the assembly before the tent of appointment to do the work of the dwelling.

8 And they shall watch all the vessels of the tent of appointment, and the watches of the sons of Israel, to do the work of the dwelling.

9 And give the Levites to Aaron and to his sons; being given they were given to him from the sons of Israel.

10 And Aaron and his sons thou shalt set up, and they shall watch their priesthood; and the stranger coming near shall die.

11 And Jehovah will speak to Moses, saying,

12 And I, behold, I took the Levites from the midst of the sons of Israel, instead of all the first-born cleaving the womb from the sons of Israel: and the Levites were to me.

13 For to me all the first-born: in the day I struck all the first-born in the land of Egypt, I consecrated to me every first-born in Israel, from man to cattle: to me they shall be: I am Jehovah.

14 And Jehovah will speak to Moses in the desert of Sinai, saying,

15 Review the sons of Levi according to the house of their fathers, according to their families: every male from the son of a month and above shalt thou review them.

16 And Moses will review them according to the mouth of Jehovah, as he commanded.

17 And these shall be the sons of Levi, by their names: Gershon, and Kohath, and Merari.

18 And these the names of the sons of Gershon according to their families: Libni and Shimei.

19 And the sons of Kohath, according to their families: Amram, and Izebar, Hebron, and Uzziel.

20 And the sons of Merari according to their families: Mahli, and Mushi; these they of the families of the Levites according to the house of their fathers.

21 To Gershon the families of the Libnites, and the families of the Shimites: these they of the families of the Gershonites.

22 They being reviewed according to the number of every male, from the son of a month and above, they being reviewed, seven thousand and five hundred.

23 The families of the Gershonites shall encamp behind the tent to the sea.

24 And the chief of the house of the father to the Gershonites, Eliasaph, the son of Lael.

25 And the watches of the sons of Gershon in the tent of appointment, the dwelling, and the tent, its covering, and the vail of the door of the tent of appointment,

26 And the curtains of the enclosure, and the covering of the door of the enclosure, which is by the dwelling, and upon the altar round about, and its cords, and all its works.

27 And for Kohath the families of the Amramites, and the families of the Izeharites, and the families of the Hebronites, and the families of the Uzzielites these they of the families of the Kohathites

28 According to the number of every male, from the son of a month and above, eight thousand six hundred, watching the watches of the holy place.

29 The families of the sons of Kohath shall encamp by the thigh of the tent to the south.

30 And the chief of the house of the father to the families of the Kohathites, Elizaphan, son of Uzziel.

31 And their watches, the ark, and the table, and the chandelier, and the altar, and the vessels of the holy place which they shall serve in them, and the covering and all its works.

32 And the chief of the chiefs of the Levites, Eleazar, son of Aaron the priest, set over those watching the watches of the holy place.

33 To Merari the families of the Mahlites, and the families of the Mushites: these they of the families of the Merari.

34 And they being reviewed according to the number of every male, from the son of a month and above, six thousand and two hundred,

35 And the chief of the house of the father to the families of Merari, Zuriel, son of Abihail: by the thigh of the dwelling shall they encamp to the north.

36 And the review of the watches of the sons of Merari, the boards of the dwelling, and its bars, and its pillars, and its bases, and all its vessels, and all its works,

37 And the pillars of the enclosure round about, and their bases, and their pegs, and their cords.

38 And they encamping before the dwelling eastward before the tent of appointment, from the sunrising, Moses and Aaron and his sons, watching the watches of the holy place, for the watches of the sons of Israel; and the stranger coming near shall die.

39 All they being reviewed of the Levites, which Moses reviewed and Aaron, at the mouth of Jehovah, according to their families, every male from the son of a month and above, two and twenty thousand.

40 And Jehovah will say to Moses, Review every first-born male to the sons of Israel, from the son of a month and above, and take up the number of names.

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41 And take the Levites for me (I Jehovah) instead of all the first-born of the sons of Israel; and the cattle of the Levites instead of all the first-born among the cattle of the sons of Israel.

42 And Moses reviewed as Jehovah commanded him, all the first-born of the sons of Israel.

43 And every first-born male shall be according to the number of names, from the son of a month and above, for those being reviewed, two and twenty thousand three and seventy and two hundred.

44 And Jehovah will speak to Moses, saying,

45 Take the Levites instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be to me: I Jehovah.

46 And the price of redemption of the three and seventy and two hundred, of those remaining over the Levites, from the first-born of the sons of Israel:

47 And thou shalt take five shekels by the heads, according to the holy shekel thou shalt take: twenty gerahs the shekel.

48 And give the silver to Aaron and to his sons, the price of redemption of those remaining over among them.

49 And Moses will take the silver of the price of their redemption, from those remaining over them redeemed of the Levites.

50 From the first-born of the sons of Israel he took the silver; five and sixty and three hundred and a thousand, according to the holy shekel.

51 And Moses will give the silver of those being redeemed, to Aaron and to his sons, at the mouth of Jehovah, as Jehovah commanded Moses.

NUMBERS CHAPTER 4

1 And Jehovah will speak to Moses, and to Aaron, saying,

2 Take the head of the sons of Kohath from the midst of the sons of Levi, according to their families, according to the house of their fathers:

3 From the son of thirty years and above, and to the son of fifty years, all coming in to war to do the works of the tent of appointment

4 These the works of the sons of Kohath in the tent of appointment, the holy of holies.

5 And Aaron came, and his sons, in the removing of the camp, and they took down the vail of the covering, and they covered with it the ark of the testimony.

6 And they gave upon it a covering of tahash skins, and they spread over a garment wholly cerulean purple from above, and they put up its bars.

7 And upon the table of the face they shall spread a garment cerulean purple, and they gave upon it the dishes, and the censers, and the bowls and the cups pouring out: and the continual bread shall be upon it.

8 And they spread upon them a garment of double scarlet, and they covered it with a cover of tahash skins, and they put up the bars.

9 And they took a garment cerulean purple, and covered the chandelier of the light, and its lamps and its,tongs and its fire pans, and all the vessels of its oil, which they shall serve to it with them:

10 And they gave it and all its vessels into a covering of tahash skins, and they gave upon the bar.

11 And upon the altar of gold they will spread a garment cerulean purple, and they covered it with a tahash skin covering, and they set up its bars.

12 And they shall take all the vessels of the service which they shall serve in them in the holy place, and they gave to the garment of cerulean purple, and they covered them in a tahash skin covering, and they gave upon the bar.

13 And they shall anoint the altar, and spread upon it a purple garment:

14 And they shall give upon it all its vessels which they shall serve upon it with them, the fire pans, and the flesh hooks, and the shovels and the vases, and all the vessels of the altar; and they covered over it a tahash skin covering, and they set up its bars.

15 And Aaron and his sons finished to cover the holy place, and all the vessels of the holy place, in removing the camp; and after this the sons of Kohath shall come forth to lift up: and they shall not touch the holy place, and die. These the lifting up of the sons of Kohath in the tent of appointment

16 And the care of Eleazar, the son of Aaron the priest, the oil of the light, and the incense of aromatics, and the continual gift, and the oil of anointing, and the care of all the dwelling and all which in it, in the holy place, and in its vessels.

17 And Jehovah will speak to Moses and to Aaron, saying,

18 Ye shall not cut off the tribe from the families of the Kohathites from the midst of the Levites.

19 And this do ye to them, and they lived, and they shall not die, in their coming near the holy of holies: Aaron and his sons shall come in and set them a man, a man upon his works, and to his lifting up.

20 And they shall not go in to see for a moment's time the holy place, and die.

21 And Jehovah will speak to Moses, saying,

22 Take the head of the sons of Gershon, them also according to the house of their fathers, according to their families;

23 From the son of thirty years and above, even to the son of fifty years, thou shalt review them; all going, to war the warfare, to serve the service in the tent of appointment

24 This the service from the families of the Gershonites, for service, and for lifting up:

25 And they lifted up the curtains of the dwelling and the tent of appointment, its covering, and the covering of tahash which is upon it from above, and the covering of the door of the tent of appointment

26 And the curtains of the enclosure, and the covering of the door of the gate of the enclosure which is by the dwelling and by the altar round about, and their cords, and all the vessels of their service, and all which shall be made for them: and they shall serve.

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27 At the mouth of Aaron and his sons shall be all the service of the sons of the Gershonites for all their lilting up and for all their service: and ye shall appoint upon them in their watches all their lifting up.

28 This the service from the families of the sons of the Gershonites in the tent of appointment: and their watches in the hand of Ithamar, son of Aaron the priest

29 The sons of Merari according to their families, according to the house of their fathers, thou shalt review them;

30 From the son of thirty years and above, and even to the son of fifty years, thou shalt review them all going forth to war, to serve the service of the tent of appointment

31 And this the watches from their lifting up, for all their service in the tent of appointment; the boards of the dwelling, and its bars and its pillars, and its bases,

32 And the pillars of the enclosure round about, and their bases, and their pegs, and their cords for all their vessels, and for all their service: and by name ye shall review the vessels of the watches of their lifting up.

33 This the service from the families of the sons of Merari, for all their service in the tent of appointment, by the hand of Ithamar, son of Aaron the priest.

34 And Moses shall review, and Aaron, and the chiefs of the assembly, the sons of the Kohathites, according to their families, and according to the house of their fathers,

35 From the son of thirty years and above, even to the son of fifty years, all going forth to war, to the service in the tent of appointment

36 And they being numbered according to their families shall be two thousand seven hundred and fifty.

37 These the reviews of the families of the Kohathites, all serving in the tent of appointment, whom Moses reviewed and Aaron, at the mouth of Jehovah by the hand of Moses.

38 And they being reviewed of the sons of Gershon, according to their families, according to the house of their fathers,

39 From the son of thirty years and above, even to the son of fifty years, all going forth to war, for the service in the tent of appointment,

40 And they being reviewed according to their families, according to the house of their fathers, shall be two thousand six hundred and thirty.

41 These the reviewings of the families of the sons of Gershon, all serving in the tent of appointment, whom Moses reviewed and Aaron, at the mouth of Jehovah.

42 And they being reviewed of the families of the sons of Merari, according to their families, according to the house of their fathers,

43 From the son of thirty years, even to the son of fifty years, all going forth to war, for the service in the tent of appointment;

44 And they being reviewed according to their families, shall be three thousand and two hundred.

45 These the reviewings of the families of the sons of Merari, whom Moses reviewed and Aaron, at the mouth of Jehovah, by the hand of Moses.

46 All the reviewings which Moses reviewed, and Aaron, and the chiefs of Israel, the Levites, according to their families, and according to the house of their fathers,

47 From the son of thirty years and above, and even to the son of fifty years, all going forth to serve the works of the service, and the works of lifting up in the tent of appointment;

48 And they being reviewed shall be eight thousand and five hundred and eighty.

49 At the mouth of Jehovah he reviewed them by the hand of Moses, a man, a man for his works and for his lifting up: and they were reviewed which Jehovah commanded Moses.

NUMBERS CHAPTER 5

1 And Jehovah will speak to Moses, saying,

2 Command the sons of Israel, and they shall send forth from the camp every one leprous, and every one flowing, and every one unclean for the soul:

3 From male even to female ye shall send them forth, without the camp shall ye send them; and they shall not defile their camp where I dwell in the midst of them.

4 And the sons of Israel will do so, and they will send them forth without the camp: as Jehovah spake to Moses, so did the sons of Israel.

5 And Jehovah will speak to Moses, saying,

6 Speak to the sons of Israel, A man or woman when they shall do from any sin Of man to cover a transgression against Jehovah, and that soul transgressed;

7 And they confessed their sin which they did, and he returned his transgresion with its head, and he added its fifth upon it, and he gave to whom he transgressed against him.

8 And if not to the man a kinsman to give back the transgression to him, the transgression being given back to Jehovah, to the priest; besides the ram of expiations, it shall be expiated by it for him.

9 And every offering for all the consecrated things of the sons of Israel which they shall bring to the priest, shall be to him.

10 And a man his holy things shall be to him; a man who shall give to the priest, it shall be to him.

11 And Jehovah will speak to Moses, saying,

12 Speak to the sons of Israel and say to them, A man, a man when his wife shall turn aside, and she covered a transgression against him,

13 And a man lay with her with emission of seed, and it was hid from the eyes of her husband, and it was covered, and she was defiled, and no witness against her, and she was not taken hold of.

14 And the spirit of jealousy passed upon him, and he was jealous of his wife, and she was defiled: or the spirit of jealousy passed upon him, and he was jealous of his wife, and she was not defiled:

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15 And the man brought forth his wife to the priest, and brought her offering for her, the tenth of an ephah of flour of barley; he shall not pour oil upon it, and he shall not give frankincense upon it, for it the gift of jealousy, the gift of remembrance, bringing iniquity to remembrance.

16 And the priest brought her near, and made her stand before Jehovah.

17 And the priest took holy waters in a vessel of earthen, and from the dust which shall be upon the bottom of the dwelling, the priest shall take and he gave into the water.

18 And the priest made the woman stand before Jehovah, and uncovered the head of the woman, and gave upon her hands the gift of remembrance, this is the gift of jealousy: and in the hand of the priest shall be to him the waters of contradiction, causing the curse.

19 And the priest bound her by an oath, and said to the woman, If a man lay not with thee, and thou didst not turn aside to be defiled instead of thy husband, be thou unpunished from the water of contradiction, causing the curse.

20 And if thou didst turn aside instead of thy husband, and if thou wert defiled, and a man gave with thee his bed besides thy husband;

21 And the priest bound the woman by an oath in these curses, and the priest said to the woman, Jehovah will give thee for a curse, and for an oath in the midst of thy people, in Jehovah's giving thy thigh to fall, and thy belly to go forth.

22 And the waters causing the curse shall come into thy bowels, and cause thy belly to come forth, and thy thigh to fall. And the woman said, Amen, amen.

23 And the priest wrote these curses in a book, and he wiped off into the water of contradiction.

24 And he caused the woman to drink the water of contradiction causing the curse; and the waters causing the curse shall come into her for contradiction.

25 And the priest took out of the hand of the woman the gift of jealousy, and lifted up the gift before Jehovah and brought it to the altar.

26 And the priest took with the hand from the gift its remembrance, and burnt upon the altar, and afterward he shall cause the woman to drink the water.

27 And he caused her to drink the water, and it was if she was defiled and she shall cover the transgression against her husband, and the waters causing the curse came into her for contradiction, and her belly came forth, and her thigh fell, and the woman was for a curse in the midst of her people.

28 And if the woman was not defiled and she was clean, and she was unpunished, and conceived seed.

29 This the law of jealousies, when a woman shall turn aside instead of her husband, and she was defiled;

30 Or a man, when the spirit of jealousy shall pass over upon him, and he was jealous of his wife, and he made the woman stand before Jehovah, and the priest did to her all this law.

31 And the man was clean from iniquity, and this woman shall bear her iniquity.

NUMBERS CHAPTER 6

1 And Jehovah will speak to Moses, saying,

2 Speak to the sons of Israel, and say to them, When a man or woman shall separate to vow a vow, being consecrated, to be separated to Jehovah:

3 From wine and strong drink he shall be separated; vinegar of wine and vinegar of strong drink he shall not drip and the steeping of grapes he shall not drink, and grapes fresh and dry, he shall not eat

4 All the days of his consecration, from all which shall be made from the vine, of the wine, from the grape kernels, even to the skin, he shall not eat

5 All the days of the vow of his consecration a razor shall not pass over upon his head: till the filling up of the days which he shall consecrate to Jehovah, he shall be holy, increasing the locks of the hair of his head.

6 All the days of his consecrating himself to Jehovah, he shall not go in to a dead soul.

7 For his father, and for his mother, for his brother and for his sister, he shall not be defiled for them in their dying: for the consecration of his God upon his head.

8 All the days of his consecration he holy to Jehovah.

9 And when the dying shall die by him suddenly, in a moment, and the head of his consecration was defiled and he shaved his head in the day of his cleansing, in the seventh day shall he shave it

10 And in the eighth day he shall bring two turtle-doves, or two sons of the dove to the priest, to the door of the tent of appointment:

11 And the priest did the one for sin, and one for a burnt-offering, and he expiated for him for what he sinned for the soul, and he consecrated his head in that day.

12 And he consecrated to Jehovah the day of his consecration, and he brought a lamb, the son of a year, for trespass: and the former days shall fall because his consecration was defiled.

13 And this the law of him consecrated: in the day of filling up the days of his consecration, he shall bring himself to the door of the tent of appointment:

14 And he brought his offering to Jehovah, one blameless lamb, the son of his year, for a burnt-offering, and one blameless ewe lamb, the daughter of her year, for the sin, and one blameless ram for peace;

15 And a basket of unleavened of fine flour cakes mingled with oil, and thin unleavened cakes anointed with oil, and their gifts and their libations.

16 And the priest brought before Jehovah, and did his sin and his burnt-offering.

17 And the ram he shall do a sacrifice of peace to Jehovah, upon the basket of unleavened: and the priest did his gift and his libation.

18 And he being consecrated, shaved the head of his consecration at the door of the tent of appointment, and took the hair of the head of his consecration, and gave upon the fire which under the sacrifice of peace.

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19 And the priest took the boiled shoulder of the ram, and one unleavened cake from the basket, and one thin unleavened cake, and gave upon the hands of him consecrated, after his shaving his consecration.

20 And the priest lifted them up a lifting up before Jehovah: it holy to the priest upon the breast of the lifting up and upon the leg of the offering: and afterwards, he being consecrated shall drink wine.

21 This the law of him consecrated who shall vow his offering to Jehovah for his consecration, besides what his hand shall attain: according to his vow which he vowed, so shall he do according to the law of his consecration.

22 And Jehovah will speak to Moses, saying,

23 Speak to Aaron and to his sons, saying, So shall ye praise the sons of Israel, saying to them,

24 Jehovah shall praise thee, and watch thee.

25 Jehovah shall make his face shine upon thee and shall compassionate thee.

26 Jehovah shall lift up his face to thee, and put peace to thee.

27 And they put my name upon the sons of Israel and I will praise them.

NUMBERS CHAPTER 7

1 And it shall be in the day Moses finished to set up the dwelling, and he will anoint it, and he will consecrate it, and all its vessels, and the altar and all its vessels, and he will anoint them, and consecrate them.

2 And the chiefs of Israel, heads of the house of their fathers, will bring the chiefs of the tribes, they standing over those reviewed:

3 And they will bring their offering before Jehovah, six litter wagons and twelve oxen; a wagon for two of the chiefs and an ox for one: and they shall bring them before the dwelling.

4 And Jehovah will say to Moses, saying,

5 Take from them, and they were to serve the service of the tent of appointment; and they gave them to the Levites, to a man according to his service.

6 And Moses will take the wagons. and the oxen, and will give them to the Levites

7 Two wagons and four oxen he gave to the sons of Gershon, according to their service.

8 And four wagons and eight oxen he gave to the sons of Merari, according to their service, by the hand of Ithamar, the son of Aaron the priest.

9 And to the sons of Kohath, he gave not, for the service of the holy place upon them, they shall lift up upon the shoulder.

10 And the chiefs shall bring the consecration of the altar in the day of anointing it, and the chiefs shall bring an offering before the altar.

11 And Jehovah will say to Moses, One chief for the day, one chief for the day they shall bring near, an offering for the consecration of the altar.

12 And it shall be, he bringing near his offering in the first day, Nashon, son of Amminadab, for the tribe of Judah.

13 And his offering, one silver dish, thirty and one hundred its weight; one silver vase, seventy shekels by the holy shekel; they two full of fine flour mingled with oil for a gift.

14 One pan, ten of gold, full of incense.

15 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt-offering.

16 One he goat of the goats for sin.

17 For a sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year: this the offering of Nashon, son of Amminadab.

18 And in the second day, Nethaneel, son of Zuar, chief of Issachar, brought near.

19 He brought his offering one silver dish, thirty and a hundred its weight; one silver vase, seventy shekels, according to the holy shekel; they two full of fine flour mingled with oil for a gift:

20 One pan, ten of gold, full of incense:

21 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt offering:

22 One he goat of the goats for sin:

23 And for a sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year: this the offering of Nethaneel, son of Zuar.

24 In the third day, the chief of the sons of Zebulon, Eliab, son of Helon:

25 His offering one silver dish, thirty and one hundred its weight; one silver vase, seventy shekels, according to the holy shekel; they two full of fine flour mingled with oil for a gift.

26 One pan, ten of gold, full of incense:

27 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt-offering:

28 One he goat of the goats for sin:

29 And for a sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year: this the offering of Eliab, son of Helon.

30 In the fourth day the chief of the sons of Reuben, Elizur the son of Shedcur:

31 His offering one silver dish, thirty and a hundred its weight, one silver vase, seventy shekels, according to the holy shekel; they two full of fine flour mingled with oil for a gift:

32 One pan, ten of gold, full of incense:

33 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt-offering:

34 One he goat of the goats for sin:

35 And for a sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year; this the offering of Elizur, son of Shedeur.

36 In the fifth day the chief of the sons of Simeon, Shelumiel son of Zurishaddai:

37 His offering one silver dish, thirty and a hundred its weight, one silver vase, seventy shekels, according to the holy shekel; they two full of fine flour mingled with oil for a gift:

38 One pan, ten of gold, full of incense:

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39 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt-offering:

40 One he goat of the goats for sin:

41 And for a sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year: this the offering of Shelumiel, son of Zurishaddai.

42 In the sixth day the chief of the sons of Gad, Eliasaph, son of Deuel:

43 His offering, one silver dish, thirty and a hundred its weight; one silver vase, seventy shekels according to the holy shekel; they two full of fine flour mingled with oil for a gift:

44 One pan, ten of gold, full of incense:

45 One bullock, son of a cow, one ram, one lamb, son of his year: for, burnt offering:

46 One he goat of the goats for sin

47 And for a sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year: this the offering of Eliasaph, son of Deuel.

48 In the seventh day the chief of the sons of Ephraim, Elishama, son of Ammihud:

49 His offering one silver dish, thirty and a hundred shekels its weight; one silver vase, seventy shekels according to the holy shekel; they two full of fine flour mingled with oil for a gift:

50 One pan, ten of gold, full of incense.

51 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt offering:

52 One he goat of the goats, for sin:

53 And for a sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year: this the offering of Elishama son of Ammihud.

54 In the eighth day the chief of the sons of Manasseh, Gamaliel, son of Pedahzur:

55 His offering one silver dish, thirty and one hundred its weight; one silver vase, seventy shekels, according to the holy shekel; they two full of fine flour mingled with oil for a gift.

56 One pan, ten of gold, full of incense:

57 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt-offering:

58 One he goat of the goats for sin:

59 And for the sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year; this the offering of Gamaliel, son of Pedahzur.

60 In the ninth day, the chief of the sons of Benjamin, Abidan, son of Gideoni

61 His offering one silver dish, thirty and one hundred its weight; one silver vase, seventy shekels, according to the holy shekel; they two full of fine flour mingled with oil for a gift:

62 One pan, ten of gold, full of incense:

63 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt-offering:

64 One he goat of the goats for sin:

65 And for a sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year: this the offering of Abidan, son of Gideoni.

66 In the tenth day the chief of the sons of Dan, Ahiezer, son of Ammishaddai:

67 His offering, one silver dish, thirty and one hundred its weight; one silver vase seventy shekels, according to the holy shekel; they two full of fine flour mingled with oil for a gift:

68 One pan, ten of gold, full of incense:

69 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt-offering:

70 One he goat of the goats for sin:

71 And for the sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year: this the offering of Ahiezer, son of Ammishaddai:

72 And in the eleventh day the chief of the sons of Asher, Pagiel, son of Ocran:

73 His offering one silver dish, thirty and one hundred its weight; one silver vase, seventy shekels according to the holy shekel; they two full of fine flour mingled with oil for a gift:

74 One pan, ten of gold, full of incense:

75 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt-offering:

76 One he goat of the goats for sin:

77 And for a sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year; this the offering of Pagiel, son of Ocran.

78 In the twelfth day, the chief of the sons of Naphtali, Ahira, son of Enan:

79 His offering one silver dish, thirty- and one hundred its weight; one silver vase, seventy shekels, according to the holy shekel; they two full of fine flour mingled with oil for a gift:

80 One pan, ten of gold, full of incense:

81 One bullock, son of a cow, one ram, one lamb, son of his year, for a burnt-offering:

82 One he goat of the goats for sin:

83 And for a sacrifice of peace, two oxen, five rams, five he goats, five lambs, sons of a year; this the offering of Ahira, son of Enan.

84 This the dedication of the altar (in the day of anointing it) from the chiefs of Israel: twelve silver dishes, twelve silver vases, twelve pans of gold:

85 Thirty and one hundred, one silver dish, and seventy, one silver vase: all the silver vessels two thousand and four hundred, according to the holy shekel:

86 The pans of gold, twelve, full of incense, ten, ten the pan, according to the holy shekel; all the gold of the pans, twenty and one hundred.

87 All the oxen for the burnt-offering, twelve bullocks, the rams, twelve, the lambs, sons of a year, twelve, and their gifts; and the he goats of the goats, twelve, for sin.

88 And all the oxen of the sacrifice of peace, twenty and four bullocks, the rams, sixty, the he goats, sixty, the lambs, sons of a year, sixty. This the consecration of the altar after anointing it.

89 And in Moses going in to the tent of appointment to speak to him, and he will hear the voice speaking to him from above the cover upon the ark of the testimony, from between the two cherubs: and he will speak to him.

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NUMBERS CHAPTER 8

1 And Jehovah will speak to Moses, saying,

2 Speak to Aaron, and say to him, In thy raising up of the lamps, to the front of the face of the chandelier shall the seven lamps enlighten.

3 And Aaron will do so; to the front of the face of the chandelier he caused the lamps to ascend, as Jehovah commanded Moses.

4 And this the work of the chandelier, turned work of gold, even to its thigh, and even to its flower it is a turned work: according to the appearance which Jehovah caused Moses to to see, so he made the chandelier.

5 And Jehovah will speak to Moses, saying,

6 Take the Levites from the midst of the sons of Israel, and cleanse them.

7 And thus thou shalt do to them, to cleanse them: sprinkle upon them the water of sin, and they caused a razor to pass over upon all their flesh, and they washed their garments, and they were cleansed.

8 And they took a bullock, son of a cow, and his gift fine flour mixed with oil, and a second bullock, son of a cow, thou shalt take for sin.

9 And bring near the Levites before the tent of appointment: and gather all the assembly of the sons of Israel.

10 And bring near the Levites before Jehovah: and the sons of Israel placed their hands upon the Levites.

11 And Aaron lifted up the Levites, a lifting up before Jehovah, from the sons of Israel; and they were to serve the service of Jehovah.

12 And the Levites shall place their hands upon the head of the bullocks: and they did the one a sin, and the one a burnt-offering to Jehovah, to expiate for the Levites.

13 And cause the Levites to stand before Aaron and before his sons, and lift them up a lifting up to Jehovah.

14 And separate the Levites from the midst of the sons of Israel and the Levites were to me.

15 And after this the Levites shall go in to serve the tent of appointment: and cleanse them, and lift them up a lifting up.

16 For being given, they were given to me from the midst of the sons of Israel; instead of the first-born cleaving every womb, every one from the sons of Israel, have I taken them to me.

17 For to me all the first-born among the sons of Israel among man and among cattle: in the day I struck every first-born in the land of Egypt I consecrated them to me.

18 And I will take the Levites instead of all the first-born among the sons of Israel.

19 And I will give the Levites, being given to Aaron and to his sons, from the midst of the sons of Israel, to work the works of the sons of Israel in the tent of appointment, and to expiate for the sons of Israel: and there shall not be a blow among the sons of Israel, in the sons of Israel coming to the holy place.

20 And Moses will do, and Aaron, and all the assembly of the sons of Israel, to the Levites according to all which Jehovah commanded Moses for the Levites; so to them did the sons of Israel.

21 And the Levites will be purified, and will wash their garments; and Aaron will lift them up, a lifting up before Jehovah; and Aaron will expiate for them to cleanse them.

22 And after this the Levites went to serve their service in the tent of appointment, before Aaron and before his sons: as Jehovah commanded Moses for the Levites, so to them did they.

23 And Jehovah will speak to Moses, saying,

24 This is that to the Levites: from the son of five and twenty years and above, and he came in to war the warfare in serving the tent of appointment

25 And from the son of fifty years, he shall turn back from the warfare of the service, and shall serve no more.

26 And he served with his brethren in the tent of appointment, to watch the watches, and he shall work no work. Thus shalt thou do to the Levites in their watches.

NUMBERS CHAPTER 9

1 And Jehovah will speak to Moses in the desert of Sinai, in the second year of their coming out of the land of Egypt., in the first month, saying,

2 And the sons of Israel shall do the passover in its appointment

3 In the fourteenth day of this month, between the evenings ye shall do it in its appointment, according to all its laws, and according to all its judgments ye shall do it

4 And Moses will speak to the sons of Israel to do the passover.

5 And they will do the passover in the first, in the fourteenth day of the month, between the evenings, in the desert of Sinai: according to all which Jehovah commanded Moses, so did the sons of Israel.

6 And there shall be men who were unclean by the soul of man, and they will not be able to do the passover in that day: and they came near before Moses and before Aaron, in that day:

7 And these men will say to him, We are unclean by the soul of man: wherefore shall we be withheld so as not to bring near an offering of Jehovah at his appointment, in the midst of the sons of Israel?

8 And Moses will say to them, Stand ye, and I will hear what Jehovah will command for you.

9 And Jehovah will speak to Moses, saying,

10 Speak to the sons of Israel, saying, A man, a man when he shall be unclean by the soul, or in a way far off to you or to your generations, and he did the passover to Jehovah.

11 In the second month, in the fourteenth day, between the evenings they shall do it, upon unleavened and bitter herbs they shall eat it

12 They shall not leave from it till morning, and a bone they shall not break in it: according to all the laws of the passover they shall do it

13 And the man who is clean, and was not in the way, and failed to do the passover, that soul was cut off from its people;

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for he brought not the offering of Jehovah at his appointment, that man shall bear his sin.

14 And when a stranger shall sojourn with you, and he did the passover to Jehovah; according to the law of the passover and according to its judgment, so shall he do: one law shall be to you, and to the stranger, and to the native of the land.

15 And in the day of the raising up the dwelling the cloud covered the dwelling of the tent of testimony: and in the evening it shall be upon the tent as the appearance of fire till morning.

16 So shall it be always: the cloud shall cover it, and the appearance of fire by night

17 And when the cloud went up from the tent, and after this the sons of Israel shall remove: and in the place where the cloud shall dwell there, there shall the sons of Israel encamp.

18 At the mouth of Jehovah the sons of Israel will remove, and at the mouth of Jehovah they will encamp: all the days which the cloud shall dwell upon the dwelling they shall encamp.

19 And in the prolonging of the cloud upon the dwelling many days, and the sons of Israel shall watch the watches of Jehovah, and they shall not remove.

20 And it is, when the cloud shall be days of number upon the dwelling, at the mouth of Jehovah they shall encamp, and at the mouth of Jehovah they shall remove.

21 And it is when the cloud shall be from evening to morning, and the cloud went up in the morning, and they shall remove: either day or by night, and the cloud went up and they removed.

22 Or days, or a month, or days, in the prolonging of the cloud upon the dwelling to dwell upon it, the sons of Israel shall encamp, and they shall not remove; and in its going up they shall remove.

23 At the mouth of Jehovah they shall encamp, and at the mouth of Jehovah, they shall remove; the watches of Jehovah they watched, at the mouth of Jehovah by the hand of Moses.

NUMBERS CHAPTER 10

1 And Jehovah will speak to Moses, saying,

2 Make to thyself two trumpets of silver; turned work shalt thou make them: and they were to thee for calling the assembly and for the removing the camp.

3 And they sounded with them, and they assembled to thee all the assembly at the door of the tent of appointment

4 And if they shall sound with one, and to thee assembled the chiefs of the heads of the thousands of Israel.

5 And ye sounded the signal, and the camps encamping eastward, removed.

6 And ye sounded the signal the second time, and the camps encamping to the south, removed: they shall sound the signal for their removings.

7 And in the assembly being gathered together, ye shall sound, and shall not sound loud.

8 And the sons of Aaron, the priests, shall sound with the trumpets; and they were to you for a law forever to your generations.

9 And when ye shall go out to war in your land against the enemy pressing you, and ye sounded the signal in the trumpets; and ye were remembered before Jehovah your God, and ye were saved from your enemies.

10 And in the day of your gladness, and in your appointments, and in the heads of your mouths, and ye shall sound with the trumpets over your burnt-offerings and over the sacrifices of your peace; and they were to you for a remembrance before your God: I am Jehovah your God.

11 And it shall be in the second year, in the second month, in the twentieth of the month, the cloud was taken up from the dwelling of testimony.

12 And the sons of Israel will remove for their departure from the desert of Sinai; and the cloud will dwell in the desert of Paran.

13 And they will remove first, at the mouth of Jehovah, by the hand of Moses.

14 And the flag of the camp of Judah will remove first according to their army: and over his army, Nashon, son of Amminadab.

15 And over the army of the tribe of the sons of Issachar, Nethaneel, son of Zuar.

16 And over the army of the tribe of the sons of Zebulon, Eliab, son of Helon.

17 And the dwelling was taken down, and the sons of Gershon and the sons of Merari removed, lifting up the dwelling.

18 And the flag of the camp of Reuben removed according to their army, and over his army, Elizur, son of Shedur.

19 And over the army of the tribe of the sons of Simeon, Shelumiel, son of Zurishaddai.

20 And over the army of the tribe of the sons of Gad, Eliasaph, son of Deuel.

21 And the Kohathites removed, lifting up the holy place, and they raised up the dwelling till their coining.

22 And the flag of the camp of the sons of Ephraim removed according to their army, and over his army, Elishama, son of Ammihud.

23 And over the army of the tribe of the sons of Manasseh, Gamaliel, son of Pedahzur.

24 And over the army of the tribe of the sons of Benjamin, Abidan, son of Gideoni.

25 And the flag of the camp of the sons of Dan removed, bringing up the rear to all the camps according to their army: and over his army, Ahiezer, son of Ammishaddai.

26 And over the army of the tribe of the sons of Asher, Pagiel, the son of Ocran.

27 And over the army of the tribe of the sons is of Naphtali, Ahira, son of Enan.

28 These the departures of the sons of Israel according to their army, and they shall remove.

29 And Moses will say to Hobab, son of Raguel the Midianite, faher-in-law of Moses, We are removing to the place which Jehovah said, I will give it to you: come thou with us, and we did good to thee; for Jehovah spake good concerning Israel.

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30 And he will say to him, I will not go; but to my land, and to my kindred I will go.

31 And he will say, Thou shalt not leave us now, for upon this thou knewest we encamped in the desert, and thou wert to us for eyes.

32 And it being when thou shalt go with us, it being that which Jehovah will do good with us and we did good to thee.

33 And they will remove from the mountain of God, a way of three days: and the ark of the covenant of Jehovah removed before them, a way of three days, to search out for them a rest

34 And the cloud of Jehovah upon them the day in their removing out of the camp.

35 And it shall be in removing the ark Moses will say, Rise, Jehovah, and thine enemies shall be scattered; and they hating thee shall flee from before thee.

36 And in its encamping, he will say, Turn back, Jehovah, to the ten thousand thousands of Israel.

NUMBERS CHAPTER 11

1 And the people shall be as complainers, and it was evil in the ears of Jehovah; and Jehovah will hear, and his anger will kindle, and the fire of Jehovah will burn among them and will consume in the extremity of the camp.

2 And the people will cry to Moses and Moses will pray to Jehovah, and the fire will subside.

3 And he will call the name of that place Taberah, for the fire of Jehovah burnt among them.

4 And the scraped together which in its midst will long a longing; and the sons of Israel also will turn back and weep, and they will say, Who will feed us with flesh?

5 We remembered the fish which we ate in Egypt gratuitously; the cucumbers and the melons, and the leeks, and the onions, and the garlics.

6 And now our soul shall be dried up; not any thing but to the manna our eyes.

7 And the manna it as the seed of coriander, and its eye as the eye of bdellium.

8 The people went to and fro, and gathered and ground in the mill, or crushed in the mortar, and boiled in the pot, and made it cakes; and its taste was as the taste of a sweet cake of oil.

9 And in the descending of the dew upon the camp by night the manna descended upon it

10 And Moses will hear the people weeping to their families, each at the door of his tent: and the wrath of Jehovah was kindled greatly; and it was evil in the eyes of Moses.

11 And Moses will say to Jehovah, For what hest thou done evil to thy servant? and for what did I not find grace in thine eyes, to put the debt of all this people upon me?

1 Did I form all this people? did I beget them? for thou wilt say to me, Lift them up into thy bosom, as a nurse will lift up the sucking child upon the land which thou swarest to their fathers.

13 Whence to me flesh to give to all this people? for they weep upon me, saying, Thou shalt give to us flesh and we shall eat

14 I shall not be able to lift up alone all this people, for it is heavy for me.

15 And if so thou doest to me, killing, kill me now, if I found grace in thine eyes; and I shall not look upon my evil

16 And Jehovah will say to Moses, Gather to me seventy men of the old men of Israel, whom thou knewest that they were old men of the people, and their scribes; and take them to the tent of appointment, and they shall stand there with thee.

17 And I came down and I spake with thee there; and I took from the spirit which is upon thee, and I put upon them, and they lifted up with thee in the debt of the people, and thou shalt not lift it up thyself alone.

18 And thou shalt say to the people, Be ye consecrated for the morrow, and ye ate flesh: for ye wept in the ears of Jehovah, saying, Who shall feed us with flesh? for it was good to us in Egypt; and Jehovah gave to you flesh, and ye ate.

19 Not one day shall ye eat, and not two days, and not five days, and not ten days, and not twenty days;

20 Even to a month of days, till when it shall come out from your nostrils, and it shall be to you for loathsomeness, because that ye rejected Jehovah who is in the midst of you, and ye shall weep before him, saying, Wherefore came we out of Egypt?

21 And Moses will say, Six hundred thousand of foot the people which I am in the midst of them: and thou saidst, I will give flesh to them, and they shall eat a month of days.

22 Shall the sheep and the oxen be slaughtered for them and suffice for them? and if he shall gather all the fish of the sea to them, and it suffice for them?

23 And Jehovah will say to Moses, Shall the hand of Jehovah be cut off? Now shalt thou see my word shall be precious to thee or not

24 And Moses will go forth, and will speak to the people the words of Jehovah; and he will gather the seventy men, of the old men of the people, and he will cause them to stand round about the tent

25 And Jehovah will come down in the cloud, and will speak to him, and he will take from the spirit which is upon him, and will give upon the seventy men, the old men: and it shall be in the resting of the spirit upon them, and they shall prophesy, and they shall not cease.

26 And two men remained in the camp, the name of the one Eldad, and the name of the second, Medad: and the spirit will encamp upon them; and they among those being written, and they will not go forth to the tent, and they will prophesy in the camp.

27 And a young man will run and announce to Moses, and he will say, Eldad and Medad are prophesying in the camp.

28 And Joshua, son of Nun, serving Moses from his chosen, will answer and say, My lord Moses, restrain them.

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29 And Moses will say to him, Thou envying for me; and who will give all the people of Jehovah prophets? when Jehovah will give his spirit upon them.

30 And Moses will take himself into the camp, he and the old men of Israel.

31 And a spirit removed from Jehovah and it will divide out the quails from the sea, and will cast upon the camp, as the way of a day hither, and the way of a day thither, round about the camp, and as two cubits upon the face of the earth.

32 And the people will rise up all that day and all the night, and all the day of the morrow, and will gather the quails: the few gathered ten homers; and they will spread for themselves a spreading round about the camp.

33 And the flesh yet between their teeth, before it shall be withdrawn and the anger of Jehovah was kindled against the people, and Jehovah will smite upon them an exceeding great blow.

34 And he will call the name of that place, The Graves of Longings, for there they buried the people longing.

35 From the Graves of Longings the people removed to the enclosures, and they shall be in the enclosures.

NUMBERS CHAPTER 12

1 And Miriam and Aaron will speak against Moses on account of the Ethiopian* woman which he took: for he took an Ethiopian woman. (* In antiquity, the Greek term Ethiopian referred to the nation of Cush or Kush who lived south of Fort Yeb [Elephantine], in Nubia, Sudan, between the 3rd and 6th Cataract of the River Nile; see Genesis 2:13.)

2 And they will say, Did Jehovah only now speak by Moses? Did he not also speak by us? And Jehovah will hear.

3 And the man Moses greatly humble, more than all the men upon the face of the earth.

4 And Jehovah will say in a moment to Moses and to Aaron and to Miriam, Come forth ye three unto the tent of appointment And they three will come forth.

5 And Jehovah will come down in the pillar of the cloud, and will stand at the door of the tent, and will call Aaron and Miriam, and they two will come forth.

6 And he will say, Hear ye now, my word: If there shall be your prophet of Jehovah, in a vision I will be known to him; in a dream I will speak to him.

7 Not so my servant Moses; he was faithful in all my house.

8 Mouth to mouth I will speak to him, and in appearance and not in enigmas; and the portion of Jehovah shall he behold: and wherefore were ye not afraid to speak against my servant, against Moses?

9 And the anger of Jehovah will kindle against them; and he will go.

10 And the cloud removed from the tent; and behold, Miriam being leprous as snow: and Aaron will look upon Miriam, and behold, her being leprous

11 And Aaron will say to Moses, With leave, my lord, now thou shalt not put upon us the sin in which we were foolish, and in which we sinned.

12 Now shall she not be as the dead, which in his coming forth from the womb of his mother, and his flesh shall be half consumed?

13 And Moses will cry to Jehovah, saying, God heal her now.

14 And Jehovah will say to Moses, And her father spitting, spit in her face, shall she not be ashamed seven days? She shall be shut seven days without the camp, and afterward she shall be taken back.

15 And Miriam shall be shut without the camp seven days, and the people removed not till Miriam was taken back.

16 And afterward the people removed from the enclosures, and they will encamp in the desert of Paran (the region around Petra).

NUMBERS CHAPTER 13

1 And Jehovah will speak to Moses, saying,

2 Send for thyself men, and they shall search out the land of Canaan, which I give to the sons of Israel: one man, one man for the tribe of his fathers shall ye send, all chiefs among them.

3 And Moses will send them from the desert of Paran, at the mouth of Jehovah; all of them chiefs, the heads of the sons of IsraeL

4 And these their names: for the tribe of Reuben: Shammua, son of Zaccur.

5 For the tribe of Simeon: Shaphat, son of Hori

6 For the tribe of Judah: Caleb, son of Jephunneh.

7 For the tribe of Issachar: Igal, son of Joseph.

8 For the tribe of Ephraim: Oshea, son of Nun.

9 For the tribe of Benjamin: Palti, son of Raphu.

10 For the tribe of Zebulon: Gaddiel, son of Sodi.

11 For the tribe of Joseph, for the tribe of Manasseh: Gaddi, son of Susi

12 For the tribe of Dan: Ammiel, son of Gemalli

13 For the tribe of Asher: Sethur, son of Michael.

14 For the tribe of Naphtali: Nahbi, son of Vophsi.

15 For the tribe of Gad: Geuel, son of Machi.

16 These the names of the men which Moses sent to search out the land. And Moses will call Oshea, son of Nun, Joshua

17 And Moses will send them to search out the land of Canaan, and will say to them, Go ye up hither to the south and ascend the mountain,

18 And see the land what it is, and the people dwelling upon it, whether it is strong or relaxed, whether it is few or many;

19 And what the land that they dwell in it, whether it is good or evil; and what the cities that they shall dwell in them, whether in camps or in fortifications;

20 And what the land, whether it is fat or lean, whether there is in it wood or not And be strong, and take from the fruit of the land. And the days, the days of the first-fruits of the grapes.

21 And they will go up and will search out the land from the desert of Zin even to Rehob, to go to Hameth.

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22 And they will go up by the south and will come to Hebron; and these Ahiman, Sheshai, and Talmai, children of Anak: and Hebron was built seven years before Zoan in Egypt

23 And they will go up to the valley of Esheol, and will cut off from there a branch and one cluster of grapes, and they will lift upon a rod upon two; and from the pomegranates, and from the figs.

24 And he called that place the valley of Eshool, on account of the cluster of grapes which the sons of Israel cut off from there.

25 And they will turn back from searching out the land at the end of forty days.

26 And they will go, and come to Moses and to Aaron, and to all the assembly of the sons of Israel to the desert of Paran to Kadesh, and will give them back word, and all the assembly, and they will shew them the fruit of the land.

27 And they will recount to him, and will say, We came to the land where thou sentest us, and also it flowed with milk and honey; and this its fruit

28 Only that the people are strong dwelling upon the land, and the cities fortified, and very great: and also we saw the children of Anak there.

29 Amalek will dwell in the land of the south; and the Hittites and the Jebusites, and the Amorites, will dwell in the mountain; and the Canaanites will dwell by the sea, and by the hand of Jordan.

30 And Caleb will silence the people to Moses, and will say, Going up, we will go up and inherit it; for being able we shall overcome it

31 And the men who went with him said, We shall not be able to go up against the people, for they are strong above us.

32 And they will bring forth slander of the land which they searched it out to the sons of Israel, saying, The land which we passed through upon it, to search it out, is a land consuming those dwelling upon it: and all the people which we saw in the midst of it, men being long.

33 And there we saw the giants, sons of Anak, from the giants: and we were in our eyes as the locusts, and so were we in their eyes.

NUMBERS CHAPTER 14

1 And all the assembly will lift up and give their voice; and the people will weep in that night

2 And all the children of Israel will murmur against Moses, and against Aaron; and all the assembly will say to them, Would we died in the land of Egypt! or in this desert would that we died!

3 And wherefore does Jehovah bring us to this land to fall by the sword? our wives and our little ones shall be for a prey. Would it not be good for us to turn back to Egypt?

4 And they will say, a man to his brother, We will give a head, and turn back to Egypt

5 And Moses will fall, and Aaron, upon their faces before all the gathering of the assembly of the sons of Israel.

6 And Joshua, son of Nun, and Caleb, son of Jephunneh, from those searching out the land, tare their garments.

7 And they will speak to all the assembly of the sons of Israel, saying, The land which we passed over upon it to search it out, a good land exceedingly, exceedingly,

8 If Jehovah delight in us, and he brought us to this land, and he gave it to us; a land which it flowing with milk and honey.

9 But against Jehovah ye shall not rebel, and ye shall not be afraid of the people of the land; for they our bread: for their shadow removed from them and Jehovah with us; ye shall not be afraid of them.

10 And all the assembly will say to stone them with stones. And the glory of Jehovah was seen in the tent of appointment to all the sons of Israel.

11 And Jehovah will say to Moses How long will this people reject me and how long will they not believe in me by all the signs which I did in the midst of them?

12 I will strike them with death, and I will destroy them, and I will make thee into a great nation, and strong above them.

13 And Moses will say to Jehovah, And the Egyptians heard, for thou didst bring up with thy strength this people from the midst of them;

14 And they will say to those dwelling upon this land; they heard that thou Jehovah art in the midst of this people who wert seen eye to eye; thou Jehovah and thy cloud stood over them, and in a pillar of cloud thou goest before them by day, and in a pillar of fire by night.

15 And didst thou kill this people as one man, and the nations spake who heard thy fame, saying,

16 Because Jehovah will not be able to bring in this people to the land which he sware to them, he will slay them in the desert

17 And now shall the strength of the Lord be great, as thou spakest, saying,

18 Jehovah, slow to anger and of great kindness, lifting up iniquity and transgression and cleansing, will not cleanse; striking the iniquity of the fathers upon the sons, upon the third, and upon the fourth.

19 Forgive now the sin of this people according to thy great kindness, and as thou didst lift up to this people, and even till now.

20 And Jehovah will say, I pardoned according to thy word:

21 But yet I live, and the glory of Jehovah shall fill all the earth.

22 For all the men having seen my glory and my signs which I did in Egypt and in the desert, and they will try me this ten times, they heard not to my voice.

23 If they shall see the land which I sware to their fathers, and all despising me shall not see it

24 And my servant Caleb, because another spirit was with him, and he will follow after me, and I brought him into the land which he went there; and his seed shall inherit it.

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25 And the Amalekites and the Canaanites will dwell in the valley. Tomorrow turn ye; they shall remove for you into the desert the way of the sea of sedge.

26 And Jehovah will speak to Moses and to Aaron, saying,

27 How long for this evil assembly, that they are murmuring against me? the murmurings of the sons of Israel which they are murmuring against me, I heard.

28 Say to them, I live, says Jehovah, if not as ye spake in mine ears, so will I do to you:

29 In this desert shall your carcasses fall; and all of you being reviewed according to all your number, from the son of twenty years and above, who murmured against me.

30 If ye shall come in to the land which I lifted up my hand for you to dwell in it, except Caleb, son of Jephunneh, and Joshua, son of Nun.

31 And your little ones which ye said shall be for a prey, and I brought them in, and they shall know the land which ye rejected

32 And you, your carcasses shall fall in this desert

33 And your sons shall be fed in the desert forty years, and bear your fornications till your carcasses be finished in the desert

34 According to the number of days which ye searched out the land, forty days, a day a year, a day for a year, shall ye your iniquities; forty years, and ye knew my withdrawal.

35 I Jehovah spake, if not, I will do this to all this evil assembly setting up against me: in this desert shall they be finished, and there shall they die.

36 And the men whom Moses sent to search out the land, and they will turn back and will murmur against him to all the assembly, to bring forth slander upon the land.

37 And the men bringing forth evil slander of the land shall die by the blow before Jehovah.

38 And Joshua, son of Nun, and Caleb, son of Jephunneh, lived, from those men going to search out the land.

39 And Moses will speak these words to all the sons of Israel, and the people will mourn greatly.

40 And they will rise early in the morning, and will go up to the head of the mountain, saying, Behold us, and we will go up to the place which Jehovah said: for we sinned.

41 And Moses will say, Wherefore this you are passing by the mouth of Jehovah? And it shall not prosper.

42 Ye shall not go up, for Jehovah is not in the midst of you; and shall ye not be struck before your enemies?

43 For the Amalekites and the Canaanites are there before you, and ye fell by the sword: for ye turned back from after Jehovah, and Jehovah will not be with you.

44 And they will act proudly to go up to the head of the mountain: mid the ark of the covenant of Jehovah and Moses departed not out of the midst of the camp.

45 And Amalek came down, and the Canaanite, he dwelling in the mountain, and he will smite them, and will beat them, even to Hormah.

NUMBERS CHAPTER 15

1 And Jehovah will speak to Moses, saying,

2 Speak to the sons of Israel, and say to them, When ye shall come into the land of your dwellings, which I give to you,

3 And ye did a sacrifice to Jehovah, a burnt-offering or a sacrifice to separate a vow, or in willingness, or in your assemblies, to make an odor of sweetness to Jehovah, from the oxen or from the sheep:

4 And he bringing near, brought near his offering to Jehovah, a gift of fine flour, the tenth mingled with the fourth of the bin of oil.

5 And wine for a libation, the fourth of the hin, thou shalt do upon the burnt-offering or to the sacrifice for the one lamb.

6 Or to the ram thou shalt do a gift of fine flour, two tenths mingled with oil, the third of the hin.

7 And wine for a libation the third of the hin, thou shalt bring an odor of sweetness to Jehovah.

8 And when thou shalt do the son of a cow, a burnt-offering or sacrifice to separate a vow, or peace to Jehovah:

9 And he brought upon the son of a cow a gift of fine flour, three tenths mingled with oil, half the bin.

10 And wine thou shalt bring for a libation, half the hin, a sacrifice, an odor of sweetness to Jehovah.

11 Thus shall it be done to the one bullock or to the one ram, or to the sheep with the lambs, or with the goats.

12 According to the number which ye shall do, so shall ye do to the one according to their number.

13 Every native shall do thus with these to bring near a sacrifice, an odor of sweetness to Jehovah.

14 And when a stranger shall sojourn with you, or whoever in the midst of you for your generations, and he did a sacrifice, an odor of sweetness to Jehovah; as ye shall do, so shall he do.

15 One law for you of the assembly, and for the stranger sojourning; a law forever to your generations: as ye, so the stranger shall be before Jehovah.

16 One law and one judgment shall be to you, and to the stranger sojourning with you.

17 And Jehovah will speak to Moses, saying,

18 Speak to the sons of Israel, and say to them, In your going into the land where I bring you there,

19 And it was in your eating from the bread of the land, ye shall lift up a lifting up to Jehovah.

20 The first of your groats, a cake, shall ye lift up a lifting up; as the lifting up of the threshing floor, so shall ye lift it up.

21 From the first of your groats, shall ye give to Jehovah a lifting up, for your generations.

22 And when ye shall err, and shall not do all these commands which Jehovah spake to Moses,

23 All which Jehovah commanded to you by the hand of Moses from the day which Jehovah commanded, and onward to your generations;

24 And it was if from the eyes of the assembly there was done in error, all the assembly did a bullock, the son of a cow, for a burnt-offering, for an odor of sweetness to Jehovah,

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and its gift and its libation, according to judgment, and one he goat of the goats for sin.

25 And the priest expiated for all the assembly of the sons of Israel, and it was forgiven to them; for it is an error; and they brought their offering a sacrifice to Jehovah, and their sin before Jehovah, for their error.

26 And it was forgiven to all the assembly of the sons of Israel, and to the stranger sojourning in the midst of them, to all the people in error.

27 And if one soul shall sin in. error, and he brought a she goat the daughter of a goat, for sin.

28 And the priest expiated for the soul erring, in sinning in error before Jehovah, to expiate for him; and it was forgiven to him.

29 The native among the sons of Israel, and to the stranger sojourning in the midst of them, one law shall be to you, for doing in error.

30 And the soul which shall do with a high hand, from the native, and from the stranger, it reproaches Jehovah, and that soul was cut off from the midst of its people.

31 For it despised the word of Jehovah, and broke his command; being cut off, that soul shall be cut off; its iniquity upon it

32 And the sons of Israel shall be in the desert, and they shall find a man gathering wood in the day of the Sabbath.

33 And they having found him, will bring him gathering wood to Moses, and to Aaron, and to all the assembly.

34 And they will put him in watch, for it was not specified what shall be done to him.

35 And Jehovah will say to Moses, Dying, the man shall die: all the assembly stoned him with stones without the camp.

36 And all the assembly shall bring him forth without the camp, and they shall stone him with stones, and he shall die; as Jehovah commanded Moses.

37 And Jehovah will speak to Moses, saying,

38 Speak to the sons of Israel, and say to them, They made to them fringes of flowers upon the wings of their garment for their generations; and they gave upon the fringes of the wing a thread of cerulean purple;

39 And it was to you for fringes, and ye saw it, and ye remembered all the commands of Jehovah, and ye did them; and ye shall not seek after your heart, and after your eyes, which ye committed fornication after them.

40 So that ye shall remember, and ye did all my commands, and ye were holy to your God.

41 I am Jehovah your God who brought you forth out of the land of Egypt, to be to you for God; I am Jehovah your God.

NUMBERS CHAPTER 16

1 And Korah son of Izhar, son of Kohath, son of Levi, will take, and Dathan and Abiram, sons of Eliab; and On, son of Peleth, sons of Reuben;

2 And they will rise up before Moses, and men from the sons of Israel, fifty and two hundred chiefs of the assembly, called by appointment, and men of name:

3 And they will gather together against Moses, and against Aaron, and they will say to them, Much to you for all the assembly, all of them are holy, and Jehovah in the midst of them: and wherefore shall be lifted up over the gathering of Jehovah?

4 And Moses will hear, and will fall upon his face:

5 And he will speak to Korah and to all his assembly, saying, The morning Jehovah will make known who is to him, and the holy; and bring near to him: and whom he will choose for him he will bring near to himself.

6 This do ye: take to you censers, Korah and all his assembly:

7 And ye shall give fire in them and put upon them incense, before Jehovah to-morrow: and it was the man whom Jehovah shall choose, he is holy: much to you, ye sons of Levi.

8 And Moses will say to Korah, Hear, now, ye sons of Levi:

9 Is this small for you that the God of Israel separated you from the assembly of Israel to bring you near to him to serve the services of the dwelling of Jehovah, and to stand before the assembly to serve them?

10 He will bring thee near, and all thy brethren the sons of Levi with thee: and did ye seek also the priesthood?

11 For this thou and all thine assembly being collected together against Jehovah: and Aaron, what is he that ye shall murmur against him?

12 And Moses will send to call for Dathan and for Abiram, sons of Eliab and they will say, We will not come up.

13 Is this small that thou broughtest us up from a land flowing with milk and honey to kill us in the desert, that thou ruling also wilt rule over us?

14 But not to a land flowing with milk and honey didst thou bring us; and wilt thou give to us the inheritance of field and vineyard? the eyes of these men wilt thou bore out? we will not come up.

15 And it will be kindled to Moses greatly, and he will say to Jehovah, Thou wilt not turn to their gift: not one ass did I take from them, and I did not evil to one of them.

16 And Moses will say to Korah, Be thou and all thine assembly before Jehovah, thou and they, and Aaron, to-morrow:

17 And take each his censer and put incense upon them, and bring them near before Jehovah, each his censer and put incense upon them, and bring them near before Jehovah, each his censer, fifty and two hundred censers; and thou and Aaron, each his censer.

18 And they will take each his censer and will give upon them fire, and will put incense upon them, and they will stand at the door of the tent of appointment, and Moses and Aaron.

19 And Korah will gather against them all the assembly at the door of the tent of appointment; and the glory of Jehovah will be seen to all the assembly.

20 And Jehovah will speak to Moses, and to Aaron, saying,

21 Separate yourselves from the midst of this assembly, and I will consume them as in a moment,

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22 And they shall fall upon their faces, and they will say, God, the God of the spirits for all flesh, shall one man sin, and wilt thou be angry against all the assembly.

23 And Jehovah will speak to Moses, saying,

24 Speak to all the assembly, saying, Go up from round about the dwelling of Korah, Dathan, and Abiram.

25 And Moses will rise up and go to Dathan and Abiram; and the old men of Israel will go after him.

26 And he will speak to the assembly, saying, Remove, now, from the tents of these guilty men, and ye shall not touch upon any thing which is to them lest ye shall he destroyed in all their sin.

27 And they will go up from the tent of Korah, Dathan, and Abiram, from round about; and Dathan and Abiram will come forth, standing at the door of their tents, and their wives and their sons and their little ones.

28 And Moses will say, By this shall ye know that Jehovah sent me to do all these works; for not from my heart

29 If according to the death of all men these shall die, if the providence of all men shall be reviewed upon them, Jehovah sent me not

30 And if Jehovah shall create a creation, and the earth opened her mouth and swallowed them and all which is to them, and they went down living to hades; and ye know that these men rejected Jehovah,

31 And it shall be as he finished to speak all these words, the earth shall cleave asunder which is under them:

32 And the earth shall open her mouth and shall swallow them and their houses, and all the men which to Korah, and all the possessions.

33 And they went down, and all which is to them, living, to hades, and the earth shall cover over them; and they shall perish from the midst of the gathering.

34 And all Israel which were round about them fled at their voice: for they said, Lest the earth shall swallow us.

35 And a fire will come forth from Jehovah and will consume the fifty and two hundred men bringing the incense

36 And Jehovah will speak to Moses, saying,

37 Say to Eleazar, son of Aaron the priest, and he shall take up the censers from the midst of the burning, and scatter the fire afar off; for they were consecrated.

38 The censers of these sinners against their souls, and they made them beaten plates, a covering for the altar: for they brought them before Jehovah, and they will be consecrated: and they will be for a sign to the sons of Israel.

39 And Eleazar the priest will take the brazen censers, which they being burnt brought near; and they shall beat them out a covering for the altar,

40 A remembrance to the sons of Israel, so that a man, a stranger, shall not come near, he who is not from the seed of Aaron, to burn incense before Jehovah; and he shall not be as Korah and as his assembly: as Jehovah spake to him by the hand of Moses.

41 And all the assembly of the sons of Israel will murmur on the morrow against Moses, and against Aaron, saying, Ye killed the people of Jehovah.

42 And it shall be in the gathering together of the assembly against Moses and against Aaron, and they shall turn towards the tent of appointment; and behold, the cloud covered it, and the glory of Jehovah will be seen.

43 And Moses will go, and Aaron, before the tent of appointment

44 And Jehovah will speak to Moses, saying,

45 Lift up yourselves from the midst of this assembly, and I will consume them as in a moment. And they will fall upon their faces.

46 And Moses will say to Aaron, Take a censer and give upon it fire from off the altar, and put incense, and go quickly to the assembly, and expiate for them: for anger went forth from before Jehovah; for it began smiting.

47 And Aaron will take as Moses spake, and he will run into the midst of the assembly; and behold, it began smiting among the people: and he will give incense and will expiate for the people.

48 And he will stand between the dead and between the living; and the smiting will be withheld.

49 And they dying in the smiting will be fourteen thousand and seven hundred, besides they dying for the words of Korah.

50 And Aaron will turn back to Moses to the door of the tent of appointment: and the smiting was withheld.

NUMBERS CHAPTER 17

1 And Jehovah will speak to Moses, saying,

2 Speak to the sons of Israel, and take from them a rod, a rod according to the house of the father, from all the chiefs according to the house of their fathers, twelve rods: thou shalt write each his name upon his rod.

3 And Aaron's name shalt thou write upon the rod of Levi: for one rod is for the head of the house of their fathers.

4 And place them in the tent of appointment before the testimony, where I will pass over to you there.

5 And it was the man whom I shall desire him, his rod shall be fruitful: and I caused to cease from me the murmurings of the sons of Israel which they are murmuring against you.

6 And Moses will speak to the sons of Israel, and all their chiefs will give to him a rod for one chief, a rod for one chief, according to the house of their fathers, twelve rods: and Aaron's rod in the midst of their rods.

7 And Moses will place the rods before Jehovah in the tent of testimony.

8 And it shall be on the morrow, and Moses will go into the tent of testimony; and behold, Aaron's rod was fruitful for the house of Levi, and the blossom will come forth and the flower will flourish and will show almonds.

9 And Moses will bring forth all the rods from before Jehovah to all the sons of Israel: and they shall see and shall take each his rod.

10 And Jehovah will say to Moses, Turn back Aaron's rod before the testimony, for preservation, for a sign for the sons of contradiction; and thou shalt finish their murmurings from me, and they shall not die.

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11 And Moses will do: as Jehovah commanded him, so did he.

12 And the sons of Israel will speak to Moses, saying, Behold, we expired, we perished, we all perished.

13 All coming near, coming near the dwelling of Jehovah, and dying, shall die: shall we die to breathe out life?

NUMBERS CHAPTER 18

1 And Jehovah will say to Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the holy place: and thou and thy sons with thee, shall bear the iniquity of your priesthood.

2 And also thy brethren, the tribe of Levi, the tribe of thy father, bring thou near with thee, and they shall be joined to thee, and they shall serve thee: and thou and thy sons with thee, before the tent of testimony.

3 And they watched thy watches, and the watches of all the tent: but to the vessels of the holy place, and to the altar they shall not come near, and they shall not die, also they, also ye.

4 And they were joined to thee, and they watched the watches of the tent of appointment for all the service of the tent: and the stranger shall not come near to you

5 And ye watched the watches of the holy place, and the watches of the altar; and anger shall no more be upon the sons of Israel.

6 And I, behold, I took your brethren the Levites from the midst of the sons of Israel: to you being given a gift to Jehovah to serve the services of the tent of appointment

7 And thou and thy sons with thee shall watch your priesthood for all the word of the altar, and to within the vail; and ye served: the services a gift I will give your priesthood; and the stranger coming near shall die.

8 And Jehovah will speak to Aaron, And I, behold, I gave to thee the watches of my offerings for all the holy things of the sons of Israel; to thee I gave them, for the anointing, and to thy sons for a law forever.

9 This shall be to thee from the holy of holies, from the fire: all their oblations for all their gifts, and for all their sins, and for all their sacrifices, which they shall give back to me, it is holy of holies to thee and to thy sons.

10 In the holy of holies ye shall eat it; every male shall eat it: holy shall it be to thee.

11 And this is to thee; the offerings of their gifts for all the liftings up of the sons of Israel: to thee I gave them, and to thy sons, and to thy daughters with thee, for a law forever: all clean in thy house shall eat it

12 All the fat of the oil, and all the fat of the new wine, and of the grain, their first-fruits which they shall give to Jehovah, to thee I gave them.

13 The first-fruits, all which are in the land which they shall bring to Jehovah, shall be to thee; all clean in thy house shall eat it.

14 Every thing consecrated in Israel shall be to thee.

15 Every thing cleaving the womb for all flesh, which they shall bring to Jehovah, in man or in cattle, shall be to thee: but redeeming, thou shalt redeem the first-born of man, and the firstborn of unclean cattle thou shalt redeem.

16 And those being redeemed from the son of a month, shalt thou redeem according to thy estimation, the silver of five shekels according to the holy shekel, it is twenty gerahs.

17 But the first-born of a cow, or the first-born of a sheep, or the first-born of a goat, thou shalt not redeem; they are holy: their blood shalt thou pour out upon the altar, and their fat thou shalt burn a sacrifice for an odor of sweetness to Jehovah.

18 And their flesh shall be to thee, as the breast of the lifting up, and as the right shoulder shall be to thee.

19 All the offerings of the holy things which the sons of Israel shall lift up to Jehovah, I gave to thee, and to thy sons, and to thy daughters with thee, for a law forever: it a covenant of salt forever before Jehovah to thee, and to thy seed with thee.

20 And Jehovah will say to Aaron, In their land thou shalt not inherit, and a portion shall not be to thee in the midst of them. I am thy portion and thine inheritance in the midst of the sons of Israel.

21 And to the sons of Levi, behold, I gave all the tenth in Israel for an inheritance for their services which they served, the service of the tent of appointment

22 And the sons of Israel shall no more come near the tent of appointment, to bear sin and to die.

23 And it is the Levite serving the service of the tent of appointment, and they shall bear their iniquity a law forever to your generations, and in the midst of the sons of Israel they shall not inherit an inheritance.

24 For the tenth of the sons of Israel which they shall lift up to Jehovah, an offering I gave to the Levites to inherit: for this I said to them, In the midst of the sons of Israel they shall not inherit an inheritance.

25 And Jehovah will speak to Moses, saying,

26 And to the Levites thou shalt speak and say to them, When ye shall take from the sons of Israel the truth which I gave to you from them for your inheritance, and ye lifted up an offering of Jehovah, a tenth from the tenth.

27 And your offerings were reckoned to you as the grain of the threshing-floor, and as the filling up from the winepress.

28 So shall ye also lift up an offering of Jehovah from all your tenths, which ye shall take from the sons of Israel; and ye gave from it the offering of Jehovah to. Aaron the priest

29 From all your gifts ye shall lift up all the offerings of Jehovah, from all its fat consecrated from it

30 And say to them, In your offering its fat from it, and it was reckoned to the Levites as the produce of the threshing-floor, and as the produce of the wine-press.

31 And ye ate it in every place, ye and your house; for it is the reward to you for your service in the tent of appointment

32 And ye shall not bear sin for it in your lifting up its fat from it: and the holy things of the sons of Israel ye shall not defile, and ye shall not die.

NUMBERS CHAPTER 19

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1 And Jehovah will speak to Moses and to Aaron, saying,

2 This is the law of the precept which to Jehovah commanded, saying, Speak the sons of Israel and they shall take to thee a red, blameless heifer, to which not a blemish in her, and which a yoke was not lifted up upon her.

3 And give her to Eleazar the priest, and he shall bring her forth without the the camp, and slaughter her before him.

4 And Eleazar the priest took from her blood with his finger, and sprinkled before the face of the tent of appointment, from her blood seven times.

5 And he burnt the heifer before his eyes; her skin and her flesh and her blood, with her dung, shall he burn.

6 And the priest took cedar wood and hyssop and double scarlet, and cast into the midst of the burning of the heifer.

7 And the priest washed his garments, and bathed his flesh in water, and afterward he shall go into the camp; and the priest was unclean till evening.

8 And he burning her shall wash his garments in water, and bathed his flesh in water, and was unclean till the evening.

9 And a clean man gathered up the ashes of the heifer, and put without the camp in a clean place, and it shall be to the assembly of the sons of Israel for a preservation for a water of uncleanness: it is sin.

10 And he gathering the ashes of the heifer washed his garments, and was unclean till the evening: and it shall be to the sons of Israel, and to the stranger sojourning in the midst of them, for a law forever.

11 He touching upon the dead of any soul of man and he was unclean seven days.

12 He shall purify himself in the third day, and in the seventh day he shall be clean: and if he shall not be purified in the third day, in the seventh day he shall not be clean.

13 All touching upon the dead, upon the soul of man which shall die, and shall not be purified, defiled the dwelling of Jehovah; and that soul was cut off from Israel: for the water of uncleanness was not sprinkled upon him, he shall be unclean; his uncleanness yet upon him.

14 This the law of a man when he shall die in the tent; all going into the tent and all who are in the tent, shall be unclean seven days.

15 And every vessel being open which a cord was not bound upon it, it is unclean.

16 And every one who shall touch upon the face of the field, upon the wounded of the sword, or upon the dead, or upon the bone of man, or upon a grave, shall be unclean seven days.

17 And they took for the unclean from the dust of the burning of sin, and living water was given upon it into a vessel:

18 And a clean man took hyssop and dipped in water and sprinkled upon the tent, and upon all the vessels, and upon the souls which were there, and upon him touching upon a bone, or upon the wounded, or upon the the dead, or upon a grave:

19 And he being clean sprinkled upon the unclean in the third day, and in the seventh day: and he was cleansed in the seventh day, and he washed his garments and bathed in water, and was clean in the evening.

20 And a man who shall be unclean and shall not be purified, and that soul was cut off from the midst of the gathering, for he defiled the holy place of Jehovah: the water of uncleanness was not sprinkled upon him; he is unclean.

21 And it was to them for a law forever, and he sprinkling the water of uncleanness shall wash his garments; and he touching upon the water of uncleanness shall be unclean till the evening.

22 And all which the unclean shall touch upon it, shall be unclean; and the soul touching shall be unclean till the evening.

NUMBERS CHAPTER 20

1 And the sons of Israel will come, all the assembly, to the desert of Zin, in the first month; and the people will dwell in Kadesh; and Miriam will die there and be buried there.

2 And there was not water for the assembly: and they will gather together against Moses and against Aaron.

3 And they will contend with Moses, and will speak, saying, Would that we died in the dying of our brethren before Jehovah!

4 And for what brought ye the gathering of Jehovah into this desert to die there, we and our cattle

5 And for what brought ye us up out of Egypt to bring us to this evil place? Not a place of seed, and figs, and the vine and the pomegranate; and not water to drink.

6 And Moses will go, and Aaron, from the face of the gathering to the door of the tent of appointment, and they will fall upon their faces: and the glory of Jehovah shall be seen to them.

7 And Jehovah will speak to Moses, saying,

8 Take the rod and gather the assembly together, thou and Aaron thy brother, and speak to the rock before their eyes; and it gave water; and brought to them water from the rock, and gave drink to the assembly, and their cattle.

9 And Moses will take the rod from before Jehovah, as he commanded him.

10 And Moses and Aaron will gather together the gathering before the rock, and he will say to them, Hear, now, ye rebellious: from this rock shall we bring forth to you water?

11 And Moses will lift up his hand and will smite the rock with the rod twice, and many waters will come forth, and the assembly will drink and their cattle.

12 And Jehovah will say to Moses, and to Aaron, Because ye believed not in me, to consecrate me before the eyes of the sons of Israel, for this, ye shall not bring in this gathering to the land which I gave to them.

13 These the Waters of Strife, because the sons of Israel strove with Jehovah, and he will be consecrated in them.

14 And Moses will send messengers from Kadesh to the king of Edom, Thus said thy brother Israel, Thou knewest all the distress which found us:

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15 And our fathers will go down to Egypt and will dwell in Egypt many days; and the Egyptians will do evil to us and to our fathers.

16 And we shall cry to Jehovah, and he will hear our voice, and he will send a messenger and he will bring us forth out of Egypt: and behold us in Kadesh, a city the end of thy boundary.

17 Now we will pass over in thy land: we will not pass through in the field and in the vineyard, and we will not drink the water of the well: the way of the king we will go; we will not incline to the right or to the left till we shall pass over thy boundary.

18 And Edom will say to him, Thou shalt not pass by me, lest with the sword I shall come out to thy meeting.

19 And the sons of Israel will say to him, By the highway will we come up; and if we shall drink of thy waters, I and my cattle, I gave a price: only not speaking, I will pass through on my feet. .

20 And he will say, Thou shalt not pass through. And Edom will come forth to his meeting with a heavy people, and with a strong hand.

21 And Edom will refuse to give to Israel to pass over by his boundary; and Israel will turn away from him.

22 And they will remove from Kadesh, and the sons of Israel, all the assembly will come to Mount Hor.

23 And Jehovah will say to Moses and to Aaron, in mount Hor, upon the boundary of the land of Edom, saying,

24 Aaron shall be gathered to his people; for he shall not come into the land which I gave to the sons of Israel, because that ye resisted my mouth at the Waters of Strife.

25 Take Aaron and Eleazar his son, and bring them up to mount Hor.

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered and die there.

27 And Moses will do as Jehovah commanded: and he will bring him up to mount Hor before the eyes of all the assembly.

28 And Moses will strip Aaron of his garments, and will put them upon Eleazar his son: and Aaron will die there in the head of the mountain: and Moses will come down, and Eleazar, from the mountain.

29 And all the assembly will see that Aaron died, and they will weep for Aaron thirty days, all the house of Israel.

NUMBERS CHAPTER 21

1 And the Canaanite, King Arad, dwelling to the south, will hear that Israel came the way of the places, and he will fight against Israel, and he will carry off from him a captivity.

2 And Israel will vow a vow to Jehovah, and will say, If giving, thou wilt give this people into my hand, and I exterminated their cities.

3 And Jehovah will hear to the voice of Israel, and he will give the Canaanite, and he will exterminate them and their cities: and he will call the name of the place Hormah.

4 And they will remove from mount Hor, the way of the sea of sedge, to encompass the land of Edom: and the soul of the people will be shortened in the way.

5 And the people will speak against God, and against Moses, For what brought ye us up from Egypt to die in the desert? for no bread, and no water; and our soul loathed upon this light bread.

6 And Jehovah will send upon the people deadly serpents, and they will bite the people; and much people will die from Israel

7 And the people will come to Moses, and they will say, We sinned, for we spake against Jehovah and against thee; wilt thou pray to Jehovah and he will remove the serpent from us? And Moses will pray for the people.

8 And Jehovah will say to Moses, Make to thee a burning, and put it up for a signal: and it was every one being bitten, and he saw it and lived.

9 And Moses will make a brass serpent, and will set it up for a signal, and it was if the serpent bit a man and he looked upon the brass serpent, and he lived.

10 And the sons of Israel will remove, and will encamp in Oboth.

11 And they will remove from Oboth and will encamp in Ije-Abarim, in the desert which is upon the face of Moab, from the rising of the sun.

12 From thence they removed, and they will encamp in the valley of Zared.

13 From thence they removed, and they will encamp from the other side of Amon, which is in the desert coming forth from the boundary of the Amorites: for Arnon is the boundary of Moab, between Moab and between the Amorites.

14 For this it will be said in the book of the wars of Jehovah, Giving in the whirlwind, and the torrents of Arnon.

15 And the outpouring of the torrents which extended to the rest at Ar, and reclined to the boundary of Moab.

16 And from thence the well; it is the well of which Jehovah said to Moses, Gather the people together and I will give to them water.

17 The Israel will sing this song: Ascend thou well! answer ye to it.

18 The leaders dug it, the nobles of the people dug it, by cutting in by their props. And from the desert to Mattanah.

19 And from Mattanah to the Valley of God; and from the Valley of God to Bamoth.

20 And from Bamoth, the valley which is in the field of Moab, the head of Pisgah, and looking upon the face of Jeshimon.

21 And Israel will send messengers to Sihon, king of the Amorites, saying,

22 I will pass over in thy land: we will not turn into the field and into the vineyard; we will not drink water of the well; in the way of the king we will go till we shall pass over thy boundary.

23 And Sihon gave not to Israel to pass over by his boundary; and Sihon will gather all his people, and will

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come forth to meet Israel to the desert: and he will come to Jahaz, and he will fight against Israel.

24 And Israel will smite him with the mouth of the sword, and he will possess his land from Arnon to Jabbok, even to the sons of Ammon: for the boundary of the sons of Ammon was strong.

25 And Israel will take all these cities: and Israel will dwell in all the cities of the Amorites, in Heshbon, and in all her daughters.

26 For Heshbon this the city of Sihon, king of the Amorites; and he fought against the king of Moab, and he will take all his land out of his hand, even to Arnon.

27 For this they will say, using parables, Come ye to Heshbon; the city of Sihon shall be built and prepared.

28 For a fire shall come forth from Heshbon, a flame from the city of Sihon: it consumed Ar of Moab, the lords of the heights of Arnon.

29 Wo to thee, Moab! thou wert destroyed, O people of Chemosh: he gave his sons escaping, and his daughters, into captivity to the king of the Amorites, Sihon.

30 And we shall shoot them; Heshbon was destroyed, even to Dibon, and the women even to Nophah, which is to Medeba

31 And Israel will dwell in the land of the Amorites.

32 And Moses will send to search Jazer, and they will take her daughters, and will drive out the Amorite who is there.

33 And they will turn and go up the way of Bashan: and Og, king of Bashan, will come forth to their meeting, he and all his people, to the war at Edrei.

34 And Jehovah will say to Moses, Thou shalt not be afraid of him; for into thy hand I gave him, and all his people and his land; and do to him as thou didst to Sihon, king of the Amorites, who will dwell in Heshbon.

35 And they will strike him, and his sons, and all his people, until a survivor was not left to him: and they will possess his land.

NUMBERS CHAPTER 22

1 And the sons of Israel will remove and will encamp in the deserts of Moab, from the other side of Jordan at Jericho.

2 And Balak, son of Zippor, will see all that Israel did to the Amorite.

3 And Moab will be afraid from before the people greatly, for they were many; and Moab will feel disgust from the face of the sons of Israel.

4 And Moab will say to the old men of Midian, Now this gathering will lick up all round about us, as the ox licking up the green of the field. And Balak, son of Zippor, the king of Moab in that time.

5 And he will send messengers to Balaam, son of Beor, to Pethor, which is by the river of the land of the sons of his people, to call to him, saying, Behold, a people came forth out of Egypt: behold, it covered the eye of the earth, and it dwelt from before me.

6 And now, come now, curse to me this people, for he is strong above me: perhaps I shall be able to strike upon him, and drive him out of the land, for I know whom thou shalt praise is praised, and whom thou shalt curse, shall be cursed.

7 And the old men of Moab and the old men of Midian, will go, and divinations in their hand; and they will come to Balsam, and they will speak to him the words of Balak.

8 And he will say to them, Remain here this night, and I will turn back word to you according as Jehovah will speak to me: and the leaders of Moab will dwell with Balaam.

9 And God will come to Balaam, and will say, What men these with thee?

10 And Balaam will say to God, Balak, son of Zippor, king of Moab, sent to me,

11 Behold, the people came forth out of Egypt, and it will cover the eye of the earth: now come curse him to me; perhaps I shall be able to fight against him and I drove him out

12 And God will say to Balaam, Thou shalt not go with them; thou shalt not curse the people: for he is praised.

13 And Balaam will rise in the morning and will say to the leaders of Balak, Go to your land: for Jehovah refused to give me to go with you.

14 And the leaders will rise and go to Balak, and say, Balaam refused to come with us,

15 And Balak will add yet to send leaders, many and honorable, more than these.

16 And they will go to Balaam, and say to him, Thus said Balak, son of Zippor, Now thou wilt not withhold from coming to me:

17 For honoring, I will honor thee greatly, and all which thou shalt say to me I will do; and come, now, curse to me this people.

18 And Balaam will answer, and say to the servants of Balak, If Balak will give to me his house full of silver and gold, I shall not be able to pass over the mouth of Jehovah my God to do little or great

19 And now, sit ye down, now also in here this night, and I shall know what Jehovah will add to speak with me.

20 And God will come to Balaam at night, and say to him, If the men have come to call to thee, rise up, go with them, and only the word which I shall speak to thee, thou shalt do it

21 And Balaam will rise up in the morning, and saddle his ass, and go with the leaders of Moab.

22 And the anger of God will kindle because he went; and the messenger of Jehovah will stand in the way, for an adversary to him: and he rode upon his ass, and his two young men with him.

23 And the ass will see the messenger of Jehovah standing in the way, and his sword drawn in his hand: and the ass will turn from the way and go into the field: and Balaam will strike the ass to turn her in the way.

24 And the messenger of Jehovah will stand in the hollow of the vineyards, an enclosure hence, and an enclosure thence.

25 And the ass will see the messenger of Jehovah and she will press to the wall, and she will press Balaam's foot to the wall; and he will add to strike her,

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26 And the messenger of Jehovah will add to pass by and stand in a narrow place where is no way to turn to the right, and to the left

27 And the ass will see the messenger of Jehovah and she will lie down under Balaam: and Balaam's anger will kindle, and he will strike the ass With a rod.

28 And Jehovah will open the mouth of the ass, and she will say to Balaam, What did I to thee that thou hast smitten me this three beats?

29 And Balaam will say to the ass, Because thou didst vex me: would that a sword was in my hand, for now I had killed thee.

30 And the ass will say to Balaam, Am not I thine ass which thou didst ride upon me ever since thou wert till this day? and being accustomed, was I accustomed to do to thee thus? And he will say, No.

31 And Jehovah will uncover the the eyes of Balsam, and he will see the messenger of Jehovah standing in the way, and his sword drawn in his hand; and he will bow down and worship upon his face.

32 And the messenger of Jehovah will say to him, For what didst thou strike thine ass this three beats? behold, I came forth for an adversary, for the way is perverse before me.

33 And the ass will see me, and will turn before me this three beats: unless she turned from before me for now also I had slain thee, and preserved her alive.

34 And Balaam will say to the messenger of Jehovah, I sinned; for I knew not that thou stoodest to meet me in the way; and now if evil in thine eyes, I will turn back to me.

35 And the messenger of Jehovah will say to Balaam, Go with the men: and only the word which I shall speak to thee thou shalt speak it: and Balaam will go with the leaders of Balak.

36 And Balak will hear that Balsam came, and he will go forth to meet him to a city of Moab, which is by the boundary of Arnon, which is m the end of the boundary.

37 And Balak will say to Balaam, Sending, did I not send to thee to call to thee? wherefore camest thou not to me? indeed shall I not be able to honor thee?

38 And Balaam will say to Balak, Behold, I come to thee: being able, shall I be able to speak any thing? the word which Jehovah shall put in my mouth I will speak it

39 And Balaam will go with Balak and they will come to Kirjath Huzoth.

40 And Balak will sacrifice oxen and sheep, and he will send to Balaam and to the leaders which were with him.

41 And it will be in the morning, and Balak will take Balaam, and will bring him up to the heights of Baal, and he will see from thence the end of the people.

NUMBERS CHAPTER 23

1 And Balaam will say to Balak, Build to me here seven altars, and prepare to me here seven bullocks and seven rams.

2 And Balak will do as Balsam spake, and Balak will bring up, and Balaam, a bullock and a ram upon the altar.

3 And Balsam will say to Balak, Stand by thy burnt-offering, and I will go; perhaps Jehovah will come to my meeting: and the word which he will shew to me I will announce to thee. And he will go to the naked hill

4 And God will meet Balaam, and he will say to him, I arranged seven altars, and I will bring up a bullock and a ram upon the altar.

5 And Jehovah will put the word in Balaam's mouth, and say, Turn back to Balak, and thus shalt thou speak.

6 And he will turn back to him, and behold, he stood by his burnt-offering, he, and all the leaders of Moab.

7 And he will take up his parable, and say, From Aram, Balak, king of Moab, will transfer me from the mountains of the east; Come curse to me Jacob and come and be angry at Israel

8 How shall I curse, God cursing not? And how shall I be angry, God not being angry?

9 From the head of the rocks I shall see him, and from the hills I shall look after him: behold, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who divided out the dust of Jacob and who numbered the fourth of Israel? My soul shall die the death of the just, and my latter state shall be as his.

11 And Balak will say to Balaam, What didst thou to me? To curse mine enemies I took thee, and behold, praising, thou didst praise.

12 And he will answer and say, What Jehovah shall put in my mouth shall I not watch, to speak?

13 And Balak will say to him, Come now with me to another place, where thou. shalt see him from thence: thou shalt see only their extremity, and thou shalt not see them all: and curse him to me from thence.

14 And he will take him to the field of Zophim, to the head of Pisgah, and he will build seven altars, and bring up a bullock and a ram upon the altar.

15 And he will say to Balak, Stand here by thy burnt-offering, and I will meet there.

16 And Jehovah will meet Balaam, and he will put the word in his mouth, and say, Turn back to Balak, and thus shalt thou speak

17 And he will come to him, and behold him standing by his burnt-offering, and the leaders of Moab with him. And Balak will say to him, What spake Jehovah?

18 And he will take up his parable, and say, Rise up, Balak, and hear; and give ear to me, son of Zippor:

19 God is not man, and will he lie? and the son of man, and will he grieve? Did he say, and will he not do? and speak, and will he not establish?

20 Behold, I was taken to praise: and he praised and I shall not turn it back.

21 He saw not iniquity in Jacob and he saw not sorrow in Israel: Jehovah his God with him, and the shouts of a king in them.

22 God bringing them out of Egypt; as the swiftness of the buffalo to him.

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23 For no enchantment in Jacob, and no divination in Israel; according to the time it will be said to Jacob and to Israel, What did God do!

24 Behold, the people will rise up as a lioness, and as a lion he will be lifted up: he will not lie down till he shall eat the prey and drink the blood of the wounded.

25 And Balak will say to Balaam, Also, cursing, thou shalt not curse him, also thou shalt not praise him.

26 And Balsam will answer and say to Balak, Spake I not to thee, saying, All which Jehovah shall speak I will do it?

27 And Balak will say to Balaam, Come now, I will take thee to another place; perhaps it will be right in the eyes of God, and curse him to me from thence.

28 And Balak will take Balaam to the head of Peor, projecting upon the face of the desert

29 And Balsam will say to Balak, Build to me here seven altars, and prepare to me here seven bullocks and seven rams.

30 And Balak will do as Balaam said, and he will bring up a bullock, and a ram, upon the altar.

NUMBERS CHAPTER 24

1 And Balaam will see that it was good in the eyes of Jehovah to praise Israel, and he went not now as before to meet enchantments, and he will set his face to the desert

2 And Balsam will lift up his eyes and see Israel dwelling according to his tribes; and the spirit of God will be upon him.

3 And he will take up his parable and say, Balaam, the son of Beor, and the man of unclosed eye, said;

4 He said, hearing the sayings of God, who will see the vision of the Almighty, falling, and the eyes being uncovered:

5 How good thy tents, Jacob, and thy dwellings, Israel!

6 As valleys extended, as a garden by the river, as tents Jehovah pitched, as cedars by the waters.

7 He will shake out the water from his bucket, and his seed in many waters, and his king shall be lifted up above Agag, and his kingdom shall be raised up.

8 God brought him forth out of Egypt; as the swiftness of the buffalo to him: he shall cut up the nations his enemies; he shall cut off their strong defences, and he shall smite through his arrows.

9 He bowed; he lay down as a lion, and as a lioness: who shall raise him up? Praised he praising thee, and cursed he cursing thee.

10 And Balak's anger will kindle against Balaam, and he will strike his hands: and Balak will say to Balaam, To curse mine enemies I called thee, and behold, blessing, thou didst bless this three beats.

11 And now flee for thyself to thy place: I said, Honoring, I will honor thee, and behold, Jehovah withheld thee from honor.

12 And Balaam will say to Balak, Also to thy messengers which thou sentest to me, spake I not, saying,

13 If Balak will give to me his house full of silver and gold, I shall not be able to pass by the mouth of Jehovah, to do good or evil from my heart; what Jehovah shall speak I will speak it

14 And now, behold me going to my people: come, I will advise thee what this people will do to thy people in the last of the days.

15 And he will take up his parable, and say, Balaam the son of Beor, said, and the man of unclosed eye, said:

16 He said, hearing the sayings of God, honoring the knowledge of the Most High, he will see the vision of the Almighty, falling, and the eyes being uncovered:

17 I shall see him and not now: I shall look after him, and not near: a star came forth from Jacob, and a rod rose up from Israel and dashed in pieces the faces of Moab, and undermined all the sons of Seth.

18 And Edom was an inheritance, and the inheritance of Seir was his enemies; and Israel did in strength.

19 And he shall descend from Jacob, and he destroyed the escaped from the city.

20 And he will see Amalek, and he will take up his parable, and say, Amalek the beginning of the nations, and his latter state he perished forever.

21 And he will see the Kenite, and he will take up his parable, and say, Strong thy dwelling, and put thy nest in the rock.

22 For if Cain shall be for consuming, how long shall Assyria take thee captive?

23 And he will take up his parable, and say, Wo! who shall live, God doing this?

24 And ships from the hand of the Cyprians, and they afflicted Assyria, and they afflicted Heber, and he also perished forever.

25 And Balaam will rise up and will go, and turn back to his place; and also Balak went to his way.

NUMBERS CHAPTER 25

1 And Israel will dwell in Shittim, and the people will begin to commit fornication with the daughters of Moab.

2 And she called the people to the sacrifices of their God: and the people will eat and will worship to their God.

3 And Israel will be bound to Baal-Peor; and the anger of Jehovah will kindle against Israel.

4 And Jehovah will say to Moses, Take all the heads of the people and hang them up to Jehovah before the sun, and the burning anger of Jehovah shall turn back from Israel.

5 And Moses will say to the judges of Israel, Kill ye each his men being bound to Baal-Peor.

6 And behold, a man from the sons of Israel went, and he will bring to his brethren a Midianitess before the eyes of Moses, and before the eyes of all the assembly of the sons of Israel; and they were weeping at the door of the tent of appointment

7 And Phinehas the son of Eleazar, son of Aaron the priest, will see, and he will rise up from the midst of the assembly and will take a spear in his hand;

8 And he will go after the man of Israel to the tent, and will pierce the two of them, the man of Israel, and the woman

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through her belly: and the smiting will be withheld from the sons of Israel.

9 And they dying in the smiting will be four and twenty thousand.

10 And Jehovah will speak to Moses, saying,

11 Phinehas, son of Eleazar, son of Aaron the priest, turned back my wrath from the sons of Israel, in his being jealous with my jealousy in the midst of you, and I consumed not the sons of Israel, in my jealousy.

12 For this, say, behold me giving to him my covenant of peace.

13 And it shall be to him and to his seed after him, the covenant of the priesthood forever, because he was jealous for his God; and he shall expiate for the sons of Israel.

14 And the name of the man the Israelite being smitten, who was smitten with the Midianitess, Zimri, son of Salu, chief of the house of a father to the Simeonites.

15 And the woman's name being smitten, the Midianitess, Cozbi, daughter of Zur, head of a people, he of the house of a father in Median.

16 And Jehovah will speak to Moses, saying,

17 Press the Midianites and smite them:

18 For they are hostile to you with their deceits in which they acted deceitfully to you, upon the word of Peor and upon the word of Cozbi, daughter of a chief of Midian, their sister, being smitten in the day of the smiting concerning the word of Peor.

NUMBERS CHAPTER 26

1 And it will be after the smiting, And Jehovah will say to Moses, and to Eleazar, son of Aaron the priest, saying,

2 Take the head of all the assembly of the sons of Israel, from the son of twenty years and above, according to the house of their fathers, all going forth to war in Israel.

3 And Moses will speak, and Eleazar the priest, with them in the desert of Moab of Jericho, saying,

4 From the son of twenty years and above, as Jehovah commanded Moses and the sons of Israel going forth out of the land of Egypt

5 Reuben, the first-born of Israel; the sons of Reuben: Hanoch, the families of the Hanochites: for Pallu, the families of the Palluites

6 To Hezron, the families of the Hezronites; to Carmi, the families of the Carmites.

7 These the families of the Reubenites; and they reviewed of them shall be three and forty thousand and seven hundred and thirty.

8 And the sons of Pella Eliab.

9 And the sons of Eliab: Nemnel, and Dathan, and Abiram. This the Dathan and Abiram called of the assembly, who strove against Moses and against Aaron in the assembly of Korah, in their striving against Jehovah

10 And the earth will open her mouth and will swallow them and Korah, in the dying of the assembly in the consuining of the fire, the fifty and two hundred men: and they shall be for a signal.

11 And the sons of Korah died not.

12 The sons of Simeon according to their families; for Nemuel, the families of the Nemuelites; for Jamin, the families of the Jaminites; for Jachin, the families of the Jachinites;

13 For Zerah, the families of the Zarhites; for Saul, the families of the Saulites.

14 These the families of the Simeonites, two and twenty thousand and two hundred.

15 The sons of Gad according to their families: for Zephon, the families of the Zephonites; to Haggi, the families of the Haggites; to Shuni, the families of the Shunites.

16 To Ozni, the families of the Oznites; to Eri, the families of the Erites.

17 To Arod, the families of the Arodites; to Areli, the families of the Arelites.

18 These the families of the sons of Gad according to their reviewing, forty thousand and five hundred.

19 The sons of Judah, Er and Onan; and Er will die, and Onan, in the land of Canaan.

20 And the sons of Judah will be according to their families: to Shelah, the families of the Shelahites; to Pharez, the families of the Pharezites; to Zerah, the families of the Zerahites.

21 And the sons of Pharez will be, for Hezron, the families of the Hezronites; for Hamul, the families of the Hamulites.

22 These the families of Judah according to their reviewing, six and seventy thousand and five hundred.

23 The sons of Issachar according to their families: Tola, the families of the Tolaites; for Pua, the families of the Punites;

24 For Jashub, the families of the Jashubites; for Shimron, the families of the Shimronitea

25 These the families of Issachar, according to their reviewing, four and sixty thousand and three hundred.

26 The sons of Zebulon according to their families: to Sered, the families of the Sardites; to Elon, the families of the Elonites; to Jahleel, the families of the Jahleelites

27 These the families of Zebulon, according to their reviewing, sixty thousand and five hundred.

28 The sons of Joseph, according to their families, Manasseh and Ephraim.

29 The sons of Manasseh: to Machir, the families of the Machirites; and Machir begat Gilead; to Gilead, the families of the Gileadites.

30 These the sons of Gilead: Jeezer, the families of the Jeezerites; to Helek, the families of the Helekites.

31 And Asriel, the families of the Asrielites; and Shechem, the families of the Shechemites.

32 And Shemida, the families of the Shemidaites; and Hepher, the families of the Hepherites.

33 And Zelophehad, the son of Hepher, there were no sons to him, but daughters; and the names of the daughters of Zelophehad, Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah.

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34 These the families of Manasseh, and their reviewing, two and fifty thousand and seven hundred.

35 These the sons of Ephraim, according to their families: to Shuthelah, the families of the Shuthalites; to Becher, the families of the Becherites; to Tahan, the families of the Tahanites.

36 These the sons of Shuthelah: to Eran, the families of the Emnites

37 These the families of the sons of Ephraim, according to their reviewing, two and thirty thousand and five hundred. These the sons of Joseph according to their families.

38 The sons of Benjamin according to their families: to Bela, the families of the Belaites; to Ashbel, the families of the Ashbelites; to Ahiram, the families of the Ahiramites

39 To Shupham, the families of the Shuphamites; to Hupham, the families of the Huphamites

40 And the sons of Bela will be Ard and Naaman; the families of the Ardites; to Naaman, the families of the Naamanites

41 These the sons of Benjamin according to their families; and their reviewing five and forty thousand six hundred.

42 These the sons of Dan, according to their families: to Shuham, the families of the Shuhamites These the families of Dan according to their families.

43 All the families of the Shuhamites according to their reviewing, four and sixty thousand and four hundred.

44 The sons of Asher according to their families: to Jimna, the families of the Jimnites; to Jesui, the families of the Jesuites; to Beriah, the families of the Beriites.

45 To the sons of Beriah: to Heber, the families of the Heberites; to Malchiel, the families of the Malchielites

46 And the name of the daughter of Asher, Sarah.

47 These the families of the sons of Asher according to their. reviewing; three and fifty thousand and four hundred.

48 The sons of Naphtali according to their families: to Jahzeel, the families of the Jahzeelites; to Guni the families of the Gunites.

49 To Jezer, the families of the Jezerites; to Shillem, the families of the Shillemites.

50 These the families of Naphtali according to their reviewing; and their reviewing, five and forty thousand and four hundred.

51 These the reviewings of the sons of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 And Jehovah will speak to Moses, saying,

53 To these the land shall be divided for an inheritance, according to the number of names.

54 To the many thou shalt mutiply his inheritance, and to the few thou shalt diminish his inheritance: to each according to his reviewing his inheritance shall be given.

55 But by lot shall the land be divided; according to the names of the tribes of their fathers, they shall inherit

56 According to the lot thou shalt divide his inheritance between the many to the few.

57 And these the reviewings of the Levites according to their families: to Gershon, the families of the Gershonites; to Kohath, the families of the Kohathites; to Merari, the families of the Merarites.

58 These the families of Levi: the families of the Libnites, the families of the Hebronites, the families of the Mahlites, the families of the Mushites, the families of the Korathites: and Kohath begat Amram.

59 And the name of Amram's wife, Jochebed, daughter of Levi, who bare her to Levi in Egypt: and she will bear to Amram, Aaron and Moses, and Miriam their sister.

60 And will be born to Aaron, Nadab and Abihu, and Eleazar and Ithamar.

61 And Nadab will die, and Abihu, in their bringing near strange fire before Jehovah.

62 And they being reviewed will be three and twenty thousand, every male from the son of a month and above: for they were not reviewed in the midst of the sons of Israel, for an inheritance was not given to them in the midst of the sons of Israel.

63 These the reviewings of Moses and Eleazar the priest, who reviewed the sons of Israel in the desert of Moab, by Jordan of Jericho.

64 And among these there was not a man from the reviewings of Moses and Aaron the priest, who reviewed the sons of Israel in the desert of Sinai.

65 For Jehovah said to them, Dying, they shall die in the desert And there was not left from them a man but Caleb, son of Jephunneh, and Joshua, eon of Nun.

NUMBERS CHAPTER 27

1 And there will come near the daughters of Zelophehad son of Hepher, son of Gilead, son of Machir, son of Manasseh, for the families of Manesseh, son of Joseph: and these the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they will stand before Moses, and before Eleazar the priest, and before the chiefs, and all the assembly at the door of the tent of appointment, saying,

3 Our father died in the desert, and he was not in the midst of the assembly of them being gathered together against Jehovah, in the assembly of Korah; for he died in his sin, and there were no sons to him.

4 Wherefore shall the name of our father be taken away from the midst of his family because there is not to him a son? Thou shalt give to us a possession in the midst of the brethren of our father.

5 And Moses will bring near their judgment before Jehovah.

6 And Jehovah will speak to Moses, saying.

7 The daughters of Zelophehad spake rightly: giving, thou shalt give to them the possession of an inheritance in the midst of the brethren of their father, and cause the inheritance of their father to pass over to them.

8 And to the sons of Israel thou shalt speak, saying, A man when he shall die, and no son to him, and cause ye his inheritance to pass to his daughter.

9 And if no daughter to him, give his inheritance to his brethren.

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10 And if no brethren to him, give ye his inheritance to the brethren of his father.

11 And if no brethren to his father, give his inheritance to his remainder being near to him from his family; and he shall possess it, and it shall be to the sons of Israel for a law of judgment, as Jehovah commanded Moses.

12 And Jehovah will say to Moses, Come up to this mountain of the regions beyond, and see the land which I gave to the sons of Israel

13 And thou sawest it, and wert gathered to thy people, thou also, as Aaron thy brother was gathered.

14 As ye rebelled against my mouth in the desert of Zin, in the strife of the assembly to consecrate me at the waters before their eyes, these the Waters of Strife, of Kadish of the desert of Zin.

15 And Moses will speak to Jehovah, saying,

16 Will Jehovah, the God of the spirits to all flesh, appoint a man over the assembly,

17 Who will go out before them, and who will come in before them, and who shall bring them out, and who shall bring them in; and the assembly of Jehovah shall not be as sheep to whom not a shepherd to them.

18 And Jehovah will say to Moses, Take to thee Joshua, son of Nun, a man in whom the spirit in him, and place thy hand upon him;

19 And make him to stand before Eleazar the priest, and before all the assembly: and command him before their eyes.

20 And give from thy majesty upon him, so that all the assembly of the sons of Israel shall hear him.

21 And before Eleazar the priest, he shall stand, and he asked for him in the judgment of the Lights before Jehovah: at his mouth they shall go out, and at his mouth they shall come in, he and all the sons of Israel with him, and all the assembly.

22 And Moses will do as Jehovah commanded him; and he will take Joshua and will make him stand before Eleazar the priest, and before all the assembly.

23 And he will place his hands upon him and command him as . Jehovah spake by the hand of Moses.

NUMBERS CHAPTER 28

1 And Jehovah will speak to Moses, saying,

2 Command the sons of Israel and say to them, My offerings and my bread for my sacrifices, an odor of my rest ye shall watch, to bring near to me in their appointments.

3 And say to them, This the sacrifice which ye shall bring near to Jehovah: two blameless lambs, sons of a year, for a day, for a burnt-offering continually.

4 The one lamb thou shalt do in the morning, and the second lamb thou shalt do between the evenings.

5 And a tenth of the ephah of fine flour for the gift mingled with oil beaten, the fourth of an hin.

6 A burnt-offering of continuance being done in mount Sinai for an odor of sweetness, a sacrifice to Jehovah.

7 And its libation, the fourth of an hin for the one lamb in the holy place: pouring out a libation, a strong drink to Jehovah.

8 And the second lamb thou shalt do between the evenings, according to the gift of the morning, and according to its libation thou shalt do a sacrifice, an odor of sweetness to Jehovah,

9 And in the day of the Sabbath, two blameless lambs, sons of a year, and two tenths of fine flour, a gift mingled with oil, and its libation:

10 A burnt-offering of the Sabbath in its Sabbath, upon the burnt-offering of continuance, and its libation.

11 And in the beginnings of your months, ye shall bring near a burnt-offering to Jehovah; two bullocks, sons of a cow, and one ram, seven blameless lambs, sons of a year;

12 Three tenths of fine flour, a gift mingled with oil, for the one bullock, and two tenths of fine flour, a gift mingled with oil, for the one ram;

13 And a tenth, tenth of fine flour, a gift mingled with oil, for the one lamb, a burnt-offering, an odor of sweetness, a sacrifice to Jehovah.

14 And their libations shall be half of the hin for the bullock, and the third of the hin for the ram; and the fourth of the hin of wine for the lamb: this the burnt-offering of the month in its month, for the months of the year.

15 And one he goat of the goats for sin, to Jehovah, upon the burnt-offering of continuance, it shall be done, and libation.

16 And in the first month, in the fourteenth day to the month, a passover to Jehovah.

17 In the fifteenth day to this month, a festival: seven days shall unleavened be eaten.

18 In the first day a holy calling; an work of service ye shall not do.

19 And bring ye near a sacrifice, a burnt-offering to Jehovah; two bullocks, sons of a cow, and one ram, and seven lambs, sons of a year; blameless shall they be to you.

20 And their gift fine flour mingled with oil: three tenths for a bullock, and two tenths for the ram, ye shall do.

21 A tenth tenth, thou shalt do for the one lamb, for the seven lambs.

22 And one he goat of sin to expiate for you.

23 Besides the burnt-offering of the morning, which is for the burnt-offering of continuance, ye shall do these

24 According to these ye shall do for the day, seven days the bread the sacrifice, an odor of sweetness to Jehovah; upon the burnt-offering of continuance it shall be done, and its libation.

25 And in the seventh day a holy calling shall be to you; all work of service ye shall not do.

26 And in the day of the first-fruits, in your bringing near a new gift to Jehovah, in your sevens, a holy calling shall be to you; all work of service ye shall not do.

27 And offer ye the burnt-offering for an odor of sweetness to Jehovah: two bullocks, sons of a cow, one ram, seven lambs, sons of a year;

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28 And their gift fine flour mingled with oil, three tenths for the one bullock, two tenths for the one ram;
29 A tenth tenth for the one lamb, for the seven lambs;
30 One he goat of the goats to expiate for them.
31 Besides the burnt-offering of continuance and its gift, ye shall do; blameless shall they be to you, and their libations.

NUMBERS CHAPTER 29

1 And in the seventh month, in one to the month, a holy calling to shall be to you; all work of service ye shall not do: it shall be a day of signal to you.
2 And ye did the burnt-offering for an odor of sweetness to Jehovah; one bullock, the son of a cow, one ram, seven blameless lambs, sons of a year.
3 And their gift fine flour mingled with oil, three tenths for the bullock, two tenths for the ram,
4 And one tenth for the one lamb, for the seven lambs;
5 And one he goat of the goats for sin, to expiate for you;
6 Besides the burnt-offering of the month and its gift, and the burnt-offering of continuance and its gift, and their libation, according to their judgment, for an odor of sweetness, a sacrifice to Jehovah.
7 And in the tenth to this seventh month a holy calling shall be to you: ye afflicted your souls: all work ye shall not do.
8 And bring ye near a burnt-offering to Jehovah, an odor of sweetness: one bullock, son of a cow, one ram, seven lambs, sons of a year; blameless they shall be to you.
9 And their gift fine flour mingled with oil, three tenths for the bullock, two tenths for the one ram,
10 A tenth tenth for the one lamb, the seven lambs:
11 One he goat of the goats for sin, besides the sin of expiations, and the burnt-offering of continuance, and its gift and their libations.
12 And in the fifteenth day to the seventh month, a holy calling shall be to you: all work of service ye shall not do, and keep ye a festival to Jehovah seven days.
13 And ye brought near a burnt-offering, a sacrifice, an odor of sweetness to Jehovah: thirteen bullocks, sons of a cow, two rams, fourteen lambs, sons of a year: blameless shall they be.
14 And their gift fine flour mingled with oil, three tenths for the one bullock, for the thirteen bullocks, two tenths for the one ram, for the two rams,
15 And a tenth tenth for the one lamb, for the fourteen lambs;
16 And one he goat of sin, besides the burnt-offering of continuance, its gift and its libation.
17 And in the second day, twelve bullocks, sons of a cow, two rams, fourteen blameless lambs, sons of a year.
18 And their gift and their libation for the bullocks, for the rams, and for the lambs, according to their number, according to their judgment:
19 And one he goat of the goats for sin: besides the burnt-offering of continuance, and its gift and their libations.
20 And in the third day, eleven bullock; two rams, fourteen blameless lambs, sons of a year.
21 And their gift and their libations for the bullocks, for the rams, and for the lambs, according to their number, according to judgment:
22 And one he goat of the goats for sin; besides the burnt-offering of continuance, and its gift and its libation.
23 And in the fourth day, ten bullocks, two rams, fourteen blameless lambs, sons of a year.
24 Their gift and their libations for the bullocks, for the rams, and for the lambs, according to their number, according to judgment:
25 And one he goat of the goats for sin, besides the burnt-offering of continuance, its gift and its libation.
26 And in the fifth day, nine bullocks, two rams, fourteen blameless lambs, sons of a year:
27 And their gift and their libations for the bullocks, for the rams, and for the lambs, according to their number, according to judgment:
28 And one he goat of sin, besides the burnt-offering of continuance, its gift and its libation.
29 And in the sixth day, eight bullocks, two rams, fourteen blameless lambs, sons of a year:
30 And their gift and their libations for the bullocks, for the rams, and for the lambs, according to their number, according to judgment:
31 And one he goat for sin, besides the burnt-offering of continuance, its gift and its libations.
32 And in the seventh day, seven bullocks, two rams, fourteen blameless lambs, sons of a year:
33 And their gift and their libations for the bullocks, for the rams, and for the lambs, according to their number, according to their judgment:
34 And one he goat of sin, besides the burnt-offering of continuance, its gift and its libation:
35 And in the eighth day, a restraint shall be to you: all work of service ye shall not do,
36 And bring ye near a burnt-offering, a sacrifice, an odor of sweetness to Jehovah: one bullock, one ram, seven blameless lambs, sons of a year:
37 Their gift and their libations for the bullock, for the ram, and for the lambs, according to their number, according to judgment:
38 And one he goat of sin, besides the burnt-offering of. continuance, and its gift and its libation.
39 These ye shall do to Jehovah in your appointments, besides your vows and your voluntary gifts, for your burnt-offerings, and for your gifts, and your libations, and for your peace.
40 And Moses will say to the sons of Israel according to all which Jehovah commanded Moses.

NUMBERS CHAPTER 30

1 And Moses will speak to the heads of the tribes to the sons of Israel, saying, This the word which Jehovah commanded.
2 A man when he shall vow a vow to Jehovah, or swear an oath to bind a binding upon his soul, he shall not profane his

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word; according to all going forth from his mouth he shall do.

3 And a woman when she shall vow a vow to Jehovah, and bind a binding in the house of her father, in her youth;

4 And her father heard her vow and her binding which she bound upon her soul, and her father was silent to her; and all her vows stood, and all the binding which she bound upon her soul shall stand.

5 And if her father refused her in the day of his hearing, all her vows and all her bindings which she bound upon her soul, it shall not stand; and Jehovah will forgive her, for her father refused her

6 And if being she shall be to a husband, and her vows upon her, or the babbling of her lips which she bound upon her soul:

7 And her husband heard in the day of his hearing, and was silent to her: and her vows stood, and the binding which she bound upon her soul shall stand.

8 And if in the day her husband heard he shall refuse her, and he annulled her vows which were upon her, and the babbling of her lips which she bound upon her soul, and Jehovah will forgive her.

9 And the vow of a widow, and of her driven away, all which she bound upon her soul shall stand upon her.

10 And if in the house of her husband she vowed or bound a binding upon her soul with an oath:

11 And her husband heard and was silent to her, he refused her not: and all her vows shall stand, and all the binding which she bound upon her soul shall stand.

12 And if her husband annulling, shall annul them in the day of his hearing; all the going forth of her lips for her vows and for the binding of her soul, shall not stand: her husband annulled them, and Jehovah will forgive her.

13 Every vow, and every oath of binding to afflict the soul, her husband shall cause it to stand, and her husband shall annul it

14 And if her husband being silent, shall be silent to her from day to day; and he caused to stand all her vows, or, all her bindings which were upon her: he caused them to stand, for he was silent to her in the day of his hearing.

15 And if annulling, he annulled them after his hearing; and he bore the iniquity.

16 These the laws which Jehovah commanded Moses between a man to his wife, between a father to his daughter, in her youth in her father's house.

NUMBERS CHAPTER 31

1 And Jehovah will speak to Moses, saying,

2 Avenge the avenging of the sons of Israel of the Midianites: afterwards thou shalt be gathered to thy people.

3 And Moses will speak to the people, saying, Arm from yourselves the men for war, and they shall be against Midian, to give the avenging of Jehovah upon Midian.

4 A thousand to a tribe, a thousand to a tribe, for all the tribes of Israel, ye shall send to war.

5 And there shall be separated from the thousands of Israel a thousand for a tribe, twelve thousand armed for war.

6 And Moses will send them a thousand for a tribe, to war, them and Phinehas, son of Eleazar the priest, to war, and the holy vessels, and the trumpets of the signal in his hand.

7 And they will go forth against Midian as Jehovah commanded Moses; and they killed every male.

8 And they killed the kings of Midian upon those being slain: Evi and Rekem, and Zur, and Hur, and Reba, five kings of Midian: and they killed Balaam, son of Beor, with the sword.

9 And the sons of Israel will take captive the women of Midian and their little ones, and all their cattle, and all their possessions, and they plundered all their strength.

10 And their cities with their dwellings, and all their walls they burnt in fire.

11 And they will take all the plunder and all the spoil, in man and in cattle.

12 And they will bring to Moses and to Eleazar the priest, and to the assembly of the sons of Israel, the captivity and the spoil and the plunder, to the camp to the desert of Moab, which is by Jordan of Jericho.

13 And Moses and Eleazar the priest, and all the chiefs of the assembly will come forth to their meeting without the camp.

14 And Moses will be angry against the officers of the army, the captains of thousands, and the captains of hundreds coming from the war of the battle.

15 And Moses will say to them, Preserved ye alive every female?

16 Behold, they were to the sons of Israel by the word of Balaam for separating treacherously against Jehovah, concerning the word of Peor; and there will be a smiting in the assembly of Jehovah.

17 And now kill every male among the little ones; and every woman know in man by the bed of a male, do ye kill.

18 And all the little ones among the women who knew not the bed of a male, preserve ye alive for yourselves.

19 And encamp ye without the camp seven days: every one killing a soul, and every one touching upon the wounded, ye shall be purified in the third day, and in the seventh day, ye and your captivity.

20 And every garment and every vessel of skin, and every work of goats' hair, and every vessel of wood, ye shall purify.

21 And Eleazar the priest will say to the men of war coming from the battle, This the law of instruction which Jehovah commanded Moses:

22 Only the gold and the silver, the brass, the iron, the tin, and the lead,

23 Every thing which shall come through fire ye shall make pass through fire, and it was cleansed: only with the water of uncleanness shall it be purified: and all which will not come through the fire ye shall make pass through the water.

24 And wash ye your garments in the seventh day, and be purified, and afterwards ye shall come into the camp.

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25 And Jehovah will speak to Moses, saying,
26 Take the head of the spoil of the captivity, in man and in cattle, thou and Eleazar the priest, and the heads of the fathers of the assembly
27 And divide the spoil between them taking hold of the battle, going forth to war, and between all the assembly:
28 And cast a tribute to Jehovah from the men of the battle going forth to war: one soul from five hundred, from the men and from the oxen, and from the asses, and from the sheep:
29 Ye shall take from their half and give it to Eleazar the priest, an offering of Jehovah.
30 And from the sons of Israel's half thou shalt take one taking from fifty, from the men, from the oxen, from the asses, and from the sheep, from all the cattle, and give them to the Levites watching the watches of the dwelling of Jehovah.
31 And Moses will do, and Eleazar the priest, as the Lord commanded Moses.
32 And the remainder of the spoil plundered which the people of war plundered, will be six hundred thousand and seventy thousand and five thousand sheep,
33 And the oxen two and seventy thousand,
34 And the asses, one and sixty thousand,
35 And the souls of man, from the women which knew not the bed of a male all the souls, two and thirty thousand.
36 And half of the portion of those having gone forth in the war, the Numbers of the sheep will be three hundred thousand and thirty thousand and seven thousand and five hundred.
37 And the tribute to Jehovah will be from the sheep, six hundred five and seventy.
38 And the oxen, six and thirty thousand; and their tribute to Jehovah, two and seventy.
39 And the asses thirty thousand and five hundred; and their tribute to Jehovah, one and sixty.
40 And the souls of man, sixteen thousand; and their tribute to Jehovah, two and thirty souls.
41 And Moses will give the tribute, an offering of Jehovah, to Eleazar the priest, as Jehovah commanded Moses.
42 And from the sons of Israel's half which Moses divided from the men having warred,
43 (And the assembly's half from the sheep, will be three hundred thousand and thirty thousand and seven thousand five hundred,
44 And the oxen, six and thirty thousand,
45 And the asses, thirty thousand and five hundred,
46 And the souls of man, sixteen thousand;)
47 Moses will take from the sons of Israel's half, one taking from fifty, from man and from cattle, and he will give them to the Levites watching the watches of the tent of Jehovah; as Jehovah commanded Moses.
48 And there will come near to Moses the officers which are over the thousands of the war, captains of thousands and captains of hundreds:
49 And they will say to Moses, Thy servants took the head of the men of the battle which are in our hand, and a man was not missed from us.
50 And we will bring an offering to Jehovah, what each found, vessels of gold, armbands, and bracelets, rings, earrings, and globules of gold, to expiate for our souls before Jehovah.
51 And Moses will take, and Eleazar the priest, all the gold from them, all the vessels of work.
52 And all the gold of the offering which they lifted up to Jehovah, will be sixteen thousand seven hundred and fifty shekels, from the captains of thousands and from the captains of hundreds.
53 The men of war plundered each for himself.
54 And Moses will take, and Eleazar the priest, the gold from the captains of thousands and of hundreds, and they will bring it to the tent of appointment, a remembrance for the sons of Israel before Jehovah.

NUMBERS CHAPTER 32
1 And much cattle was to the sons of Reuben and to the sons of Gad exceedingly strong: and they will see the land of Jazer and the land of Gilead, and behold, the place a place of cattle.
2 And the sons of Gad and the sons of Reuben will come and will say to Moses, and to Eleazar the priest, and to the chiefs of the assembly, saying,
3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,
4 The land which Jehovah smote before the assembly of Israel, it is a land of cattle, and to thy servants are cattle.
5 And they will say, If we found grace in thine eyes, will this land be given to thy servants for a possession; ye will not cause us to pass over Jordan.
6 And Moses will say to the sons of Gad And to the sons of Reuben, Shall your brethren go forth to battle, and will ye sit here?
7 And wherefore will ye hinder the heart of the sons of Israel from passing over to the land which Jehovah gave to them?
8 So did your fathers in my sending them from Kadesh-Barnea to see the land.
9 And they will go up to the valley of Eshcol, and will see the land, and hinder the heart of the sons of Israel not to go to the land which Jehovah gave to them.
10 And Jehovah's anger will kindle in that day, and he will swear, saying,
11 If the men coming up out of Egypt, from the son of twenty years and above, shall see the land which I sware to Abraham, to Isaak and to Jacob; for they filled not up after me:
12 Except Caleb, son of Jephunneh the Kenezite, and Joshua, son of Nun: for they filled up after Jehovah.

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13 And the anger of Jehovah will kindle against Israel, and he will cause them to wander in the desert forty years, till the finishing of all the generation having done evil in the eyes of Jehovah.

14 And behold, ye rise up instead of your fathers, a growth of men sinners, to add yet to the burning anger of Jehovah to Israel.

15 When ye shall turn back from after him, and he will add yet to leave him in the desert; and ye will destroy all this people.

16 And they will draw near to him, and say, Sheep-folds will we build for our cattle here, and cities for our little ones.

17 And we will arm ourselves, basting on before the sons of Israel, till we brought them to their place: and our little ones shall dwell in fortified cities because of the inhabitants of the land.

18 We will not turn back to our houses till the sons of Israel inherit each his inheritance.

19 For we will not inherit with them from the other side of Jordan and forward; for our inheritance has come to us from this side of Jordan from the risings.

20 And Moses will say to them, If ye will do this word, if ye will arm yourselves before Jehovah for battle,

21 And all to you being armed, pass over Jordan before Jehovah, till his driving out his enemies from his face,

22 And the land subdued before Jehovah: and afterwards ye shall turn back, and be unpunished from Jehovah and from Israel; and this land shall be to you for a possession before Jehovah.

23 And if ye shall not do this, behold, ye sinned to Jehovah: and know ye, your sin which shall find you.

24 Build to you cities for your little ones, and folds for your sheep; and ye shall do that coming out of your mouth.

25 And the sons of Gad and the sons of Reuben will speak to Moses, saying, Thy servants will do as my lord commanded.

26 Our little ones, our wives, our possessions, and all our cattle, shall be there in the cities of Gilead:

27 And thy servants will pass over, all being armed, to war before Jehovah for battle, as my lord spake.

28 And Moses will command Eleazar the priest, concerning them, and Joshua, the son of Nun, and the heads of the fathers of the tribes of the sons of Israel:

29 And Moses will say to them, If the sons of Gad and the sons of Reuben will pass over Jordan with you, all being armed for battle before Jehovah, and the land be subdued before you; and give ye to them the land of Gilead for a possession.

30 And if they will not pass over armed with you, and they possessed in the midst of you in the land of Canaan.

31 And the sons of Gad and the sons of Reuben will answer, saying, What Jehovah spake to thy servants, so will we do.

32 We will pass over armed before Jehovah to the land of Canaan, and to us shall be the possession of our inheritance from the other side to Jordan.

33 And Moses will give to them, to the sons of Gad and to the sons of Reuben, and to half the tribe of Manasseh, son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan, the land with its cities in the bounds, the cities of the land round about

34 And the sons of Gad will build Dibon and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And the house of Nimrah, and the house of Haran, fortified cities: and sheep-folds.

37 And the sons of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-Meon (the name being changed), and Shibmah: and they will call by names the names of the cities which they built

39 And the sons of Machir, the son of Manasseh, will go to Gilead., and take it and drive out the Amorite which is in it

40 And Moses will give Gilead to Machir, son of Manasseh., and he will dwell in it

41 And Jair, the son of Manasseh, went, and he will take their villages, and he will call them the villages of Jair.

42 And Nobah went, and he will take Kenath and its houses, and he will call it Nobah in his name.

NUMBERS CHAPTER 33

1 These the departure of the sons of Israel who will go from the land of Egypt according to their army by the hand of Moses and Aaron.

2 And Moses will write their goings out according to their departures by the mouth of Jehovah: and these their departures according to their goings out

3 And they will remove from Rameses in the first month, in the fifteenth day to the first month: on the morrow of the passover and the sons of Israel went forth with a high hand before the eyes of all the Egyptians.

4 And the Egyptians burying whom Jehovah smote among them, all the first-born: and upon their gods Jehovah did judgments.

5 And the sons of Israel will remove from Rameses, and they will encamp in Succoth.

6 And they will remove from Succoth, and encamp in Etham, which is in the extremity of the desert

7 And they will remove from Etham, and dwell upon the mouth of Hiroth, which is before Baal-Zephon: and they will encamp before Migdol.

8 And they will remove from before Hiroth, and they will pass through the midst of the sea of the desert, and they will go a way of three days in the desert of Etham, and they will encamp in Marah.

9 And they will remove from Marah and will come to Elim: and in Elim twelve fountains of water, and seventy palm trees; and they will encamp there.

10 And they will remove from Elim, and encamp by the sea of sedge.

11 And they will remove from the sea of sedge, and encamp in the desert of Sin.

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12 And they will remove from the desert of Sin, and encamp in Dophkah.

13 And they will remove from Dophkah, and encamp in Alush.

14 And they will remove from Alush, and encamp in Rephidim; and no water was there for the people to drink.

15 And they will remove from Rephidim, and encamp in the desert of Sinai.

16 And they will remove from the desert of Sinai, and encamp in the Sepulchres of Longing.

17 And they will remove from the Sepulchres of Longing, and encamp in Hazeroth.

18 And they will remove from Hazeroth, and encamp in Rithmah. .

19 And they will remove from Rithmah, and encamp in Rimmon-Parez.

20 And they will remove from Rimmon-Parez, and encamp in Libnah.

21 And they will remove from Libnah, and encamp in Rissah.

22 And they will remove from Rissah, and encamp in Kehelathah.

23 And they will remove from Kehelathah, and encamp in mount Shapher.

24 And they will remove from mount Shapher and encamp in Haradah.

25 And they will remove from Haradah, and encamp in Makheloth.

26 And they will remove from Makheloth, and encamp in Tahath.

27 And they will remove from Tahath, and encamp in Tarah.

28 And they will remove from Tarah, and encamp in Mithcah.

29 And they will remove from Mithcah, and encamp in Hashmonah.

30 And they will remove from Hashmonah, and encamp in Moseroth.

31 And they will remove from Moseroth, and encamp among the sons of Jakan.

32 And they will remove from the sons of Jakan, and encamp in the mount of Gidgad.

33 And they will remove from the mount of Gidgad, and encamp in Jotbathah.

34 And they will remove from Jotbathah, and encamp in Ebionah.

35 And they will remove from Ebionah, and encamp in Ezion-Gaber.

36 And they will remove from EzionGaber, and encamp in the desert of Zin; it Kadesh.

37 And they will remove from Kadesh, and encamp in mount Hor, in the extremity of the land of Edom.

38 And Aaron the priest will go up to mount Hor by the mouth of Jehovah, and will die there in the fortieth year to the coming out of the sons of Israel from the land of Egypt., in the fifth month, in one to the month.

39 And Aaron the son of three and twenty and a hundred years in his dying in mount Hor.

40 And the Canaanite, king Arad, will hear, and he will dwell in the south in the land Canaan, in the coming of the sons of Israel.

41 And they will remove from mount Hor, and encamp in Zalmonah.

42 And they will remove from Zalmonah, and encamp in Punon.

43 And they will remove from Pinion, and encamp in Oboth.

44 And they will remove from Oboth, and encamp in the heaps of Abarim, in the bound of Moab.

45 And they will remove from the heaps, and encamp in DibonGad.

46 And they will remove from DibonGad, and encamp in Almon-Diblathaim.

47 And they will remove from Almon-Diblathaim, and encamp in the mountains of Abarim before Nebo.

48 And they will remove from the mountains of Abarim, and encamp in the desert of Moab by Jordan of Jericho.

49 And they will encamp by Jordan, from the house of Jesimoth, to the meadow of acacias in the desert of Moab.

50 And Jehovah will speak to Moses in the desert of Moab, by Jordan of Jericho, saying,

51 Speak to the sons of Israel and say to them, When ye are passing over Jordan to the land of Canaan,

52 And have driven out all those dwelling in the land from before you, and destroy ye all their watch towers, and all their molten images ye shall destroy, and all their heights ye shall lay waste:

53 And dispossess ye the land and dwell in it, for to you, I gave the land to possess it

54 And divide ye the land by lot to your tribes: to the many ye shall multiply his inheritance, and to the few ye shall diminish his inheritance; to whom shall come forth to him, there shall the lot be to him; according to the tribes of your fathers ye shall inherit

55 And if ye shall not drive out those dwelling in the land from before you, and it shall be whom ye shall leave from them for thorns in your eyes, and for prickles in your sides; and they pressed you upon the land which ye shall dwell upon it

56 And it was as I purposed to do to them I will do to you.

NUMBERS CHAPTER 34

1 And Jehovah will speak to Moses, saying,

2 Command the sons of Israel, and say to them, When ye coming into the land of Canaan (this the land which shall fall to you for an inheritance, the land of Canaan with her bounds),

3 And to you was the south side from the desert of Zin upon the hands of Edom, and to you was the south boundary from the extremity of the salt sea eastward.

4 And to you turned the boundary from the south to the ascending of Akrabbim, and it passed over Zin: and its going

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forth was from the south to Kadesh-Barnea, and it went forth to the Enclosure of the Threshing Floor, and it passed over to Azmon:

5 And the boundary turned from Azmon to the torrent of Egypt, and the goings out were the sea.

6 And the boundary of the sea, and it was to you the great sea; and this shall be the boundary to you, the boundary of the sea.

7 And this shall be to you the north boundary: from the great sea ye shall mark out to you mount Hor.

8 From mount Hor ye shall mark out to you to the going in of Hamath: and the goings out were to Zedad.

9 And the boundary went forth to Ziphron, and the goings out were the Enclosure of Enan: this shall be to you the north boundary.

10 And mark out to you to the east boundary, from the Enclosure of Enan to Shepham.

11 And the boundary went down from Shepham to Riblah, from the east to Ain; and the boundary went down and it struck upon the shoulder of the son of Chinnereth eastward.

12 And the boundary went down to Jordan, and its goings out were to the salt sea. This shall be to you the land according to the boundaries round about

13 And Moses will command the sons of Israel, saying, This the land which ye shall inherit it by lot, which Jehovah commanded to give to the nine tribes, and the half tribe.

14 For the tribe of the sons of Reuben took according to the house of their fathers, and the tribe of the sons of Gad according to the house of their fathers, and the half tribe of Manasseh took their inheritance.

15 The two tribes and the half tribe took their inheritance from the other side to Jordan of Jericho eastward from the rising.

16 And Jehovah will speak to Moses, saying,

17 These the names of the men which shall cause you to inherit the land: Eleazar the priest, and Joshua the son of Nun.

18 And one chief, one chief shall ye take from a tribe to cause to inherit the land.

19 And these the names of the men: for the tribe of Judah: Caleb, son of Jephunneh.

20 And for the tribe of the sons of Simeon: Shemuel, son of Ammihud.

21 For the tribe of Benjamin: Eli-dad, the son of Chislon.

22 And for the tribe of the sons of Dan: chief Bukki, son of Jogli.

23 For the tribe of Joseph, for the tribe of the sons of Manasseh: the chief Hanniel, son of Ephod.

24 And for the tribe of the sons of Ephraim: chief Kemuel, son of Shiphtan.

25 And for the tribe of the sons of Zebulon: Elizaphan, son of Parnach.

26 And for the tribe of the sons of Issachar: chief Paltiel, son of Azzan.

27 And for the tribe of the sons of Asher: chief Ahihud, son of Shelomi.

28 And for the tribe of the sons of Naphtali: chief Pedahel, son of Ammihud.

29 These whom Jehovah commanded to cause the sons of Israel to inherit in the land of Canaan.

NUMBERS CHAPTER 35

1 And Jehovah will speak to Moses in the desert of Moab by Jordan of Jericho, saying,

2 Command the sons of Israel, and they gave to the Levites from the inhentance of their possession, cities to dwell in; and areas to the cities round about them shall ye give to the Levites

3 And the cities were to them to dwell in; and their areas shall be for their cattle, and for their horses, and for all their beasts.

4 And the areas of the cities which ye shall give to the Levites from the wall of the city and without, a thousand cubits round about

5 And ye measured from without the city the east side two thousand cubits, and the south side two thousand by the cubit, and the side of the sea two thousand by the cubit, and the north side two thousand by the cubit; and the city in the midst: this shall be to them the areas of the cities.

6 And the cities which ye shall give to the Levites, six cities of refuge, which ye shall give to flee there to the slayer: and upon them ye shall give forty and two

7 All the cities which ye shall give to the Levites, forty and eight cities: them and their areas.

8 And the cities which ye shall give from the possession of the sons of Israel: from the many ye shall multiply; and from the few ye shall diminish: each according to his inheritance which they shall inherit, he shall give from his cities to the Levites.

9 And Jehovah will speak to Moses, saying,

10 Speak to the sons of Israel and say to them, When ye are passing over Jordan to the land of Canaan,

11 And build ye to you cities; cities of refuge shall they be to you; and the slayer to flee there smiting a soul in error.

12 And they to you the cities for refuge from the nearest relative; and the slayer shall not die till his standing before the assembly for judgment,

13 And the cities which ye shall give, six cities of refuge shall be to you.

14 Three cities shall ye give from beyond Jordan, and three cities shall ye give in the land of Canaan; cities of refuge shall they be.

15 For the sons of Israel and for the stranger, and for the sojourner in the midst of you shall be six cities: these for refuge to flee there all smiting a soul in error.

16 And if with an instrument of iron he smote him, the slayer shall die; the slayer he dying. shall die.

17 And if with a stone of the hand which he shall die by it he smote him, he the slayer shall die; dying, the slayer shall die.

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18 Or with an instrument of wood of the hand, which he shall die by it he smote him, he the slayer shall die; dying, the slayer shall die.

19 The nearest relative of blood he shall kill the slayer: in his meeting him he shall kill him.

20 And if in hatred he thrust at him, or cast upon him, or in lying in wait, he shall die.

21 Or in enmity he smote with his hand, and he will die; dying, he smiting shall die; he is a slayer: the nearest relative of blood shall kill the slayer in his meeting him.

22 And if suddenly, not in enmity, he thrust him, or cast upon him any instrument in not lying in wait,

23 Or with any stone which he shall die by it in not seeing, and it will fall upon him and he shall die, and he not an enemy to him and not seeking his hurt:

24 And the assembly judged between him smiting, and between the nearest relation of blood according to these judgments:

25 And the assembly delivered the slayer out of the hand of the nearest relation of blood, and the assembly turned him back to the city of his refuge where he fled there: and he dwelt in it till the death of the great priest who anointed him with the holy oil.

26 And if going out the slayer shall go out of the boundary of the city of his refuge where he shall flee there;

27 And the nearest relation of blood finding him without the boundary of the city of his refuge, and the nearest relation of blood slew the slayer; no blood to him.

28 For in the city of his refuge he shall dwell till the death of the great priest; and after the death of the great priest the slayer shall turn back to the land of his possession.

29 And these were to you for laws of judgment to your generations in all your dwellings.

30 Every one striking a soul by the mouth of witnesses, he shall slay the slayer: and one witness shall not testify against a soul to die.

31 Ye shall not take expiation for the soul of a slayer, he who was guilty to die, for dying, he shall die.

32 And ye shall not take expiation for him fleeing to the city of his refuge, for turning back to dwell in the land till the death of the priest

33 And ye shall not pollute the land which ye are in it: for blood it will pollute the land: and for the land it will not be expiated for the blood which was poured out upon it but by the blood of him shedding.

34 And thou shalt not defile the land which ye shall dwell upon it, which I dwell in the midst of it: for I Jehovah dwell in the midst of the sons of Israel

NUMBERS CHAPTER 36

1 And there will come near the heads of the fathers to the families of the sons of Gilead, son of Machir, son of Manasseh, from the families of the sons of Joseph; and they will speak before Moses and before the chiefs of the heads of the fathers to the sons of Israel.

2 And they will say, Jehovah commanded my lord to give the land for inheritance by lot to the sons of Israel: and my lord was commanded by Jehovah to give the inheritance of Zelophehad our brother to his daughters.

3 And they were for wives to one of the sons of the tribes of the sons of Israel, and their inheritance being taken away from the inheritance of our fathers, and was added upon the tribe which they shall be to them: and it shall be taken away from the lot of our inheritance.

4 And when the jubilee shall be to the sons of Israel, and their inheritance was added to the inheritance of the tribe which they shall be to them: and from the inheritance of the tribe of our fathers their inheritance shall be taken away.

5 And Moses will command the sons of Israel by the mouth of Jehovah, saying, The tribe of the sons of Joseph are speaking well.

6 This the word which Jehovah commanded to the daughters of Zelophehad, saying, To the good in their eyes they shall be for wives; only to the families of the tribe of their fathers shall they be for wives.

7 And the inheritance of the sons of Israel shall not remove from tribe to tribe; for the sons of Israel shall cleave each to the inheritance of the tribe of his fathers.

8 And every daughter possessing an inheritance from the tribe of the sons of Israel, to one of the families of the tribe of her father shall she be for wife, so that the sons of Israel shall possess each the inheritance of his fathers.

9 And the inheritance shall not remove from a tribe to another tribe; for the tribes of the sons of Israel shall cleave each to his inheritance.

10 As Jehovah commanded Moses, so did the daughters of Zelophehad:

11 For Mahlah, Tirzah and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, shall be to the sons of their uncles for wives.

12 To some of the families of the sons of Manasseh, son of Joseph, they were for wives, and their inheritance shall be to the tribe of the families of their fathers.

13 These the commands and the judgments which Jehovah commanded by the hand of Moses to the sons of Israel in the desert of Moab by Jordan of Jericho.

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DEUTERONOMY

The Fifth Book of Moses
Hebrew Title: Devarim ("The Law of Moses")

(Deuteronomy is a book in the Bible. It is the last of the five books of Moses, meaning it deals with Moses, the Israelites and their ancestors, and their relationship with God. The Hebrew name of the book is Devarim, which means 'people of the Word.' The Book of Deuteronomy, literally "second law" from Greek deuteros + nomos, is the fifth book of the Jewish Torah, where it is called Devarim which is Hebrew for "The Words [of Moses]" or "The Law [of Moses]". While Leviticus represents the First or Basic Law, Deuteronomics definitely outlines that what we nowadays would call The Civil Law.

Outline of the Narrative:

Chapters 1–30 of the book consist of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land.

• Chapters 1–4: The journey through the wilderness from Horeb (Sinai) to Kadesh and then to Moab is recalled.

• Chapters 4–11: After a second introduction at 4:44–49 the events at Mount Horeb are recalled, with the giving of the Ten Commandments. Heads of families are urged to instruct those under their care in the law, warnings are made against serving gods other than Yahweh, the land promised to Israel is praised, and the people are urged to obedience.

• Chapters 12–26, the Deuteronomic code: Laws governing Israel's worship (chapters 12–16a), the appointment and regulation of community and religious leaders (16b–18), social regulation (19–25), and confession of identity and loyalty (26).

• Chapters 27–28: Blessings and curses for those who keep and break the law.

• Chapters 29–30: Concluding discourse on the covenant in the land of Moab, including all the laws in the Deuteronomic code (chapters 12–26) after those given at Horeb; Israel is again exhorted to obedience.

• Chapters 31–34: Joshua is installed as Moses's successor, Moses delivers the law to the Levites (a priestly caste), and ascends Mount Nebo or Pisgah, where he dies and is buried by God. The narrative of these events is interrupted by two poems, the Song of Moses and the Blessing of Moses.

The final verses, Deuteronomy 34:10–12, "never again did there arise in Israel a prophet like Moses," make a claim for the authoritative Deuteronomistic view of theology and its insistence that the worship of the Hebrew God as the sole deity of Israel was the only permissible religion, having been sealed by the greatest of prophets.

Contents or Torah Portions:

• Devarim, on Deuteronomy 1–3: Chiefs, scouts, Edom, Ammonites, Sihon, Og, land for two and a half tribes

• Va'etchanan, on Deuteronomy 3– Cities of refuge, Ten Commandments, Shema, exhortation, conquest instructions

• Eikev, on Deuteronomy 7–11: Obedience, taking the land, golden calf, Aaron's death, Levites' duties

• Re'eh, on Deuteronomy 11–16: Centralized worship, diet, tithes, sabbatical year, pilgrim festivals

• Shofetim, on Deuteronomy 16–21: Basic societal structure for the Israelites

• Ki Teitzei, on Deuteronomy 21–25: Miscellaneous laws on civil and domestic life

• Ki Tavo, on Deuteronomy 26–29: First fruits, tithes, blessings and curses, exhortation

• Nitzavim, on Deuteronomy 29–30: covenant, violation, choose blessing and curse

• Vayelech, on Deuteronomy 31: Encouragement, reading and writing the law

• Haazinu, on Deuteronomy 32: Punishment, punishment restrained, parting words

• V'Zot HaBerachah, on Deuteronomy 33–34: Farewell blessing and death of Moses.

Deuteronomic, Second or Civil Code

Deuteronomy 12–26, the Deuteronomic Code, is the oldest part of the book and the core around which the rest developed. It is a series of mitzvot (commands) to the Israelites regarding how they ought to conduct themselves in Canaan, the land promised by Yahweh, God of Israel. The following list organises most of the laws into thematic groups:

SECTION 1: Laws of religious observance

• All sacrifices are to be brought and vows are to be made at a central sanctuary (12:1–28).

• The worship of Canaanite gods is forbidden. The order is given to destroy their places of worship (12:29–31) and to commit genocide against Canaanites and others with "detestable" religious beliefs (20:16-18).

• Native mourning practices such as deliberate disfigurement are forbidden (14:1–2).

• The procedure for tithing produce or donating its equivalent is given (14:22–29).

• A catalogue of which animals are permitted and which forbidden for consumption is given (14:3–20).

• The consumption of animals which are found dead and have not been slaughtered is prohibited (14:21).

• Sacrificed animals must be without blemish (15:21, 11).

• First-born male livestock must be sacrificed (15:19–23).

• The Pilgrimage Festivals of Passover, Shavuot, and Sukkot are instituted (16:1–17).

• The worship at Asherah groves and setting up of ritual pillars are forbidden (16:21–22).

• Prohibition of mixing kinds (22:9-11).

• Tzitzit are obligatory (22:12).

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SECTION 2: Laws concerning officials

• Judges are to be appointed in every city (16:18).

• Judges are to be impartial and bribery is forbidden (16:19–20).

• A central tribunal is established (18–13).

• Should the Israelites choose to be ruled by a King, regulations for the office are given (114–20).

• Regulations of the rights, and revenue, of the Levites are given (18:1–8).

• Concerning the future (unspecified) prophet (18:9–22).

• Regulations for the priesthood are given (23:1–8).

SECTION 3: Civil law

• Debts are to be released in the seventh year (15:1–11).

• Regulations of the institution of slavery and the procedure for freeing slaves (15:12–18).

• Regulations for the treatment of foreign wives taken in war (21:10-14)

• Regulations permitting taking slaves and plunder in war (20:14)

• Lost property, once found, is to be restored to its owner (22:1–4).

• Marriages between women and their stepsons are forbidden (22:30).

• The camp is to be kept clean (23:9–14).

• Usury is forbidden except for foreigners (23:19–20).

• Regulations for vows and pledges are given (23:21–23, 24:6, 24:10–13).

• The procedure for tzaraath (a disfigurative condition) is given (24:8–9).

• Hired workers are to be paid fairly (24:14–15).

• Justice is to be shown towards strangers, widows, and orphans (24:17–18).

• Portions of crops are to be given to the poor (24:19–22).

SECTION 4: Criminal law

• The rules for witnesses are given (19:15–21).

• The procedure for a bride who has been slandered is given (22:13–21).

• Various laws concerning adultery and rape are given (22:22–29).

• Kidnapping is forbidden (24:7).

• Just weights and measures are obligatory (25:13–16).)

DEUTERONOMY CHAPTER 1

1 These the words which Moses spake to all Israel on the other side Jordan in the desert, in the sterile region over against the sedge between Paran and between Tophel and Laban and Hazeroth and Dizahab.

2 Eleven days from Horeb the way of mount Seir to Kadesh-Barnea.

3 And it shall be in the fortieth year, in the eleventh month, in one to the Month, Moses spake to the sons of Israel according to all which Jehovah commanded him to them.

4 After his smiting Sihon, king of the Amorites, who will dwell in Hesh-bon, and Og, king of Bashan, who will dwell in Ashtaroth in Edrei:

5 In the other side Jordan in the land of Moab, Moses was first to declare this law, saying,

6 Jehovah our God spake to us in Horeb, saying, It was enough to you to dwell in this mount:

7 Turn ye and remove for yourselves, and go to the mountain of the Amorite, and to all his neighbors in the sterile region, in the mountain, and in the low country, and in the south and in the coast of the sea, the land of the Canaanites and of Lebanon to the great river, the river Phrath

8 See, I gave the land before you: go in and possess the land which Jehovah sware to your fathers, to Abraham to Isaak and to Jacob, to give to them and to their seed after them.

9 And I spake to you at that time, saying, I shall not be able alone to bear you:

10 Jehovah your God multiplied you, and behold, you this day as the stars of the heavens for multitude.

11 Jehovah the God of your fathers will add to you as ye a thousand times, and he will bless you as he spake to you.

12 How shall I bear alone your burden and your lifting up and your strife

13 Give to yourselves men wise and known to your tribes, and I will set them for your heads.

14 And ye will answer me and say, Good the word which thou spakest to do.

15 And I will take the heads of your tribes, men wise and known, and I will give them heads over you, captains of thousands, and captains and hundreds, and captains of fifties, and captains of tens, and scribes for your tribes.

16 And I shall command your judges in that time, saying, Hear between your brethren, and judge justice between a man and between his brother and between his stranger.

17 Ye shall not look upon faces in judgment; as the small so the great shall ye hear; ye shall not be afraid of the face of man, for the judgment is to God; and the word which shall be hard for you, ye shall bring to me and I heard it

18 And I will command you in that time all the words which ye shall do.

19 And we shall remove from Horeb and we shall go all that great and fearful desert which ye saw, the way of the mountain of the Amorite, as Jehovah our God commanded us; and we shall come to Kadesh-Barnea.

20 And I said to you, Ye came to the mountain of the Amorite which Jehovah our God gave to us.

21 See, Jehovah thy God gave the land before thee: go up, possess, as Jehovah the God of thy fathers spake to thee; thou shalt not fear and thou shalt not be pressed down.

22 And ye shall come near to me all of you, and ye will say, We will send men before us, and they shall search out for us the land, and shall turn us back word the way which we shall go up into it, and the cities which we shall come into them.

23 And the word will be good in mine eyes: and I will take from you twelve men, one man to a tribe.

24 And they will turn and go up to the mountain, and they will come to the valley of Eshcol, and will search it out

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25 And they will take in their hand from the fruit of the land, and they will come down to us and will turn us back word, and will say, A good land which Jehovah our God gave to us.

26 And ye were not willing to go up, and ye will rebel against the mouth of Jehovah your God,

27 And ye will murmur in your tents, and say, In Jehovah's hating us he brought us out of the land of Egypt to give us into the hand of the Amorite to destroy us.

28 Whither are we going up? our brethren melted our heart, saying, A people great and high above us; cities great and fortified to the heavens; and also, the sons of the Anakims, we saw there.

29 And I said to you, Ye shall not be terrified, and ye shall not be afraid of them.

30 Jehovah your God went before you; he will fight for you according to all that he did to you in Egypt before your eyes.

31 And in the desert where thou sawest that Jehovah thy God lifted thee up, as a man will lift up his son, in all the way that ye went till your coming to this place.

32 And in this word ye are not believing in Jehovah your God.

33 He going in the way before you to search out for you a place for you to encamp, in fire by night, to cause you to see in what way ye shall go in it, and in a cloud by day.

34 And Jehovah will hear the voice of your words, and he will be angry, and he will swear, saying,

35 If a man among these men of this evil generation shall see the good land which I sware to give to your fathers,

36 Except Caleb, son of Jephunneh; he shall see it, and to him I will give the land which he trod upon it, and to his sons, because that he filled up after Jehovah.

37 Also with me was Jehovah angry on account of you, saying, Also thou shalt not come in there.

38 Joshua son of Nun, standing before thee, he shall come in there: strengthen him, for he shall cause Israel to inherit it

39 And your little ones which ye said shall be for a spoil, and your sons which knew not that day good and evil, they shall go in there, and to them will I give it, and they shall possess it

40 And you, turn for yourselves and remove to the desert the way of the sea of sedge.

41 And ye will answer and say to me, We sinned against Jehovah, we will go up and fight according to all that Jehovah our God commanded us. And ye will gird on each the weapon of his fighting, and ye will act lightly to go up to the mountain.

42 And Jehovah will say to me, Say to them, Ye shall not go up, and ye shall not fight; for I am not in the midst of you and ye shall not be smitten before your enemies.

43 And I shall speak to you, and ye heard not; and ye will rebel against the mouth of Jehovah, and ye will act proudly, and will go up to the mountain.

44 And the Amorite dwelling in that mountain will come forth to your meeting, and will pursue you as bees will do, and they will beat you in Seir to Hormah.

45 And ye will turn back and will weep before Jehovah; and Jehovah heard not to your voice and gave not ear to you.

46 And ye shall dwell in Kadesh many days according to the days that ye dwelt.

DEUTERONOMY CHAPTER 2

1 And turning and removing to the desert the way of the sea of sedge, as Jehovah spake to me: and encompassing mount Seir many days.

2 And Jehovah will speak to me, saying,

3 It was enough to you to encompass this mount; turn for yourselves to the north,

4 And command the people, saying, Ye are passing over through the bound of your brethren the sons of Esau, dwelling in Seir; and they shall be afraid of you: and ye shall watch greatly.

5 Ye shall not contend with them, for I will not give to you from their land even to the treading of the sole of the foot, for I gave mount Seir to Esau for a possession.

6 Ye shall buy food from them for silver, and ye ate: and also shall ye buy water from them for silver, and ye drank

7 For Jehovah thy God blessed thee in every work of thy hand: he knew thy going in this great desert: this forty years Jehovah thy God with thee; thou didst not lack a word.

8 And we shall pass by our brethren the sons of Esau, dwelling in Seir, from the way of the sterile region from Elath, and from Ezion-Gaber, we shall turn and shall pass over the way of the desert of Moab.

9 And Jehovah will say to me, Thou shalt not press Moab, and thou shalt not contend with them in war; for I shall not give to thee his land a possession, for to the sons of Lot I gave Ar a possession.

10 (The Emims dwelt in it before them, a people great and many and high as the Anakims;

11 And they will be reckoned Rephaims also, as the Anakims; and the Moabites will call them Emims.

12 And the Horims dwelt in Seir before them, and the sons of Esau will inherit them, and they will destroy them from before them, and they will dwell instead of them; as Israel did to the land of his possession which Jehovah gave to them.)

13 Now rise up and pass over for yourselves the valley Zered; and we shall pass through the torrent Zered.

14 And the days which we came from Kadesh-Barnea till we passed over the valley Zered, thirty and eight years; till all the generation of men of war was finished from the midst of the camp, as Jehovah sware to them.

15 For also the hand of Jehovah was against them to finish them from the midst of the camp, till their finishing.

16 And it will be as when all the men of war were finished to die from the midst of the people,

17 And Jehovah will speak to me, saying,

18 Pass thou over this day Ar, the boundary of Moab:

19 And thou camest near over against the sons of Ammon, thou shalt not press them, and thou shalt not contend with them: for I will not give from the land of the sons of Ammon

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to thee a possession; for to the sons of Lot I gave it a possession.

20 It also shall be reckoned the land of the Rephaims; the Rephaims dwelt in it before them, and the Ammonites called them Zamzummims;

21 A people great and many, and high as the Anakims; and Jehovah will destroy them from before their face; and they will inherit them and will dwell instead of them:

22 As he did to the sons of Esau dwelling in Seir when he destroyed the Horims from before them; and they will inherit them and will dwell instead of them, even to this day:

23 And the Avims dwelling in the enclosures, even to Azzah, the Caphtorims, coming forth from Caphtor, destroyed them, and they dwelt instead of them.

24 Rise ye up, remove and pass through the torrent Arnon: see, I gave into thy hand Sihon, king of Heshbon, the Amorite, and his land: begin and possess and thou shalt contend with him in war.

25 This day I will begin to give thy fear and thy terror upon the face of the peoples under all the heavens who shall hear thy report; and they trembled and were concerned from thy face.

26 And I will send messengers out of the desert of Kedemoth to Sihon, king of Heshbon, with words of peace, saying,

27 I will pass over in thy land.; in the way, in the way I will go, I will not turn aside to the right or to the left.

28 Thou shalt sell me food for silver, and I ate; and thou shalt give to me water for silver, and I drank: only I will pass through on my feet;

29 (As the sons of Esau did to me dwelling in Seir, and the Moabites dwelling in Ar,) till when I shall pass over Jordan to the land which Jehovah our God gave to us.

30 And Sihon king of Heshbon was not willing for us to pass by him, for Jehovah thy God hardened his spirit, and made his heart strong in order to give him into thy hand as this day.

31 And Jehovah will say to me, See, I began to give before thee Sihon and his land: begin and possess to inherit his land.

32 And Sihon came forth to our meeting, he and all his people to war at Jahaz.

33 Jehovah our God will give him before us; and he smote him and his sons and all his people.

34 And we shall take all his cities in that time, and we shall exterminate every city of men and women and the little ones; we left none to escape.

35 Only the cattle we plundered for ourselves, and the spoil of the cities which we took.

36 From Aroer which is upon the lip of the torrent Arnon, and the city which is by the torrent, and even to Gilead, not a city which was high above us: Jehovah our God gave all before us.

37 Only to the land of the sons of Ammon thou camest not near, all the land of the torrent Jabbok and the cities of the mountain: all which Jehovah our God commanded us.

DEUTERONOMY CHAPTER 3

1 And we shall turn and go up the way of Bashan: and Og, king of Bashan, will come forth to our meeting, he and all his people to war at Edrei.

2 And Jehovah will say to me, Thou shalt not fear him, for into thy hand I gave him and all his people, and his land; and do to him as thou didst to Sihon, king of the Amorites, who will dwell in Hebron.

3 And Jehovah our God will give into our hand also Og, king of Bashan, and all his people: and we shall smite him till none remained to him escaping.

4 And we shall take all his cities in that time, and there was not a city which we took not from them: sixty cities, all the region of Argob, from the kingdom of Og in Bashan

5 All these cities fortified with high walls, doors and bars; besides of cities of the open country exceedingly many.

6 And we shall exterminate them as we did to Sihon, king of Heshbon, exterminating men, women, and little ones.

7 And all the cattle and the spoil of the cities we plundered for ourselves.

8 And we shall take in that time the land out of the hand of the two kings of the Amorites, which is on the other side Jordan from the torrent Arnon, even to mount Hermon.

9 (The Sidonians will call to Hermon, Sirion; and the Amorites will call to it, Shenk.)

10 All the cities of the plain, and all Gilead, and all Bashan, even to Salchah and Edrei, cities from the kingdom of Og in Bashan.

11 For only Og, king Of Bashan, remained from the remnant of the Rephaims; behold, his bed, a bed of iron; is it not in Rabbath of the sons of Ammon? nine cubits its length and four cubits its breadth, according to the cubit of a man.

12 And this land we possessed in that time from Aroer which is by the torrent Arnon, and half the mount of Gilead and its cities I gave to the Reubenites and to the Gates.

13 And the remnant of Gilead and all Bashan from the kingdom of Og, I gave to the half tribe of Manasseh; all the region of Argob and all Bashan, it will be called the land of Rephaims.

14 Jair, son of Manasseh, took all the region of Argob, even to the boun of Geshuri and Maachathi; and he call them according to his name, Bashan-Havath-Jair, even to this day..

15 And to Machir I gave Gilead.

16 And to the Reubemtes and to the Gadites I gave from Gilead even to the torrent Anion, the midst of the torrent and the boundary and even to the emptying of the torrent, the boundary of the sons of Ammon.

17 And the sterile region, and Jordan, and the boundary from Chinnereth, and even to the sea of the desert, the salt sea under the ravines of Pisgah from the sunrising.

18 And I shall command you in that time, saying, Jehovah your God gave to you this land to possess it; ye shall pass over armed before your brethren, the sons of Israel, all sons of strength.

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19 Only your wives and your little ones and your cattle (I knew that much cattle to you) they shall dwell in your cities which I gave to you,

20 Till when Jehovah shall cause your brethren to rest as you, and they also shall possess the land which Jehovah, your God, gave to them on the other side of Jordan: and ye turned back each to his possession which I gave to you.

21 And I commanded Joshua in that time, saying, Thine eyes saw all that Jehovah, your God, did to these two kings: so will Jehovah do to all the kingdoms which ye pass through there.

22 Ye shall not be afraid of them, for Jehovah, your God, he shall fight for you.

23 And I shall entreat Jehovah in that time, saying,

24 O Lord Jehovah, thou didst begin to cause thy servant to see thy greatness and thy strong hand: for what God in the heavens and in the earth will do according to thy works and according to thy strength?

25 Shall I now pass over and see the good land which is beyond Jordan, this good mountain, and Lebanon?

26 And Jehovah will pass by me on account of you, and he heard not to me: and Jehovah said to me, It was enough to thee; thou shalt not add to speak more to me concerning this word.

27 Go up to the head of Pisgah and lift up thine eyes to the sea, and to the north, and to the south, and to the sunrising, and see with thine eyes; for thou shalt not pass over this Jordan.

28 And command Joshua and strengthen him, and make him firm, for he shall pass through before this people, and he shall cause them to inherit the land which thou shalt see.

29 And we shall dwell in the valley over against the House of Opening.

DEUTERONOMY CHAPTER 4

1 And now Israel, hear to the laws and to the judgments which I am teaching you to do, so that ye shall live and go in and possess the land which Jehovah the God of your fathers gave to you.

2 Ye shall not add to the word which I am commanding you, and ye shall not take away from it., to watch the commands of Jehovah your God which I am commanding you.

3 Your eyes saw what Jehovah did upon Baal-Peor: for every man who went after Baal-Peor, Jehovah thy God destroyed him from the midst of you.

4 And ye cleaving to Jehovah your God, are living all of you this day.

5 See, I taught you laws and judgments as Jehovah my God commanded me, to do thus in the midst of the land where ye are going there to possess it

6 And watch and do: for it is your wisdom and your understanding before the eyes of the peoples who shall hear all these laws, and say, Only this great nation a wise and understanding people.

7 For what great nation to whom God being near to it as Jehovah our God in all our calling to him?

8 And what great nation to whom laws and judgments just, as all the instructions which I give before you this day?

9 Only watch to thyself and watch thy soul greatly, lest thou. shalt forget the words which thine eyes saw, and lest they shall remove from thy heart all the days of thy life: and make them known to thy sons and to the sons of thy sons.

10 The day thou stoodest before Jehovah thy God in Horeb, in Jehovah saying to me, Gather to me the people and I will cause them to hear my word, that they shall be taught to fear me all the days which they live upon the land; and they shall teach their sons.

11 And ye shall come near and shall stand under the mountain; .and the mountain burnt with fire even to the heart of the heavens, darkness, cloud, and gloom.

12 And Jehovah will speak to you from the midst of the fire, ye hearing a voice of words, and ye seeing not an appearance, except a voice.

13 And he will announce to you his covenant which he commanded you to do, the ten words; and he will write them upon two tables of stones.

14 And Jehovah commanded me in that time to teach you laws and judgments for you to do them in the land which ye are passing over there to possess it

15 And watch ye greatly to your souls, for ye saw not any appearance in the day Jehovoh spoke to you in Horeb out of the midst of the fire:

16 Lest ye shall be corrupted and make to you a carved thing, the appearance of any likeness, the model of male or female,

17 The model of any cattle that is upon the earth, the model of any winged bird that shall fly in the heavens,

18 The model of any thing creeping upon the earth, the model of any fish that is in the waters from under the earth:

19 And lest thou shalt lift up thine eyes to the heavens, and seeing the sun and the moon and the stars, all the army of the heavens, and thou wert driven and didst worship to them, and didst serve them, which Jehovah thy God divided them out to all the peoples under all the heavens.

20 And Jehovah took you and brought you forth out of the furnace of iron, out of Egypt, to be to him for a people of inheritance as this day.

21 And Jehovah will be angry with me on account of your words, and he will swear for me not to pass through Jordan, and not to go in to the good land which Jehovah thy God gave to thee an inheritance:

22 For I die in this land, not to pass over Jordan: and ye are passing over and shall possess this good land.

23 Watch for yourselves lest ye shall forget the covenant of Jehovah your God which he cut out with you, and ye make to you any carved thing, the appearance of any thing which Jehovah thy God commanded thee.

24 For Jehovah thy God he is a consuming fire, a jealous God.

25 When thou shalt beget sons, and sons' sons, and ye rested in the land and were corrupted, and made a carved

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thing, the appearance of any thing, and ye did evil in the eyes of Jehovah thy God to irritate him.

26 I took the heavens and the earth to witness against you this day, that perishing, ye shall perish to-morrow from the land which ye are passing over Jordan there to possess it: ye shall not prolong the days upon it, but being destroyed, ye shall be destroyed.

27 And Jehovah scattered you among the peoples, and ye remained men of number among the nations where Jehovah will lead you there.

28 And ye served there gods, the work of men's hands, wood and stone, which shall not see, and shall not hear, and shall not eat, and shall not breathe.

29 And thou sought from thence Jehovah thy God, and thou didst find, for ye shall seek him with all thy heart and with all thy soul.

30 In straitness to thee, and all these words found thee in the last of the days, and thou didst turn to Jehovah thy God and heardest to his voice;

31 For Jehovah thy God a merciful God; he will not desert thee, and he will not destroy thee, and he will not forget the covenant of thy fathers which he sware to them.

32 For ask now to the former days which were before thee from the day that God created man upon the earth, and from the end of the heavens to the end of the heavens, Has there been as this great word, or was heard like it?

33 Did people hear the voice of God speaking from the midst of the fire as thou didst hear, and shall live?

34 Or did God try to go and take to him a nation from the midst of a nation by trials, by signs, and by wonders, and by war, and by a strong hand and by an extended arm, and by great fears, according to all that Jehovah your God did to you in Egypt before your eyes?

35 Thou sawest to know that Jehovah he is God: no more beside him.

36 Out of the heavens he caused thee to hear his voice to instruct thee: and upon earth he caused thee to see his great fire, and thou heardest his words from the midst of the fire.

37 And because that he loved thy fathers he will choose in his seed after him, and he will bring thee out before him with his great strength from Egypt

38 To drive out nations great and strong above thee, from thy face, to bring thee in to give to thee their land an inheritance as this day.

39 And know thou this day, and turn back to thy heart, that Jehovah he is God in the heavens from above and upon the earth underneath: and none yet

40 And watch thou his laws and his commands which I am commanding thee this day, that it shall be good to thee and to thy sons after thee, and that thou shalt prolong the days upon the land that Jehovah thy God gave to thee, all the days.

41 Then Moses will separate three cities in the other side of Jordan from the rising of the sun;

42 For the slayer to flee there when he shall slay his friend without knowledge; and he hated him not yesterday the third day; and he fled to one of these cities and he lived:

43 Bezer in the desert, in the land of the plain to the Reubenites, and Ramoth in Gilead to the Gadites, and Golan in Bashan, to the Manassites.

44 And this the instruction which Moses set before the sons of Israel.

45 These the testimonies and the laws and the judgments which Moses spake to the sons of Israel in their going forth out of Egypt,

46 In the other side of Jordan, in the valley over against the House of Peor, in the land of Sihon, king of the Amorites, who will dwell in Heshbon, whom Moses smote, and the sons of Israel, in their going out of Egypt.

47 And they shall possess their land and the land of Og, king of Bashan, the two kings of the Amorites, which in the other side of Jordan from the rising of the sun;

48 From Aroer, which is upon the lip of the torrent Arnon, and even to mount Sion (it is Hermon.)

49 And all the desert the other side of Jordan, from the sun-rising and even to the sea, the desert under the springs of Pisgah.

DEUTERONOMY CHAPTER 5

1 And Moses will call to all Israel, and say, Hear, thou Israel, the laws and the judgments which I speak in your ears this day, and learn them, and watch to do them.

2 Jehovah our God cut out with us a covenant in Horeb.

3 Jehovah cut not out this covenant with our fathers, but with us, we, these here this day, all we living.

4 Face to face Jehovah spake with you in the mount out of the midst of the fire.

5 (I stood between Jehovah and between you in that time to announce to you the word of Jehovah: for ye were afraid on account of the fire and ye went not up into the mount,) saying,

6 I Jehovah thy God who brought thee out of the land of Egypt from the house of servants.

7 There shall not be to thee other gods before me.

8 Thou shalt not make to thee a carved thing, any appearance that is in the heavens from above, and which is in the earth underneath, and that is in the waters under the earth:

9 Thou shalt not worship to them, and thou shalt not serve them; for I Jehovah thy God, a jealous God, striking the iniquity of the fathers upon the sons to the third and the fourth for hating me,

10 And doing mercy to thousands for loving me and for watching my commands.

11 Thou shalt not lift up the name of Jehovah thy God for evil, for Jehovah will not acquit whoever shall lift up his name for evil.

12 Watch the day of the Sabbath to consecrate it, as Jehovah thy God commanded thee.

13 Six days thou shalt work and do all thy work,

14 And the seventh day, the Sabbath to Jehovah thy God: thou shalt not do any work, thou, and thy son, and thy daughter, and thy servant, and thy maid, and thine ox, and

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thine ass, and all thy cattle, and thy stranger who is in thy gates; so that thy servant and thy maid shall rest like thyself.

15 And remember that thou wert a servant in the land of Egypt, and Jehovah thy God brought thee out from there by a strong hand and by an extended arm: for this, Jehovah thy God commanded thee to do the day of the Sabbath.

16 Honor thy father and thy mother, as Jehovah thy God commanded thee, so that thy days shall be prolonged and so that it shall be good to thee upon the land that Jehovah thy God gave to thee,

17 Thou shalt not kill,

18 and thou shalt not commit adultery,

19 and thou shalt not steal.

20 And thou shalt not speak false testimony against thy friend:

21 and thou shalt not desire thy friend's wife; and thou shalt not long for thy friend's house, his field, and his servant, and his maid, his ox and his ass, and all that is to thy friend.

22 These words Jehovah spake to all your gathering in the mount, from the midst of the fire, of the cloud, and of the gloom, a great voice; and he added not: and he will write them upon two tables of stone and will give them to me.

23 And it will be as ye are hearing the voice from the midst of the darkness (and the mount burnt with fire), and. ye will come near to me all the heads of your tribes, and your old men;

24 And ye will say, Jehovah our God caused us to see his glory and his greatness, and his voice we heard from the midst of the fire: this day we saw that God will speak to man and he lived.

25 And now wherefore shall we die? for this great fire will consume us: if we added to hear the voice of Jehovah our God further, and we died.

26 For who of all flesh that heard the voice of the living God speaking from the midst of the fire like us, and shall live?

27 Come thou near and hear all that Jehovah our God shall say; and thou shalt speak to us all that Jehovah our God will speak to thee: and we heard and we did

28 And Jehovah will hear the voice of your words in your speaking to me; and Jehovah will say to me, I heard the voice of the words of this people that they spake to thee: they did well all that they spake.

29 Who will give, and were this heart in them, for them to fear me and to watch all my commands all the days, so that it shall be well to them and to their sons forever.

30 Go say to them, Turn back for yourselves to your tents.

31 And thou, stand thou here with me and I will speak to thee all the commands and the laws and the judgments which thou shalt teach them: and they did it in the land I gave to them to possess it

32 And watch ye to do as Jehovah your God commanded right: ye shall not turn aside to the right and to the left.

33 In all the way that Jehovah your God commanded you, ye shall go, so that ye shall live and it be well to you, and ye prolonged the days upon the land which ye shall possess.

DEUTERONOMY CHAPTER 6

1 And these the commands and the laws and the judgments that Jehovah you God commanded to teach you to do in the land. which ye are passing over there to possess it:

2 So that thou shalt fear Jehovah thy God, to watch all his laws and his commands which I am commanding thee, thou and thy son and thy son's son all the days of thy life; and so that thy days shall be prolonged.

3 And hear, O Israel, and watch to do, that it shall be well to thee, and that ye shall multiply greatly as Jehovah the God of your fathers spake to thee, a land flowing with milk and honey.

4 Hear, Israel; Jehovah our God is one Jehovah.

5 And love thou Jehovah thy God with all thy heart and with all thy soul and with all thy might

6 And these words which I command thee to do shall be upon thy heart;

7 And sharpen them to thy sons, and speak in them in thy resting in thy house, and in thy going in the way, and in thy lying down and in thy rising up.

8 And bind them for a sign upon thy hand, and they shall be for bands between thine eyes.

9 And write them upon the door posts of thine house, and upon thy gates.

10 And it was when Jehovah thy God shall bring thee in to the land which he sware to thy fathers, to Abraham, to Isaak and to Jacob, to give to thee cities great and good which thou didst not build,

11 And houses full of all good which thou filledst not, and wells hewed out which thou hewedst not, and vineyards and olives which thou didst not plant; and thou atest and wert satisfied:

12 Watch to thyself lest thou shalt forget Jehovah who brought thee forth out of the land of Egypt, out of the house of servants,

13 Jehovah thy God shalt thou fear, and him shalt thou serve, and in his name shalt thou swear.

14 Ye shall not go after other gods from the gods of the peoples which are round about you;

15 (For Jehovah thy God a jealous God in the midst of thee) lest the anger of Jehovah thy God shall kindle against thee and destroy thee from the face of the earth.

16 Ye shall not try Jehovah your God, as ye tempted in Massah.

17 Watching, ye shall watch the commands of Jehovah your God, and his testimonies, and his laws that he commanded thee.

18 And do thou the right and the good in the eyes of Jehovah so that it shall be well to thee, and thou go in and possess the good land which Jehovah sware to thy fathers,

19 To drive out all thine enemies from before thee as Jehovah spike.

20 When thy son shall ask thee tomorrow, saying, What the testimonies and the laws and the judgments which Jehovah our God commanded you?

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21 And say thou to thy son, We were servants to Pharaoh in Egypt, and Jehovah brought us out of Egypt by a strong hand: .

22 And Jehovah will give signs and wonders, great and evil, upon Egypt, upon Pharaoh and upon all his house before our eyes:

23 And he brought us out from there in order to bring us in to give to us the land which he sware to our fathers.

24 And Jehovah will command us to do all these laws, to fear Jehovah our God, for good to us all the days, to preserve us alive as this day.

25 And it shall be justice to us when we shall watch to do all these commands before Jehovah our God as he commanded us.

DEUTERONOMY CHAPTER 7

1 When Jehovah thy God shall bring thee to the, land where thou goest there to possess it, and he cast out many nations from before thee, the Hittite and the Girgashite and the Amorite and the Canaanite, and the Perizzite, and the Hivite and the Jebusite, seven nations many and strong above thee;

2 And Jehovah thy God gave them before thee, and thou didst smite them: exterminating, thou shalt exterminate them; thou shalt not make to them a covenant and thou shalt not show them mercy.

3 Thou shall not marry with them; thy daughters thou shalt not give to his son, and his daughter thou shalt not take to thy son.

4 For he will turn away thy son from after me and they served other gods: and the anger of Jehovah kindled against you and he destroyed thee suddenly.

5 But thus shall ye do to them; their altars ye shall destroy, and their pillars ye shall break in pieces, and their statues ye shall cut down, and their carved things ye shall burn in are.

6 For thou a holy people to Jehovah thy God: in thee Jehovah thy God chose to be to him a people of property from all the peoples which are upon the face of the earth.

7 Not for your multitude did Jehovah delight in you above all the peoples, and will he choose you, for ye were few more than all the peoples.

8 For Jehovah loves you and watches the oath which he sware to your fathers: Jehovah brought you out by a strong hand, and he will redeem thee from the house of servants, from the house of Pharaoh king of Egypt.

9 And know thou that Jehovah thy God, he is God, the faithful God, watching the covenant and the kindness to those loving him, and to those watching his commands to the thousandth generation:

10 And recompensing to those hating him to their face to destroy him: he will not delay to him hating him to his face; he will recompense to him.

11 And watch thou the commands and the laws and the judgments which I command thee this day, to do them.

12 And it was because ye shall hear these judgments, and watch them and do them, and Jehovah thy God watched to thee the covenant and. the mercy which he sware to thy fathers:

13 And he loved thee and blessed thee, and multiplied thee: and he blest the fruit of thy womb, and the fruit of thy land, thy grain and thy new wine and thy new oil, and the young of thy cows and thy flocks of sheep, upon the land which he sware to thy fathers to give to thee.

14 Thou shalt be blessed above all peoples: there shall not be in thee barren male and female, and in thy cattle.

15 And Jehovah turned away from thee all sickness; and all the evil did-eases of Egypt which thou knewest, he will not put upon thee: and he will give them upon all hating thee.

16 And thou didst consume all the peoples which Jehovah thy God gave to thee; thine eye shall not have pity upon them, and thou shalt not serve their gods, for it is a snare to thee.

17 When thou shalt say in thy heart, The nations many more than I, how shall I be able to dispossess them?

18 Thou shalt not be afraid of them: remembering; thou shalt remember what Jehovah thy God did to Pharaoh and to all Egypt.

19 The great trials which thine eyes saw, and the signs and the wonders;. and the strong hand and the extended arm by which Jehovah thy God brought thee out: so shall Jehovah thy God do to all people of whose face thou art afraid.

20 And also the hornet, Jehovah thy God will send among you till the destroying Of those being left and of those hiding from thy face.

21 Thou shalt not be terrified from their faces, for Jehovah thy God is in the midst of thee, a great and fearful God.

22 And Jehovah thy God cast out. these nations from thy face, little, little; thou shalt not be able to finish them quickly lest the beast of the field shall multiply upon thee.

23 And Jehovah thy God sire then before thee and destroyed and discomfited them in great consternation till he destroyed them.

24 And he gave their kings into thy hand, and destroy thou their name from under the heavens; and a man shall not stand before thee till thy destroying them.

25 The carved thing of their gods ye shall burn in fire: thou shalt not desire the silver and gold upon them and take to thee lest thou shalt be snared by it, for it is an abomination to Jehovah thy God.

26 And thou shalt not bring an abomination to thy house, and thou be devoted to destruction like it: abhorring, thou shalt abhor it, and abominating, thou shalt abominate it, for it is devoted to destruction.

DEUTERONOMY CHAPTER 8

1 All the commands which I command thee this day ye shall watch to do, so that ye shall live and multiply and go in and possess the land which Jehovah sware to your. fathers.

2 And remember thou all the way which Jehovah thy God caused thee to go this forty years in the desert in order to humble thee, to try thee, to know what is in thy heart, whether thou shalt watch his commands or not

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3 And he will humble thee, and cause thee to hunger, and will give thee to eat manna which thou knewest not, and thy fathers knew not; so that he caused thee to know that upon bread only man shall not live, but upon all going out of the mouth of Jehovah shall man live.

4 Thy garments decayed not from thee, and thy feet swelled not this forty years.

5 And know thou with thy heart that as a man will chastise his son, Jehovah thy God chastises thee.

6 And watch thou the commands of Jehovah thy God, to go in his ways and to fear him.

7 For Jehovah thy God brings thee to a good land, a land of torrents of water, fountains, and depths going forth in the valley and in the mountain;

8 A land of wheat and barley and the vine and the fig tree and the pomegranate, a land of the olive tree, of oil and honey;

9 A land where thou shalt eat bread in it not with poverty; thou shalt not want any thing in it; a land whose stones, iron, and out of its mountains thou shalt hew out brass.

10 And thou atest and wert satisfied, and didst bless Jehovah thy God for the good land which he gave to thee.

11 Watch to thyself lest thou shalt forget Jehovah thy God, not watching his commands and his judgments and his laws which I command thee this day:

12 Lest thou shalt eat and thou wert satisfied, and thou wilt build good houses and thou dwelt;

13 And thy cattle and thy sheep shall multiply, and thy silver and thy gold shall multiply to thee, and all which is in thee shall multiply;

14 And thy heart was lifted up and thou didst forget Jehovah thy God bringing thee out of the land of Egypt, out of the house of servants;

15 He causing thee to go in the great and fearful desert, the fiery serpent and the scorpion, and a thirsty land, where is no water: he bringing forth to thee water from the rock of flint;

16 He giving thee to eat manna in the desert which thy fathers knew not, in order to humble thee, and in order to try thee to do thee good in thy lost state:

17 And thou saidst in thy heart, My strength and the bone of my handmade for me this wealth.

18 And remember Jehovah thy God; for he gave to thee strength to make wealth in order to set up his covenant, which he sware to our fathers, as this day.

19 And it was, if forgetting, thou shalt forget Jehovah thy God, and thou wentest after other gods, and served them and worshipped to them, I testified against you this day, that perishing, ye shall perish.

20 As the nations which Jehovah destroys before you, so shall ye be destroyed, because ye will not hear to the voice of Jehovah your God.

DEUTERONOMY CHAPTER 9

1 Hear, Israel: Thou passest this day over Jordan to go to possess nations great and strong above thee; cities great and fortified to the heavens:

2 A people great and high, sons of Anakims, whom thou knewest, and thou heardest, Who shall stand before the sons of Anak?

3 And know thou this day that Jehovah thy God he is passing over before thee; he is a consuming fire, he will destroy them, and he will humble them before thy face, and drive them out and destroy them quickly, as Jehovah spake to thee.

4 Thou shalt not say in thy heart in Jehovah thy God's thrusting them out from before thee, saying, For my justice Jehovah brought me forth to possess this land; and for the injustice of these nations Jehovah dispossessed them from before thee.

5 Not for thy justice and for the straightness of thy heart thou goest in to possess this land, but for the injustice of these nations Jehovah thy God dispossesses them from before thee, and order to lift up the word which he sware to thy fathers, to Abraham and to Isaak and to Jacob.

6 And know thou that not for thy justice did Jehovah thy God five to thee this good land to possess it; for thou a people of a hard neck.

7 Remembering, thou shalt not forget that thou didst provoke Jehovah thy God to anger in the desert: from the day thou didst go out from the land of Egypt till your coming to this place, ye were rebelling against Jehovah.

8 And in Horeb ye provoked Jehovah to anger, and Jehovah will be angry with you to destroy you.

9 In my going up to the mount to take the tables of stone, the tables of the covenant which Jehovah made with you, and I shall dwell in the mountain forty days and forty nights; I ate not bread and I drank not water:

10 And Jehovah will give to me two tables of stone written with the finger of God; and upon them according to all the words which Jehovah spake with you in the mountain out of the midst of the fire, in the day of the gathering.

11 And it shall be from the end of forty days and forty nights, Jehovah gave to me the two tables of stone, the tables of the covenant.

12 And Jehovah will say to me, Arise, go from this mountain; for thy people were corrupted which thou broughtest forth from Egypt; they turned aside quickly from the way which thou didst command them; they made to themselves a molten thing.

13 And Jehovah will say to me, saying, I saw this people, and behold, it a people of hard neck:

14 Desist from me and I will destroy them, and I will wipe off their name from under the heavens: and I will make thee into a nation strong and many above them.

15 to And I shall turn and come down from the mount, and the mount burnt with fire: and the two tables of the covenant upon my two hands.

16 And I shall see, and behold, ye sinned against Jehovah your God; ye made to you a molten calf; ye turned aside quickly from the way which Jehovah commanded you.

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17 And I shall lay hold upon the two tables and I shall cast them from out of my two hands, and shall break them before your eyes.

18 And I shall fall down before Jehovah as at the first; forty days and forty nights I ate not bread and I drank not water on account of all your sins that ye sinned to do evil in the eyes of Jehovah to provoke him

19 For I was afraid from the face of the anger and emotion with which Jehovah was angry against you to destroy you. And Jehovah will hear to me also in this time.

20 And with Aaron Jehovah was greatly angry to destroy him: and I shall pray also for Aaron in that time.

21 And the sin that ye made, the calf, I took and I shall burn it with fire, and beat it, and grinding small till it was beat small to dust: and I shall cast its dust into the torrent going down from the mount.

22 And in Taberah and in Massah, and in Kibroth Hatavah, ye were provoking Jehovah to anger.

23 And in Jehovah's sending you from Kadesh-Barnea, saying; Go ye up and possess the land which I gave to you: and ye will rebel against the mouth of Jehovah your God, and ye trusted not to him, and ye heard not to his voice.

24 And ye were rebelling against Jehovah from the day I knew you.

25 And I shall fall down before Jehovah forty days and forty nights, as I fell down; for Jehovah said to destroy you.

26 And I shall pray to Jehovah, and say, Lord Jehovah, thou wilt not destroy thy people and thine inheritance which thou didst redeem in thy greatness, whom thou broughtest out of Egypt with a strong hand.

27 Remember thy servants, for Abraham, for Isaak, and for Jacob, thou wilt not look to the stubbornness of this people, and to its wickedness, and to its sin:

28 Lest they of the land where thou broughtest us from there shall say, For Jehovah was not able to bring them in to the land which he spake to them; and for his hating them he brought them out to destroy them in the desert

29 And they are thy people and thine inheritance whom thou broughtest out by thy great strength and by thine extended arm.

DEUTERONOMY CHAPTER 10

1 In that time Jehovah said to me, Hew to thee two tables of stone as the first, and come up to me to the mount, and make to thee an ark of wood.

2 And I will write upon the tables the words which were upon the first tables which thou brakest, and put them in the ark.

3 And I will make the ark of acacia wood, and I will hew two tables of stone as the first, and I will go up to the mount and the two tables in my hands.

4 And he will write upon the tables according to the first writing, the ten words which Jehovah your God spake out of the midst of the fire, in the day of the gathering: and Jehovah will give them to me.

5 And I shall turn and come down from the mount, and shall put the tables in the ark which I made; and they shall be there as Jehovah commanded me.

6 And the sons of Israel removed from Beeroth of the sons of Jaakan, to Moseroth: there Aaron died, and he will be buried there; and Eleazar his son will be priest in his stead.

7 From there they removed to Gudgodah; and from Gudgodah to Jotbah, a land of torrents of water.

8 In that time Jehovah separated the tribe of Levi, to lift up the ark of the covenant of Jehovah, to stand before Jehovah to serve him, and to praise in his name, even to this day.

9 For this, there was not to Levi a portion and an inheritance with his brethren; Jehovah, he is his inheritance, as Jehovah thy God spake to him.

10 And I stood in the mount according to the first days, forty days and forty nights; and Jehovah will hear to me also in this time; Jehovah was not willing to destroy thee.

11 And Jehovah will say to me, Arise, go for removing before the people, and they shall come in and possess the land Which I sware to their fathers to give to them.

12 And now, Israel, what does Jehovah thy God ask from thee but to fear Jehovah thy God, to go in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul,

13 To watch the commands of Jehovah and his laws which I command thee this day, to be good for thee?

14 Behold, to Jehovah thy God the heavens, and the heavens of the heavens, the earth and all which is in it

15 Only Jehovah delighted in thy fathers to love them, and he will choose in their seed after them in you above all peoples, as this day.

16 And circumcise the uncircumcision of your heart, and ye shall no more harden your neck.

17 For Jehovah your God, he is God of gods, and Lord of lords; the great, the strong, and the fearful God, who will not lift up faces, and will not take a gift.

18 He did the judgment of the orphan and the widow, and he loved the stranger to give to him bread and a garment

19 And love ye the stranger, for ye were strangers in the land of Egypt

20 Jehovah thy God shalt thou fear; him .shalt thou serve, and to him shalt thou cleave, and in his name shalt thou swear.

21 He thy praise, and he thy God who did with thee these great and terrible things which thine eyes saw.

22 With seventy souls thy fathers went down to Egypt; and now Jehovah set thee as the stain of the heavens for multitude.

DEUTERONOMY CHAPTER 11

1 And love thou Jehovah thy God, and watch his watches and his laws and his judgments and his commands, all the days.

2 And know ye this day, that not with your sons who knew not, and who saw not the corrections of Jehovah your God, his greatness, his strong hand and his extended arm,

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3 And his signs and his doings which he did in the midst of Egypt to Pharaoh king of Egypt, and to all his land;

4 And what he did to the army of Egypt, to his horses and to his chariots, that he caused the water of the sea of sedge to overflow upon their face in their pursuing after you, and Jehovah will destroy them even to this day;

5 And what he did to you in the desert till your coming to this place;

6 And what he did to Dathan and to Abiram, sons of Eliab, son of Reuben; that the earth opened her mouth and she will swallow them down, and their houses, and their tents, and every living thing which is at their feet in the midst of all Israel:

7 For your eyes saw every great doing of Jehovah which he did.

8 And watch ye every command which I command thee this day, so that ye shall be strengthened and go in and possess the land where ye are passing over there to possess it;

9 And so that ye shall prolong the days upon the land which Jehovah sware to your fathers to give to them, and to their seed; a land flowing milk and honey.

10 For the land where thou goest in there to possess it, it is not as the land of Egypt, where ye came from there, when thou shalt sow thy seed, and thou wateredst it with thy foot, as a garden of green things:

11 And the land where ye are passing over there to possess it, a land of mountains and valleys; according to the rain of the heavens it will drink water.

12 A land which Jehovah thy God sought for it: continually are the eyes of Jehovah thy God upon it from the beginning of the year, and even to the last of the year.

13 And it was if hearing, ye shall hear to the commands which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul,

14 And I gave the rain of your land in its time, the early and the latter rain; and gather thy grain and thy new wine and thy new oil.

15 And I gave the green herb in thy field for thy cattle, and eat thou and be satisfied.

16 Watch ye to yourselves, lest your heart shall be enticed, and ye turn aside and serve other gods, and worship to them:

17 And the anger of Jehovah kindled against you, and he shut up the heavens and there shall not be rain, and the land shall not give her produce, and ye perished quickly from off the good land that Jehovah gave to you.

18 And put these words upon your heart and upon your soul, and bind them for a sign upon your hand, and they were for bands between your eyes.

19 And teach them to your sons to speak in them in thy resting in thy house, and in thy walking in the way, and in thy lying down, and in thy rising up

20 And write them upon the doorposts of thy house and upon thy gates.:

21 So that your days shall be multiplied, and the days of your sons, upon the land which Jehovah sware to your fathers to give to them, according to the days of the heavens upon the earth.

22 For if watching, ye shall watch all this command which I command you to do it, to love Jehovah thy God, to go in all his ways, and to cleave to him;

23 And Jehovah dispossessed all these nations from before you, and ye possessed nations great and strong above you.

24 Every place which the sole of your foot shall tread upon it, to you shall it be, from the desert and Lebanon, from the river, the river Euphrates, and even to the last sea shall be your boundary.

25 A man shall not stand up against your face: your terror and your fear, Jehovah your God shall give upon the face of all the earth which ye shall tread upon it, as he spake to you.

26 See, I give before you this day, a blessing and a cursing:

27 A blessing when ye shall hear to the commands of Jehovah your God which I command you this day;

28 And a cursing if ye shall not hear to the commands of Jehovah your God, and ye turned aside from the way which I command you this day, to go after other gods which thou knewest not

29 And it was when Jehovah thy. God shall bring thee in to the land where thou goest in there to possess it, and give thou the blessing upon mount Gerizim, and the cursing upon mount Ebal.

30 Are they not in the other side of Jordan behind the way of the going down of the sun, in the land of the Canaanite dwelling in the desert over against Gilgal, by the oaks of Moreh?

31 For ye are passing over Jordan to go in to possess the land which Jehovah your God gave to you; and ye possessed it and dwelt in it

32 And watch ye to do all the laws and the judgments which I give before you this day.

DEUTERONOMY CHAPTER 12

1 These the laws and the judgments which ye shall watch to do in the land which Jehovah the God of thy fathers gave to thee to possess it all the days which ye live upon the earth.

2 Destroying, ye shall destroy all the places where the nations which ye possess them served there their Gods upon the high mountains, and upon the hills and under every green tree.

3 And break ye down their altars and break in pieces their pillars, and their columns ye shall burn with fire; and the carved things of their gods ye shall hew down, and destroy their names from that place

4 Ye shall not do so to Jehovah your God.

5 But the place which Jehovah your God shall choose out of all your tribes to put his name there, to his dwelling shall ye seek, and there do thou come:

6 And bring there your burnt-offerings and your sacrifices, and your tenths, and the offerings of your hand, and your vows, and your voluntary gifts and the first-born. of your cattle and your sheep: .

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7 And eat there before Jehovah your God, and rejoice in all the stretching forth of your hand, ye and your houses in which Jehovah thy God blessed thee.

8 Ye shall not do according to all we do here this day, every man the right in his eyes.

9 For ye came not yet now to the rest and to the inheritance which Jehovah thy God gave to thee.

10 And pass ye over Jordan and dwell in the land which Jehovah your God causes you to inherit, and he caused rest to you from all your enemies from round about, and ye dwelt confidently:

11 And there was the place which Jehovah your God shall choose in it to cause his name to dwell there; there shall ye bring all which I command you: your burnt-offerings and your sacrifices, your tenths, and the offerings of your hands, and all the choice of your vows which ye shall vow to Jehovah.

12 And rejoice ye before Jehovah your God, ye, and your sons and your daughters, and your servants, and your maids, and the Levite who is in your gates; for not to him a portion and inheritance with you.

13 Watch to thyself lest thou lift up thy burnt-offering in every place which thou shalt see.

14 But in the place which Jehovah shall choose in one of thy tribes, there thou shalt bring up thy burnt-offering, and there thou. shalt do all I command thee.

15 Only in all the desire of thy soul thou shalt sacrifice and eat flesh according to the blessing of Jehovah thy God which he gave to thee in all thy gates: the unclean and the clean shall eat it, as the roe and as the stag.

16 Only the blood thou shalt not eat: upon the earth ye shall pour it as water.

17 Thou shalt not be able to eat in thy gates the tenth of thy grain, and thy new wine and thy new oil, and the firstlings of thy herd and thy flocks, and all the vows which thou shalt vow, and thy voluntaries, and the offerings of thy hand:

18 But before Jehovah thy God thou shalt eat it, in the place which Jehovah thy God shall choose in it, thou, and thy son, and thy daughter, and thy servant, and thy maid, and the Levite which is in thy gates: and rejoice thou before Jehovah thy God in all the stretching forth of thy hand.

19 Watch to thyself lest thou, shalt forsake the Levite all thy days upon the earth.

20 When Jehovah thy God shall enlarge thy boundary, as he spake to thee, and thou said; I will eat flesh because thy soul shall desire to eat flesh, in all thy soul desired thou shalt eat flesh.

21 When the place which Jehovah thy God shall choose to put his name there shall be far off from thee, and thou shalt sacrifice from thy cattle and from thy sheep which Jehovah gave to thee, as I commanded thee, and eat thou in thy gates in all thy soul desired.

22 If as he shall eat the roe and the stag, so shalt thou eat it; the unclean and the clean together shall eat it.

23 Only be striving not to eat the blood, for the blood it is the soul; and thou. shalt not eat the soul with the flesh.

24 Thou shalt not eat it: upon the earth thou shalt pour it as water.

25 Thou shalt not eat it.; so that it shall be well to thee and to thy sons after thee, when thou shalt do right in the eyes of Jehovah.

26 Only thy holy things which shall be to thee, and thy vows, thou shalt lift up and go to the place which Jehovah shall choose:

27 And do thou thy burnt-offerings, the flesh and the blood, upon the altar of Jehovah thy God: and the blood of thy sacrifices shall be poured out upon the altar of Jehovah thy God, and the flesh thou shalt eat.

28 Watch and hear all these words which I command thee, so that it shall be well to thee and to thy sons after thee, even till forever; for thou shalt do the good and the right in the eyes of Jehovah thy God.

29 For Jehovah thy God shall cut off the nations where thou goest in there to possess them, from before thee, and thou shalt inherit them, and thou shalt dwell in their land.

30 Watch to thyself lest thou shalt be snared after them after their being destroyed from before thee; and lest thou shalt seek to their gods, saying, How shall these nations serve their gods? and so will I do also.

31 Thou shalt not do so to Jehovah thy God; for every abomination of Jehovah which he hated they did to their gods; for also their sons and their daughters they will burn in fire to their gods.

32 Every word which I command you, ye shall watch to do it: thou shalt not add upon it, and thou shalt not take away from it

DEUTERONOMY CHAPTER 13

1 When there shall arise in the midst of you a prophet, or a dreamer of dreams, and he gave to thee a sign or a wonder,

2 And the sign or the wonder come which he spake to thee, saying, We will go after other gods which we know not, and we will serve them,

3 Thou shalt not hear to the words of that prophet or to that dreamer of dreams: for Jehovah thy God tries you to know whether ye are loving Jehovah your God with all your heart and with all your soul.

4 Ye shall go after Jehovah your God, and ye shall fear him, and his commands shall ye watch, and to his voice shall ye hear, and ye shall serve him, and to him shall ye cleave.

5 And that prophet, or that dreamer of dreams, shall die, for he spake a turning away from Jehovah your God, having brought you out of the land of Egypt and redeemed thee from the house of servants, to thrust thee away from the way which Jehovah thy God commanded to go in it: and put thou away the evil from the midst of thee.

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6 When thy brother, the son of thy mother, shall entice thee, or thy son, or thy daughter, or the wife of thy bosom, or thy friend who is as thy soul, in secret, saying, We will go and serve other gods which thou knewest not, thou, and thy fathers;

7 From the gods of the people which are round about you, coming near to thee, or being far off from thee, from the end of the earth even to the end of the earth;

8 Thou shalt not be willing to him, and thou shalt not hear to him, and thine eye shall not have compassion upon him, and thou shalt not pity, and thou shalt not cover over him:

9 But killing, thou shalt kill him; thy hand shall be upon him for the first to put him to death, and the hand of all the people at last.

10 And stone him with stones and he died, for he sought to thrust thee away from Jehovah thy God, having brought thee out of the land of Egypt, out of the house of servants.

11 And all Israel shall hear, and shall fear, and they shall not add to do this evil in the midst of thee.

12 When thou shalt hear in one of thy cities which Jehovah thy God gave to thee to dwell there, saying,

13 Men, sons of Belial went forth from the midst of thee, and they will thrust away the inhabitants of their city, saying, We will go and serve other gods which ye knew not;

14 And seek, and examine, and ask, doing well; and behold, the truth and the word certain this abomination being done in the midst of you;

15 Smiting, thou shalt smite the inhabitants of that city with the mouth of the sword, exterminating it, and all that is in it, and its cattle, with the mouth of the sword.

16 And thou shalt gather all its spoil to the midst of its street, and burn in fire the city and all its spoil, wholly, to Jehovah thy God: and it was a heap forever; it shall no more be built.

17 And there shall not cleave upon their hand any thing from that devoted to destruction: so that Jehovah shall turn back from the burning of his anger and give to thee mercy, and compassionate thee, as he sware to thy fathers;

18 When thou shalt hear to the voice of Jehovah thy God to watch all his commands which I command thee this day, to do the right in the eyes of Jehovah thy God.

DEUTERONOMY CHAPTER 14

1 Ye the sons of Jehovah your God: ye shall not cut yourselves, and ye shall not put baldness between your eyes for the dead.

2 For thou a holy people to Jehovah thy God, and Jehovah chose in thee to be to him for a people of acquisition above all people which are upon the face of the earth.

3 Thou shalt not eat any abomination.

4 These the cattle which thou shalt eat: the ox, the sheep of the lambs, and the sheep of the goats,

5 The stag, and the roe, and the fallow-deer, and the roe-buck, and the antelope, and the mountain goat, and the gazelle.

6 And an cattle cleaving the hoof and dividing the cleft into two hoofs, bringing up rumination among the cattle, ye shall eat it.

7 But this ye shall not eat, from those bringing up rumination, or from those cleaving the hoof of the cleft: the camel and the hare, and the coney; for they bringing up rumination and cleaving not the hoofs; they are unclean to you.

8 And the swine, because it cleaves the hoof, and not ruminating, it is unclean to you: from their flesh ye shall not eat, and upon their carcass ye shall not touch.

9 This shall ye eat from all which is in the waters: all which to it are fins and scales, ye shall eat:

10 And every thing which to it are not fins and scales, ye shall not eat; it is unclean to you.

11 All clean birds ye shall eat

12 And this which ye shall not eat from them: the eagle, and the ossifrage, and the sea eagle,

13 And the vulture, and the kite, and the falcon according to its kind,

14 And every raven according to his kind,

15 And the daughter of the ostrich, and the night-hawk, and the sea-gull, and the hawk after his kind,

16 The cormorant, and the ibis and the heron,

17 And the pelican, and the carrion vulture, and the gannet,

18 And the stork, and the sand-piper, according to her kind; the hoopoe and the bat

19 And every creeping thing flying it is unclean to you; they shall not be eaten.

20 Every clean flying thing ye shall eat

21 Ye shall not eat any carcass: to the stranger that is in thy gates ye shall give it, and he shall eat it; or sell it to a foreigner: for thou a holy people to Jehovah thy God. Thou shalt not boil a kid in his mother's milk.

22 Taking the tenth, thou shalt take the tenth of all thy produce of thy used of the field bringing forth year by year

23 And eat before Jehovah thy God in the place which he shall choose to cause his name to dwell there, the tenth of thy grain, thy new wine, and thy new oil, and first-born of thy cattle and thy sheep, so that thou shalt learn to fear Jehovah thy God all the days.

24 And when the way shall be enlarged too much for thee that thou shalt not be able to lift it up; when the place shall be far off from thee which Jehovah thy God shall choose to put his name there, when Jehovah thy God shall bless thee:

25 And give it in silver, and bind up the silver in thy hand, and go to the place which Jehovah thy God shall choose in it

26 And give the silver for all which thy soul shall desire, in cattle and in sheep, and in wine, and in strong drink, and in all thy soul shall ask thee: and eat there before Jehovah thy God, and rejoice, thou, and thine house.

27 And the Levite that is in thy gates thou shalt not forsake him; for to him no portion and inheritance with thee.

28 From the end of three years thou shalt bring all the tenth of thy produce in that year, and place thou it in thy gates:

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29 And the Levite came (because no portion and inheritance to him with thee) and the stranger, and the orphan, and the widow which is in thy gates, and ate and were satisfied; so that Jehovah thy God shall bless thee in all the work of thy hand which thou shalt do.

DEUTERONOMY CHAPTER 15

1 From the end of seven years thou shalt make a remission:

2 And this the word of the remission: Every lord to release the lending of his hand which he shall put upon his friend; he shall not exact his friend and his brother, for a remission was called to Jehovah.

3 Foreigners thou shalt exact of, and what shall be to thee with thy brother thine hand shall remit:

4 Only when no needy shall be with thee; for Jehovah blessing will bless thee in the land which Jehovah thy God gave to thee an inheritance to possess it:

5 Only if hearing, thou shalt hear to the voice of Jehovah thy God, to watch to do all these commands which I command thee this day.

6 For Jehovah thy God blessed thee as he spake to thee: and thou didst lend to many nations, and thou shalt not borrow; and thou didst rule over many nations, and they shall not rule over thee.

7 When the needy shall be among thee, from one of thy brethren, in one of thy gates in thy land which Jehovah thy God gave to thee, thou shalt not harden thy heart, and thou shalt not shut thy hand from thy needy brother.

8 For opening, thou shalt open thy hand to him, and lending, thou shalt lend him a sufficiency for his want which he shall want

9 Watch to thyself lest a word shall be with thy heart, of Belial, saying. The seventh year, the year of remission is drawing near; and thine eye be evil against thy needy brother and thou wilt not give to him; and he call against thee to Jehovah, and it was sin in thee.

10 Giving, thou shalt give to him, and thy heart shall not be evil in thy giving to him; for because of this word Jehovah thy God will bless thee in all thy works, and in all the sending forth of thy hand.

11 For the needy shall not cease from the midst of thy land: for this I command thee, saying, Opening, thou shalt open thy hand to thy brother, to thy afflicted and to thy needy in thy land.

12 When thy brother a Hebrew, or Hebrewess, shall be sold to thee, and serving thee six years; in the seventh year thou shalt send him away free from thee.

13 And when thou shalt send him away free from thee, thou shalt not send him away empty.

14 Furnishing, thou shalt furnish to him from thy sheep and from thy threshing floor, and from thy wine vat: with which Jehovah thy God blessed thee thou shalt give to him.

15 And remember that thou wert a servant in the land of Egypt, and Jehovah thy God will redeem thee: for I command thee this word this day.

16 And it was when he shall say to thee, I will not go forth from thee; for he loved thee and thy house, for it was well to him with thee;

17 And take an awl and give it upon his ear, and against the door, and he was to thee for a servant forever. And also to thy maid shalt thou do thus.

18 It shall not be hard in thine eye in thy sending him away free from thee, because for the year of the wages of the hireling he served thee six years: and Jehovah thy God blessed thee in all which thou shalt do.

19 All the first-born that shall be brought forth among thy cattle and among thy sheep, the male thou shalt consecrate to Jehovah thy God: thou shalt not work with the first-born of thy bullock, and thou shalt not shear first-born of thy sheep.

20 Before Jehovah thy God thou shalt eat it year by year, in the place which Jehovah shall choose, thou, and thy house.

21 And when a blemish shall be in it, lame or blind, any evil blemish, thou shalt not sacrifice it to Jehovah thy God.

22 In thy gates thou shalt eat it: the unclean and the clean together, as the roe and the stag.

23 Only its blood thou shalt not eat: upon the earth shalt thou pour it as water.

DEUTERONOMY CHAPTER 16

1 Watch the month of Abib, and do the passover to Jehovah thy God: for in the month of Abib Jehovah thy God brought thee out of Egypt by night

2 And sacrifice the passover to Jehovah thy God, of the sheep, and the oxen in the place which Jehovah shall choose to cause his name to dwell there.

3 Thou shalt not eat upon it leavened; seven days thou shalt eat upon it unleavened, the bread of affliction; (for in hasty flight thou camest forth out of the land of Egypt) so that thou shalt remember the day of thy coming forth from the land of Egypt all the days of thy life,

4 And leaven shall not be seen to thee in all thy boundary seven days; and there shall not remain over night from the flesh which thou shalt sacrifice in the evening, in the first day to the morning.

5 Thou shalt not be able to sacrifice the passover in one of thy gates which Jehovah thy God gave to thee.

6 But at the place which Jehovah thy God shall choose to cause his name to dwell there, thou shalt sacrifice the passover in the evening, as the sun went down, the appointment of thy coming out of Egypt

7 And boil thou and eat in the place which Jehovah thy God shall choose in it: and turn in the morning and go to thy tents.

8 Six days shalt thou eat unleavened, and in the seventh day an enclosing to Jehovah thy God: thou shalt not do work.

9 Seven weeks shalt thou number to thee: from the beginning of the sickle upon the standing grain, thou shalt begin to number seven weeks.

10 And do thou the festival of weeks to Jehovah thy God according to the willingness of thy hand which thou shalt give as Jehovah thy God shall bless thee.

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11 And rejoice before Jehovah thy God, thou, and thy son, and thy daughter, and thy servant, and thy maid, and the Levite that is in thy gates, and the stranger, and the orphan and the widow, which are in the midst of thee in the place which Jehovah thy God shall choose to cause his name to dwell there.

12 And remember that thou wert a servant in Egypt: and watch thou and do these laws.

13 The festival of booths thou shalt do to thee seven days, in thy gathering of thy threshing floor and of thy wine press.

14 And rejoice in thy festival, thou and thy son and thy daughter, and thy servant, and thy maid, and the Levite, and the stranger, and the orphan, and the widow, which are in thy gates:

15 Seven days shalt thou keep a festival to Jehovah thy God in the place which Jehovah shall choose; for Jehovah thy God shall bless thee in all thy produce and in all the work of thy hands, and thou shalt surely be joyful.

16 Three times in a year shall every one of thy males be seen before Jehovah thy God in the place which he shall choose in the festival of unleavened, and in the festival of weeks, and in the festival of booths: and he shall not be seen before Jehovah empty:

17 Each according to the gift of his hand, according to the blessing of Jehovah thy God which he gave to thee.

18 Judges and scribes shall thou give to thee in all thy gates which Jehovah thy God gave to thee according to thy tribes: and they judged the people just judgment

19 Thou shalt not turn away Judgment; thou shalt not look upon and thou shalt not take a gift, for the gift will blind the eyes of the wise and will pervert the words of the just.

20 Justice, justice shalt thou follow, so that thou live and inherit the land which Jehovah thy God gave to thee.

21 Thou shalt not plant to thee a grove of any wood near the altar of Jehovah thy God which thou shalt make to thee.

22 And thou shalt not set up to thee a pillar, which Jehovah thy God hates.

DEUTERONOMY CHAPTER 17

1 Thou shalt not sacrifice to Jehovah thy God an ox and a sheep which shall be in it a blemish, any evil word, for it is an abomination to Jehovah thy God.

2 When there shall be found in the midst of thee in one of thy gates which Jehovah thy God gave to thee, a man or a woman who shall do evil in the eyes of Jehovah thy God to pass by his covenant,

3 And he will go and serve other gods and will worship to them, and to the sun or to the moon, or to any of the army of the heavens, which I commanded not;

4 And it was announced to thee, and thou heardest and sought out, doing well; and behold, the truth and the word certain this abomination being done in Israel.

5 And bring thou forth that man or that woman who did this evil word, to thy gates, the man and the woman, and stone them with stones, and they died.

6 At the mouth of two witnesses or three witnesses they shall be put to death; they shall not die by the mouth of one witness.

7 The hand of the witnesses shall be at first upon him to put him to death, and the hand of all the people afterward. And put thou away the evil from the midst of thee.

8 When a word shall be hard for thee for judging between blood to blood, between controversy to controversy, and between blow to blow, words of contention in thy gates; and thou didst arise and go up to the place which Jehovah thy God shall choose in it;

9 And thou didst go to the priests, the Levites, and to the judge which shall be in those days, and seek out; and they shall announce to thee the word of judgment

10 And thou shalt do according to the mouth of the word which they shall announce to thee from that place which Jehovah shall choose; and thou shalt watch to do according to all which they shall shew thee:

11 According to the mouth of the precept which they shall shew thee, and according to the judgment which they shall say to thee, thou shalt do: thou shalt not turn aside from the word which they shall announce to thee, to the right, and to the left

12 And the man which shall do in pride not to hear to the priest, he standing to serve there Jehovah thy God, or to the judge, and that man shall die: and put thou away evil from Israel

13 And all the people shall hear, and shall fear, and shall no more act proudly.

14 When thou shalt come to the land which Jehovah thy God gave to thee, and shall possess it and shall dwell in it, and thou saidst, I will set over me a king according to all the nations which are round about me;

15 Setting, thou shalt set over thee a king whom Jehovah thy God shall choose in him: from the midst of thy brethren thou shalt set over thee a king: thou shalt not be able to set over thee a foreigner who is not of thy brethren.

16 Only he shall not multiply. to himself horses, and he shall not turn back the people to Egypt in order to multiply the horse: and Jehovah said to you, Ye shall no more add to turn back that way.

17 And he shall not multiply to him wives, and his heart shall not turn away: and silver and gold he shall not greatly multiply to himself.

18 And it was when he sits upon the throne of his kingdom and he wrote for him this second law upon a book, from before the priests, the Levites.

19 And it shall be with him, and he read in it all the days of his life; so that he shall learn to fear Jehovah his God, to watch all the words of this instruction and these laws to do them:

20 Not to lift up his head above his brethren, and not to turn away from the commands, to the right or to the left; so that he shall prolong the days upon his kingdom he, and his sons in the midst of Israel.

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DEUTERONOMY CHAPTER 18

1 There shall not be to the priests the Levites, all the tribe of Levi, part and inheritance with Israel: the sacrifices of Jehovah and his inheritance they shall eat

2 And an inheritance shall not be to him in the midst of his brethren: Jehovah, he is his inheritance, as he spake to him.

3 And this shall be the judgment of the priests from the people, from those sacrificing a sacrifice, whether an ox or a sheep; and give to the priest the shoulder, the cheeks and the maw.

4 The first fruits of thy grain, of thy new wine, and thy new oil, and the first of the fleece of thy sheep thou shalt give to him.

5 For in him Jehovah thy God chose from all thy tribes to stand to serve in the name of Jehovah, he and his sons all the days.

6 And when the Levite shall come from one of thy gates from all Israel where he sojourned there, and he came with all the desire of his soul to the place which Jehovah shall choose:

7 And serving in the name of Jehovah his God as all his brethren the Levites standing there before Jehovah.

8 Portion according to portion shall they eat, besides his sellings according to the fathers.

9 When thou comest to the land which Jehovah thy God gave to thee,. thou shalt not learn to do according to the abominations of those nations.

10 There shall not be found in thee him causing his son or his daughter to pass through in fire, divining divinations, practicing magic, and taking omens and a sorcerer,

11 And charming a spell, and asking of a necromancer, and a wizard, and seeking to the dead.

12 For every one doing these things is an abomination to Jehovah And on account of these abominations, Jehovah thy God destroys them from thy face.

13 Thou shalt be perfect with Jehovah thy God.

14 For these nations which thou shalt possess them, they will hear to those practicing magic, and to those divining: and thou, not thus, gave Jehovah thy God to thee.

15 A prophet from the midst of thee, from thy brethren, like me Jehovah thy God shall raise up to thee; to him shall ye hear.

16 According to all thou didst ask from Jehovah thy God in Horeb, in the day of the gathering, saying, I will not add to hear the voice of Jehovah my God, and this great fire I will no more see, and I shall not die.

17 And Jehovah will say to me, They did well in what they spake.

18 A prophet will I raise up to them from the midst of their brethren, like thee, and I gave my word in his mouth, and he spake to them all that I shall command him.

19 And it was the man who shall not hear to my word. which he shall speak in my name, I will require from him.

20 But the prophet which shall act proudly to speak the word in my name which I commanded him not to speak, and who shall speak in the name of other gods, and that prophet died.

21 And when thou shalt say in thy heart, How shall we know the word which Jehovah spake not?

22 The prophet who shall speak in the name of Jehovah, and the word. shall not be and shall not come, it is the word that Jehovah spake not; in pride the prophet spake it: thou shalt not be afraid of him.

DEUTERONOMY CHAPTER 19

1 When Jehovah thy God shall cut off the nations which Jehovah thy God gave to thee their land, and thou didst possess and dwell in their cities, and in their houses;

2 Three cities shalt thou separate to thee in the midst of thy land which Jehovah thy God gave to thee to possess it.

3 Thou shalt prepare to thee the way, and divide into three parts the boundary of thy land which Jehovah thy God causes thee to inherit; and it was for every slayer to flee there.

4 And this the word of the slayer which shall flee there, and he lived: whoever shall strike his friend, not knowing, and he hated him not from yesterday the third day;

5 And who shall go with his friend into the forest to cut wood, and his hand thrust out with the axe to out down the tree, and the iron slipped from the wood and found his friend, and he died; he shall flee to one of these cities, and he lived:

6 Lest the nearest relative of blood shall pursue after the slayer when his heart shall be warm, and overtaking him, for the way shall be great, and he smote him in soul; and to him not the judgment of death for he hated him not from yesterday the third day

7 For this I command thee, saying, Three cities thou shalt separate to thee.

8 And if Jehovah thy God shall enlarge thy bound as he sware to thy fathers, and give to thee all the land which he spake to give to thy fathers;

9 If thou shalt watch all this command to do it, which I command thee this day, to love Jehovah thy God and to go in his ways all the days; and thou shalt add to thee yet three cities upon these three.

10 And innocent blood shall not be poured out in the midst of thy land which Jehovah thy God gave to thee an inheritance, and bloods were upon thee.

11 And if there shall be a man hating his friend and lying in wait for him, and he rose up against him and smote him in soul, and he died, and he fled to one of these cities:

12 And the old men of his city sent and took him from there and gave him into the hand of the nearest relative of blood, and he died.

13 Thine eye shall not pity him and put away innocent blood from Israel, and it was well to thee.

14 Thou shalt not remove the boundary of thy neighbor which they at first set bounds in thine inheritance which thou shalt inherit in the land which Jehovah thy God gave to thee to inherit it.

15 One witness shall not rise up against a man for any iniquity, and for any sin, in any sin which he shall sin; by the mouth of two witnesses or by the mouth of three witnesses the word shall be established.

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16 If a witness of wrong shall rise up against a man to testify apostasy against him;
17 And the two men to whom is the contention stood before Jehovah, before the priests and the judges who shall be in those days;
18 And the judges sought out diligently; and behold, a witness of falsehood, the witness of falsehood testified against his brother;
19 And ye did to him as he purposed to do to his brother: and put away evil from the midst of thee
20 And they remaining shall hear, and fear, and shall no more add to do according to this evil word in the midst of thee.
21 And thine eye shall not pity; soul for soul, eye for eye, tooth for tooth, hand for hand, and foot for foot

DEUTERONOMY CHAPTER 20

1 When thou shalt go forth to war against thine enemy, and thou sawest horse and chariot, a multitude of people more than thou, thou shalt not be afraid of them, for Jehovah thy God is with thee, he bringing thee up out of the land of Egypt
2 And it was in your coming near to the war, and the priest approached and spake to the people,
3 And he said to them, Hear, O Israel; ye come near this day to war against your enemies: your heart shall not be cast down, ye shall not fear, and ye shall not take flight, and ye shall not be terrified from their face.
4 For Jehovah your God goes with you to war with you against your enemies, to save you.
5 And the scribes spake to the people, saying, What man who built a new house and consecrated it not? be shall go and turn back to his house, lest he shall die in the war, and another man shall consecrate it
6 And what man who planted a vineyard, and made it not common? He Shall go and turn back to his house lest he shall die in the war, and another man shall make it common.
7 And what man betrothed a wife and took her not? he shall go and turn back to his house lest he shall die in the war, and another man shall take her.
8 And the scribes shall add to speak to the people, and they said, What man was afraid and cast down of heart? he shall go and turn back to his house, and he shall not melt his brother's heart as his heart.
9 And it was as the scribes finished to speak to the people, and they appointed captains of the armies in the head of the people.
10 When thou shalt come near to a city to war against it, and call peace to it.
11 And it was, if it shall answer thee peace, and it opened to thee, and it was all the people being found in it shall be to thee for tribute and serve thee.
12 And if it will not be at peace with thee, and it made war with thee, and thou besieged against it
13 And Jehovah thy God gave it into thy hand, and thou didst cut off every one of its males by the mouth of the sword.
14 Only the women and the little ones, and the cattle, and all that shall be in the city, all its spoil thou shalt plunder to thyself: and eat thou the spoil of thine enemies which Jehovah thy God gave to thee.
15 Thus shalt thou do to all the cities greatly far off from thee which are not of the cities of these nations.
16 Only of the cities of these peoples which Jehovah thy God gave to thee an inheritance, thou shalt not preserve alive and breathing:
17 For destroying, thou shalt destroy them, the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite, as Jehovah thy God commanded thee:
18 So that they shall not teach you to do according to all their abominations to their gods; and ye sinned to Jehovah your God.
19 When thou. shalt besiege against a city many days to war against it, to capture it, thou shalt not destroy its wood to thrust an axe upon it; for from it thou shalt eat: and thou shalt not cut it down; for the man the tree of the field, to go from before thee into the fortress.
20 Only the tree which thou shalt know that it is not a tree of food, thou shalt destroy it, and cut down, and build a fortress against the city which made way with thee, till it came down.

DEUTERONOMY CHAPTER 21

1 When there shall be found a wounded in the land which Jehovah thy God gave to thee, to possess it, fallen in the field, not knowing who smote him:
2 And thy old men and thy judges shall come forth and measure to the cities which are round about him wounded:
3 And it was the the city being near to the wounded, and the old men of the city took a heifer of the kine which was not worked with, and drew not in the yoke:
4 And the old men of that city brought down the heifer to a perennial valley which shall not be worked in it, and shall not be sown, and they break there the neck of the heifer in the valley;
5 And the priests, the sons of Levi, came near, for in them Jehovah thy God chose to serve him and to bless in the name of Jehovah, and by their mouth shall be every controversy and every blow.
6 And all the old men of that city being near to him wounded, shall wash their hands over the heifer having her neck broken in the valley:
7 And they answered and said, Our hands poured not out this blood, and our eyes saw not
8 Expiate for thy people Israel whom thou didst redeem, O Jehovah, and thou shalt not give innocent blood in the midst of thy people Israel. And the blood was expiated to them.
9 And thou shalt put away innocent blood from the midst of thee when thou shall do the right in the eyes of Jehovah.
10 When thou shalt go forth to war against thine enemy, and Jehovah thy God gave him into thine hand, and thou didst take him captive,

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11 And thou sawest in the captivity a woman of beautiful form, and thou didst delight in her, and thou didst take her to thee for a wife;

12 And thou broughtest her to thy house, and she shaved her head and did her nails:

13 And she put away the garment of her captivity from off her, and she dwelt in thy house, and she wept for her father and her mother a month of days: and after that thou shalt go in to her, and thou wert her lord, and she was for wife to thee.

14 And it was, if thou didst not delight in her, and thou sentest her away according to her soul; and selling, thou shalt not sell her for silver; and thou shalt not lay hands upon her because thou didst humble her.

15 When there shall be to a man two wives, the one loved and the one hated, and they bare sons to him, the loved and the hated, and the first-born son was to her being hated:

16 And it was in the day of his causing his sons to inherit what shall be to him, he shall, not be able to make the son of the loved first-born before the son of the hated, the first-born:

17 But he shall acknowledge the son of the hated, the first-born, to give to him the portion of two in all that shall be found to him; for he is the beginning of his strength; to him is the judgment of the first-born.

18 If there shall be to a man a son stubborn and rebellious, he not hearing to the voice of his father and to the voice of his mother, and they chastised him, and he will not hear to them:

19 And his father and his mother laid hold on him and brought him to the old men of his city, and to the gate of his place;

20 And they said to the old men of of his city, This our son is stubborn and rebellious, he heard not to our voice; he is vile, and drinking to excess.

21 And all the men of his city stoned him with stones, and he died: and put thou away evil from the midst of thee, and all Israel shall hear and shall fear.

22 And when there shall be sin in a man of the judgment of death, and he being put to death, and thou shalt hang him upon a tree:

23 His carcass shall not pass the night upon the tree; for burying, ye shall bury him in that day, for he being hung is the curse of God; and thou shalt not defile thy land which Jehovah thy God gave to thee an inheritance.

DEUTERONOMY CHAPTER 22

1 Thou shalt not see the ox of thy brother or his sheep wandering, and thou shalt not hide from them: turning back, thou shalt turn them back to thy brother.

2 And if thy brother is not near to thee and thou knew him not, and thou receivedst it in the midst of thy house, and it was with thee till thy brother sought it. and thou gavest it back to him.

3 And so shalt thou do to his ass, and so shalt thou do to his garments, and shalt thou do to all lost things of thy brother which shall be lost from him, and thou didst find it; thou shalt not be able to hide.

4 Thou shalt not see thy brother's ass or his ox fallen in the way, and hide from them: lifting up, thou shalt lift up with him.

5 The equipment of a man shall not be upon a woman, and a man shall not put on a woman's garment, for all doing these things are an abomination to Jehovah thy God.

6 When a bird's nest shall be found before thee in the way in any tree or upon the earth, the young broods or the eggs, and the mother reclining upon the young birds, or upon the eggs, thou shalt not take the mother upon the sons.

7 Sending, thou shalt send away the mother, and the sons thou shalt take to thee, so that it shall be well to thee and thou prolongedst the days.

8 When thou shalt build a new house thou shalt make a ledge to thy roof, and thou shalt not put bloods upon thy house, if he shall fall from it.

9 Thou shalt not sow thy vineyard with a diversity, lest the fulness of thy seed which thou shalt sow shall be consecrated, and the produce of the vineyard.

10 Thou shalt not plough with an ox and ass together.

11 Thou shalt not put on any thing adulterated, wool and linen together.

12 Thou shalt make to thee twisted threads upon the four wings of thy covering with which thou shalt be covered.

13 If any man shall take a wife, and went in to her and hated her,

14 And he set pretexts of words against her, and brought up an evil name upon her, and said, I took this woman, and I shall come near to her, and I found in her not a virgin:

15 And the father of the young girl took, and her mother, and brought the signs of virginity of the young girl to the elders of the city to the gate:

16 And the father of the maiden said to the old men, I gave my daughter to this man for a wife and he will hate her,

17 And behold, he set up pretexts of words, saying, I found not in thy daughter the signs of virginity; and these the signs of my daughter's virginity. And they spread the garment before the old men of the city.

18 And the old men of that city took the man and chastised him;

19 And they amerced him a hundred of silver, and gave to the father of the maiden, for he brought out an evil name upon a virgin of Israel: and she shall be to him for a wife; he shall not be able to send her away all his days.

20 And if this word was the truth, and the signs of virginity not found for the maiden:

21 And they brought the maiden to the door of the house of her father, and the men of her city stoned her with stones and she died; for she did folly in Israel to commit fornication in her father's house: and thou didst put away evil from the midst of thee.

22 When a man shall be found lying with the woman mistress of a husband, and they died, also they two, the man lying with the woman, and the woman: and thou didst put away evil from Israel.

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23 When there shall be a maiden, a virgin, betrothed to a man, and a man found her in the city and lay with her;

24 And ye brought out them two to the gate of that city, and stoned them with stones, and they died; and the maiden for the word which she cried not in the city, and the man for the word which he humbled his neighbor's wife: and thou didst put away evil from the midst of thee.

25 And if in the field the man shall find the betrothed maiden, and the man held fast upon her, and lay with her, and the man that lay with her died alone.

26 And to the maiden thou shalt not do a word; not to the maiden the sin of death: for as a man shall rise up against his friend, and he killed him the soul, so this word.

27 For in the field he found her, the betrothed maiden cried and none saving her.

28 When a man shall find a maiden, a virgin, which is not betrothed, and lay hold upon her and lay with her, and they were were found;

29 And the man lying with her gave to the maiden's father fifty of silver, and to him she shall be for a wife; because that he humbled her, he shall not be able to send her away all his days.

30 A man shall not take his father's wife and shall not uncover his father's wing.

DEUTERONOMY CHAPTER 23

1 He wounded by crushing, and having the privy member cut off, shall not come in to the gathering of Jehovah.

2 The corrupted shall not come in to the gathering of Jehovah; also the tenth generation to him shall not come into the gathering of Jehovah.

3 An Ammonite and a Moabite shall not come into the gathering of Jehovah; also the tenth generation to them shall not come in to the gathering of Jehovah, even forever:

4 For the word that they met you not with bread and with water in the way in your coming out of Egypt, and who hired against thee Balaam, son of Beor of Pethor, of Arum of the two rivers, to curse thee.

5 And Jehovah thy God willed not to hear to Balaam: and Jehovah thy God will turn to thee the curse to a blessing, for Jehovah thy God loved thee.

6 Thou shalt not seek their peace and their good all thy days to forever.

7 Thou shalt not abhor an Edomite, for he is thy brother: thou shalt not abhor an Egyptian' for thou wert a stranger in his land.

8 The sons which shall be begotten to them, the third generation to them shall come in to the gathering of Jehovah.

9 When the camp shall go forth against thine enemies, and watch thyself from every evil word.

10 If there shall be in thee a man that shall not be clean from chance of the night, and he shall go forth without the camp; he shall not come in to the midst of the camp:

11 And it was turning to evening, he shall wash in water: and as the sun went down he shall come into the midst of the camp.

12 And a hand shall be to thee from without the camp, and thou shalt go forth there without:

13 And a peg shall be to thee upon thy utensil: and it was in thy sitting down without, and digging with it, and turn thou back and cover thy excrement:

14 For Jehovah thy God goes in the midst of thy camp to deliver thee, and to give thine enemies before thy face; and thy camp was holy; and he will not see in thee the nakedness of a word and turn back from after thee.

15 Thou shalt not deliver the servant to his lord who shall be delivered to thee from his lord.

16 With thee he shall dwell in the midst of thee in the place which he shall choose in one of thy gates, in the good to him: thou shalt not oppress him.

17 Thou shalt not be a harlot from the daughters of Israel, and a male prostitute from the sons of Israel.

18 Thou shalt not bring the hire of a harlot, and the price of a dog to the house of Jehovah thy God, for any vow: for these two are also an abomination to Jehovah thy God.

19 Thou shalt not lend upon interest to thy brother; interest of silver, interest of food, interest of any word which shall be lent on interest

20 To a foreigner thou shalt lend on interest; and to thy brother thou shalt not lend on interest: so that Jehovah thy God shall bless thee in all the stretching forth of thy hand upon the land which thou goest there to possess it

21 When thou shalt vow a vow to Jehovah thy God thou shalt not delay to complete it, for Jehovah thy God requiring, will require it from thee; and it was sin in thee.

22 And if thou shalt cease to vow, it shall not be sin in thee.

23 That going out of thy lips, thou shalt watch and do according as thou didst vow to Jehovah thy God; a voluntary gift which thou spakest with thy mouth.

24 When thou shalt come into the vineyard of thy friend, and eat there grapes according to thy soul, to thy satisfying; and thou shalt not give into thy vessel.

25 When thou shalt come into thy friend's standing grain, pluck off the ears with thine hand, and thou shalt not lift up a sickle upon thy friend's standing grain.

DEUTERONOMY CHAPTER 24

1 When a man shall take a wife and he married her, and it was if she shall find not favor in his eyes because he found in her a nakedness of the word: and he wrote for her a writing of cutting off, and gave in her hand, and sent her away from his house.

2 And she shall go out of his house, and go and was to another man.

3 And the last man hated her and wrote for her a writing of cutting off, and gave in her hand, and sent her away from his house; or if the last man shall die which took her to him for a wife,

4 Her first husband who sent her away shall not be able to turn back to take her to be to him for a wife after that she was defiled; for it is an abomination before Jehovah: and

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thou shalt not cause the land to sin which Jehovah thy God gave to thee an inheritance.

5 When a man shall take a new wife, he shall not go out in the war, and nothing shall pass upon him for any word: he shall be free to his house one year, and gladden his wife whom he took.

6 He shall not take the two mill-stones as a pledge, and the rider, for it is taking the soul as a pledge.

7 If a man shall be found stealing a soul from his brethren from the sons of Israel, and shall lay hands upon him and sell him; and that thief died; and put thou away evil from the midst of thee.

8 Watch in the stroke of leprosy to watch greatly, and to do according to all that the priests the Levites shall teach you: as I commanded them ye shall watch to do.

9 Remember what Jehovah thy God did to Miriam in the way, in your coming out of Egypt.

10 When thou shalt lend to thy friend the loan of any thing, thou shalt not go to his house to exchange his pledge:

11 Thou shalt stand without, and the man to whom was lent to him, shall bring out to thee the pledge without

12 And if the man be poor, he shall not sleep with his pledge.

13 Turning back, thou shalt turn back to him the pledge as the sun went down; he lay down in his garment and blessed thee; and to thee shall be justice before Jehovah thy God.

14 Thou shalt not oppress the poor and needy hireling from thy brethren, or from thy stranger which is in thy land in thy gates.

15 In his day thou shalt give his hire, and the sun shall not go down upon it, for he is poor, and he lifted up his soul to it; and he will cry against thee to Jehovah, and it was sin in thee.

16 The fathers shall not die for the sons, and the sons shall not die for the fathers: a man shall die in his sin.

17 Thou shalt not turn away the judgment of the stranger, the fatherless; and thou shalt not take as a pledge the garment of the widow.

18 And remember that thou wert a servant in Egypt, and Jehovah thy God will redeem thee from thence; for this I commend thee to do this word.

19 When thou shalt reap thy harvest in thy field and didst forget a sheaf in the field, thou shalt not turn back to take it: to the stranger and to the orphan and to the widow shall it be; so that Jehovah thy God shall bless thee in all the doing of thy hands.

20 When thou shalt beat thine olive thou shalt not go over the boughs after thee: to the stranger, to the orphan, and to the widow it shall be.

21 And when thou shalt gather thy vineyard thou shalt not glean after thee; to the stranger, and to the orphan, and to the widow it shall be.

22 And remember that thou wert a servant in the land of Egypt: for this I command thee to do this word. shall be to thee, so that thy days shall be prolonged upon the land which Jehovah thy God gave to thee.

DEUTERONOMY CHAPTER 25

1 If there shall be a controversy between men and they drew near to judgment, and they judged them; and they justified the just and condemned the unjust.

2 And it was if the unjust be the son of smiting and the judge caused him to fall down and beat him before his face in proportion to his fault, by a number.

3 Forty he shall beat him; He shall not add, lest he shall add to strike him above them with much beating, and thy brother was despised before thine eyes.

4 Thou shalt not muzzle the ox treading.

5 If brethren shall dwell together and one of them died, and a son not to him, the wife of the dead shall not be without to a man a stranger: her husband's brother shall go in to her, and he took her to him for a wife, and he acted the husband's brother to her.

6 And it is the first-born which she shall bear shall rise up upon the name of his brother the dead, and his name shall not be wiped from Israel

7 And if the man shall not desire to take his brother's wife, and his brother's wife went up to the gate to the old men, and said, My husband's brother refused to raise up to his brother a name in Israel, and he would not act my husband's brother.

8 And the old men of his city called to him and spake to him: and he stood and said, I desired not to take her.

9 And his brother's wife drew near to him before the eyes of the old men, and drew off his shoe from his foot, and spit in his face, and answered and said, Thus shall it be done to the man who will not build up the house of his brother.

10 And his name was called in Israel, The house of him having his shoe drawn off.

11 When men shall strive together, a man and his brother, and the wife of the one come near to deliver her husband from him smiting him, and she stretched forth her hand and held fast by his secrets:

12 And cut off her hand, thine eye shall not pity.

13 There shall not be to thee in thy receptacle a stone and a stone, great and small.

14 There shall not be to thee in thy house an ephah and an ephah, great and small

15 A stone complete and just shall be to thee; an ephah complete and just

16 For an abomination are all doing these things, all doing evil.

17 Remember what Amalek did to thee in the way, in your coming forth out of Egypt:

18 That he met thee in the way, and he will smite the rear in thee all the enfeebled behind thee, and thou faint and weary: and he feared not God.

19 And it was in Jehovah thy God giving rest to thee from all thine enemies from round about in the land which Jehovah thy God gave to thee an inheritance to possess it, thou shalt wipe out the remembrance of Amalek from under the heavens; thou shalt not forget

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DEUTERONOMY CHAPTER 26

1 And it was when thou shalt come into the land which Jehovah thy God gave to thee an inheritance to possess it, and thou didst dwell in it:

2 And thou tookest from the first of all the fruit of the land which thou shalt bring from thy land which Jehovah thy God gave to thee, and put in a basket, and go to the place which Jehovah thy God shall choose to cause his name to dwell there.

3 And go to the priest which shall be in those days, and say to him, I announced this day to Jehovah thy God, that I came to the land which Jehovah aware to our fathers to give to us.

4 And the priest took from thy hand the basket and set it down before the altar of Jehovah thy God.

5 And thou didst answer and say before Jehovah thy God, An unfortunate Syrian my father; and he went down into Egypt, and he will sojourn there with a few men, and will be there into a great nation, mighty and many.

6 And the Egyptians did us evil, and humbled us, and they will distribute to us hard service.

7 And we shall cry to Jehovah the God of our fathers, and Jehovah will hear our voice, and will see our affliction and our labor and our oppression.

8 And Jehovah will bring us forth out of Egypt with a strong hand and with an extended arm, and with great appearance and with signs and with wonders;

9 And he will bring us to this place, and will give us this land, a land flowing milk and honey.

10 And now, behold, I brought the first-fruits of the earth that thou Jehovah gave to me: and set thou it before Jehovah thy God, and worship before Jehovah thy God.

11 And rejoice in all the good that Jehovah thy God gave to thee and to thy house, thou and the Levite and the stranger which is in the midst of them.

12 When thou shalt finish to tithe all the tenth part of thy produce, in the third year the year of the tenth part, and thou gavest it to the Levite and to the stranger and to the orphan and to the widow, and they ate in thy gates and were satisfied.

13 And thou saidst before Jehovah thy God, I took away the holy thing from the house, and also I gave it to the Levite, and to the stranger, to the orphan and to the widow, according to all thy commands which thou didst command me: I passed not by from thy command, and I did not forget

14 I ate not from it in my mourning, and I took not away from it in uncleanness, and I gave not from it to the dead: I heard to the voice of Jehovah my God, I did according to all thou didst command me.

15 Look forth from thy holy habitation, from the heavens, and bless thy people Israel, and the land which thou gavest to us, as thou didst swear to our fathers, a land flowing milk and honey.

16 This day Jehovah thy God commands thee to do these laws and judgments: and watch thou to do them with all thy heart and with all thy soul.

17 Thou saidst this day Jehovah to be to thee for God, and to go in his ways, and to watch his laws and his commands, and his judgments, and to hear to his voice.

18 And Jehovah said thee this day to be to him for a people of property, as he spake to thee, and to watch all his commands,

19 And to give thee high above all the nations which he made for a beginning and for a name, and for an ornament, and for thy being a holy people to Jehovah thy God., as he spake.

DEUTERONOMY CHAPTER 27

1 And Moses and the old men of Israel will command the people, saying, Watch every command which I command you this day.

2 And it was in the day which ye shall pass over Jordan to the land that Jehovah thy God gave to thee, and set up to thee great stones, and plaster them with lime.

3 And write upon them all the words of this law in thy passing over, so that thou shalt go in to the land that Jehovah thy God gave to thee; a land flowing milk and honey, as Jehovah the God of thy fathers spake to thee.

4 And being in your passing over Jordan ye shall set up these stones which I command you this day, in mount Ebal, and plaster them with lime.

5 And build there an altar to Jehovah thy God, an altar of stones: thou shalt not lift up iron upon them.

6 Whole stones thou shalt build the altar of Jehovah thy God: and bring up upon it burnt-offerings to Jehovah thy God:

7 And sacrifice peace, and eat there and rejoice before Jehovah thy God.

8 And write upon the stones all the words of this law very diligently.

9 And Moses will speak, and the priests, the Levites, to all Israel, saying, Be silent and hear, Israel; this day thou wert for a people to Jehovah thy God.

10 And hear to the voice of Jehovah thy God and do his commands and his laws which I command thee this day.

11 And Moses will command the people in that day, saying,

12 These shall stand to bless the people upon mount Gerizim, in your passing over Jordan; Simeon and Levi and Judah and Issachar, and Joseph and Benjamin:

13 And these shall stand for a cursing upon Mount Ebal: Reuben, Gad and Asher and Zebulon, Dan and Naphtali.

14 And the Levites answered and said to every man of Israel in a high voice,

15 Cursed the man, who shall make a graven and molten thing, an abomination of Jehovah, the work of the hand of the artificer, and put it in hiding: and all the people answered and said, Amen.

16 Cursed he making light of his father and his mother: and all the people said, Amen.

17 Cursed he removing the boundary of his neighbor: and all the people said, Amen.

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18 Cursed he causing the blind to wander in the way: and all the people said, Amen.

19 Cursing he turning away the judgment of the stranger, the orphan and the widow: and all the people said, Amen.

20 Cursed he lying with his father's wife, for he uncovered his father's wing: and all the people said, Amen.

21 Cursed he lying with any cattle: and all the people said, Amen.

22 Cursed he lying with his sister, his father's daughter, or his mother's daughter: and all the people said, Amen.

23 Cursed he lying with his daughter-in-law: and all the people said Amen.

24 Cursed he striking his neighbor in hiding: and all the people said, Amen.

25 Cursed he taking a gift to strike the soul of innocent blood: and all the people said, Amen.

26 Cursed he who shall not raise up the words of this law to do them: and all the people said, Amen.

DEUTERONOMY CHAPTER 28

1 And it being if hearing thou shalt hear to the voice of Jehovah thy God, to watch and to do all his commands that I command thee this day, and Jehovah thy God gave thee high above all the nations of the earth.

2 And all these blessings came upon thee and overtook thee, when thou shalt hear to the voice of Jehovah thy God.

3 Blessed thou in the city, blessed thou in the field.

4 Blessed the fruit of thy belly, and the fruit of thy land, and the fruit of thy cattle, the offspring of thine oxen and the flocks of thy sheep.

5 Blessed thy basket and thy remainders.

6 Blessed thou in thy coming in, and blessed thou in thy going out

7 Jehovah will give thine enemies rising up against thee smitten before thy face; in one way shall they come forth against thee, and in seven ways shall they flee before thy face.

8 Jehovah will command with thee the blessing in thy store-houses, and in all the sending forth of thy hand; and he blessed thee in the land which Jehovah thy God gave to thee.

9 Jehovah will raise thee up to him for a holy people, as he sware to thee, when thou shalt watch the commands of Jehovah thy God and go in his ways.

10 And all the peoples of the earth saw that the name of Jehovah was called upon thee; and they were afraid of thee.

11 And Jehovah made thee to abound for good in the fruit of thy belly, and in the fruit of thy cattle, and in the fruit of thy land, upon the land which Jehovah sware to thy fathers to give to thee.

12 Jehovah will open to thee his good store, the heavens to give the rain of thy land in its time, and to bless all the doing of thy hand: and thou didst lend to many nations, and thou shalt not borrow.

13 And Jehovah gave thee for head, and not for tail: and thou wert only for ascending, and thou shalt not be for beneath; when thou shalt hear to the commands of Jehovah thy God that I command thee this day, to watch and to do.

14 And thou shalt not turn aside from all the words which I command you this day, to the right and to the left, to go after other gods to serve them.

15 And it being, if thou shalt not hear to the voice of Jehovah thy God, to watch to do all his commands and his laws which I command thee this day; and all these curses came upon thee, and overtook thee:

16 Cursed thou in the city, and cursed thou in the field.

17 Cursed thy basket and thy remainders.

18 Cursed the fruit of thy belly, and the fruit of thy land, the offspring of thine oxen, and the flocks of thy sheep.

19 Cursed thou in thy coming in, and cursed thou in thy going out

20 Jehovah will send upon thee the curse and the consternation, and the rebuke, upon all the sending forth of thy hand which thou shalt do, till he destroyed thee, and till he caused thee to perish quickly: on account of the evil of thy works by which thou forsookest me.

21 Jehovah shall cleave upon thee death, till his consuming thee from the land which thou wentest there to possess it

22 Jehovah shall strike thee with consumption, and with burning fever, and with inflammation, and with sword and with burning, and with blasting, and with yellowness: and they shall pursue thee till he have destroyed thee.

23 And the heavens which over thy head were brass, and the earth which is under thee, iron.

24 Jehovah will give the rain of thy land dust and clay: from the heavens shall it come down upon thee, till he destroyed thee.

25 And Jehovah will give thee smitten before thine enemies: in one way thou shalt go forth against him, and in seven ways shalt thou flee before his face; and thou wert for a shaking to all the kingdoms of the earth.

26 And thy carcass was for food to all the birds of the heavens and to the cattle of the earth, and none terrifying.

27 Jehovah shall strike thee with the burning sore of Egypt, and with tumors, and with scratching, and with the itch of which thou shalt not be able to be healed.

28 Jehovah will strike thee with madness and with blindness and with astonishment of heart;

29 And thou wert groping at noon as the blind shall grope in darkness, and thou shalt not succeed with thy ways: and thou wert only oppressed and stripped all the days, and none saving.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build a house and shall not dwell in it; thou shalt plant a vineyard and thou shalt not lay it open.

31 Thine ox slaughtered before thine eyes and thou shalt not eat from it: thine ass stripped from before thee and shall not turn back to thee; thy sheep, given to thine enemies, and none to thee saving.

32 Thy sons and thy daughters given to another people, and thine eyes seeing and failing for them all the day: and nothing for the strength of thy hand.

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33 The fruit of thy land and all thy labors, a people which thou knewest not shall eat: and thou wert only oppressed and broken all the days.

34 And thou wert mad from the sight of thine eyes which thou shalt see.

35 Jehovah shall strike thee with an evil burning sore upon thy knees and upon thy legs, which thou shalt not be able to heal from the sole of thy foot to thy crown.

36 Jehovah shall lead thee, and thy king which thou shalt set up over thee, to a nation which thou knewest not thou and thy fathers; and thou servedst there other gods, wood and stone.

37 And thou wert for an astonishment, for a parable, for a sharp saying in all the peoples where Jehovah shall lead thee there.

38 Thou shalt bring out much seed to thy field, and shalt gather little, for the locust shall devour it

39 Thou shalt plant vineyards and thou shalt work; and thou shalt not drink the wine, and thou shalt not gather, for the worm shall eat it

40 Olive trees shall be to thee in all thy boundaries, and thou shalt not be anointed with oil, for thine olive shall slip away.

41 And thou shalt beget sons and daughters, and they shall not be to thee, for they shall go into captivity.

42 All thy wood and the fruit of thy land shall the grasshopper seize.

43 The stranger which is in the midst of thee shall go up above thee, going up, going up; and thou shalt go down beneath, beneath.

44 He shall lend to thee and thou shalt not lend to him: he shall be for head, and thou shalt be for tail.

45 And all these curses came upon thee and pursued thee and overtook thee, till he destroyed thee; for thou heardst not to the voice of Jehovah thy God, to watch his commands and his laws which he commanded thee.

46 And they were upon thee for a sign and for a wonder, and upon thy seed even to forever.

47 Because that thou servedst not Jehovah thy God injoy and in a good heart for the multitude of all things.

48 And thou servedst thine enemies which Jehovah shall send forth against thee in hunger and in thirst, and in nakedness, and in want of all things and he gave a yoke of iron upon thy neck till his destroying thee.

49 Jehovah shall raise up against thee a nation from far off, from the extremity of the earth, as the eagle shall fly, whose tongue thou shalt not hear;

50 A nation strong of face who shall not lift up the face to the old man, and shall not compassionate the young.

51 And it shall eat the fruit of thy cattle, and the fruit of thy land till he destroyed thee: which shall not leave to thee grain, new wine or new oil, the offspring of thine oxen and the flocks of thy sheep, till his destroying thee.

52 And he passed upon thee in all thy gates until the coming down of thy high and inaccessible fortresses which thou trustest in them in all thy land: and he passed upon thee in all thy gates in all thy land which Jehovah thy God gave to thee.

53 And thou atest the fruit of thy belly, the flesh of thy sons and thy daughters, which Jehovah thy God gave to thee, in the distress and in the straitness which thine enemy shall press upon thee:

54 The man tender in thee, and very delicate, his eye shall be evil upon his brother, and upon the wife of his bosom, and upon the remainder of his sons which he shall leave:

55 The gift to one of them of the flesh of his sons which he shall eat from: nothing remaining to him of all things in the distress and in the straitness which his enemy shall press upon thee in all thy gates.

56 She tender and delicate in thee, who tried not to set the sole of her foot upon the earth from delicateness and tenderness, her eye shall be evil upon the husband of her bosom, and upon her son, and upon her daughter,

57 And upon her afterbirth coming forth from between her feet, and upon her sons which she shall bear: for she will eat them in want of all things, in secret, in the distress and in the straitness which thine enemy shall press upon thee in thy gates.

58 If thou shalt not watch to do all the words of this law being written in this book, to fear this honored and fearful name JEHOVAH THY GOD;

59 And Jehovah made thy smiting wonderful, and the smitings of thy seed, great and lasting blows, and evil and lasting diseases.

60 And he turned back upon thee all the sicknesses of Egypt, of which thou west afraid from their face, and they did cleave to thee.

61 Also every disease and every blow which is not written in the book of this law, Jehovah will bring them up upon thee, till he destroyed thee.

62 And ye were left few in extension, instead of which ye were as the stars of the heavens for multitude, because thou heardst not to the voice of Jehovah thy God.

63 And it being as Jehovah rejoiced over you to do you good and to multiply you, so Jehovah shall rejoice over you to destroy you and to cut you off; and ye were torn away from the land which thou wentest in there to possess it.

64 And Jehovah scattered thee among all peoples from the end of the earth even to the end of the earth; and thou servedst there other gods which thou knewest not, thou and thy fathers, wood and stone.

65 And among these nations thou shalt not rest, and there shall not be rest to the sole of thy foot: and Jehovah gave to thee there a trembling heart and a wasting away of the eyes, and a faintnesss of soul.

66 And thy lives were hung before thee; and thou wert afraid night and day, and thou shalt not trust to thy life

67 In the morning thou shalt say, Who shall give evening? and in the evening thou shalt say, Who shall give morning? from the feat of thy heart which thou shalt fear, and from the sight of thine eyes which thou shalt see.

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68 And Jehovah turned thee back to Egypt in ships, in the way; which I said to thee, Thou shalt not add more to see it: and ye were sold there to thine enemies for servants, and for maids, and none buying

DEUTERONOMY CHAPTER 29

1 These the words of the covenant which Jehovah commanded Moses to make with the sons of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

2 And Moses will call to all Israel and will say, to them, Ye saw all that Jehovah did before your eyes in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

3 The great temptations which thine eyes saw, the signs, and those great wonders:

4 And Jehovah gave not to you an heart to know, and eyes to see, and ears to hear, even to this day.

5 And I shall lead you forty years in the desert: your garments did not fall away from you, and thy shoe was not warn away from thy foot

6 Bread ye ate not, and wine and strong drink ye drank not; so that ye shall know that I am Jehovah your God.

7 And ye shall come to this place; and Sihon, king of Heshbon, will come, and Og, king of Bashan, to our meeting, to war; and we shall smite them.

8 And we shall take their land and give it for an inheritance to the Reubenites and to the Gadites, and to the half tribe of the Manassites

9 And watch ye the words of this covenant, and do them, so that ye shall be circumspect in all things which ye shall do.

10 Ye stand this day all of you before Jehovah your God; your heads of your tribes, your old men, and your scribes, every man of Israel;

11 Your little ones, your wives and thy stranger which is in the midst of thy camp, from him cutting thy woods to him drawing thy waters:

12 For thy passing into the covenant of Jehovah thy God, and into his oath, which Jehovah thy God made with thee this day:

13 In order to set thee this day to him for a people, and he shall be to thee for God as he spake to thee, and as he sware to thy fathers, to Abraham, to Isaak, and to Jacob.

14 And not with you alone do I make this covenant and this oath;

15 But with those being here with us, standing before Jehovah our God, and with those not here with us this day:

16 (For ye know how we dwelt in the land of Egypt; and how we passed through in the midst of the nations which ye passed through;

17 And ye shall see their abominations and their rollings, wood and stone, silver and gold, which are with them:)

18 Lest there be among you man or woman, or family or tribe, whom his heart turn this day from Jehovah our God, to go to serve the gods of these nations; lest there be among you a root bearing poverty and wormwood;

19 And it was in his hearing the words of this oath, and he blessed himself in his heart, saying, Peace shall be to me, if in the hardness of my heart, I shall go to add satiating to thirst:

20 Jehovah shall not be willing to forgive him, for then the anger of Jehovah shall smoke, and his jealousy against that man, and every curse written in this book lay upon him, and Jehovah wiped out his name from under the heavens.

21 And Jehovah separated him for evil out of all the tribes of Israel, according to all the curses of the covenant written in the book of this law:

22 And said, Another generation of your sons who shall rise up from after you, and the foreigner who shall come from a land afar off, and they saw the blows of that land, and the sicknesses which Jehovah made sick in it;

23 Pitch and burning salt, all its land; it shall not be sown, and it shall not sprout, and no green herb shall come up upon it, as the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which Jehovah overthrew in his anger and in his wrath:

24 And all the nations said, For what did Jehovah thus to this land? what the heat of this great anger?

25 And they said, Because they left the covenant of Jehovah the God of their fathers, which he made with them; in his bringing them forth from the land of Egypt

26 And they will go and serve other gods, and will worship to them gods which they knew them not, and a portion not to them.

27 And the anger of Jehovah will kindle against this land, to bring upon it all the curses written in this book.

28 And Jehovah will tear them up from their land in anger, and in wrath, and in great anger, and will send them to another land as this day.

29 Hidden things to Jehovah our God: and uncovered things to us and to our sons to forever, to do all the words of this law.

DEUTERONOMY CHAPTER 30

1 And it being when all these words shall come upon thee, the blessing, and the curse which I gave before thee, and thou shalt turn back to thy heart in all these nations where Jehovah thy God thrust thee away there,

2 And thou turnedst back to Jehovah thy God, and heardst to his voice according to all which I command thee this day, thou and thy sons, with all thy heart, and with all thy soul:

3 And Jehovah thy God turned back thy captivity, and pitied thee, and he turned back and gathered thee from all the peoples, where Jehovah thy God scattered thee there.

4 If thy expelling shall be to the end of the heavens, from there thy God will gather thee, and from there he will take thee:

5 And Jehovah thy God brought thee to the land which thy fathers inherited, and thou inheritedst it: and he did good to thee and multiplied thee above thy fathers.

6 And Jehovah thy God circumcised thy heart and the heart of thy seed, to love Jehovah thy God with all thy heart and with all thy soul, for the sake of thy life.

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7 And Jehovah thy God gave all these curses upon thine enemies and upon those hating thee, who chased thee.

8 And thou shalt turn back and hear to the voice of Jehovah, and do all his commands which I command thee this day.

9 And Jehovah thy God caused thee to abound in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good: for Jehovah will turn back to be glad over thee for good as he was glad over thy fathers:

10 If thou shalt hear to the voice of Jehovah thy God to watch his commands and his laws written in the book of this law, if thou shalt turn back to Jehovah thy God with all thy heart and with all thy soul.

11 For this command which I command thee this day, it was not great for thee, and it was not far off.

12 It is not in the heavens to say, Who shall go up for us to the heavens to take it to us and cause us to hear it and do it?

13 And it is not beyond the sea, to say, Who shall pass over for us to the other side of the sea, and take it to us and cause us to hear it and do it?

14 For the word is very near to thee in thy mouth and in thy heart to do it

15 See, I gave before thy face this day the life and the good, and the death and the evil;

16 That I command thee this day to love Jehovah thy God, to go in his ways, to watch his commands and his laws and his judgments, and live thou and multiply: and Jehovah thy God blessed thee in the land which thou wentest there to possess it

17 And if thy heart shall turn aside and thou shalt not hear, and be thrust away and worship to other gods, and serve them;

18 I announced to you this day that perishing, ye shall perish; ye shall not prolong the days upon the land which thou passest over Jordan to go in there to possess it

19 I called to witness against you this day the heavens and the earth, the life and the death I gave before thee, the blessing and the curse: and choose upon life, so that thou shalt live, thou and thy seed:

20 To love Jehovah thy God; to hear to his voice and to cleave to him (for this thy life and the length of thy days) to dwell upon the land which Jehovah aware to thy fathers, to Abraham, to Isaak, and to Jacob, to give to them.

DEUTERONOMY CHAPTER 31

1 And Moses will go and speak these words to all Israel

2 And he will say to them, The son of a hundred and twenty years I this day; I shall no more be able to go out and to come in: and Jehovah said to me, Thou shalt not pass through this Jordan.

3 Jehovah thy God he goes over before thee, and he will destroy these nations from before thee, and possess thou them: Joshua he passes over before thee as Jehovah spake.

4 And Jehovah did to them as he did to Sihon and to Og, kings of the Amorites, and to their land which be destroyed them.

5 And Jehovah gave them before you, and ye did to them according to all the commands which I commanded you.

6 Be strong and be active; ye shall not fear, and ye shall not be terrified from their face, for Jehovah thy God, he goes with thee; he will not relax thee and he will not forsake thee.

7 And Moses will call to Joshua and say to him before the eyes of all Israel, Be strong and be active, for thou shalt go in with this people to the land which Jehovah sware to thy fathers to give to them; and thou shalt cause them to inherit it

8 And Jehovah he goes before thee; he shall be with thee; he will not relax thee, and he will not forsake thee; thou shalt not fear, and thou shalt not be dismayed.

9 And Moses will write this law and will give it to the priests, the sons of Levi, lifting up the ark of the covenant of Jehovah, and to all the old men of Israel.

10 And Moses commanded them, saying, From the end of seven years, in the appointment of the year of remission in the festival of tents,

11 In the coming of all Israel to see the face of Jehovah thy God in the place which he shall choose, thou shalt read this law before all Israel in their ears

12 Gather the people, the men and the women and the little ones and thy stranger which is in thy gates, so that they shall hear, and so that they shall learn and fear Jehovah your God, and watch to do all the words of this law:

13 And their sons which knew not shall hear and shall learn to fear Jehovah your God all the days which they lived upon the land which ye pass over Jordan there to possess it.

14 And Jehovah will say to Moses, Behold thy days draw near to die: call Joshua, and stand ye in the tent of appointment, and I will command him. And Moses will go, and Joshua, and they will stand in the tent of appointment.

15 And Jehovah will be seen in the tent in a pillar of cloud: and the pillar of the cloud will stand at the door of the tent.

16 And Jehovah will say to Moses, Behold thee lying down with thy fathers, and this people rising up and committing fornication after the gods of the foreigner of the land where he going there in the midst of him, and he forsook me and brake my covenant which I made with him.

17 And my anger was kindled against him in that day, and I forsook them, and I hid my face from them, and he was for consuming, and many evils finding him, and afflictions, and he said in that day, Is it not because God is not in the midst of me these evils find us?

18 Hiding, I will hide my face in that day for all the evils which he did, for he turned to other gods.

19 And now write ye for you this song, and teach it to the sons of Israel: put it in their mouth so that this song shall be to me for a testimony among the sons of Israel.

20 For I shall bring him to the land which I sware to his fathers, flowing milk and honey; and he ate and was satisfied and was fat, and turned to other gods, and they served them and despised me and brake my covenant

21 And it was when many evils and afflictions shall find him, and this song testified before him for a witness: for it shall

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not be forgotten out of the mouth of his seed; for I knew his formation which he did this day, before I shall bring him to the land which I sware

22 And Moses will write this song in that day, and will teach it to the sons of Israel

23 And he will command Joshua the son of Nun, and will say, Be strong and active: for thou shalt bring in the sons of Israel to the land which I sware to them, and I will be with thee.

24 And it shall be when Moses finished to write the words of this law upon a book until he finished them;

25 And Moses will command the Levites lifting up the ark of the covenant of Jehovah, saying,

26 Take the book of this law and put it at the side of the ark of the covenant of Jehovah your God, and it was there for a witness against thee.

27 For I knew thy rebellion and thy hard neck: behold, in my yet living with you this day, ye were rebelling against Jehovah; and much more after my death.

28 Gather to me all the old men of your tribes and your scribes, and I will speak in their ears these words, and I will take the heavens and the earth to witness against them.

29 For I knew after my death that acting wickedly, ye will be corrupted, and turn aside from the way that I commanded you; and evil met you in the last of the days, for ye will. do evil in the eyes of Jehovah to Make him angry in the work of your hands.

30 And Moses will speak in the ears of all the gathering of Israel the words of this song till he finished them.

DEUTERONOMY CHAPTER 32

1 Give ear, ye heavens, and I will speak; Thou earth shalt hear the words of my mouth.

2 My doctrine shall drop as the rain; My word shall pour out as the dew, As the showers upon the herbage, And as the rains upon the green herb:

3 For I will call the name of Jehovah: Give ye greatness to our God.

4 The Rock, his work complete: For all his ways judgment: A God of faithfulness and not of iniquity Just and right is he.

5 He acted wickedly to him; not his sons their blot: A generation perverted and crooked.

6 To Jehovah will ye recompense this, A people foolish and not wise? He thy father: did he not buy thee? He made thee, and he will protect thee.

7 Remember the days of eternity; Discern the years of generation and generation: Ask thy father, and he will announce to thee; Thy old men, and they shall say to thee.

8 The Most High distributing the nations, In his dispersing the sons of Adam, He set the bounds of the peoples According to the number of the sons of Israel.

9 For Jehovah the portion of his people; Jacob the cord of his inheritance.

10 He will find him in the land of the desert, In a waste howling desolation: He will encompass him about; he will teach him, He will keep him as the pupil of the eye.

11 As the eagle he will arouse his young brood, He will brood over his young birds; He will spread out his wings, and will take them; He will lift them up upon his wings:

12 Jehovah alone will lead him, And no strange god with him.

13 He will cause him to ride upon the heights of the land; He shall eat the produce of the field; And he shall suck honey from the rock, And oil from the flint of the rock

14 Curdled milk of the cow, and milk of the sheep, With the fat of lambs, And rams, sons of Bashan, and he goats, With the fat of kidneys of wheat; Thou shalt drink wine, the blood of the grape.

15 And Jeshurun will be fat and will tread down: Thou wert fat, thou wert thick, thou wert covered; And he will reject God having made him, And he will despise the Rock of his deliverance.

16 He will cause him to be jealous with strangers, With abominations they will irritate him.

17 They will sacrifice to demons, not God; Gods they have not known them New ones came out from the midst; Your fathers not having feared them.

18 Thou wilt forsake the Rock begetting thee, And thou wilt forget God setting thee free.

19 And God will see and will reject, From the irritating of his sons and his daughters

20 And he will say, I will hide my face from them; I will see what shall be after them: For they a generation of perverseness, Sons no faith in them.

21 They made me jealous with not God; They irritated me with their vanities: And I will make them jealous with not a people; With a foolish nation will I irritate them.

22 For a fire was kindled in mine anger. And it shall burn to the lowest hades, And it shall consume the land and its produce, And it shall burn the foundations of the mountains.

23 I will gather evils upon them; I will spend mine arrows upon them.

24 Exhausted with hunger, consumed with burning, And bitter destruction: And I will send upon them the tooth of beasts, With the wrath of those crawlers of the dust

25 The sword shall bereave without, And terror from the chambers, Also the youth, also the virgin, The suckling, with the man of gray hair.

26 I have said I will blow them away, I will turn away their remembrance from man;

27 Unless I shall fear the enemy's their adversaries shall dissemble, Lest they shall say, Our high hand And not Jehovah did all this

28 For they a nation destroying counsels, And no understanding in them.

29 Would they were wise! will they look at this? Will they discern to their latter part?

30 How shall one chase a thousand; And two shall cause ten thousand to flee, If that their Rock had not sold them, And Jehovah delivered them up?

31 For their rock not as our Rock, And our enemies judging.

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32 For their vine from the vine of Sodom, And from the fields of Gomorrah: Their grapes the grapes of poverty, The clusters of bitterness to them.

33 Their wine the wrath of dragons, And the fierce head of asps.

34 Is not this laid up with me, Sealed up in my treasuries?

35 To me vengeance and requital; At the time their foot shall waver: For the day of their destruction is near, And he hastened things prepared for them

36 For Jehovah will judge his people, And upon his servants will he have compassion; When he shall see that the hand has failed, And nothing detained and left

37 And he said, Where their gods, The rock they trusted in it?

38 Whose fat of their sacrifices they shall eat; They shall drink the wine of their libations They shall rise up, and they shall succor you, It shall be for you protection.

39 See ye now, that I, I am he, And no God with me: I will kill, and I will preserve alive; I struck through and through, and I will heal; And none takes away out of my hand.

40 For I will lift up my hand to the heavens, And I said, I live forever.

41 If I sharpened the lightning of my sword, And my hand shall lay hold upon judgment, I will turn back vengeance to mine adversaries, And to those hating me I will requite,

42 I will make mine arrows drunk with blood, And my sword shall eat flesh, From the blood of the wounded and the captivity, From the head of the enemy's leaders.

43 Rejoice ye nations with him, For he will raise up the blood of his servants, And he will turn back vengeance to his adversaries, And he will expiate for his land, his people.

44 And Moses will come and speak all the words of this song in the ears of the people, he and Joshua, son of Nun.

45 And Moses will finish speaking all these words to all Israel:

46 And he will say to them, Set your hearts to all the words which I call upon you to witness this day, which ye shall command your sons to watch and to do, all the words of this law.

47 For it is not an empty word for you, but it is your life; and in this word ye shall prolong the days upon the land which ye pass through Jordan there to inherit it

48 And Jehovah will speak to Moses in this self-same day, saying,

49 Come up to this mountain Abarim, the mountain Nebo, which is in the lend of Moab against the face of Jericho; and see the land of Canaan which I gave to the sons of Israel for a possession.

50 And die in the mountain which thou earnest there, and be gathered to thy people, as Aaron thy brother died in mount for and was gathered to his people:

51 Because ye acted treacherously against me in the midst of the sons of Israel at the waters of contradiction, of Kadesh in the desert Zin; because. ye consecrated me not in the midst of the sons of Israel.

52 But thou shalt see the land from before, and thou shalt not come in there to the land which I gave to the sons of Israel.

DEUTERONOMY CHAPTER 33

1 And this the blessing which Moses the man of God praised the sons of Israel before his death.

2 And he will say, Jehovah came from mount Sinai, and he rose up from Seir to them; he shone forth from mount Peran, he came from ten thousand of Kadesh; from his right hand a fire of law for them.

3 Surely, he loved the peoples; all his holy ones in thy hand: they lay down at thy foot; and he will take of thy words.

4 Moses commanded a law for us, the inheritance of the gathering of Jacob.

5 And he will be king in Jeshurun, in the gathering the heads of the people, he united together the tribes of Israel.

6 Reuben shall live and shall not die; and his men shall be of number.

7 And this to Judah: and he will say, Hear, Jehovah, the voice of Judah, and thou wilt bring him to his people; his hands a multitude for him, and thou wilt be a help from his aversaries.

8 And to Levi he said, Thy Truth and thy Light to the godly man whom they tried in the trial; thou wilt contend with him at the water of contention.

9 He saying to his father and to his mother, I saw him not, and his brethren he knew not, and he knew not his sons; for they watched thy sayings and they will keep thy covenant.

10 And they shall teach thy judgments to Jacob, and thy law to Israel; they will put incense at thy nose, and whole burnt-offerings upon thine altar.

11 Bless, Jehovah, his strength, and thou wilt accept the work of his hands: smite through and through the loins of those rising up against him, and those hating him, lest they shall rise up.

12 To Benjamin he said, The beloved of Jehovah shall dwell confidently by him; he covered over him all the day, and he dwelt between his shoulders.

13 And to Joseph he said, His land from the blessing of Jehovah, from the most excellent of the heavens, from the dew and from the deep reclining beneath,

14 And from the most excellent of the produce of the sun, and from the most excellent thrust forth of the moons,

15 And from the head of the mountains of the beginning, and from the most excellent of the perpetual hills,

16 And from the most excellent of the earth and its fulness, and the acceptance of him dwelling in the bramble: it shall come to the head of Joseph, and to the crown of the consecrated of his brethren.

17 The honor to him the first-born of the bullock, his horns the horns of the unicorn: with them he will thrust the peoples together to the extremity of the earth: these the ten thousands of Ephraim, and these the thousands of Manasseh

18 And to Zebulon he said, Rejoice, Zebulon, in thy going forth, and Issachar, in thy tents.

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19 They shall call the peoples to the mountain; there they shall sacrifice sacrifices of justice, for they shall suck the abundance of the sea, and the bidden things hid in the sand.

20 And to Gad he said, Blessed he enlarging Gad: he dwelt as a lion, and he tore up the arm, also the crown.

21 And he will see the first-fruits to himself, for there the portion of the ruler he covered: and he will mark out the heads of the people; he did the justice of Jehovah, and his judgments with Israel.

22 And to Dan he said, Dan a lion's whelp: he shall spring forth from Bashan.

23 And to Naphtali he said, Naphtali satisfied with acceptance, and filled with the blessing of Jehovah, he shall possess the sea and the south.

24 And to Asher he said, Asher blessed from sons; he shall be accepted of his brethren, and he dipped his foot in oil.

25 Thy bolt, iron and brass; and as thy days, thy rest.

26 None as the God of Jeshurun, riding the heavens in thy help and in his lifting up the choirs.

27 The God of the beginning testifying, and underneath, the perpetual arms: and he will thrust out the enemy from before thee, and will say, Destroy.

28 And Israel shall dwell confidently alone; the eye of Jacob upon a land of grain and new wine, also his heavens shall drop dew.

29 Happy, thou, Israel: who like thee, a people saved by Jehovah, the shield of thy help, and who the sword of thy lifting up and thine enemies will lie to thee, and thou wilt tread upon their heights.

DEUTERONOMY CHAPTER 34

1 And Moses will go up from the desert of Moab to mount Nebo, the head of Pisgah, which is upon the face of Jericho: and Jehovah will cause him to see all the land of Gilead, even to Dan.

2 And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, even to the last sea.

3 And the south and the circuit in the valley of Jericho, the city of palm-trees, even to Zoar.

4 And Jehovah will say to him, This the land which I sware to Abraham to Isaak and to Jacob, saying, To thy seed will I give it: I caused thee to see with thine eyes, and thou shalt not pass over there.

5 And Moses the servant of Jehovah will die there in the land of Moab, at the mouth of Jehovah.

6 And he will bury him in a valley in the land of Moab, over against the House of the Cleft: and no man knew his grave till this day.

7 And Moses the son of a hundred and twenty years in his dying: his eye was not weak, and the freshness fled not

8 And the sons of Israel will weep for Moses in the desert of Moab thirty days: and the days of the weeping of the mourning for Moses will be finished.

9 And Joshua the son of Nun was filled with the spirit of wisdom; for Moses placed his hands upon him; and the sons of Israel will hear to him, and they will do as Jehovah commanded Moses.

10 And there arose not any more a prophet in Israel as Moses, whom Jehovah knew him face to face.

11 According to all the signs and the wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh and to all his servants, and to all his land;

12 According to the strong hand, and according to the great fear which Moses did before the eyes of all Israel.

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("The Book of the Saviour")
Estimated Range of Dating: c. 640–540 B.C.

(The Book of Joshua (Hebrew: Sefer Yehoshua) is the sixth book in the Tanakh [the Hebrew Bible] and the Christian Old Testament, and is the first book of the Nevi'im [the Rishonim, the Primary Major Prophets], the Deuteronomistic history, which is the story of Israel from the conquest of Canaan to the Babylonian exile. It tells of the campaigns of the Israelites in central, southern and northern Canaan, the destruction of their enemies, and the division of the land among the Twelve Tribes, framed by two set-piece speeches, the first by God commanding the conquest of the land, and, at the end, the last by Joshua warning of the need for faithful observance of the Law (torah) revealed to Moses.

[Etymology: Joshua derives from the Hebrew word 'Yehoshua.' And this is a combination of YHWH, 'Yahweh' or in short Ye (meaning God, like 'yahu' or 'el' at the end of names) with hoshea or hoshia, 'to save', thus meaning "Yahweh is salvation" or better 'God's Saviour'. By cognate a direct equivalent to Jesus via Latin Iesus and Greek Iesous from Aramaic Yeso, akin to Hebrew Yeshua, a variant of Yehoshua'. The Greek Septuagint translation of the Hebrew Bible and the Greek New Testament consistently render the two Hebrew names 'Yehoshua' (whence Joshua) and 'Yeshua' (whence Jeshua) into Greek as Iesous (whence Jesus) with no distinction between Jesus and Joshua. While Yeshua is the form in some English bibles, Jeshua appears in the King James Version. In the Wycliffe Bible (Middle English), the forms used are Jhesus and Jhesu.]

Authorship and Date: *Tradition says, it was Joshua, son of Nun, who wrote the book. However, the Book of Joshua is an anonymous work. The Babylonian Talmud, written in the 3rd to 5th centuries AD, attributed it to Joshua himself, but this idea was rejected as untenable by John Calvin (1509–64), and by the time of Thomas Hobbes (1588–1679) it was recognised that the book must have been written much later than the period it depicted. There is now general agreement that it was composed as part of a larger work, the Deuteronomistic history, stretching from the Book of Deuteronomy to the Books of Kings, composed first at the court of king Josiah in the late 7th century BC, and revised and completed after the fall of Jerusalem to the Neo-Babylonian Empire in 586 BC, and possibly after the return from the Babylonian exile in 538 BC.*

Historicity: *Almost all scholars agree that the Book of Joshua holds little historical value for early Israel and most likely reflects a much later period. The prevailing scholarly view is that Joshua is not a factual account of historical events. However, they are wrong. The apparent setting of Joshua in the 14th century BC corroborates with the Bronze Age Collapse, which was indeed a time of widespread city-destruction. However, with a few exceptions (Hazor, Lachish), the destroyed cities are not the ones the Bible associates with Joshua, and the ones it does associate with him show little or no sign of even being occupied at the time. Ai was first excavated by Judith Marquet-Krause. The archaeological evidence shows that Jericho and Ai were not occupied in the Near Eastern Late Bronze Age.*

The story of the conquest look like pure fantasy and nationalist propaganda of the 8th century BC kings of Judah and their claims to the territory of the Kingdom of Israel; incorporated into an early form of Joshua written late in the reign of king Josiah (reigned 640–609 BC). Many events might be exaggerated by the autor. But as usual, there is a kernel of truth in the story. The Amarna letters [See: The Grand Bible, pp. 2140] talk about the Habiru on a conquest spree and they give chilling details of the distess the Canaanites of those days faced. [* The Amarna letters (also called The Amarna Correspondence or Amarna Tablets) are an archive found in 1887, written in Akkadian with cuneiform script on some 350 clay tablets. They consist mostly of letters and State records sent to Kings Amenhotep III and Amenhotep IV of Egypt by representatives in Canaan, Amurru (Phoenicia), and Mesopotamia, during the New Kingdom, spanning a period of 30 years between c. 1360–1332 BC. The letters give the impression that the monotheistic Akhenaten supported the Habiru / Hebrew by ignoring the desperate cry for help of the Canaanite governors.]*

Manuscripts: *Fragments of Joshua dating to the Hasmonean period were found among the Dead Sea Scrolls (4QJosha and 4QJoshb, found in Qumran Cave 4). The Septuagint (Greek translation from the 3rd century BC) is found in manuscripts such as Washington Manuscript I (5th century AD), and a reduced version of the Septuagint text is found in the illustrated Joshua Roll. The earliest complete copy of the book in Hebrew is in the Aleppo Codex (10th century AD).*

Plot: *After the death of Moses, God put Joshua in charge of the people. Joshua sent two spies to spy on the city of Jericho. A woman prostitute called Rahab hid these two men and told the enemies they had already left. She hid them on top of her roof, underneath stalks of flax. The spies later promised that they would keep the oath that Joshua made with them. Jericho fell when the people of Israel, instructed by God, circled around the wall of Jericho seven times and blew their ram's horns, and on the seventh time, they all shouted with a great shout, causing the wall to fall. Joshua told the spies to*

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go to Rahab's house and bring out her family and belongings. The spies did as they were told, as they kept the oath. Joshua saved Rahab's life, and she went to live in Israel.

Later, God told Joshua to invade the city of Ai. After they did this, the people of Gibeon tricked Joshua into a treaty. However, three days later, the people of Israel realized that they really made a treaty with Gibeon's neighbors, the Hivites. The Hivities became cursed, but the people of Gibeon promised that they would do whatever the Israelites say. After making peace with the Hivites, they went to lay siege to Gibeon. The Gibeonites sent a message to Joshua saying he needs to save the people of Gibeon. So, God killed many of the Amorites by making large hailstones. Then Joshua made the sun stay over Gibeon, and the moon over Ajalon. Joshua later got very old and died.

About Faith and Wrath: *The overarching theological theme of the Deuteronomistic history is faithfulness and God's mercy, and their opposites, faithlessness and God's wrath. In the Book of Judges, the Books of Samuel, and the Books of Kings, the Israelites become faithless and God ultimately shows his anger by sending his people into exile. But in Joshua Israel is obedient, Joshua is faithful, and God fulfills his promise and gives them the land as a result. Yahweh's war campaign in Canaan validates Israel's entitlement to the land and provides a paradigm of how Israel was to live there: twelve tribes, with a designated leader, united by covenant in warfare and in worship of Yahweh alone at a single sanctuary, all in obedience to the commands of Moses as found in the Book of Deuteronomy.*

About God and Israel: *The Book of Joshua takes forward Deuteronomy's theme of Israel as a single people worshipping Yahweh in the land God has given them. Yahweh, as the main character in the book, takes the initiative in conquering the land, and Yahweh's power wins the battles. For example, the walls of Jericho fall because Yahweh fights for Israel, not because the Israelites show superior fighting ability. The potential disunity of Israel is a constant theme, the greatest threat of disunity coming from the tribes east of the Jordan. Chapter 22:19 even hints that the land across the Jordan is unclean and that the tribes who live there have secondary status.*

About the Land: *Land is the central topic of Joshua. The introduction to Deuteronomy recalled how Yahweh had given the land to the Israelites but then withdrew the gift when Israel showed fear and only Joshua and Caleb had trusted in God. The land is Yahweh's to give or to withhold, and the fact that he has promised it to Israel gives Israel an inalienable right to take it. For exilic and post-exilic readers, the land was both the sign of Yahweh's faithfulness and Israel's unfaithfulness, as well as the centre of their ethnic identity. In Deuteronomistic theology, "rest" meant Israel's unthreatened possession of the land, the achievement of which began with the conquests of Joshua.*

About the Enemy: *Joshua "carries out a systematic campaign against the civilians of Canaan – men, women and children – that amounts to genocide." This practice was known as herem, as described in Deuteronomy 20:17, which entailed no treaties with the enemy, no mercy, and no intermarriage. "The extermination of the nations glorifies Yahweh as a warrior and promotes Israel's claim to the land," while their continued survival "explores the themes of disobedience and penalty and looks forward to the story told in Judges and Kings." The divine call for massacre at Jericho and elsewhere can be explained in terms of cultural norms (Israel was not the only Iron Age state to practice herem) and theology (e.g. to ensure Israel's purity, fulfill God's promise, judge the Canaanites for their "sexual misconduct") but Patrick D. Miller in his commentary on Deuteronomy remarks, "there is no real way to make such reports palatable to the hearts and minds of contemporary readers and believers."*

About Obedience: *Obedience versus disobedience is a constant theme of the work.[68]:79 Obedience ties in the Jordan crossing, the defeat of Jericho and Ai, circumcision and Passover, and the public display and reading of the Law. Disobedience appears in the story of Achan (stoned for violating the herem command), the Gibeonites, and the altar built by the Transjordan tribes. Joshua's two final addresses challenge the Israel of the future (the readers of the story) to obey the most important command of all, to worship Yahweh and no other gods. Joshua thus illustrates the central Deuteronomistic message, that obedience leads to success and disobedience to ruin.*

On Moses, Joshua and Josiah: *The Deuteronomistic history draws parallels in proper leadership between Moses, Joshua and Josiah. God's commission to Joshua in chapter 1 is framed as a royal installation. The people's pledge of loyalty to Joshua as the successor of Moses recalls royal practices. The covenant-renewal ceremony led by Joshua was the prerogative of the kings of Judah. God's command to Joshua to meditate on the "book of the law" day and night parallels the description of Josiah in 2 Kings 23:25 as a king uniquely concerned with the study of the law. The two figures had identical territorial goals; Josiah died in 609 BCE while attempting to annex the former Israel to his own kingdom of Judah.*

Some of the parallels with Moses can be seen in the following, and not exhaustive, list:

- *Joshua sent spies to scout out the land near Jericho, just as Moses sent spies from the wilderness to scout out the Promised Land*
- *Joshua led the Israelites out of the wilderness into the Promised Land, crossing the Jordan River as if on dry ground, just as Moses led the Israelites out of Egypt through the Red Sea, which they crossed as if on dry land*
- *After crossing the Jordan River, the Israelites celebrated the Passover just as they did immediately before the Exodus*
- *Joshua's vision of the "commander of Yahweh's army" is reminiscent of the divine revelation to Moses in the burning bush*

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• Joshua successfully intercedes on behalf of the Israelites when Yahweh is angry for their failure to fully observe the "ban" (herem), just as Moses frequently persuaded God not to punish the people

• Joshua and the Israelites were able to defeat the people at Ai because Joshua followed the divine instruction to extend his sword, just as the people were able to defeat the Amalekites as long as Moses extended his hand that held the staff of God

• Joshua is "old, advanced in years" at the time when the Israelites can begin to settle on the promised land, just as Moses was old when he died having seen, but not entered, the Promised Land

• Joshua served as the mediator of the renewed covenant between Yahweh and Israel at Shechem,[79] just as Moses was the mediator of Yahweh's covenant with the people at Mount Sinai/Mount Horeb.

• Before his death, Joshua delivered a farewell address to the Israelites, just as Moses had delivered his farewell address.

• Moses lived to be 120 and Joshua lived to be 110.

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JOSHUA CHAPTER 1

1 And it will be after the death of Moses, the servant of Jehovah, Jehovah will say to Joshua, son of Nun, serving Moses, saying,

2 Moses my servant died; and now arise, pass through this Jordan, thou and all this people, to the land which I gave to them to the sons of Israel.

3 Every place which the sole of your foot shall tread upon it, to you I gave it as I spake to Moses.

4 From the desert and this Lebanon, and even to the great river, the river Euphrates, all the land of the Hittites, and even to the great sea, from the going down of the sun, shall be your bound.

5 No man shall stand before thee all the days of thy life: as I was with Moses, I will be with thee: I will not forsake thee and I will not leave thee.

6 Be strong and be active; for thou shalt cause Israel to inherit the land which I sware to their fathers to give to them.

7 Only be strong and be greatly active, to watch to do according to all the law which Moses my servant commanded thee: thou shalt not turn aside from it to the right and to the left, so that thou shalt be wise in all things where thou shalt go.

8 And the book of this law shall not depart from thy mouth; and meditate thou in it day and night, so that thou shalt watch to do according to all written in it: for then thou shalt prosper thy ways, and then thou shalt be wise.

9 Did I not command thee? Be strong and be active; thou shalt not fear and thou shalt not bend: for Jehovah thy God is with thee in all where thou shalt go.

10 And Joshua will command the scribes of the people, saying,

11 Pass through in the midst of the camp and command the people, saying, Prepare to yourselves food, for yet three days ye pass through this Jordan to go to possess the land which Jehovah your God gave to you to inherit it

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, Joshua said, saying,

13 Remember the word which Moses the servant of Jehovah commanded you, saying, Jehovah your God causes you to rest, and he gave to you this land.

14 Your wives, your little ones, and your cattle shall dwell in the land which Moses gave to you on the other side Jordan; and ye shall pass over, being brave, before your brethren, all being strong, of the host, and help them;

15 Till Jehovah shall cause rest to your brethren as you and they also shall inherit the land which Jehovah your God gave to them: and ye turned back to the land of your possession, and ye shall inherit it, which Moses the servant of Jehovah gave to you on the other side of Jordan from the rising of the sun.

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16 And they will answer Joshua, saying, All which thou didst command us, we will do, and where thou shalt send us, we will go.

17 According to all that we heard to Moses, so will we bear to thee: only Jehovah thy God shall be with thee as he was with Moses.

18 Every man who shall resist thy mouth, and shall not hear thy words according to all which thou shalt command him, he shall die: only be strong and be active.

JOSHUA CHAPTER 2

1 And Joshua son of Nun will send out of Shittim two men spying silently, saying, Go see the land and Jericho. And they will go, and will come to the house of a woman, a harlot, and her name Rahab; and they will lie there.

2 And it will be said to the king of Jericho, Behold, men came here this night from the sons of Israel to search out the land.

3 And the king of Jericho will send to Rahab, saying, Bring forth the men having come to thee, which came to thy house: for to search out the land they came.

4 And the woman will take the two men and hide them, and will say thus, Two men came to me, and I knew not from whence they were.

5 And it will be for the shutting the gate in darkness, and the men went forth, and I knew not whither the men went; pursue quickly after them, for ye shall overtake them.

6 And she brought them up to the roof, and she will hide them in woody flax arranged by her upon the roof.

7 And the men pursued after them the way of Jordan at the passages: and they shut the gate afterwards as they pursuing after them went forth.

8 And before they will lie down; and she went up to them upon the roof;

9 And she will say to the men, I knew that Jehovah gave to you the land, and that your terror fell upon us, and that all the inhabitants of the land melted from your face.

10 For we heard that Jehovah dried up the water of the sea of sedge from before you, in your coming out of Egpyt; and what ye did to the two kings of the Amorites that were upon the other side of Jordan, to Sihon and to Og, whom ye destroyed them.

11 And hearing, our heart will melt and there rose up no more spirit in a man on account of your face: For Jehovah your God, he the God in the heavens from above and upon the earth beneath.

12 And now, swear now to me by Jehovah, as I did with you mercy, and do ye also mercy with the house of my father, and give to me a true sign.

13 And preserve alive my father and my mother, and my brethren, and my sisters, and all which is to them, and take away our souls from death.

14 And the men will say to her, Our soul instead of yours to die if ye shall not announce this our word. And it being in Jehovah's giving to us the land, and we did with thee mercy and truth.

15 And she will let them down by a cord through the window; for her house was upon the wall side and she will dwell upon the wall.

16 And she will say to them, Go to the mountain, lest they pursuing shall meet with you; and hide yourselves there three days till they pursuing turn back: and afterward ye shall go to your way.

17 And the men will say to her, We are free from this thine oath which thou caused us to swear.

18 Behold, we come into the land, thou shalt bind the line of this scarlet thread in the window which thou didst let us down by it: and thy father and thy mother and thy brethren, and all thy father's house thou shalt gather to thee to the house.

19 And it was all which went forth out of the doors of thy house without, his blood upon his head and we are free, and all which shall be with thee in the house, his blood upon our head if a hand shall be upon him.

20 And if thou shalt announce this our word, and we were free from thine oath which thou didst cause us to swear.

21 And she will say, According to your words so be it. And she will send them away and they will go: and she will bind the scarlet cord in the window.

22 And they will go, and will come to the mountain, and will dwell there three days till they pursuing turned back: and they pursuing will seek in all the way, and they found not

23 And the two men will turn back and come down from the mountain, and will pass over, and will come to Joshua the son of Nun, and will recount to him all things having found them.

24 And they will say to Joshua that Jehovah gave into our hand all the land; and also all the inhabitants of the land melted from before us.

JOSHUA CHAPTER 3

1 And Joshua will rise early in the morning; and they will remove from Shittim and they will come even to Jordan, he and all the sons of Israel, and they will pass the night there before they will pass over.

2 And it will be from the end of three days and the scribes will pass through in the midst of the camp.

3 And they will command the people, saying, When ye see the ark of the covenant of Jehovah your God, and the priests the Levites lifting it up, and ye shall remove from your place and go after it.

4 But it shall be far off between you and between it, about two thousand cubits by measure: ye shall not draw near to it so that ye shall know the way which ye shall go in it; for ye passed not through the way from yesterday the third day.

5 And Joshua will say to the people, Consecrate yourselves, for to-morrow Jehovah will do wonderful things in the midst of you.

6 And Joshua will say to the priests, saying, Lift up the ark of the covenant and pass through before the people. And they

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will lift up the ark of the covenant and will go before the people.

7 And Jehovah will say to Joshua, This day I will begin to make thee great in the eyes of all Israel, that they shall know that as I was with Moses I will be with thee.

8 And thou shalt command the priests lifting up the ark of the covenant, saying, When ye come to the extremity of the water of Jordan ye shall stand in Jordan.

9 And Joshua will say to the sons of Israel, Come near here and hear the words of Jehovah your God.

10 And Joshua will say, By this ye shall know that the living God is in the midst of you; and destroying, he will destroy from your face the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite.

11 Behold, the ark of the covenant of the Lord of all the earth passing through before you into Jordan.

12 And now take to you twelve men from the tribes of Israel, one man, one man to a tribe.

13 And it was as the soles of the feet of the priests lifting up the ark of Jehovah, the Lord of all the earth, rested in the water of Jordan, the water of Jordan shall be cut off from the waters coming down from above; and they shall stand one heap.

14 And it shall be in the people's removing from their tents to pass through Jordan, and the priests lifting up the ark of the covenant before the people;

15 And as they lifting up the ark come to Jordan, and the feet of the priests lifting up the ark were dipped in the extremity of the waters (and Jordan was filled up to all its banks all the days of harvest,)

16 And the waters coming down from above will stand, they rose up one heap very far off in Adam, the city which is by the side of Zaretan; and coming down upon the sea of the desert, the salt sea, they ceased, they were cut off: and the people passed through over against Jericho.

17 And the priests lifting up the ark of the covenant of Jehovah will stand firm upon the dry land that in the midst of Jordan, and all Israel passing over upon the dry till all the peoples finished to pass over Jordan.

JOSHUA CHAPTER 4

1 And it shall be as all the people finished passing over Jordan, and Jehovah will say to Joshua,

2 Take to you from the people twelve men, one man, one man from a tribe;

3 And command ye them, saying, Take up to you from hence out of the midst of Jordan from the firm standing of the feet of the priests, twelve stones, and pass them over with you, and deposit them in the lodging place where ye shall remain in it the night.

4 And Joshua will call to the twelve men whom he prepared from the sons of Israel, one man, one man from a tribe:

5 And Joshua will say to them, Pass ye over before the ark of Jehovah your God into the midst of Jordan, and lift up to you each one stone upon his shoulder according to the number of the tribes of the sons of Israel:

6 So that this shall be a sign in the midst of you, when your sons shall ask to-morrow, saying, What these stones to you?

7 And say ye to them that the waters of Jordan were cut off from before the ark of the covenant of Jehovah; in its passing through Jordan the waters of Jordan were cut off: and these stones were for a remembrance to the sons of Israel even to forever.

8 And the sons of Israel will do so as Joshua commanded, and they will lift up the twelve stones out of the midst of Jordan, as Jehovah spake to Joshua according to the number of the tribes of the sons of Israel, and they will pass them over with them to the lodging place, and they will deposit them there.

9 And Joshua raised up twelve stones in the midst of Jordan, in the place of the standing of the feet of the priest lifting up the ark of the covenant: and they shall be there till this day.

10 And the priests lifting up the ark standing in the midst of Jordan, till all was finished which Jehovah commanded Joshua to speak to the people, according to all which Moses commanded Joshua: and the people will haste and will pass through.

11 And it will be as all the people finished passing over, and the ark of Jehovah will pass through, and the priests before the people.

12 And the sons of Reuben will pass through, and the sons of Gad and half the tribe of Manasseh, brave in battle, before the sons of Israel, as Moses spake to them.

13 About forty thousand drawn out for war, passed over before Jehovah to war, to the desert of Jericho.

14 In that day Jehovah made Joshua great in the eyes of all Israel, and they will fear him as they feared Moses all the days of his life.

15 And Jehovah will say to Joshua, saying,

16 Command the priests lifting up the ark of the testimony, and they shall come up out of Jordan.

17 And Joshua will command the priests, saying, Come up out of Jordan.

18 And it will be in the priests lifting up the ark of the covenant of Jehovah coming up from the midst of Jordan, the soles of the feet of the priests were plucked up to the dry land, and the waters of Jordan will turn back to their place and will go as yesterday the third day, over all its banks.

19 And the people came up out of Jordan in the tenth to the first month, and they will encamp in Gilgal, in the extremity of the sunrising of Jericho.

20 And these twelve stones which they took out of Jordan, Joshua set in Gilgal.

21 And he will say to the sons of Israel, saying, When your sons shall ask their fathers to-morrow, saying, What these stones?

22 And make ye known to your sons, saying, Upon dry land Israel passed through this Jordan.

23 That Jehovah your God dried up the water of Jordan from before you till your passing through as Jehovah your

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God did to the sea of sedge which he dried up from before us till our passing through:

24 So that all the people of the earth knew the hand of Jehovah that it is strong: so that ye shall fear Jehovah your God all the days.

JOSHUA CHAPTER 5

1 And it will be as all the kings of the Amorites heard which were beyond Jordan to the sea, and all the kings of the Canaanites which were upon the sea, that Jehovah dried up the water of Jordan from before the sons of Israel till we passed over, and their heart will melt; and there was no more spirit in them from the face of the sons of Israel.

2 In that time Jehovah said to Joshua, Make to thee swords of stone, and turning back, circumcise the sons of Israel the second time

3 And Joshua will make to him swords of stone and will circumcise the sons of Israel at the hill of uncircumcisions:

4 And this the reason that Joshua circumcised: all the people came forth out of Egypt, the males, all the men of war, died in the desert in the way, in their coming out of Egypt

5 For all the people coming out were circumcised; and all the people born in the desert in the way, in their coming out of Egypt, were not circumcised.

6 For forty years the sons of Israel went in the desert till all the people of the men of war coming out of Egypt were finished, who heard not to the voice of Jehovah: which Jehovah sware to them, not for them to see the land which Jehovah sware to their fathers to give to us, a land flowing milk and honey.

7 And their sons he raised up in their stead, them Joshua circumcised, for they were uncircumcised, for they circumcised them not in the way.

8 And it shall be as all the people finished to be circumcised, and they dwelt in their place in the camp till they revived.

9 And Jehovah will say to Joshua, This day I rolled away the reproach of Egypt from off you. And he will call the name of that place Gilgal till this day.

10 And the sons of Israel will encamp in Gilgal, and they will do the passover in the fourteenth day of the month, in the evening, in the plain of Jericho.

11 And they will eat from the grain of the land from the morrow of the passover, unleavened and roasted in the self-same day.

12 And the manna will cease from the morrow in their eating from the grain of the land; and manna was no more to the sons of Israel; and they will eat from the produce of the land of Canaan in that year.

13 And it will be in Joshua's being by Jericho, and he will lift up his eyes and will see, and behold, a man standing before him and his sword drawn in his hand; and Joshua will go to him and say to him, Art thou for us or for our adversaries?

14 And he will say, No; but I chief of the army of Jehovah come now. And Joshua will fall on his face to the earth and will worship him, and will say to him, What speaks my lord to his servant?

15 And the captain of Jehovah's host will say to Joshua, Put off thy shoe from thy foot, for the place which thou standest upon it, it is holy: and Joshua will do so.

JOSHUA CHAPTER 6

1 And Jericho was shut up; and being shut up from before the sons of Israel, none will come out and none came in.

2 And Jehovah will say to Joshua, See, I gave into thy hand Jericho and her king, and the mighty ones of strength.

3 And encompass the city all ye men of war, and surround the city one time: so shalt thou do six days.

4 And seven priests shall lift up seven trumpets of alarms before the ark: and in the seventh day ye shall encompass the city seven times, and the priests shall clang the trumpets.

5 And it was in prolonging upon the horn of the jubilee in your hearing, the voice of the trumpet, and all the people shall shout a great shout: and the walls of the city shall fall under it, and the people went up each before him.

6 And Joshua son of Nun will call to the priests and say to them, Lift up the ark of the covenant, and seven priests shall lift up seven trumpets of signals before the ark of Jehovah.

7 And they will say to the people, Pass through and surround the city, and he being armed shall pass by before the ark of Jehovah.

8 And it will be as Joshua said to the people, and the seven priests lifting up the seven trumpets of alarms before Jehovah, passed by and clanged upon the trumpets: and the ark of the covenant of Jehovah went after them.

9 And he being armed, went before the priests that clanged with the trumpets, and the gathering went after the ark, going and clanging with the trumpets.

10 And Joshua commanded the people, saying, Ye shall not shout, and ye shall not cause your voice to be heard, and a word shall not go forth out of your mouth till the day I said to you, Shout, and shout ye.

11 And the ark of Jehovah will encompass the city, surrounding one time: and they will come into the camp and will pass the night in the camp.

12 And Joshua will rise early in the morning, and the priests will lift up the ark of Jehovah.

13 And seven priests lifting up seven trumpets of alarms before the ark of Jehovah went on going, and they clanged with the trumpets, and he being armed went before them; and the gathering went after the ark of Jehovah, going and clanging with the trumpets.

14 And they will surround the city in the second day one time, and they will turn back to the camp. So they did six days.

15 And it will be in the seventh day, and they will rise early in the ascending of the dawn, and they will encompass the city according to this judgment seven times; only in that day they encompassed the city seven times.

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16 And it will be in the seventh time the priests clanged with the trumpets and Joshua will say to the people, Shout; for Jehovah gave to you the city.

17 And the city was devoted, it, and all which is in it, to Jehovah: only Rehab the harlot shall live; she and all which with her in the house, because she hid the messengers which we sent.

18 And ye, watch ye from the devoted thing lest ye shall be devoted, and ye take from the devoted thing and ye set the camp of Israel to be devoted, and ye troubled it.

19 And all the silver and gold and vessels of brass and iron, it holy to Jehovah: it shall be brought to the treasury of Jehovah.

20 And the people will shout and clang with the trumpets: and it will be as the people heard the voice of the trumpet, and the people will shout a great shout, and the wall will fall under it, and the people will go up to the city, each before him, and they will take the city.

21 And they will devote all which in the city, from man and even to woman, and from the youth even to the old man, and ox and sheep and ass, to the mouth of the sword.

22 And to the two men spying the land Joshua said, Go in to the house of the woman, the harlot, and bring forth from thence the woman and all which is to her, as ye sware to her.

23 And the young men spying will go in and bring forth Rehab, and her father and her mother and her brethren, and all which is to her; and all her families they will bring forth, and they will leave them without the camp of Israel

24 And they burnt the city in fire and all which is in it: only the silver and the gold and the vessels of brass and iron they gave to the treasury of the house of Jehovah.

25 And Rahab the harlot, and the house of her father and all which is to her, Joshua preserved alive; and she will dwell in the midst of Israel till this day, because she hid the messengers which Joshua sent out to spy Jericho.

26 And Joshua will swear in that time, saying, Cursed the man before Jehovah who shall rise up and build this city Jericho: in his first-born he shall lay its foundation and in his younger he shall set up its doors.

27 And Jehovah will be with Joshua; and his fame will be in all the land.

JOSHUA CHAPTER 7

1 And the sons of Israel will transgress a transgression in the devoted thing: and Achan, son of Carmi son of Zabdi, son of Zerah to the tribe; of Judah, will take from the devoted thing: and the anger of Jehovah will kindle against the sons of Israel

2 And Joshua will send men from Jericho to Ai, which is by the house of Ain, from the east, to the house of God, and he will say to them, saying, Go up and spy the land. And the men will go up and will spy Ai

3 And they will turn back to Joshua, and will say to him, All the people shall not go up; about two thousand men or about three thousand men shall go up and smite Ai: thou shalt not weary there all the people for they few.

4 And they will go up there from the people about three thousand men: and they will flee from the face of the men of Ai.

5 And the men of Ai will smite of them about thirty and six men; and they will pursue them before the gate, even to Shebarim; and they will smite them in going down, and the heart of the people will melt and will be as water.

6 And Joshua will rend his garments and will fall upon his face to the earth before the ark of Jehovah even till evening, he and the old men of Israel; and they will lift up dust upon their heads.

7 And Joshua will say, Ah! Lord Jehovah, wherefore, passing over, didst thou cause this people to pass over Jordan, to give us into the hand of the Amorite, to destroy us? and would we were contented and dwelt on the other side of Jordan

8 With leave, O Lord, what to say, after that Israel turned back the neck before his enemies.

9 And the Canaanite and all inhabiting the land shall hear, and they encompassed about us, and they cut off our name from the earth: and what wilt thou do to thy great name?

10 And Jehovah will say to Joshua, Rise up; for thyself wherefore this didst thou fall upon thy face?

11 Israel sinned and also passed by my covenant which I commanded them: and also they took from the devoted thing, and also stole, and also lied, and also put in their vessels.

12 And the sons of Israel shall not be able to rise up before their enemies; they will turn the neck before their enemies for they were for a devoted thing: I will not add to be with you if ye ill not destroy the devoted thing from the midst of you.

13 Arise, consecrate the people, and say, Be ye consecrated for the morrow: for thus said Jehovah the God of Israel, A devoted thing in the midst of thee, O Israel: thou shalt not be able to rise up before thine enemy till your removing the devoted thing from the midst of you.

14 And come near in the morning according to your tribes: and it was the tribe which Jehovah shall take of us shall come near according to the families; and the family which Jehovah shall take shall come near according to houses; and the house which Jehovah shall take shall come near according to the men.

15 And it was he being taken with the devoted thing shall be burnt in fire, he and all which is to him: for he passed by the covenant of Jehovah, and because he did folly in Israel.

16 And Joshua will rise early in the morning, and he will bring Israel near according to his tribes; and he will take the tribe of Judah.

17 And he will bring near the family of Judah; and he will take the family of the Zarhites: and he will bring near the family of the Zarhites according to the men; and Zabdi will be taken.

18 And he will bring near his house according to the men, and Achan the son of Carmi, son of Zabdi, son of Zerah, to the tribe of Judah, will be taken.

19 And Joshua will say to Achan, My son, set now, honor to Jehovah the God of Israel, and give to him confession; and

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announce now to me what thou didst; thou shalt not hide from me.

20 And Achan will answer Joshua and will say, Truly, I sinned against Jehovah the God of Israel, and according to this, and according to this I did.

21 And I shall see in the plunder a wide cloak of Shinar, a good one, and two hundred shekels of silver and one tongue of gold of fifty shekels from its weight, and I shall desire them, and shall take them, and behold them hid in the earth in the midst of my tent, and the silver under it.

22 And Joshua will send messengers, and they will run to the tent, and behold, the hiding in his tent, and the silver under it

23 And they will take them from the midst of the tent and will bring them to Joshua, and to all the sons of Israel, and they will pour them out before Jehovah.

24 And Joshua will take Achan, the son of Zerah, and the silver and the wide cloak, and the tongue of gold, and his sons and his daughters, and his oxen, and his asses, and his sheep and his tent, and all which is to him, and all Israel with him, and they will bring them up to the valley of Achor.

25 And Joshua will say, Why didst thou trouble us? Jehovah will trouble thee in this day, and all Israel will stone him with stone, and they will burn them in fire, and they will stone them with stones.

26 And they will raise up upon him a great heap of stones even till this day. And Jehovah will turn back from the wrath of his anger: for this, the name of that place was called, The valley of Achor, even to this day.

JOSHUA CHAPTER 8

1 And Jehovah will say to Joshua, Thou shalt not fear, and thou shalt not be terrified: take with thee all the people of war, and arise, go up to Ai: see, I gave into thy hand the king of Ai, and his people and his city and his land:

2 And do to Ai and to her king as thou didst to Jericho and to her king: only its plunder and her cattle ye shall plunder to yourselves: set to thee an ambush to the city from behind it.

3 And Joshua will rise, and all the people of war, to go up to Ai: and Joshua will choose thirty thousand men mighty of strength, and he will send them by night

4 And he will command them, saying. See, ye lie in wait against the city, behind the city: ye shall not be far off from the city greatly, and be ye all of you prepared:

5 And I and all the people that are with me will draw near to the city: and it was when they shall come forth to our meeting as at the first, and we fled before them.

6 And they will come out after us, and we drew them away from the city, for they will say, They flee before us as at the first: and we fled before their face.

7 And ye shall rise up from the ambush and seize the city: and Jehovah your God gave it into your hand.

8 And it was when ye seize the city, ye shall set the city on fire: according to the word of Jehovah ye shall do: See, I commanded you.

9 And Joshua will send them away; and they will go to the ambush, and they will dwell between the house of God and between Ai, from the sea to Ai: and Joshua will remain in that night in the midst of the people.

10 And Joshua will rise early in the morning and will review the people, and he will go up, and the old men of Israel, before the people of Ai.

11 And all the people of war that were with him went up, and they will draw near, and come before the city, and will encamp on the north to Ai: and the valley between them and Ai.

12 And he will take about five thousand men and set them in ambush between the house of God and between Ai, from the sea, to the city.

13 And the people will set all the camp which is from the north to the city, and its lying in wait, from the sea to the city; and Joshua will go in that night into the midst of the valley.

14 And it will be when the king of Ai saw, and they will hasten and will rise early, and the men of the city will come forth to the meeting of Israel, to war, he, and all his people, at the appointment before the desert: and he knew not that an ambush to him from behind the city.

15 And Joshua and all Israel will be smitten before them, and will flee the way of the desert

16 And all the people which are in the city will be called together to pursue after them, and they will pursue after Joshua, and be drawn away from the city.

17 And a man was not left in Ai and the house of God, who will not go forth after Israel: and they will leave the city opened and will pursue after Israel.

18 And Jehovah will say to Joshua, Stretch with the javelin which is in thine hand, to Ai; for into thine hand will I give it. And Joshua will stretch forth with the javelin which in his hand, to the city.

19 And the ambush rose quickly from its place, and they will run when he stretched out his hand: and they will come into the city and take it, and they will hasten and set the city on fire.

20 And the men of Ai will turn back behind them and will see, and behold, the smoke of the city went up to the heavens, and there was not with them hands to flee hither and thither: and the people having fled, turned back to the pursuers.

21 And Joshua and all Israel saw that the ambush took the city, and that the smoke of the city went up, and they will turn back and smite the men of Ai.

22 And these will go forth from the city to their meeting; and they will be to Israel in the midst of these from hence, and these from thence: and they will smite them till none were left to them fleeing and escaping.

23 And the king of Ai they seized, living, and they will bring him to Joshua.

24 And it will be when Israel finished killing all the inhabitants of Ai in the field in the desert, where they pursued them in it, and all of them will fall before the mouth

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of the sword till they were finished, and all Israel will turn back to Ai and will smite it by the mouth of the sword.

25 And it will be, all falling in that day from men, even to women, twelve thousand; all the men of Ai.

26 And Joshua turned not back his hand which he stretched out with the spear till he exterminated all the inhabitants of Ai.

27 Only the cattle and spoil of that city Israel plundered to themseves, according to the word of Jehovah which he commanded Joshua.

28 And Joshua will burn Ai and set it a heap forever, a waste even to this day.

29 And the king of Ai he hung upon the tree till the time of evening: and when the sun went down Joshua commanded and they will take down his carcass from the tree and cast it at the opening of the gate of the city, and they will set upon it a great heap of stones till this day.

30 Then Joshua will build an altar to Jehovah the God of Israel in mount Ebal.

31 As Moses the servant of Jehovah commanded the sons of Israel, as it was written in the book of the law of Moses, an altar of stones complete; which iron was not lifted up upon them: and they will bring up upon it burnt-offerings to Jehovah, and will sacrifice peace.

32 And he will write there upon the stones the second of the law of Moses which he wrote before the sons of Israel.

33 All Israel and his old men and scribes, and his judges stood hence, and thence, to the ark before the priests the Levites, lifting up the ark of the covenant of Jehovah, so the stranger as the native; half of them in front of mount Gerizim, and half of them in front of mount Ebal; as Moses the servant of Jehovah commanded to bless the people of Israel in the beginning.

34 And after this he read all the words of the law, the blessing and the curse, according to all the writing in the book of the law.

35 There was not a word from all that Moses commanded which Joshua read not before all the gathering of Israel, and the women and the little ones and the stranger going in the midst of them.

JOSHUA CHAPTER 9

1 And it will be when all the kings hear which are on the other side Jordan, in the mountain and in the plain, and in all the coast of the great sea, and in front of Lebanon, the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite;

2 And they will gather together to fight with Joshua and with Israel with one mouth.

3 And the inhabitants of Gibeon heard what Joshua did to Jericho and to Ai.

4 And they will do in guile, and will go and will lay snares, and will take sacking worn out, for their asses, and leather sacks of wine worn out, and being rent and bound up;

5 And shoes worn out and mended, upon their feet, and garments worn out upon them; and all the bread of their food dry; it was crumbs.

6 And they will come to Joshua to the camp at Gilgal, and will say to him and to the men of Israel, From a land far off we came: and now cut out to us a covenant.

7 And the men of Israel will say to the Hivite, Perhaps thou shalt dwell in the midst of me, and I shall not make a covenant to thee.

8 And they will say to Joshua, We thy servants. And Joshua will say to them, Who are ye? and from whence will ye come?

9 And they will say to him, From a land very far off thy servants came, for the name of Jehovah thy God; for we heard his fame and all that he did in Egypt

10 And all that he did to the two kings of the Amorites on the other side of Jordan, to Sihon, king of Heshbon, and to Og, king of Bashan, in Ashtaroth.

11 And our old men and all the inhabitants of our land will say to us, saying, Take in your hand food for the way, and go to meet them, and say to them, We your servants: and now cut out to us a covenant:

12 This the hot bread we took it for food from our houses in the day we came forth to come to you; and now, behold, it dry, and it was crumbs

13 And these leather sacks of wine which we filled, new, and behold, they were rent; and these our garments and our shoes worn out from the exceeding greatness of the way.

14 And the men will take of their food, and they asked not the mouth of Jehovah.

15 And Joshua will make peace to them, and will cut out to them a covenant to preserve them alive: and the chiefs of the assembly sware to them.

16 And it will be from the end of three days after they cut out a covenant to them, and they will hear that they are near to him, and they dwell in the midst of him.

17 And the sons of Israel will remove and will come to their cities in the third day. And their cities, Gibe-on and Chephirah and Barith, and Kirjath-Jearim.

18 And the sons of Israel smote them not, for the chiefs of the assembly sware to them by Jehovah the God of Israel. And all the assembly will murmur against the chiefs.

19 And all the chiefs will say to all the assembly, We sware to them by Jehovah the God of Israel: and now we shall not be able to touch upon them.

20 This we will do to them, and preserve them alive; and anger shall not be upon us for the oath that we sware to them.

21 And the chiefs will say to them, They shall live; and shall be cutting wood and drawing water to all the assembly as the chiefs spake to them.

22 And Joshua will call to them and will speak to them, saying, For what did ye deceive us, saying, We are very far from you?. and ye dwell in the midst of us.

23 And now ye are cursed, and there shall not be cut off from you to serve, and hewing wood and drawing water for the house of my God.

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24 And they will answer Joshua, and will say, Because being announced, it was announced to thy servants that Jehovah thy God commanded Moses his servant to give to you all the land, and to destroy all inhabiting the land from before you, and we shall be greatly afraid for our souls from your face; and we shall do this word.

25 And now, behold us in thy hand: as is good and as is right in your eyes to do to us, do.

26 And he will do so to them, and he will deliver them from the hand of the sons of Israel, and they slew them not

27 And Joshua will give them in that day hewing wood and drawing water for the assembly and for the altar of Jehovah till this day, to the place which he shall choose.

JOSHUA CHAPTER 10

1 And it will be lord Zedek, king of Jerusalem, heard that Joshua took Ai and exterminated it; as he did to Jericho and to her king, so he did to Ai and her king; and that the inhabitants of Gibeon made peace with Israel, and they will be in the midst of them.

2 And they will fear greatly, for a great city was Gibeon, as one of the cities of the kingdom, and that it was great above Ai, and all her men mighty.

3 And lord Zedek, king of Jerusalem, will send to Hoham, king of Hebron, and to Piram, king of Jarmuth, and to Japhia, king of Lachish, and to Debir, king of Eglon, saying,

4 Come up to me and help me, and we will smite Gibeon, because she made peace with Joshua and with the sons of Israel.

5 And the five kings of the Amorites will be gathered together and will come up: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, they and all their camps, and they will encamp against Gibeon, and they will war against her.

6 And the men of Gibeon will send to Joshua to the camp of Gilgal, saying, Slack not thy hands from thy servants; come up to us quickly, and save us and help us; for all the kings of the Amorites inhabiting the mountain gathered themselves together against us.

7 And Joshua will come up from Gilgal, he, and all the people of war with him, and all the mighty of strength.

8 And Jehovah will say to Joshua, Thou shalt not be afraid of them, for into thy hands I gave them; a man of them shall not stand before thee.

9 And Joshua will come to them suddenly, all night he went up from Gilgal.

10 And Jehovah will discomfit them before Israel, and will strike them a great blow in Gibeon, and will pursue them the way of the ascent of the house of Horon, and he will strike them even to Azekah and even to Makkedah.

11 And it will be in their fleeing from before Israel, they in the descent of the house of Horon, and Jehovah cast down upon them great stones from the heavens, even to Azekah; and more will die who died by the stones of hail than whom the sons of Israel slew with the sword.

12 Then will Joshua speak to Jehovah in the day Jehovah will give the Amorite before the sons of Israel, and he will say before the eyes of Israel, Sun in Gibeon, be thou silent, and thou Moon, in the valley of Ajalon.

13 And the sun will be silent, and the moon stood, till the people will be avenged upon its enemies. Is it not written upon the book of the upright? and the sun will stand in the half of the heavens, and it hasted not to go down for a whole day.

14 And there was not as that day, before it and after it, that Jehovah heard to the voice of a man: for Jehovah fought for Israel.

15 And Joshua turned back, and all Israel with him, to the camp of Gilgal.

16 And these five kings will flee and will hide in a cave in Makkedah.

17 And it will be announced to Joshua, saying, The five kings were found hid in a cave in Makkedah.

18 And Joshua will say, Roll great stones to the mouth of the cave, and set men over it to watch them.

19 And ye shall not stand; pursue after your enemies; cut off the rear of them; ye shall not give them to come in to their cities, for Jehovah your God gave them into your hand.

20 And it will be when Joshua finished, and the sons of Israel, smiting them an exceeding great blow till he finished them, and they escaping, escaped from them and they will go to the fortified cities.

21 And all the people will turn back to the camp to Joshua at Makkedah in peace: and none sharpened his tongue against a man to the sons of Israel.

22 And Joshua will say, Open the mouth of the cave and bring forth to me these five kings out of the cave.

23 And they will do so, and will bring forth to him these five kings out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon.

24 And it will be when they brought these kings forth to Joshua, and Joshua will call to every man of Israel, and will say to the leaders of the men of war having gone with him, Come near, put your feet upon the necks of these kings. And they will come near and put their feet upon their necks.

25 And Joshua will say to them, Ye shall not fear and ye shall not be dismayed; be strong and be active, for thus will Jehovah do to all your enemies whom ye war against them.

26 And Joshua will smite them after this, and will kill them, and hang them upon five trees: and they will be hanging upon the trees till evening.

27 And it will be at the time of the going down of the sun Joshua commanded, and they will take them down from the trees and cast them into the cave where they were hid there; and they will put great stones upon the mouth of the cave till this self-same day.

28 And Joshua took Makkedah in that day, and he will smite her with the mouth of the sword; and her king he exterminated, them, and every soul which was in her; none

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was left escaping: and he will do to the king of Makkedah as he did to the king of Jericho.

29 And Joshua will pass by and all Israel with him from Makkedah to Libnah, and will fight with Libnah.

30 And Jehovah will also give it into the hand of Israel, and her king: and he will smite it with the mouth of the sword and every soul which is in it; none was left in it escaping; and he will do to her king as he did to the king of Jericho.

31 And Joshua will pass over, and all Israel with him, from Libnah to Lachish, and he will encamp against it, and he will fight against it

32 And Jehovah will give Lachish into the hand of Israel, and he will take it in the second day, and smite it with the mouth of the sword, and every soul which is in it, according to all which he did to Libnah.

33 Then Horam, king of Gezer, came up to help Lachish; and Joshua will smite him and his people till none was left to him escaping.

34 And Joshua will pass over, and all Israel with him, from Lachish to Eglon: and they will encamp against it and they will war against it:

35 And they will take it in that day, and they will smite it with the mouth of the sword, and every soul which is in it in that day he exterminated according to all which he did to Lachish.

36 And Joshua will go up, and all Israel with him, from Eglon to Hebron; and they will war against it:

37 And they will take it and smite it with the mouth of the sword, and its king and all its cities and every soul which is in it; none was left escaping, according to all which he did to Eglon; and he will exterminate it, and every soul which is in it

38 And Joshua will turn back, and all Israel with him, to Debir; and he will war against it

39 And he will take it and its king, and all its cities, and they will smite them with the mouth of the sword, and exterminate every soul which is in it; none was left escaping: as he did to Hebron so he did to Debir and to her king, and as he did to Libnah and her king.

40 And Joshua will smite all the land of the mountain, and the south, and the valley and the ravines, and all their kings: and none was left escaping, and all breathing was exterminated, as Jehovah the God of Israel commanded.

41 And Joshua will smite from Kadesh-Barnea and even to Gaza, and all the land of Goshen and even to Gibeon.

42 And all these kings and their land Joshua took, one time; for Jehovah the God of Israel fought for Israel.

43 And Joshua will turn back and all Israel with him to the camp of Gilgal.

JOSHUA CHAPTER 11

1 And it will be when Jabin, king of Hazor, heard, and he will send to Jobab, king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that were from the north upon the mountain, and in the desert south of Cinneroth, and in the valley, and in the height of Dor from the sea,

3 The Canaanite from the sun-rising and from the sea, and the Amorite and the Hittite and the Perizzite, and the Jebusite in the mountain, and the Hivite under Hermon in the land of Mizpeh.

4 And they will come forth, they, and their camps with them, many people, as the sand upon the lip of the sea for multitude, and horse and chariot exceeding many.

5 And all these kings will meet by appointment, and they will come and will encamp together at the water of Merom, to war with Israel.

6 And Jehovah will say to Joshua, Thou shalt not be afraid of their face: for to-morrow about this time I gave them all wounded before Israel: thou shalt hamstring their horses and their chariots thou shalt burn in fire.

7 And Joshua will come, and all the people of war with him, upon them by the water of Merom suddenly, and they will fall upon them.

8 And Jehovah will give them into the hand of Israel, and they will smite them, and they will pursue them, even to great Zidon, and even to Misrephoth-Maim, and even to the valley of Mizpeh from the sunrising; and he will smite them till none was left to them escaping.

9 And Joshua will do to them as Jehovah said to him: he hamstrung their horses, and burnt their chariots in fire.

10 And Joshua will turn back in that time and he will take Hazor, and her king he smote with the sword: and Hazor before them it is the head of all these kingdoms.

11 And they will smite every soul which is in it with the mouth of the sword, exterminating: and no breath was left: and he burnt Hazor in fire.

12 And all the cities of these kings and all their kingdoms Joshua took, and he will smite them with the mouth of the sword, exterminating them, as Moses the servant of Jehovah commanded.

13 Only all the cities standing upon their heap, Israel burnt them not, except Hazor only Joshua burnt

14 And all the spoil of these cities and the cattle, the sons of Israel plundered for themselves; only every man they smote with the mouth of the sword, till they destroyed them; not any breath was left

15 As Jehovah commanded Moses his servant, so Moses commanded Joshua, and so Joshua did: he turned not aside a word from all which Jehovah commanded Moses.

16 And Joshua will take all this land, the mountain and all the south, and all the land of Goshen, and the plain, and the desert region and the mountain of Israel, and its plain;

17 From the smooth mountain going up to Seir, and even to the lord of Gad in the plains of Lebanon under mount Hermon: and all their kings he took, and he will smite them and kill them.

18 Many days Joshua made war with all these kings.

19 There was not a city that made peace to the sons of Israel, only the Hivites dwelling in Gibeon; they took all in war.

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20 For from Jehovah it was to strengthen their heart to meet Israel in war in order to destroy them; no favor to be to them, but to destroy them as Jehovah commanded Moses.

21 And Joshua will go in that time and will cut off the Anakims from the mountain, from Hebron, from Debir, from Anab, and from every mountain of Judah, and from all the mountains of Israel, with their cities Joshua exterminated them.

22 An Anakim was not left in the land of the sons of Israel: only in Gaza, in Gath, and in Ashdod, they were left

23 And Joshua will take all the land which Jehovah spake to Moses, and Joshua will give it for an inheritance to Israel according to their portion to their tribes. And the land rested from war.

JOSHUA CHAPTER 12

1 And these the kings of the land which the sons of Israel smote; and they will inherit their land, on the other side Jordan from the rising of the sun, from the torrent Arnon, even to the mountain Hermon, and all the desert from the sunrising:

2 Sihon, king of the Amorites, dwelling in Heshbon, he ruled from Aroer, which is upon the lip of the torrent Arnon, and between the torrent and half Gilead, and even to the torrent Jabbok, the boundary of the sons of Ammon;

3 And the desert even to the sea of Cinneroth from the sunrising, and even to the sea of the desert, the salt sea, from the sunrising, the way of the house of Jeshimoth; and from the south under the ravines of Pisgah:

4 And the bound of Og, king of Bashan, being left of the Rephaims dwelling in Aahtaroth and in Edrei,

5 And he ruled in mount Hermon and in Salcah, and in all Bashan, even to the bound of Geshurite and the Maachathite and half Gilead, the bound of Sihon, king of Heshbon.

6 Moses the servant of Jehovah, and the sons of Israel, smote them: and Moses the servant of Jehovah will give it a possession to the Reubenites, and to the Gadites, and to half the tribe of Manasseh.

7 And these the kings of the land which Joshua smote, and the sons of Israel, on the other side Jordan to the sea, from lord Gad in the plain of Lebanon, and even to the smooth mountain going up to Seir; and Joshua will give it to the tribes of Israel an inheritance, according to their divisions;

8 In the mountain and in the plain and in the desert, and in the ravines and in the desert, and in the south, the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite and the Jebusite:

9 The king of Jericho, one; the king of Ai which is beside the house of God, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one: the king of Adallam, one;

16 The king of Makkedah, one; the king of the house of God, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimron-Meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kadesh, one; the king of Jokneam to Carmel, one;

23 The king of Dor of the heights of Dor, one; the king of the nations to Gilgal, one;

24 The king of Tirzah, one; all the kings, thirty and one.

JOSHUA CHAPTER 13

1 And Joshua an old man going in days; and Jehovah will say to him, Thou wert old, going in days, and the land being left very great to possess it

2 This the land being left: all the circuit of Philisteim, and all Geshuri,

3 From Sihor, which is upon the face of Egypt, even to the bound of Ekron to the north, it will be reckoned to the Canaanite; five lords of Philisteim; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites, and the Avites:

4 From the south all the land of the Canaanites, and Mearah which is to the Sidonians, even to Aphek, even to the bound of the Amorite:

5 And the land of the Giblites and all Lebanon from the sunrising from lord Gad under mount Hermon, even to the entrance of Hamath.

6 All inhabiting the mountains from Lebanon to Misrephoth-Maim, all the Sidonians, I will drive them out from before the sons of Israel: only separate it to Israel in inheritance as I commanded thee.

7 And now divide this land in inheritance to the nine tribes and the half tribe of Manasseh,

8 With him the Reubenites and the Gadites took their inheritance which Moses gave to them on the other side of Jordan from the sunrising, as Moses the servant of Jehovah gave to them:

9 From Aroer that is upon the lip of the torrent Arnon, and the city which is in the midst of the torrent, and all the plain of Medeba, even to Dibon;

10 And all the cities of Sihon, king of the Amorites, who reigned in Heshbon, even to the bound of the sons of Ammon;

11 And Gilead and the bound of the Geshurites and the Maachathites, and all mount Hermon, and all Bashan even to Salcah;

12 All the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei, he was left of the remnant of the Rephaims. And Moses smote them and drove them out.

13 And the sons of Israel drove not out the Geshurites and the Maachathites: and the Geshurite and the Maachathite dwelt in the midst of Israel even to this day.

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14 Only to the tribe of Levi he gave not inheritance, the sacrifices of Jehovah the God of Israel it is his inheritance, as he spake to him.

15 And Moses will give to the tribe of the sons of Reuben according to their families.

16 And the boundary to them will be from Aroer which is upon the lip of the torrent Arnon, and the city which is in the midst of the torrent, and all the plain upon Medeba:

17 Heshbon and all her cities which are in the plain; Dibon and Bamoth-Baal, and the house of the lord of the fortress,

18 And Jahaza and Kedemoth and Mephaath,

19 And Kirjathaim and Libnah, and Zarath-Shahar in the mountain of the valley,

20 And the house of Peor, and the ravines of Pisgah, and the house of Jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon, king of the Amorites who reigned in Heshbon, whom Moses smote him with the chiefs of Midian, Evi, and Rekem, and Zur, and Hur and Reba, princes of Sihon, dwelling in the land.

22 And Balaam son of Beor, divining, the sons of Israel slew with the sword to those being wounded by them.

23 And the bound of the sons of Reuben shall be Jordan and the boundary. This the inheritance of the sons of Reuben according to their families, their cities and their enclosures.

24 And Moses will give to the tribe of Gad, to the sons of Gad according to their families.

25 And their bound shall be to them, Jazer, and all the cities of Gilead, and half the land of the sons of Ammon, even to Aroer, which is upon the face of Rabbah;

26 And from Heshbon even to Ramath-Mizpeh, and Betonim; and from the two camps even to the bound to Debir;

27 And in the valley The House of Height and the House of Sweet Water, and Succoth and Zephon, the remnant of the kingdom of Sihon king of Heshbon, Jordan and the boundary, even to the end of the sea of Cinneroth beyond Jordan from the sunrising.

28 This the inheritance of the sons of Gad according to their families their cities and their enclosures.

29 And Moses will give to the half of the tribe of Manasseh; and it shall be to half of the tribe of the sons of Manasseh, according to their families.

30 And their bound shall be from the two camps, all Bashan, all the kingdom of Og, king of Bashan, and all the towns of Jair which are in Bashan, sixty cities.

31 And half Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og. in Bashan, to the sons of Machir, son of Manasseh, to half the sons of Machir according to their families.

32 These which Moses caused to inherit in the sterile regions of Moab from beyond Jordan of Jericho from the sunrising.

33 And to the tribe of Levi Moses gave not an inheritance: Jehovah the God of Israel, he their inheritance as he spake to them.

JOSHUA CHAPTER 14

1 And these what the sons of Israel inherited in the land of Canaan which Eleazar the priest caused them to inherit, and Joshua son of Nun, and the heads of the fathers of the tribes to the sons of Israel.

2 By lot their inheritance as Jehovah commanded by the hand of Moses, for the nine tribes and the half tribe.

3 For Moses gave the inheritance of the two tribes and the half tribe from beyond Jordan: and to the Levites he gave not an inheritance in the midst of them.

4 For the sons of Joseph shall be two tribes, Manasseh and Ephraim: and they gave not a portion to the Levites in the land except cities to dwell in and their pastures for their cattle, and for their possession.

5 As Jehovah commanded Moses, so did the sons of Israel, and they divided the land.

6 And the sons of Judah will come near to Joshua in Gilgal: and Caleb, son of Jephunneh will say to him, Thou knewest the word which Jehovah spake to Moses the man of God on account of me and on account of thee in Kadesh-Barnea.

7 The son of forty years was I in Moses the servant of Jehovah sending me from Kadesh-Barnea to spy the land; and I will turn back word to him as with my heart

8 And my brethren who went up with me caused the heart of the people to melt: and I filled up after Jehovah my God.

9 And Moses will sware in that day, saying, Shall not the land which thy foot trod upon it be to thee for inheritance, and to thy sons even to forever? for thou didst fill up after Jehovah my God.

10 And now, behold, Jehovah preserved me alive as he spake this forty and five years, from the time Jehovah spake this word to Moses, when Israel went in the desert: and now, behold me this day the son of five and eighty years.

11 Yet I this day strong as in the day Moses sent me; as my strength then and so my strength now, for war, to go out and to come in.

12 And now thou shalt give to me this mountain which Jehovah spake in that day; for thou heardest in that day that the Anakims were there, and the cities great being fortified: if Jehovah be with me, and I drove them out, as Jehovah spake.

13 And Joshua will bless him and will give Hebron to Caleb, son of Jephunneh, for inheritance.

14 For this Hebron was to Caleb son of Jephunneh the Kenizite, for inheritance even to this day, because that he filled up after Jehovah the God of Israel.

15 And the name of Hebron before, the city of Arba; he the great man among the Anakims And the land rested from war.

JOSHUA CHAPTER 15

1 And the lot shall be to the tribe of the sons of Judah according to their families, to the bound of Edom, the desert of Zin south from the south extremity.,

2 And the south bound shall be to them from the extremity of the salt sea from the tongue turning south.

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3 And it went out to the south to the ascent of Akrabbim, and it passed over Zin and went up from the south to Kadesh-Barnea, and passed by Hezron and went up to Adar and encompassed Karkaa

4 And it passed through Azmon, and it went out to the torrent of Egypt; and the going forth of the bound was to the sea: this shall be to you the south bound.

5 And the east bound, the salt sea, unto the end of Jordan: and the bound to the north side, from the tongue of the sea from the extremity of Jordan:

6 And the bound went up to the house of Hoglah, and passed over from the north of the house of Arabah; and the bound went up to the stone of Bohan, son of Reuben:

7 And the bound went up to Debir from the valley of Achor, and north turned to Gilgal which is before the going up of Adummim, which is from the south of the torrent: and the bound passed over to the water of the fountain of the Sun, and its going forth to the fountain of Rogel.

8 And the bound went up to the valley of the son of Hinnom to the shoulder of the Jebusite from the south; this is Jerusalem: and the bound went up to the head of the mountain which is upon the face of the valley of Hinnom to the sea, which is in the end of the valley of Rephaim to the north:

9 And the bound extended from the head of the mountain to the fountain of water of Nephtoah, and it went out to the city of mount Ephron; and the bound extended to Baalah; this is Kirjath-Jearim:

10 And the bound encompassed from Baalah to the sea to mount Seir, and passed over to the shoulder of Jearim from the north (this is Chesalon) and it went down to the House of the Sun, and passed over to Timnah:

11 And the bound went forth to the shoulder of Ekron north: and the bound extended to Shicron. and passed over to mount Baalah and went forth to Jabneel; and the goings out of the bound were to the sea.

12 And the bound of the sea, the great sea: and this bound the bound of the sons of Judah round about according to their families.

13 And to Caleb son of Jephunneh he gave a portion in the midst of the sons of Judah, according to the mouth of Jehovah to Joshua, the city of Arba the father of Anak, this is Hebron.

14 And Caleb drove from thence the three sons of Anak, Sheshai, and Ahiman and Talmai, children of Anak.

15 And he will go up from thence to the inhabitants of Debir: and the name of Debir before, the City of the Book.

16 And Caleb will say, Who will smite the City of the Book and take it, and I gave to him Achsah my daughter for a wife.

17 And Othniel, son of Kenaz will take it, the brother of Caleb, and he will give to him Achsah his daughter for a wife.

18 And it will be in her going forth she will stimulate him to ask from her father a field: and she will descend from the ass, and Caleb will say to her, What to thee?

19 And she will say, Thou wilt give to me a blessing; for a south land thou gavest me, and give to me springs of water: and he will give to her the springs above and the springs beneath.

20 This the inheritance of the tribe of the sons of Judah according to their families.

21 And the cities from the extremity to the tribe of the sons of Judah, to the bound of Edom in the south, will be Kabzeel and Eder, and Jagur,

22 And Kinah and Dinonah and Adadah,

23 And Kedesh and Hazor and Ithnan,

24 Ziph and Telem and Bealoth,

25 And Hazor, Hadattah, and the city of Hezron (this is Hazor),

26 Amam and Shema and Moladah,

27 And Hazor-Gaddah, and Heshmon and the House of Escape,

28 And Hazor-Shual and the Well of the Oath, and Bizjothjah,

29 And Baalah and Iim and Azem,

30 And Eltolad and Chesil and Hormah,

31 And Ziklag and Madmannah, and Sansannah,

32 And Lebaoth and Shilhim and Ain and Rimmon: all the cities twenty and nine and their enclosures:

33 In the plain Eshtaol and Zoreah, and Ashnah,

34 And Zanoah and En-Gannim, Tappuah and Enam.

35 Jarmuth and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities and their enclosures:

37 Zenan, and Hadashah, and Migdal-Gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish and Bozkath and Eglon,

40 And Cabbon and Lahmam and Kithlish,

41 And Gederoth, the House of Dagon, and Naamath and Makedah; sixteen cities and their enclosures:

42 Libnah and Ether and Ashen,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib and Mareshah; nine cities and their enclosures:

45 Ekron and her daughters and her enclosures:

46 From Ekron and the sea, all which was upon the hand of Ashdod, and their enclosures:

47 Ashdod, her daughters and her enclosures: Gaza, her daughters and her enclosures, even to the torrent of Egypt, and the great sea and the bound:

48 And in the mountain Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-Sannah (this is Debir),

50 And Anab and Eshtemoh and Anim,

51 And Goshen and Holon and Giloh; eleven cities and their enclosures:

52 Arab, and Dumah and Eshean,

53 And Janum, and the House of Tappuah, and Aphekah,

54 And Humtah, and the Fourth City (this is Hebron), and Zior; nine cities and their enclosures:

55 Maon, Carmel, and Ziph and Juttah

56 And Jezreel and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities and their enclosures:

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58 Halhnl, the House of Zur, and Gedor,

59 And Maarath and the House of Anoth, and Eltekon; six cities and their enclosures:

60 The city of Baal, (this the City of Forests) and Rabbah; two cities and their enclosures:

61 In the desert, the House of Arabah, Middin, and Secacah,

62 And Nibshan, and the City of Salt, and the Fountain of Engedi; six cities and their enclosures.

63 And the Jebusites dwelling in Jerusalem, the sons of Judah will not be able to drive them out: and the Jebusites dwelt with the sons of Judah in Jerusalem even to this day.

JOSHUA CHAPTER 16

1 And the lot to the sons of Joseph went forth from Jordan of Jericho to the water of Jericho, from the sumising to the desert it went up from Jericho into the mount of the House of God;

2 And it went forth from the House of God to Luz and passed over to the bound of Archi to Ataroth;

3 And it went down to the sea to the bound of Japhleti even to the bound of the House of Horon the lower, and even to Gezer: and its goings out were the sea.

4 And the sons of Joseph, Manasseh and Ephraim, will inherit.

5 And the bound of the sons of Ephraim will be according to their families; and the bound of their inheritance will be from the sunrisings, Ataroth Addar, even to the House of Horon above.

6 And the bound went forth to the sea to Michmethah from the north; and the bound encompassed from the sunrisings to Taanath-Shiloh, and passed over it from the sunrisings to Janohah;

7 And it went down from Janohah to Ataroth and to Naarath, and struck upon Jericho, and went out at Jordan.

8 The bound went from Tuppuah to to the sea to the torrent Kanah; and the goings out were the sea. This the inheritance of the tribe of the sons of Ephraim according to their families.

9 And the cities were separated to the sons of Ephraim in the midst of the inheritance of the sons of Manasseh, all the cities and their enclosures.

10 And they drove not out the Canaanite dwelling in Gezer: and the Canaanite dwelt in the midst of Ephraim even to this day, and he will be serving for tribute.

JOSHUA CHAPTER 17

1 And there will be a bound to the tribe of Manasseh; for he was the first-born of Joseph: to Machir the firstborn of Manasseh, the father of Gilead; for he was a man of war, and there will be to him Gilead and Bashan.

2 And there will be to the sons of Manasseh those remaining according to their families: to the sons of Abiezer, and to the sons of Helek, and to the sons of Asriel, and to the sons of Shechem, and to the sons of Hepher, and to the sons of Shemida: these the sons of Manasseh, the son of Joseph, the males according to their families.

3 And to Zelophehad, son of Hepher, son of Gilead, son of Machir, son of Manasseh, sons were not to him, but daughters: and these the names of his daughters, Mahlah, Noah, Hoglah, Milcah, and Tirzah.

4 And they will come near before Eleazar the priest, and before Joshua son of Nun, and before the chiefs, saying, Jehovah commanded Moses to give to us an inheritance in the midst of our brethren. And he will give to them according to the mouth of Jehovah an inheritance in the midst of the brethren of their father.

5 And there will fall ten portions of Manasseh, besides from the land of Gilead and Bashan, which is from beyond Jordan;

6 For the daughters of Manasseh inherited an inheritance in the midst of his sons; and the land of Gilead was to the sons of Manasseh, to those remaining.

7 And the bound of Manasseh will be from Asher to Michmethah, which is upon the face of Shechem; and the bound went to the right hand to the inhabitants of the Fountain of Tappuah.

8 To Manasseh was the land of Tappuah: and Tappuah to the bound of Manasseh, to the sons of Ephraim:

9 And the bound went down to the torrent Kanah, south to the torrent. These cities to Ephraim in the midst of the cities of Manasseh: and the bound of Manasseh from the north to the torrent, and its outgoings shall be the sea.

10 South, to Ephraim, and north, to Manasseh, and the sea will be his bound; and in Asher they will strike together from the north, and in Issachar from the sunrisings.

11 And there will be to Manasseh in Issachar and in Asher, the House of Rest, and, her daughters, and Ibleam and her daughters, and the inhabitants of Dor and her daughters, and the inhabitants of En-Dor and her daughters, and the inhabitants of Taanach and her daughters, and the inhabitants of Megiddo and her daughters, three heights.

12 And the sons of Manasseh will not be able to dispossess these cities; and the Canaanite will dwell in that land.

13 And it will be when the sons of Israel were strong and they will give the Canaanite for tribute; and driving out, they drove him not out

14 And the sons of Joseph will speak to Joshua, saying, Why gavest thou to me to inherit one lot and one portion, and I much people, and till this Jehovah blessed me?

15 And Joshua will say to them, If thou much people go up for thyself to the forest, and cut down for thyself there in the land of the Perizzite and of the Rephaims, if mount Ephraim was narrow to thee.

16 And the sons of Joseph will say, The mountain will not suffice to us: and the chariot of iron among all the Canaanites dwelling in the land of the valley, to whom in the House of Rest and her daughters, and to whom in the valley of Jezreel.

17 And Joshua will say to the house of Joseph, to Ephraim and to Manasseh, saying, Much people art thou, and great power to thee: and one lot shall not be to thee:

18 But the mountain shall be to thee, for it is a forest, and thou shalt cut it down; and its out-goings were to thee; for

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thou shalt drive out the Canaanite, if the chariot of iron is to him; if he is strong.

JOSHUA CHAPTER 18

1 And all the assembly of the sons of Israel will be called together to Shiloh, and they will pitch there the tent of appointment, and the land was subdued before them.

2 And there will remain among the sons of Israel to whom they distributed not their inheritance, seven tribes.

3 And Joshua will say to the sons of Israel, How long are ye slack to go to possess the land which Jehovah the God of your fathers gave to you?

4 Give to you three men for a tribe, and I will send them, and they shall rise and shall go through the land, and they shall write it according to their inheritance, and they shall come to me.

5 And they divided it into seven portions: Judah shall stand upon his bound from the south, and the house of Joseph shall stand upon their bound from the north.

6 And ye shall write the land seven portions and bring to me hither, and I will cast the lot for you here before Jehovah our God.

7 But not a portion to the Levites in the midst of you; for the priesthood of Jehovah their inheritance: and Gad and Reuben and half the tribe of Manasseh took their inheritance from beyond Jordan from the sunrising, which Moses gave to them, the servant of Jehovah.

8 And the men will rise and will go: and Joshua commanded those going to write the land, saying, Go, and go ye through the land and write it, and turn back to me, and here I will cast for you the lot before Jehovah in Shiloh.

9 And the men will go and will pass over In the land, and will write it by cities into seven parts, upon a book; and they will come to Joshua to the camp of Shiloh.

10 And Joshua will cast the lot to them in Shiloh before Jehovah: and Joshua will there divide the land to the sons of Israel according to their divisions.

11 And the lot of the tribe of Benjamin will come up according to their families: and the bound of their lot will come forth between the sons of Judah and between the sons of Joseph.

12 And the bound will be to them to the north side from Jordan; and the bound went up to the side of Jericho from the north, and went up into the mountain to the sea; and its goings-out were from the desert of the House of Vanity.

13 And the bound passed through from thence to Luz to the shoulder of Luz, south: (this is the House of God) and the bound went down to Ataroth-Adar, upon the mountain which is from the south to the House of the Hollow, below.

14 And the bound was marked out, and encompassed to the side of the sea, south, from the mountain which is upon the face of the House of the Hollow, south; and its goings-out were at the city of Baal (this is the City of the Forests) the city of the sons of Judah. This is the side of the sea.

15 And the south side from the extremity of the City of Forests, and the bound went out to the sea, and went out to the fountain of water of Neptitoah:

16 And the bound went down to the extremity of the mountain which is upon the face of the valley of the son of Hinnom, which is in the valley of Rephaim, north, and went down to the valley of Hinnom to the shoulder of Jebusi south, to En-Rogel.

17 And it was marked out from the north, and went down to the Fountain of the Sun, and went out to Geliloth, which is over against the ascent of Adummim, and went down to the stone of Bohan, son of Reuben.

18 And it passed over to the shoulder of the front of the desert north, and came down to Araboth.

19 And the bound passed over to the shoulder of the Partridge House north, and its outgoings of the bound were at the tongue of the salt sea north, to the extremity of Jordan south: this the south bound.

20 And Jordan will bound it to the east side: this the inheritance of the sons of Benjamin for its bounds round about according to their families.

21 And the cities to the tribe of the sons of Benjamin according to their families, were Jericho, and the Partridge House, and the valley of Keziz,

22 And the House of the Desert, and Zemaraim, and the House of God,

23 And Avim and Parah, and Ophrah,

24 Chephar-Haammonai, and Ophni, and Gaba; twelve cities and their enclosures:

25 Gibeon and Ramah and Beeroth,

26 And Mizpeh and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, (this is Jerusalem) Gibeah city; fourteen cities and their enclosures. This the inheritance of the sons of Benjamin according to their families.

JOSHUA CHAPTER 19

1 And the second lot came forth to Simeon, to the tribe of the sons of Simeon, according to their families: and their inheritance will be in the midst of the inheritance of the sons of Judah.

2 And there will be to them in their inheritance the Well of the Oath, and the oath, and Moladah,

3 And Hazor-Shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and the House of Chariots, and Hazor-Susah,

6 And Beth-Lehaoth, and Sharuhen; thirteen cities and their enclosures:

7 The Fountain, the Pomegranate, and Ether, and Ashan; four cities and their enclosures:

8 And all the enclosures which surrounded these cities, even to Baalath-Beor, Ramath of the south. This the inheritance of the tribe of the sons of Simeon according to their families.

9 Out of the portion of the sons of Judah was the inheritance of the sons of Simeon: for the portion of the sons

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of Judah was great above theirs: and the sons of Simeon will inherit in the midst of their inheritance.

10 And the third lot will come up to the sons of Zebulon, according to their families: and the bound of their inheritance will be even to Sarid:

11 And their bound went up to the sea and Maralah, and struck upon Dabbasheth, and struck into the torrent which is upon the face of Jokneam,

12 And turned back from Sarid, east from the rising of the sun, upon the bound of Chisloth-Tabor, and went forth to Daberath, and went up to Japhia,

13 And from thence it passed over east from the sunrising to Gittah-Hepher, Ittah-Kazin, the Pomegranate,, marked out of the Earthquake;

14 And the bound encompassed it from the north of Hanathon: and its outgoings were the valley of Jiphthahel:

15 And Kattah and Nahallal, and Shimron, and Idalah, and the House of Bread; twelve cities and their enclosures

16 This the inheritance of the sons of Zebulon according to their families, these cities and their enclosures.

17 To Issachar came forth the fourth lot, to the sons of Issachar according to their families.

18 And their bound will be Jezreel and Chesulloth, and Shunem,

19 And Hapharaim, and Shihon and Anaharoth,

20 And Babbith and Kishion and Abez

21 And Remeth and the Fountain of Gardens, and the Sharp Fountain, and the House of Dispersion

22 And the bound struck upon Tabor, and Shahazimah, and the House of the Sun; and the outgoings of their bounds were Jordan: sixteen cities and their enclosures.

23 This the inheritance of the tribe of the sons of Issachar according to their families, the cities and their enclosures.

24 And the fifth lot came out to the tribe of the sons of Asher according to their families.

25 And their bound will be Helkath and Hali, and Beten and Achsaph,

26 And Alammelech and Amad and Mishael; and it struck upon Carmel of the sea, and upon Shihor-Libnah;

27 And turned back upon the rising of the sun to the House of Grain, and struck upon Zebulon and upon the valley of Jiphthahel north of the House of the Plain, and Neiel, and went forth to Cabul from the left

28 And Ebron and Rehob and Hammon and Kanah, even to great Zidon;

29 And the bound turned back to Ramah and even to the city of the fortress of Tyre; and the bound turned back to Hosah: and its outgoings were the sea from the region of Achzib

30 And Ummah and Aphek, and Rehob: twenty and two cities and their enclosures.

31 This the inheritance of the tribe of the sons of Asher according to their families, these cities and their enclosures.

32 To the sons of Naphtali came forth the sixth lot, to the sons of Naphtali according to their families.

33 And their bound will be from Heleph, from Allon to Zaanannim, and Adami, Nekeb and Jabneel and Lakum; and its outgoings Jordan.

34 And the bound turned back to the sea of Aznoth-Tabor, and came forth from thence to dukkok, and struck upon Zebulon from the south, and struck upon Asher from the sea, and upon Judah at Jordan from the rising of the sun.

35 And the cities of fortification, Ziddim, Zur and Hammath, Rakkath and Cinneroth,

36 And Adamah, and Ramah, and Hazor,

37 And Kadesh and Edrei and the Fountain of Hazor,

38 And Iron, and Migdol-El, Ho-rem, and the Mouse of Affliction, and the House of the Sun; nineteen cities and their enclosures.

39 This the inheritance of the tribe of the sons of Naphtali according to their families, the cities and their enclosures.

40 To the tribe of the sons of Dan according to their families came forth the seventh lot

41 And the bound of their inheitance will be Zorah and Eshtaol, and the city of the Sun,

42 And Shaalabbin and Ajalon and Jethlah,

43 And Ailon and Timnath and Ekron,

44 Eltekah and Gibbethon and Baalath,

45 And Jehud and the Sons of Lightning, and the Press of the Pomegranate,

46 The Water of Paleness, and Rakkon, with the bound in front of Joppa.

47 And the bound of the sons of Dan went out from them: and the sons of Dan will go up and fight with Leshem, and they will take it and smite it with the mouth of the sword, and will possess it and dwell in it; and they will call Leshem, Dan, according to the name of Dan their father.

48 This the inheritance of the tribe of the sons of Dan according to their families, these cities and their enclosures

49 And they will finish to inherit the land according to their bounds: and the sons of Israel will give an inheritance to Joshua son of Nun, in the midst of them:

50 At the month of Jehovah they gave to him the city which he asked, Timnath-Serah in mount Ephraim; and he will build the city and dwell in it

51 These the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers to the tribes of the sons of Israel, caused to inherit by lot in Shiloh before Jehovah, at the door of the tent of appointment And they will finish dividing the land.

JOSHUA CHAPTER 20

1 And Jehovah will speak to Joshua, saying,

2 Speak to the sons of Israel, saying, Ye shall give to yourselves cities of refuge which I spake to you by the hand of Moses:

3 For the slayer smiting a soul in mistake and without knowledge, to flee there: and they shall be to you for refuge from the nearest kinsman of blood.

4 And he fled to one of these cities and stood at the door of the gate of the city, and spake in the ears of the old men of

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that city, his words, and they received him into the city to them, and they gave to him a place, and he dwelt with them.

5 And if the nearest relation of blood shall pursue after him, and they shall not deliver over the slayer into his hand; for without knowing he smote his friend, and he hated him not from yesterday the third day.

6 And he shall dwell in that city till his standing before the assembly for judgment, till the death of the great priest which shall be in those days: then the slayer shall turn back and come to his city and to his house, to the city which he fled from there.

7 And they will consecrate Kadesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and the city of Arba (this in Hebron) in mount Judah.

8 And from beyond Jordan of Jericho from the sunrising, they gave Bezer in the desert in the plain from the tribe of Reuben and Ramoth, in Gilead, from the tribe of Gad; and Golan in Bashan, from the tribe of Manasseh.

9 These were cities of appointment for all the sons of Israel, and for the stranger sojourning in the midst of them, to flee there, every one smiting a soul in mistake: and he shall not die by the hand of the nearest relation of blood till his standing before the assembly.

JOSHUA CHAPTER 21

1 And the heads of the fathers of the Levites will come near to the Eleazar the priest, and to Joshua son of Nun, and to the heads of the fathers of the tribes to the sons of Israel:

2 And they will speak to them in Shiloh in the land of Canaan, saying, Jehovah commanded by the hand of Moses to give to us cities to dwell in, and their pastures for our cattle.

3 And the sons of Israel will give to the Levites out of their inheritance at the mouth of Jehovah these cities and their areas.

4 And the lot came forth to the families of the Kohathites: and it will be to the sons of Aaron the priest from the Levites out of the tribe of Judah, and out of the tribe of Simeon, and from the tribe of Benjamin, by lot, thirteen cities.

5 And to the sons of Kohath, those remaining from the families of the tribe of Ephraim, and from the tribe of Gad, and from half the tribe of Manasseh, by lot, ten cities.

6 And to the sons of Gershon from the families of the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the half tribe of Manasseh in Bashan, by lot, thirteen cities.

7 To the sons of Merari according to their families, from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zebulon, twelve cities.

8 And the sons of Israel will give to the Levites these cities and their areas, as Jehovah commanded by the hand of Moses, by lot

9 And they will give from the tribe of the sons of Judah and from the tribe of the sons of Simeon, these cities which he will call them by name,

10 And it will be to the sons of Aaron from the families of the Kohathites, from the sons of Levi: for to them was the first lot.

11 And they will give to them the fourth city, the father of Anak (it is Hebron) in mount Judah, and the area round about it

12 And the field of the city and its enclosure they gave to Caleb, son of Jephunneh, for his possession.

13 And to the sons of Aaron the priest they gave the city of refuge of the slayer, Hebron and its areas, and Libnah and her areas,

14 And Jattir and her area, and Eshtemoa and her area,

15 And Holon and her area, and Debir and her area,

16 And Ain and her area, and Juttah and her area, and the House of the Sun and her area: nine cities from these two tribes.

17 And from the tribe of Benjamin, Gibeon and her area, and Geba and her area,

18 Anathoth and her area, and Almon and her area: four cities.

19 All the cities of the sons of Aaron the priests, thirteen cities and their areas.

20 And to the families of the sons of Kohath, the Levites remaining from the sons of Kohath, and there will be the cities of their lot from the tribe of Ephraim.

21 And they will give to them the city of refuge of the slayer, Shechem and her area in mount Ephraim, and Gezer and her area,

22 And Kibzaim and her area, and the House of the Hollow and her area: four cities.

23 And from the tribe of Dan, Eltekeh and her area, and Gibbethon and her area,

24 Ailon and her area, and the Press of the Pomegranate and her area: four cities.

25 And from half the tribe of Manasseh, Tanach and her area, and the Press of the Pomegranate and her area: two cities.

26 All the cities, ten, and their areas, to the families of the sons of Kohath, those remaining.

27 And to the sons of Gershon from the families of the Levites, from half the tribe of Manasseh, the city of refuge of the slayer, Golan in Bashan and her area, and Beeshterah and her area: two cities.

28 And from the tribe of Issachar, Kishon and her area, Daberah and her area,

29 And Jarmuth and her area, and the Fountain of Gardens and her area: four cities.

30 And from the tribe of Asher, Mishal and her area, and Abdon and her area,

31 Helkath and her area, and Rehob and her area: four cities.

32 And from the tribe of Naphtali, the city of refuge of the slayer, Kadesh in Galilee and her area; Hamath-Dor and her area, and Kartan and her area: three cities.

33 All the cities of the Gershonites according to their families, thirteen cities and their areas.

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34 And to the families of the sons of Merari, the Levites remaining, from the tribe of Zebulon, Jokneam and her area, and Kartah and her area,

35 Dimnah and her area, Nahalal and her area: four cities.

36 [And out of the tribe of Reuben, Bezer with its suburbs, and Jahaz with its suburbs,

37 Kedemoth with its suburbs, and Mephaath with its suburbs; four cities.]

38 And from the tribe of Gad, the city of refuge of the slayer, Ramath in Gilead and her area; and Mahanaim and her area,

39 And Heshbon and her area, and Jazer and her area: all, four cities.

40 All the cities to the sons of Merari according to their families, those remaining from the families of the Levites, it shall be their lot twelve cities.

41 All the cities of the Levites in the midst of the possession of the sons of Israel, forty and eight cities and their areas.

42 These cities will be city, city, and her areas round about it. Thus to all these cities.

43 And Jehovah will give to Israel all the land which he sware to give to their fathers: and they will inherit it and dwell in it.

44 And Jehovah will cause rest to them from round about, according to all which he sware to their fathers: and there stood not a man before them from all their enemies; all their enemies Jehovah gave into their hand.

45 And there fell not a word from any good word which Jehovah spake to the house of Israel; all came.

JOSHUA CHAPTER 22

1 Then Joshua will call to the Reubenites and to the Gadites and to half the tribe of Manasseh,

2 And he will say to them, Ye watched all that Moses the servant of Jehovah commanded you, and ye will hear to my voice for all which I commanded you:

3 Ye left not your brethren this many days till this day, and ye watched the watches of the command of Jehovah your God.

4 And now Jehovah your God caused your brethren to rest as he spake to them: and now turn ye and go for yourselves to your tents to the land of your possession which Moses the servant of Jehovah gave to you beyond Jordan.

5 Only watch greatly to do the command and the law which Moses the servant of Jehovah commanded you, to love Jehovah your God and to go in all his ways, and to watch his commands, and to cleave to him, and to serve him with all your heart and with all your soul.

6 And Joshua will bless them and will send them away; and they will go to their tents.

7 And to half the tribe of Manasseh, Moses gave in Bashan: and to its half Joshua gave with their brethren from beyond Jordan to the sea. And also when Joshua sent them away to their tents he will bless them,

8 And he will say to them, saying, With much riches turn back to your tents, and with exceeding many cattle, with silver and with gold and with brass and with iron and with exceeding many garments: divide the spoil of your enemies with your brethren.

9 And the sons of Reuben and the sons of Gad and half the tribe of Manasseh will turn back and will go from the sons of Israel from Shiloh, (which is in the land of Canaan) to go to the land of Gilead, to the land of their possession which they held in it at the mouth of Jehovah by the hand of Moses.

10 And they will come to the circuits of Jordan, which are in the land of Canaan, and the sons of Reuben and the sons of Gad and the half tribe of Manasseh will build there an altar upon Jordan, a great altar for seeing.

11 And the sons of Israel will hear saying, Behold, the sons of Reuben and the sons of Gad and half the tribe of Manasseh built an altar over against the land of Canaan, at the circuits of Jordan, at the passing over of the sons of Israel.

12 And the sons of lIsrael will hear, and all the assembly of the sons of Israel will be gathered together at Shiloh to go up to war against them.

13 And the sons of Israel will send to the sons of Reuben and to the sons of Gad and to half the tribe of Manasseh, to the land of Gilead, Phinehas, son of Eleazar the priest,

14 And ten chiefs with him, one chief, one chief, to the house of a father for all the tribes of Israel; and each the head of the house of their fathers, these for the thousands of Israel.

15 And they will come to the sons of Reuben and to the sons of Gad and to half the tribe of Manasseh to the land of Gilead, and they will speak with them, saying,

16 Thus said all the assembly of Jehovah, What transgression this which ye transgressed against the God of Israel to turn back this day from after Jehovah, in your building to you an altar for your rebellion this day against Jehovah?

17 Was the iniquity of Peor little for us, which we were not cleansed from it till this day, and there will be a smiting in the assembly of Jehovah?

18 And will ye turn back this day from after Jehovah? and it will be ye will rebel this day against Jehovah, and tomorrow be will be angry towards all the assembly of Israel.

19 And surely, if the land of your possession is unclean, pass over for yourselves to the land of the possession of Jehovah, where the dwelling of Jehovah dwelt there, and take possession in the midst of us: and ye shall not rebel against Jehovah, and ye shall not rebel against us in your building to yourselves an altar beside the altar of Jehovah our God.

20 Did not Achan transgress a transgression in the devoted thing, and upon all the assembly of Israel was wrath? and that man died not alone in his iniquity.

21 And the sons of Reuben and the sons of Gad and half the tribe of Manasseh will answer and will speak to the heads of the thousands of Israel,

22 The God of gods, Jehovah, the God of gods, Jehovah he will know, and Israel he will know; if in rebellion and if in transgression against Jehovah, thou shalt not save us this day;

23 To build to us an altar to turn back from after Jehovah, and if to bring up upon it a burnt-offering and a gift, and if to do upon it sacrifices of peace Jehovah he will search;

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24 And if we did not do this from fear of the word, saying, To-morrow your sons will say to our sons, saying, What to you and to Jehovah the God of Israel

25 Jehovah gave the bound of our sons and your sons, ye sons of Reuben and sons of Gad; Jordan not to you a part in Jehovah. And your sons caused our sons to cease from fearing Jehovah.

26 And we shall say, We will do now for ourselves to build an altar, not for burnt-offerings and not for sacrifice:

27 But this a witness between us and between you, and between our generations after us, to serve the service of Jehovah before him with our burnt-offerings and with our sacrifices and with our peace-offerings; and your sons shall not say, To-morrow, to our sons, not to you, a part in Jehovah.

28 And we shall say, and it was that they shall say to us and to our generations to-morrow, and we said, See the model of the altar of Jehovah which our fathers made, not for burnt-offering and not for sacrifice; but this a witness between us and between you.

29 Wo to us from him to rebel against Jehovah, and to turn back this day from after Jehovah to build an altar for burnt-offering, for a gift and for sacrifice beside the altar of Jehovah our God which is before his tent

30 And Phinehas the priest will hear, and the chiefs of the assembly, and the heads of the thousands of Israel which were with him, the words which the sons of Reuben and the sons of Gad and the sons of Manasseh spake, and it will be good in their eyes.

31 And Phinehas the son of Eleazar the priest will say to the sons of Reuben and to the sons of Gad and to the sons of Manasseh, This day we knew that Jehovah is in the midst of us, because ye transgressed not this transgression against Jehovah: then ye delivered the sons of Israel from the hand of Jehovah.

32 And Phinehas son of Eleazar the priest, will turn back, and the chiefs, from the sons of Reuben and from the sons of Gad, from the land of Gilead to the land of Canaan, to the sons of Israel, and will turn back to them the word.

33 And the word will be good in the eves of the sons of Israel; and the sons of Israel will bless God, and they said not to go up against them to war to destroy the land which the sons of Reuben and the sons of Gad dwelt in it

34 And the sons of Reuben and the sons of Gad will call to the altar: for it is a witness between us that Jehovah is their God.

JOSHUA CHAPTER 23

1 And it will be from many days after that Jehovah caused Israel to rest from all their enemies round about, Joshua was old, gone in days.

2 And Joshua will call to all Israel, to his old men and to his heads and to his judges and to his scribes, and he will say to them, I have become old; I came into days:

3 And ye saw all which Jehovah your God did to all these nations from your face; for Jehovah your God fought for you.

4 See, I cast to you in lot these nations having been left in inheritance to your tribes from Jordan, and all the nations which I cut off, and the great, sea, from the going down of the sun.

5 And Jehovah your God he shall thrust them away from your face and drive them out from before you; and ye possessed their land, as Jehovah your God spake to you.

6 And be strong greatly to watch and to do all written in the book of the law of Moses, so as not to turn away from it to the right or to the left;

7 So as not to come among these nations, these being left with you; and ye shall not make mention of the name of their gods, and ye shall not swear, and ye shall not serve them, and ye shall not worship to them:

8 But ye shall cleave to Jehovah your God, as ye did even to this day.

9 And Jehovah will drive out from your face great nations and strong: and you, a man stood not before you even to this day.

10 One man from you shall pursue a thousand: for Jehovah your God he fought for you as he spake to you.

11 And watch greatly for your souls, to love Jehovah your God.

12 For if turning back, ye shall turn back and cleave to the remainder of these nations, these being left with you, and marry with them, and go in to them, and they in to you,

13 Knowing, ye shall know that Jehovah your God will not add to drive out these nations from before you: and they, were to you for a snare and for a noose, and for a scourge in your sides, and for thorns in your eyes, till your destruction from this good land which Jehovah your God gave to you.

14 And behold, I go this day in the way of all the earth; and ye knew in all your heart and in all your soul that not one word fell from all the good words which Jehovah your God spake concerning you; all came to you; not one word fell from it

15 And it was as every good word came upon you which Jehovah your God spake to you, so Jehovah will bring upon you every evil word till his destroying you from off this good land which Jehovah your God gave to you.

16 In your passing by the covenant of Jehovah your God, which he commanded you, and ye went and served other gods and worshipped to them; and the anger of Jehovah kindled against you, and ye perished quickly from off the good land which he gave to you.

JOSHUA CHAPTER 24

1 And Joshua will gather together all the tribes of Israel to Shechem, and he will call for the old men of Israel, and for the heads, and for the judges, and for the scribes; and they will stand before God.

2 And Joshua will say to all the people, So said Jehovah the God of Israel, Your fathers dwelt beyond the river from everlasting time, Terah, the father of Abraham, and the father of Nahor and they will serve other gods.

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3 And I will take your father Abraham from beyond the river, and I will lead him into all the land of Canaan, and I will multiply his seed and I will give to him Isaak.

4 And I will give to Isaak, Jacob and Esau: and I will give to Esau mount Seir, to possess it; and Jacob and his sons will go down to Egypt

5 And I will send Moses and Aaron, and I will strike Egypt as I did in its midst: and afterwards I will bring you out

6 And I will bring out your fathers from Egypt; and ye shall come to the sea: and the Egyptians will pursue after your fathers with chariot and horsemen to the sea of sedge

7 And they will cry to Jehovah, and he will put darkness between you and between Egypt, and he will bring the sea upon him, and will cover him; and your eyes will see what I did in Egypt; and ye shall dwell in the desert many days.

8 And I will bring you to the land of the Amorite dwelling beyond Jordan, and they will fight with you and I will give them into your hand, and ye shall inherit their land; and I will destroy them from before your face.

9 And Balak, son of Zippor, king of Moab, will rise up and will fight against Israel, and he will send and call for Balaam son of Beor, to curse you:

10 And I was not disposed to hear to Balaam and blessing, he will bless you; and I will deliver you from his hand.

11 And ye shall pass through Jordan, and ye shall come to Jericho; and the lords of Jericho will fight against you, the Amorite and the Perizzite, and the Canaanite and the Hittite, and the Girgashite, and the Hivite, and the Jebusite; and I will give them into your hand.

12 And I will send before you the hornet, and it shall drive them out from your face, the two kings of the Amorites: not with thy sword and not with thy bow.

13 And I will give to you the land which ye labored not in it, and cities which ye built not, and ye shall dwell in them; the vineyards and the olives which ye planted not, ye ate.

14 And, now fear ye Jehovah and serve him in uprightness and in truth; and remove the gods which your fathers served beyond the river and in Egypt; and serve ye Jehovah.

15 And if evil in your eyes to serve Jehovah, choose for yourselves this day whom ye will serve, whether the gods which your fathers served which are beyond the river, and whether the gods of the Amorite which ye dwelt in their land: and I and my house, we will serve Jehovah.

16 An the people will answer and say, Woe to us forsaking Jehovah to serve other gods;

17 For Jehovah our God, he bringing us up and our fathers out of the land of Egypt, out of the house of servants, and who did before our eyes these great signs; and he will watch us in all the way which we went in it, and among all the peoples which we passed through in the midst of them:

18 And Jehovah will drive out all the peoples, and the Amorite dwelling in the land, from our face: also we will serve Jehovah, for he is our God.

19 And Joshua will say to the people, Ye will not be able to serve Jehovah, for a holy God is he: a jealous God is he; he will not take away your transgressions and your sins.

20 If ye shall forsake Jehovah and serve strange gods, and he turned back and did evil to you, and finished you after that he did good to you.

21 And the people will say to Joshua, Nay; but Jehovah we will serve.

22 And Joshua will say to the people, Ye are witnesses against yourselves, for ye chose to yourselves Jehovah to serve him. And they will say, Witnesses.

23 And now remove the strange gods which are in the midst of you, and incline your heart to Jehovah the God of Israel.

24 And the people will say to Joshua, Jehovah our God we will serve, and to his voice will we hear.

25 And Joshua will cut out a covenant to the people in that day and will set to him a law and a judgment in Shechem.

26 And Joshua will write these words in the book of the law of God, and he will take a great stone and will set it up there under the oak which is in the holy place of Jehovah.

27 And Joshua will say to all the people, Behold, this stone shall be to us for a testimony, for it heard all the sayings of Jehovah which he spake with us: and it was to you for a testimony lest ye shall lie to your God.

28 And Joshua will send away the people each to his inheritance.

29 And it will be after these words, and Joshua the son of Nun, the servant of Jehovah, will die, the son of a hundred and ten years.

30 And they will bury him in the bound of his inheritance in Timnath-Serah, which is in mount Ephraim from the north, to the mount of Gaash.

31 And Israel will serve Jehovah all the days of Joshua, and all the days of the old men who prolonged the days after Joshua, and who knew all the works of Jehovah which he did to Israel.

32 And the bones of Joseph which the sons of Israel brought up out of Egypt, they buried in Shechem, in a portion of the field which Jacob bought from the sons of Hamor the father of Shechem, for a hundred weight; and they will be to the sons of Joseph for an inheritance.

33 And Eleazar the son of Aaron died; and they will bury him in Gibeah of Phinehas his son, which he gave to him in mount Ephraim.

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THE BOOK OF JUDGES

Hebrew Title: Sefer Shofetim
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Judges (Sefer Shofetim) is the seventh book of the Hebrew Bible and the Christian Old Testament. In the narrative, it covers the time between the conquest described in the Book of Joshua and the establishment of a kingdom in the Books of Samuel. Book of Judges is considered one of the 16 historical book of the Bible. The author of the book of Judges is unknown, but many the traditional view of the Talmud believes that the prophet Samuel wrote the book. The whole book spans a period of over 325 years of Jewish history before they had kings. It includes nations who were against God's people, the Israelites. Their main adversaries were: Moabites, Ammonites, Midianites, Canaanites, Philistines, Mesopotamians.

After Moses led the Israelites out of Egypt, Joshua led them into the promised land. When Joshua and his generation died, so did the Israelites' knowledge of God (Judges 2:10). They began worshipping other gods. So the Lord handed them over to their enemies and used the surrounding nations to test them, seeing whether they would walk in his ways as their ancestors did (Judges 2:22). That's when the judges came in: "Then the Lord raised up judges, who saved them out of the hands of these raiders" (Judges 2:16). But every time a judge died, Israel went astray again, returning to sinful practices and idolatry.

The title "judge" makes us think of someone who determines guilt or innocence in a court case. But the Hebrew word Shofet has a much broader meaning which ranges from judge over leader to ruler. Before Israel had a king, it had a series of tribal leaders called judges. God used these men and women to save the Israelites from their enemies and lead them back to him. The Book of Judges records this dark chapter in ancient Jewish history, noting each judge's deeds and the circumstances surrounding them. The Book of Judges is basically about a constant cycle of sin and deliverance. Israel rebels. God disciplines them. Israel repents. God delivers them.

The book of Judges lists 12 Leaders (with name of tribe, years in office): Othniel (Judah, 40 years), Ehud (Benjamin, 80 years), Shamgar (not an Israelite, unknown time), Deborah (the only woman-leader, Ephraim, 40 years), Gideon (Manasseh, 40 years), Tola (Issachar, 23 years), Jair (Manasseh, 22 years); Jephthah (Manasseh, 6 Years); Ibzan (Judah, 7 years); Elon (Zebulun, 10 years); Abdon (Ephraim, 8 years); Samson (Dan, 20 years). Authors in Antiquity often used "magic numbers" such as 3, 7, 10, 12, etc. They seldom reflect reality. There are also a few other important leaders in Judges, like Barak. However, they're not usually grouped with the twelve featured in the book of Judges. So, the book of 1 Samuel lists also Eli the priest, Samuel the prophet, and Samuel's sons as leaders in this respect, too (1 Samuel 4:18; 1 Samuel 15–8:3).

Contents:

The main text (3:11–16:31) gives accounts of six major judges and their struggles against the oppressive kings of surrounding nations, as well as the story of Abimelech, an Israelite leader (a judge [shofet] in the sense of "chieftain") who oppresses his own people. The cyclical pattern set out in the prologue is readily apparent at the beginning, but as the stories progress it begins to disintegrate, mirroring the disintegration of the world of the Israelites. Although some scholars consider the stories not to be presented in chronological order, the judges in the order in which they appear in the text are:

• Othniel (3:9–11) vs. Chushan-Rishathaim, King of Aram; Israel has 40 years of peace until the death of Othniel. (The statement that Israel has a certain period of peace after each judge is a recurrent theme.)

• Ehud (3:11–29) vs. Eglon of Moab

• Deborah the prophetess, accompanied by Barak the army leader (4–5), vs. Jabin of Hazor (a city in Canaan) and Sisera, his captain (Battle of Mount Tabor)

• Gideon (6–8) vs. Midian, Amalek, and the "children of the East" (apparently desert tribes)

• Abimelech (9) (who is traditionally counted as a king not a judge, and is considered evil) vs. all the Israelites who oppose him

• Jephthah (11–12:7) vs. the Ammonites

• Samson (13–16) vs. the Philistines

There are also brief glosses on six minor judges: Shamgar (3:31), Tola and Jair (10:1–5), Ibzan, Elon, and Abdon (12:8–15). Some scholars have inferred that the minor judges were actual adjudicators, whereas the major judges were leaders and did not actually make legal judgements. The only major judge described as making legal judgements is Deborah (4:4).)

JUDGES CHAPTER 1

1 And it will be after the death of Joshua, and the sons of Israel will ask of Jehovah, saying, Who will go up for us against the Canaanites in the beginning to war against them?

2 And Jehovah will say, Judah shall go up: behold, I gave the land into his hand.

3 And Judah will say to Simeon his brother, Go up with me into my lot, and we will fight against the Canaanite; and I also went up with thee into thy lot, and Simeon will go with him.

4 And Judah will go up, and Jehovah will give the Canaanite and the Perizzite into their hand; and they will smite them in Bezek, ten thousand men,

5 And they will find lord Bezek in Bezek: and they will war against him, and will smite the Canaanite and the Perizzite.

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6 And lord Bezek will flee, and they will pursue after him and take him; and they will cut off the thumbs of his hands and of his feet

7 And lord Bezek will say, Seventy kings with the thumbs of their hands and their feet being cut off, were gathering under my table; as I did so God requited me. And they will bring him to Jerusalem, and he will die there.

8 And the sons of Judah will war against Jerusalem and will take it, and will smite it with the mouth of the sword, and they cast the city into fire.

9 And afterward the sons of Judah went down to war against the Canaanite dwelling in the mountain, and in the south, and in the plain.

10 And Judah will go against the Canaanite dwelling in Hebron: (and the name of Hebron before, the city of Arba:) and they will smite Sheshai and Ahiman and Talmai.

11 And he will go from thence to the inhabitants of Debir: and the name of Debir before, the city of the Book.

12 And Caleb will say, Whoever shall smite the city of the Book and take it, and I will give to him Achsah my daughter for a wife.

13 And Othniel, son of Kenaz, Caleb's brother, the small, will take it from him, and he will give to him Achsah his daughter for a wife.

14 And it will be in her coming she will stimulate him to ask from her father a field: and she will descend from off the ass; and Caleb will say to her, What to thee?

15 And she will say to him, Give to me a blessing: for thou gavest to me a south land, and give to me fountains of water. And Caleb will give to her the fountains above and the fountains below.

16 And the sons of the Kenite, father-in-law of Moses, went up from the city of palm-trees with the sons of Judah to the desert of Judah, which is in the south of Arad; and he went up and dwelt with the people:

17 And Judah will go up with Simeon his brother, and they will smite the Canaanite dwelling in Zephath, and they will exterminate it, and he will call the name of the city, Hormah.

18 And Judah will take Gaza and, its bounds, and Askelon and her bounds, and Ekron and her bounds.

19 And Jehovah will be with Judah; and be will inherit the mountain because there was no driving out the inhabitants of the valley, for to them the chariot of iron.

20 And they will give to Caleb, Hebron, as Moses space: and he will drive out from thence the three sons of Anak.

21 And the Jebusite dwelling in Jerusalem, the sons of Benjamin did not drive out; and the Jebusite dwelt with the sons of Benjamin in Jerusalem even to this day.

22 And the house of Joseph they also will go up to the house of God and Jehovah with them.

23 And the house of Joseph will examine in the house of God. And the name of the city before, was Almond tree.

24 And they watching will see a man coming out of the city, and they will say to him, Show to us the entrance of the city, and we will do mercy with thee.

25 And he will show them the entrance of the city, and they will smite the city with the mouth of the sword: and that man and all his family they sent away.

26 And the man will go up to the land of the Hittites, and he will build a city and call its name Luz; this its name till this day.

27 And Manasseh did not drive out the House of Rest and her daughters, and Tanach and her daughters, and the inhabitants of Dor and her daughters, and the inhabitants of Ibleam and her daughters, and the inhabitants of Megiddo and her daughters; and the Canaanite wills to dwell in that land.

28 And it will be when Israel was strong, and he will put the Canaanite to tribute; and driving out, they did not drive out

29 And Ephraim did not drive out the Canaanite dwelling in Gezer; and the Canaanite dwelt in his midst in Gezer.

30 Zebulon did not drive out the inhabitants of Kitron, and the inhabitants of Nahalol; and the Canaanite will dwell in his midst, and they will be for tribute.

31 Asher did not drive out the inhabitants of Accho, and the inhabitants of Zidon and Ahlab and Achzib and Helbah, and Aphik, and Rehob:

32 And the Asherite dwelt in the midst of the Canaanites, the inhabitants of the land; for they drove not out

33 Naphtali drove not out the inhabitants of the House of the Sun, and the inhabitants of the House of Affliction; and he dwelt in the midst of the Canaanites, the inhabitants of the land; and the inhabitants of the House of the Sun, and of the House of Response, they were to them for tribute.

34 And the Amorites will press the sons of Dan to the mountain: for they gave not to come down to the valley:

35 And the Amorite willed to dwell in mount Heres and in Ajalon, and in Shaalbim: and the hand of the house of Joseph will be heavy, and they will be for tribute

36 And the bound of the Amorite from the ascent of Akrabbim from the rock, and above.

JUDGES CHAPTER 2

1 And a messenger of Jehovah will go up from Gilgal to Bochim, and he will say, I will bring you up out of Egypt, and I will bring you in to the land which I sware to your fathers; and he said I will not break my covenant with you forever.

2 And ye shall not cut out a covenant to the inhabitants of this land.; their altars ye shall break down: and ye heard not to my voice: why did ye this?

3 And I also said, I will not drive them out from your face; and they were to you for adversaries, and their gods shall be to you for a snare.

4 And it will be when the messenger of Jehovah spake these words to all the sons of Israel, and the people will lift up their voice and weep.

5 And they will call the name of that place Bochim: and they will sacrifice there to Jehovah.

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6 And Joshua will send away the people, and the sons of Israel will go a man to his inheritance to inherit the land.

7 And the people will serve Jehovah all the days of Joshua, and all the days of the old men who prolonged the days after Joshua, who saw all the great works of Jehovah which he did to Israel.

8 And Joshua the son of Nun, the servant of Jehovah, will die, the son of a hundred and ten years.

9 And they will bury him in the bound of his inheritance in Timnath-Serah, in mount Ephraim, from the north to the mount of Gaash.

10 And also all that generation were gathered to its fathers; and another generation will arise after them not knowing Jehovah, and also the works which he did to Israel

11 And the sons of Israel will do evil in the eyes of Jehovah, and will serve the Baalims

12 And they will forsake Jehovah the God of their fathers bringing them out of the land of Egypt, and go after other gods from the gods of the peoples which are round about them, and they will worship to them and provoke Jehovah.

13 And they will forsake Jehovah, and will serve Baal and Ashtaroth.

14 And the wrath of Jehovah will kindle against Israel, and he will give them into the hand of plunderers, and they will plunder them; and he will sell them into the hand of their enemies from round about, and they will no more be able to stand before the face of their enemies.

15 In all where they will go forth, the hand of Jehovah was against them for evil, as Jehovah spake and as Jehovah sware to them: and he will press them greatly.

16 And Jehovah will raise up judges, and they will save them from the hand of their plunderers.

17 And also they will not hear to their judges, for they committed fornications after other gods, and they will worship to them: they turned aside quickly from the way which their fathers went to hear the commands of Jehovah; they did not so.

18 And when Jehovah raised up to them judges, and Jehovah was with the judge, and saved them from the hand of their enemies all of the days of the judge: for Jehovah will grieve from their groaning from the face of those pressing them and thrusting them.

19 And it was in the dying of the judge, they will turn back and be corrupted above their fathers to go after other gods to serve them and to worship to them: they let nothing fall from their deeds and from their hard way.

20 And the wrath of Jehovah will kindle against Israel; and he will say, Because that this nation passed by my covenant which I commanded their fathers, and heard not to my voice,

21 I also will not add to drive out a man from their face from the nations which Joshua left, and he died,

22 So as to try Israel by them, whether they are watching the way of Jehovah to go in them, as their fathers watched, or not.

23 And Jehovah will leave these nations, not to drive them out quickly, and he gave them not into the hand of Joshua.

JUDGES CHAPTER 3

1 These the nations which Jehovah left to try Israel by them, (all which knew not the wars of Canaan;

2 Only for the generations of the sons of Israel to know to teach them war, only who before knew not;)

3 Five princes of Philistines, and all the Canaanites, and the Sidonians, and the Hivite dwelling in mount Lebanon, from mount Baal-Hermon.

4 And they will be to try Israel by them to know whether they will hear the commands of Jehovah which he commanded their fathers by the hand of Moses.

5 And the sons of Israel dwelt in the midst of the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites:

6 And they will take their daughters to them for wives, and their daughters they will give to their sons, and they will serve their gods.

7 And the sons of Israel will do evil in the eyes of Jehovah, and they will forget Jehovah their God, and they will serve the Baalims and the wooden pillars.

8 And the wrath of Jehovah will kindle against Israel, and he will sell them into the hand of Cushan-Rishathaim, king of Aram-Naharim: and the sons of Israel will serve Cushan-Rishathaim eight years.

9 And the sons of Israel will cry to Jehovah, and Jehovah will raise up a saviour to the sons of Israel, and he will save them, Othniel, son of Kenaz, Caleb's brother younger than he.

10 And the spirit of Jehovah will be upon him, and he will judge Israel, and he will go forth to war: and Jehovah will give into his hand Cushan-Rishathaim, king of Aram; and his hand will be strong upon Cushan-Rishathaim.

11 And the land will rest forty years: and Othniel, son of Kenaz, will die.

12 And the sons of Israel will add to do evil in the eyes of Jehovah: and Jehovah will strengthen Eglon, king of Moab, against Israel, because they did evil in the eyes of Jehovah.

13 And he will gather to him the sons of Ammon and Amalek, and he will go and smite Israel, and will inherit the city of palmtrees.

14 And the sons of Israel will serve Eglon, king of Moab, eighteen years.

15 And the sons of Israel will cry to Jehovah, and Jehovah will raise up to them a saviour, Ehud, son of Gera, son of a Benjamite, a man shut up of his right hand: and the sons of Israel will send a gift by his hand to Eglon, king of Moab.

16 And Ehud will make to him a sword, and to it two mouths; a cubit its length: and he will gird it from under his garments upon his right thigh.

17 And he will bring the gift to Eglon, king of Moab: and Eglon a very fat man.

18 And it will be as he finished to bring the gift, and he will send away the people lifting up the gift.

19 And he turned back from the carved images which were at Gilgal, and he will say, A hidden word to me for thee, O

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king: and he will say, Silence! And all standing by him will go forth from him.

20 And Ehud came to him; and he sat in an upper chamber of cooling, which was to him alone: and Ehud will say, A word of God to me for thee. And he will rise from off the throne.

21 And Ehud will stretch forth his left hand, and will take the sword from off his right thigh, and he will drive it into his belly:

22 And the handle will also go in after the flame, and the fat will shut upon the flame, for he drew not the sword out of his belly; and the dirt came out.

23 And Ehud will come forth to the portico, and he will shut the doors of the upper chamber upon him, and fasten.

24 And he went forth, and his servants came in, and saw, and behold, the doors of the upper chamber were fastened; and they will say, Surely he is covering his feet in the chamber of cooling.

25 And they will delay till being ashamed: and behold, he opened not the doors of the upper chamber; and they will take a key and will open: and behold, their lord fallen upon the earth, dead.

26 And Ehud was saved during their consternation; and he passed by the carved images and will be saved at the the gates.

27 And it will be in his coming out, and he will clang upon the trumpet in mount Ephraim, and the sons of Israel will go down with him from the mountain, and he before them.

28 And he will say to them, Follow after me, for Jehovah gave your enemies, Moab, into your hand. And they will go down after him and will take the passages of Jordan toward Moab, and they gave not a man to pass over.

29 And they will smite Moab in that time, about ten thousand men, every one fat and every man strong: and not a man was saved.

30 And Moab will be subdued in that day under the hand of Israel: and the land will rest eighty years.

31 And after him was Shamgar, son of Anath; and he will smite the Philistines, six hundred men with an ox-goad; and he also will deliver Israel

JUDGES CHAPTER 4

1 And the sons of Israel will add to do evil in the eyes of Jehovah, and Ehud died.

2 And Jehovah will sell them into the hand of Jabin, king of Canaan, who reigned in Hazor; and the captain of his army, Sisera; and he will dwell in Harosheth of the nations:

3 And the sons of Israel will cry to Jehovah; for nine hundred chariots of iron to him; and he pressed the sons of Israel by force twenty years.

4 And Deborah, a woman, a prophetess, wife to Lapidoth, she judged Israel in that time.

5 And she will dwell under the palm tree of Deborah, between Ramah and between Bethel, in mount Ephraim: and the sons of Israel will go up to her for judgment

6 And she will send and call for Barak, son of Abinoam, from KadeshNaphtali; and she will say to him, Did not Jehovah the God of Israel command, Go, and draw into mount Tabor, and take with thee ten thousand men from the sons of Naphtali and from the sons of Zebulon?

7 And I drew to thee to the torrent Kishon, Sisera, captain of Jabin's army, and his chariots and his multitude; and I gave him into thy hand.

8 And Barak will say to her, If thou wilt go with me, and I will go: and if thou wilt not go with me, I will not go.

9 And she will say, Going, I will go with thee: but yet it shall not be thine honor upon the way which thou goest; for Jehovah will sell Sisera into the hand of a woman. And Deborah will rise and will go with Barak to Kadesh.

10 And Barak will cry out to Zebulon and Naphtali to Kadesh; and he will go up ten thousand men at his feet: and Deborah will go up with him.

11 And Heber the Kenite separated himself from Kain, from the sons of Hobab, father-in law of Moses, and he will stretch out his tent even to the oak in Zaanaim which is at Kadesh.

12 And they will announce to Sisera that Barak son of Abinoam, went up to mount Tabor.

13 And Sisera will call together all his chariots, nine hundred chariots of iron, and all the people which are with him from Harosheth of the nations, to the torrent of Kishon.

14 And Deborah will say to Barak, Arise; for this is the day which Jehovah gave Sisera into thine hand; went not Jehovah out before thee? and Barak went down from mount Tabor, and ten thousand men after him.

15 And Jehovah will discomfit Sisera and all the chariots and all the camp, with the mouth of the sword before Barak; and Sisera will descend from the chariot, and will flee on his feet

16 And Barak pursued after the chariots and after the camp, even to Harosheth of the nations: and all the camp of Sisera will fall by the mouth of the sword; there was not left even one.

17 And Sisera fled upon his feet to the tent of Jael, wife of Heber, the Kenite: for peace between Jabin king of Hazor and the house of Heber the Kenite.

18 And Jael will go forth to meet Sisera, and will say to him, Turn aside, my lord, turn aside to me; thou shalt not be afraid. And he will turn aside to her to the tent, and she will cover him with a carpet

19 And he will say to her, Give me to drink now a little water, for I thirsted. And she will open a sack of milk, and will give him drink, and will cover him.

20 And he will say to her, stand at the door of the tent, and it was when a man shall come, and ask thee and say, Is a man here? and say thou, No

21 And Jael, Heber's wife, will take a peg of the tent, and will put a hammer in her hand, and will go to him softly, and will drive the peg into his temples, and it will go down into the earth; and he was in a deep sleep and was wearied. And he will die.

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22 And behold, Barak pursued Sisera, and Jael will come up to meet him, and she will say to him, Come, and I will shew thee the man whom thou seekest And he will go in to her, and behold, Sisera fallen dead, and the peg in his temples.

23 And God will subdue in that day, Jabin, king of Canaan, before the sons of Israel.

24 And the hand of the sons of Israel, going, will go, and be hard upon Jabin, king of Canaan, till they cut off Jabin, king of Canaan.

JUDGES CHAPTER 5

1 And Deborah will sing, and Barak, son of Abinoam, in that day, saying,

2 In the leading on of the leaders in Israel, In the willingness of the people, praise ye Jehovah.

3 Hear, ye kings; give ear ye princes; I, to Jehovah, will I sing; I will play to Jehovah, God of Israel.

4 Jehovah, in thy going forth from Seir, In thy ascending from the field of Edom, The earth trembled, the heavens also dropped, Also the clouds dropped water.

5 The mountains flowed from before Jehovah, This Sinai from before Jehovah, the God of Israel

6 In the days of Shamgar, son of Anath, In the days of Jael, they left the ways; They went the by-ways; they will go the winding-ways.

7 The rulers ceased in Israel: they ceased Till I, Deborah, arose: I arose a mother in Israel.

8 He will choose new gods; Then war in the gates: If a shield was seen, and a lance, Among forty thousand in Israel

9 My heart to the leaders of Israel, Those giving voluntarily among the people: Praise ye Jehovah.

10 Ye riding upon white asses, Sitting upon jurisdiction, And going upon the way, speak ye.

11 From the voice of arrows between the watering-troughs, There will they give the justices of Jehovah, The justices of his rule in Israel: Then will the people of Jehovah go down to the gates.

12 Awake, awake! Deborah; Awake, awake! speak a song: Arise, Barak, and lead captive, thy captivity, son of Abinoam.

13 Then the one left shall go down to the chiefs of the people: Jehovah will come down to me among the mighty.

14 The fate of Ephraim uprooted them in Amalek; After thee, Benjamin, among thy tribes; From Machir the lawgivers came down, And from Zebulon they drawing with the rod of the scribe.

15 And the chiefs in Issachar with Deborah; And Issachar, so Barak: In the valley sent he, upon his feet. In the divisions of Reuben, Great decrees of heart

16 Wherefore didst thou dwell in the midst of the folds, To hear the pipings of the flocks? For the divisions of Reuben, great searching's of heart

17 In Gilead beyond Jordan he dwelt; And Dan, wherefore will he sojourn in ships? Asher will dwell by the shore of the seas, And upon his harbors will he dwell.

18 Zebulon a people reproached his soul to death, And Naphtali upon the heights of the field.

19 Kings came: they fought: Then fought the kings of Canaan, Tanach, upon the water of Megiddo: Plunder of silver took they not

20 From the heavens they fought; The stars from their raised ways fought with Sisera.

21 The torrent Kishon snatched them away The torrent of ancient days, the torrent of Kishon. Thou wilt tread down strength, O my soul.

22 Then were the horse heels smitten From the courses, the courses of his strong ones.

23 Curse ye Meroz, said the messenger of Jehovah: Cursing, curse ye her inhabitants; For they came not to the help of Jehovah To the help of Jehovah against the mighty ones.

24 Blessed shall be Jael above women, The wife of Heber the Kenite, Above women in the tent shall she be blessed.

25 He asked water, she gave milk; In a prince's dish brought she curdled milk

26 Her hand to the peg will she stretch forth, And her right hand to the hammer of labor, And she struck Sisera; she smote through his head, And she crushed and pierced through his temples.

27 Between her feet he bowed, he fell, he lay down: Between her feet he bowed, he fell: Where he bowed, there he fell, destroyed.

28 Through the window she looked forth and cried out, The mother of Sisera, through the lattice Why did his chariot delay to come? Why lingered the paces of his chariots?

29 Her wise chiefs will answer, Surely, will she turn back words to herself,

30 Will they not find? They will divide the spoil; He compassionated compassions to head of man; The spoil of dyed garments to Sisera, A spoil of dyed garments of variegation, Dyed of double variegation for the necks of the spoil.

31 So shall all thine enemies perish, O Jehovah: And those loving him, as the going forth of the sun in his strength. And the land will rest forty years.

JUDGES CHAPTER 6

1 And the sons of Israel will do evil in the eyes of Jehovah, and Jehovah will give them into the hand of Midian seven years.

2 And the hand of Midian will be strong upon Israel: from the face of Midian the sons of Israel made to them clefts which are in the mountains, and caves and fastnesses.

3 And it was if Israel sowed, and Midian came up, and Amalek, and the sons of the east, and they came up against him:

4 And they will encamp against them, and they will destroy the produce of the land even to thy coming to Gaza; and they will not leave means of life in Israel, and sheep and ox and ass.

5 For they and their cattle will come up, and their tents will come, as an abundance of locusts for multitude; and to them and to their camels no number: and they will come into the land to destroy it

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6 And Israel will be enfeebled from the face of Midian; and the sons of Israel will cry to Jehovah.

7 And it will be when the sons of Israel cried to Jehovah on account of Midian,

8 And Jehovah will send forth a man, a prophet, to the sons of Israel, and he will say to them, Thus said Jehovah the God of Israel, I brought you up from Egypt, and I will bring you out of the house of servants;

9 And I will deliver you from the hand of Egypt, and from the hand of all pressing you, and I will drive them out from your face, and I will give to you their land;

10 And saying to you, I am Jehovah your God; ye shall not fear the Gods of the Amorites which ye will dwelll in their land: and ye heard not to my voice.

11 And a messenger of Jehovah will come and sit under an oak which is in Ophrah, which is to Joash, father of Ezri: and Gideon his son threshed wheat in the wine press to place in safety from the face of Midian.

12 And the messenger of Jehovah will be seen to him, and he will say to him, Jehovah is with thee, thou mighty of strength.

13 And Gideon will say to him With leave, my Lord, and Jehovah be; with us, and wherefore did all this find us? and where all his wonderful things which our fathers recounted to us, saying, Did not Jehovah bring us up out of Egypt? and now Jehovah cast us off, and he will give us into the hand of Midian.

14 And Jehovah will turn to him and say, Go in this thy strength and save Israel from the hand of Midian: did I not send thee?

15 And he will say to him, With leave, my Lord, by what shall I save Israel? behold, my thousand destitute in Manasseh, and I the least in my father's house.

16 And Jehovah will say to him, For I will be with thee, and strike thou Midian as one man.

17 And he will say to him, If now I found grace in thine eyes, and do to me a sign that thou speakest with me.

18 Now thou shalt not depart from here till my coming to thee, and I brought forth my gift and set it before thee. And he will say, I will remain till thy turning back

19 And Gideon went in, and he will do a kid of the goats, and an ephah of flour of unleavened: the flesh he put in a basket, and he put the broth in a pot, and he will bring forth to him under the oak and will bring near.

20 And the messenger of God will say to him, Take the flesh and the unleavened and lay upon this rock, and pour out the broth. And he will do so.

21 And the messenger of Jehovah will stretch forth the extremity of the staff which in his hand, and will touch upon the flesh and on the unleavened; and fire will rise up from the rock and will consume the flesh and the unleavened. And the messenger of Jehovah went from his eyes.

22 And Gideon will see that he a messenger of Jehovah; and Gideon will say, Ah, Lord Jehovah! for on account that I saw a messenger of Jehovah face to face.

23 And Jehovah will say to him, Peace to thee; thou shalt not fear; thou shalt not die.

24 And Gideon will build there an altar to Jehovah, and he will call to him Jehovah-peace: till this day and it yet in Ophrah of the father of Edrei.

25 And it will be in that night Jehovah will say to him, Take a bullock of the oxen which is to thy father, and the second bullock of seven years, and break in pieces the altar of Baal, which is to thy father, and the wooden pillar which is upon it thou shalt cut down;

26 And build an altar to Jehovah thy God upon the head of this strong place, in order, and take the second bullock and bring up a burnt-offering upon the wood of the wooden pillar which thou shalt cut down.

27 And Gideon will take ten men of his servants, and he will do as Jehovah spake to him: and it will be as he will fear the house of his father and the men of the city doing in the day, and he will do in the night

28 And the men of the city will rise early in the morning, and behold, the altar of Baal thrown down, and the wooden pillar which is upon it cut down, and the second bullock brought up upon the altar having been built

29 And they will say a man to his neighbor, Who did this word? And they will enquire and search, and they will say, Gideon, son of Joash did this word.

30 And the men of the city will say to Joash, Bring forth thy son and he shall die: for he threw down the altar of Baal, and because he cut down the wooden pillar which is upon it.

31 And Joash will say to all who stood against him, Will ye contend for Baal? or will ye save him? whoever will contend for him shall die during the morning: if he is a god he will be mighty for himself, for he threw down his altar.

32 And he will call to him in that day, Baal will be powerful, saying, Baal will be mighty against him because he threw down his altar.

33 And all Midian and Amalek, and the sons of the east were gathered together, and they will pass over and they will encamp in the valley of Jezreel.

34 And the spirit of Jehovah clothed Gideon, and he will strike upon the trumpet; and Abiezer will be called after him.

35 And he sent messengers in all Manasseh; and he also will be called after him: and he sent messengers in Asher, and in Zebulon, and in Naphtali; and they will come up to meet them.

36 And Gideon will say to God, If thou art saving Israel by my hand, as thou spakest,

37 Behold me putting a fleece of wool in the threshing-floor, and if the dew shall be upon the fleece only, and upon all the earth dryness, and I knew that thou wilt save Israel by my hand. as thou spakest

38 And it will be so: and he will rise early upon the morrow, and he will press the fleece together, and the dew will press out from the fleece, a bowl full of water.

39 And Gideon will say to God, Thine anger will not kindle against me, and I will speak but this once: I will try

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now only this once upon the fleece; there shall be dryness to the fleece alone, and upon all the earth shall be dew.

40 And God will do so in that night: and there will be dryness to the fleece only, and upon all the earth was dew.

JUDGES CHAPTER 7

1 And Jerub-Baal (he is Gideon) will rise early and all the people that is with him, and they will encamp by the fountain of Harod: and the camp of Midian was to him from the north from the hill of Moreh, in the valley.

2 And Jehovah will say to Gideon, The people many which are with thee for me to give Midian into their hand, lest Israel shall glory before me, saying, My hand saved me.

3 And now, call now in the ears of the people, saying, Who being afraid and trembling shall turn back and turn about from mount Gilead. And there will turn back from the people twenty and two thousand; and ten thousand were left

4 And Jehovah will say to Gideon, Yet the people many; bring them down to the waters, and I will purify them for thee there; and it shall be of whom saying to thee, This shall go with thee, he shall go with thee; and all which saying to thee, This shall not go with thee, he shall not go.

5 And he will bring down the people to the waters: and Jehovah will say to Gideon, Every one which shall lap with his tongue from the waters as the dog will lap, thou shalt put him alone; and all which shall bend upon his knees to drink

6 And the number of those lapping with their hand to their mouth, will be three hundred men: and all the remainder of the people bowed upon their knees to drink water.

7 And Jehovah will say to Gideon, By the three hundred men lapping, I will save you, and give Midian into thy hand: and all the people shall go, a man to his place.

8 And the people will take food in their hand and their trumpets: and he sent all the men of Israel a man to his tent, and by the three hundred men he was strengthened: and the camp of Midian was to him beneath in the valley.

9 And it will be in that night, and Jehovah will say to him, Arise, go down to the camp, for I gave him into thy hand.

10 And if thou shalt fear to go down go down thou and Phurah thy youth to the camp:

11 And thou heardest what they shall speak: and afterward thy hands shall be strengthened, and go down to the camp. And he will go down, he and Phurah his boy to the extremity of the brave which in the camp.

12 And Midain and Amalek, and all the sons of the east, encamping in the valley, as the locust for multiude; and to their camels no number, as the sand which is upon the lip of the sea for multitude.

13 And Gideon will come, and behold, a man recounting a dream to his neighbor; and he will say, Behold, I dreamed a dream, and behold, a round cake of barley bread rolling into the camp of Midian; and it will come even to the tent, and it will strike it, and it will fall and will turn it over, so that the tent fell.

14 And his neighbor will answer and say, This is nothing else but the sword of Gideon, son of Joash, a man of Israel: God gave into his hand Midian, and all the camp.

15 And it will be when Gideon heard the recounting of the dream and its breaking, and he will worship, and turn back to the camp of Israel, and he will say, Arise, ye, for Jehovah gave into your hand the camp of Midian.

16 And he will divide the three hundred men into three beginnings, and he will give trumpets into the hand of them all, and empty buckets, and torches in the midst of the buckets.

17 And he will say to them, Ye shall look upon me, and so shall ye do: and behold me coming to the extremity of the camp, and it was as I shall do, so ye shall do.

18 And I struck upon the trumpet, I and all that are with me, and ye struck upon the trumpets, also ye round about all the camp, and say, For Jehovah and for Gideon.

19 And Gideon will go and the hundred men that are with him, to the extremity of the, camp, the beginning of the middle watch; only now rising up they raised up those watching: and they will strike upon the trumpets, and they brake the buckets that are in their hand.

20 And the three heads will strike upon the trumpets, and will break the buckets, and they will hold fast in their left hand upon the torches, and in their right hand the trumpets to strike: and they will call the sword for Jehovah and for Gideon.

21 And they will stand a man for himself round about the camp; and all the camp will run and cry out and flee.

22 And the three hundred will clang the trumpets, and Jehovah will set the sword of a man against his neighbor and in all the camp: and the camp fled even to the House of Acacia of Zererath, even to the lip of Abel-Meholah, to Tabbath.

23 And a man of Israel will be called from Naphtali, and from Asher, and from Manasseh, and they will pursue after Midian.

24 And Gideon sent messengers into all mount Ephraim, saying, Come down to meet Midian, and take before them the waters even to the House of Passage, and Jordan. And every man of Ephraim will be called together, and they will take the waters even to the House of Passage and Jordan.

25 And they will take the two chiefs of Midian. Oreb and Zeeb; and they will kill Oreb upon the rock of Oreb, ' and Zeeb they killed at the wine press of Zeeb, and they pursued against Midian, and the heads of Oreb and Zeeb they brought to Gideon beyond Jordan.

JUDGES CHAPTER 8

1 And the men of Ephraim will say to him, Why didst thou this word to us, that thou calledst not to us when thou wentest to war against Midian? and they will contend with him with strength.

2 And he will say to them, What now did I according to you? are not the gleanings of Ephraim good above the vintage of Abi-Ezer?

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3 Into your hand God gave the chiefs of Midian, Oreb and Zeeb: and what was I able to do according to you? Then was their spirit relaxed from over him in his speaking this word.

4 And Gideon will come to Jordan to pass through, he and the three hundred men that are with him, faint and pursuing.

5 And he will say to the men of Succoth, Ye shall give now rounds of bread to the people who are at my feet: for they are faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the chiefs of Succoth will say, Is the hand of Zebah and Zalmunna now in thy hand that bread was given to thine army?

7 And Gideon will say, For this in Jehovah's giving Zebah and Zalmunna into my band, and I threshed your flesh with thorns of the desert and threshing-sledges.

8 And he will go up from thence to Penuel, and he will say to them like this: and the men of Penuel will answer him as the men of Succoth answered.

9 And he will say also to the men of Penuel, saying, In my turning back in peace I will break down this tower.

10 And Zebah and Zalmunna are in Karkor, and their camps with them, about fifteen thousand, all those remaining from all the camp of the sons of the east: and there fell a hundred and twenty thousand men drawing the sword.

11 And Gideon will go up the way of those dwelling in tents from the east to Nobah and Jogbehah, and he will smite the camp; and the camp was secure.

12 And Zebah and Zalmunna will flee, and he will pursue after them and he will take the two kings of Midian Zebah and Zalmunna, and he terrified all the camp.

13 And Gideon son of Joash, will turn back from the war from the cliff of the sun.

14 And he will take a youth from the men of Succoth, and he will ask him: and he will write for him the chiefs of Succoth and its old men, seventy and seven men.

15 And he will come to the men of Succoth, and he will say, Behold Zebah and Zalmunna with whom ye reproached me, saying, Is the hand of Zebah and. Zalmunna now in thine hand to give bread to thy men being weary?

16 And he will take the old men of the city, and thorns of the desert, and threshing sledges, and with them he caused the men of Succoth to know.

17 And he brake down the tower of Penuel, and he will kill the men of the city.

18 And he will say to Zebah and Zalmunna, Whose the men which ye killed in Tabor? and they will say, As thou, so they; one according to the form of the sons of the king.

19 And he will say, My brethren, the sons of my mother: Jehovah lives, would that ye preserved them alive, and I had not slain you.

20 And he will say to Jether his first-born, Arise, kill them. But the youth drew not his sword, for he was afraid, because he was yet a youth.

21 And Zebah will say, and Zalmunna, Arise, and fall upon us: for as a man, his strength. And Gideon will rise and kill Zebah and Zalmunna, and he will take the little moons upon their camels' necks.

22 And the men of Israel will say to Gideon, Rule over us, also thou, also thy son, also thy son's son: for thou savedst us from the hand of Midian.

23 And Gideon will say to them, I will not rule over you, and my son shall not rule over you: Jehovah shall rule over you.

24 And Gideon will say to them, I will ask of you an asking, and ye shall give to me a man the rings of his spoil: for gold rings to them, because they were Ishmaelites.

25 And they will say, Giving, we will give. And they will spread a garment, and they will cast there each the rings of his spoil.

26 And the weight of the gold rings which he asked will be a thousand and seven hundred of gold; besides of little moons and earrings and purple robes which were upon the kings of Midian, and besides from the collars which upon their camels' necks.

27 And Gideon will make it into an ephod, and he will put in his city, Ophrah: and all Israel will commit fornication after it there: and it will be to Gideon and to his house for a snare.

28 And Midian will be subdued before the sons of Israel, and they will not add to lift up their head: and the land will rest forty years in the days of Gideon.

29 And Jerubbaal, son of Joash, will go and dwell in his house.

30 And to Gideon were seventy sons going out of his thigh: for many women were to him.

31 And his concubine which is in Shechem, she will bear to him a son, and she will set his name Abimelech.

32 And Gideon will die in a good old age, and he will be buried in the grave of Joash his father, in Ophrah, of the father of Ezri.

33 And it will be when Gideon died the sons of Israel will turn back, and will commit fornication after the Baalims, and they will set to them Baal of the covenant for their god.

34 And the sons of Israel did not remember Jehovah their God, delivering them out of the hand of all their enemies from round about.

35 And they did not kindness with the house of Jerubbaal, Gideon, according to all the good which he did with Israel.

JUDGES CHAPTER 9

1 And Abimelech son of Jerubbaal, will come to Shechem to his mother's brethren, and say to them, to all the family of the house of his mother's father, saying,

2 Speak, now, in the ears of all the lords of Shechem, What good to you for seventy men of all the sons of Jerubbaal to rule over you, or one man to rule over you? and remember that I am your bone and your flesh.

3 And his mother's brethren will speak concerning him in the ears of all the lords of Shechem all these words: and their heart will incline after Abimelech; for they said, He is our brother.

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4 And they will give him seventy of silver from the house of Baal of the covenant, and Abimelech will hire with them men empty and vain-glorious, and they will go after him.

5 And he will come to his father's house at Ophrah, and will kill his brethren the sons of Jerubbaal, seventy men upon one stone: and Jotham the young son of Jerubbaal will be left, for he was hid.

6 And all the lords of Shechem will gather together, and all the House of the Rampart, and they will make Abimelech king, by the Oak of the Pillar which is in Shechem.

7 And they will announce to Jotham and he will go and stand upon the head of mount Gerizim, and he will lift up his voice and call, and say to them, Hear to me, ye lords of Shechem, and God will hear to you.

8 The trees going forth went to anoint over them a king; and they will say to the olive, Reign thou over us.

9 And the olive will say to them, Left I my fatness which by me they will honor God and men, and went I to wander about over the trees?

10 And the trees will say to the fig tree, Come thou, reign over us.

11 And the fig tree will say to them, Left I my sweetness, and my good produce, and went I to wander about over the trees?

12 And the trees will say to the vine, Come thou, and reign over us.

13 And the vine will say to them, Left I my new wine-making, rejoicing God and men, and went I to wander about over the trees?

14 And all the trees will say to the buckthorn. Come thou, reign over us.

15 And the buckthorn will say to the trees, If in truth ye anoint me for king over you, come, take refuge in my shadow: and if not, fire shall come forth from the buckthorn and shall consume the cedars of Lebanon.

16 And now if in truth and in uprightness ye did and ye shall make Abimelech king, and if ye did good with Jerubbaal and with his house, and if according to the desert of his hands ye did to him:

17 (For my father fought for you, and he will cast his soul away, and he will deliver you from the hand of Midian.

18 And ye rose up against the house of my father this day, and ye will kill his sons, seventy men, upon one stone; and ye will make Abimelech, son of his maid, king over the lords of Shechem, because he is your brother:)

19 And if in sincerity and uprightness ye did with Jerubbaal and with his house this day, rejoice ye in Abimelech, and he shall rejoice also in you.

20 And if not, fire shall come forth from Abimelech and shall consume the lords of Shechem and the House of the Rampart; and fire shall come forth from the lords of Shechem and from the House of the Rampart, and shall consume Abimelech.

21 And Jotham will flee, and break away, and he will go to the well and will dwell there from the face of Abimelech his brother.

22 And Abimelech will have dominion over Israel three years,

23 And God will send an evil spirit between Abimelech and between the lords of Shechem; and the lords of Shechem will act deceitfully with Abimelech,

24 To bring the wrong of the seventy sons of Jerubbaal and to put their blood upon Abimelech their brother who killed them, and upon the lords of Shechem who strengthened his hands to kill his brethren.

25 And the lords of Shechem will set for him liers in wait upon the heads of the mountains, and they will rob all who shall pass over by them in the way: and it was announced to Abimelech.

26 And Gaal son of Ebed will come, and his brethren, and they will pass over to Shechem: and the lords of Shechem will trust in him.

27 And they will go forth to the field, and they will gather their vineyards, and they will tread down, and they will make rejoicings, and go in to the house of their God, and they will eat and drink, and curse Abimelech.

28 And Gaal son of Ebed will say, Who Abimelech, and who Shechem, that we shall serve him? is he not the son of Jerubbaal? and Zebul his overseer? Serve the men of Hamor the father of Shechem: and why shall we serve him?

29 And who will give this people into my hand? And I will remove Abimelech. And he will say to Abimelech, Increase thine army and come forth.

30 And Zebul the ruler of the city will hear the words of Gaal, son of Ebed, and his wrath will kindle.

31 And he will send messengers to Abimelech in deceit, saying, Behold, Gaal son of Ebed, and his brethren, came to Shechem; and behold, they pressed the city against thee.

32 And now, rise up by night, thou and the people which are with thee, and lie in wait in the field:

33 And it was in the morning when the sun rose, thou shalt rise early and invade upon the city: and behold, he and the people which with him coming forth against thee; and do thou to him as thy hand shall find.

34 And Abimelech will rise, and all the people which are with him, by night, and they will lie in wait against Shechem in four heads.

35 And Gaal son of Ebed will go forth, and he will stand at the door of the gate of the city: and Abimelech will rise, and the people that are with him, from the ambush.

36 And Gaal will see the people, and he will say to Zebul, Behold, people coming down from the heads of the mountains. And Zebul will say to him, Thou seest the shadow of the mountains as men.

37 And Gaal will add to speak, and will say, Behold, people coming down from the height of the land, and one head coming from the way of the oak of Meonenim.

38 And Zebul will say to him, Where now thy mouth with which thou wilt say, Who Abimelech, that we shall serve him? is not this the people which thou despised it? now go forth now, and fight with it

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39 And Gaal will go forth before the lords of Shechem, and he will fight against Abimelech.

40 And Abimelech will pursue him and he will flee from his face, and many will fall wounded at the door of the gate.

41 And Abimelech will dwell in Arumah: and Zebul will drive out Gaal and his brethren from dwelling in Shechem.

42 And it will be from the morrow, and the people will go forth to the field; and they will announce to Abimelech.

43 And he will take the people and will divide them into three heads, and he will lie in wait in the field, and he will see, and behold, the people will come forth from the city, and he will rise up against them and smite them.

44 And Abimelech and the heads which are with him will invade, and they will stand at the door of the gate of the city: and two heads will invade upon all which are in the field, and they will smite them.

45 And Abimelech fought against the city all that day; and he will take the city, and the people which in it he killed, and he will tear down the city, and will sow it with salt.

46 And all the lords of the tower of Shechem will hear, and they will go in to the tower of the god of the covenant

47 And it was announced to Abimelech that all the lords of the tower of Shechem were gathered together.

48 And Abimelech will go up to mount Zalmon, he and all the people that with him; and Abimelech will take axes in his hand, and he will cut boughs of the trees, and will lift up and will put upon his shoulder, and he will say to the people which are with him, What ye saw I did, hasten, do like me.

49 And also all the people will cut each a bough, and will go after Abimelech, and they will put upon the tower, and will set the tower on fire upon them, and all the men of the tower of Shechem will die; about a thousand men and women.

50 And Abimelech will go to Thebez, and he will encamp against Thebez and take it.

51 And a strong tower was in the midst of the city, and thither will flee all the men and women and all the lords of the city, and will shut up from after them, and they will go up upon the roof of the tower.

52 And Abimelech will come even to the tower, and will fight against it, and will urge on, even to the door of the tower to burn it with fire.

53 And one woman will cast a piece of the upper mill-stone upon the head of Abimelech, and she will break his skull

54 And he will call quickly to the youth lifting up his weapons, and he will say to him, Draw thy sword and put me to death, lest they shall say of me, A woman killed him. And his youth will thrust him through and he will die.

55 And the men of Israel will see that Abimelech died, and they will go each to his place.

56 And God will turn back the evil of Abimelech which he did. to his father for killing his seventy brethren.

57 And all the evil of the men of Shechem God turned back upon their head: and against them will come the curse of Jotham the son of JerubbaaL

JUDGES CHAPTER 10

1 And after Abimelech will rise to save Israel, Tola, the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir, in mount Ephraim.

2 And he will judge Israel twenty and three years; and he will die and be buried in Shamir.

3 And after him will rise Jair the Gileadite, and he will judge Israel twenty and two years.

4 And to him will be thirty sons riding upon thirty young asses, and thirty cities to them; and they will call them the villages of Jair even to this day, which are in the land of Gilead.

5 And Jair will die and be buried in Canon.

6 And the sons of Israel will add to do evil in the eyes of Jehovah, and they will serve the Baalims, and Ashtaroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the sons of Ammon, and the gods of Philisteim; and they will forsake Jehovah and not serve

7 And the wrath of Jehovah will kindle against Israel, and he will sell them into the hand of Philisteim, and into the hand of the sons of Ammon.

8 And they will oppress and break down the sons of Israel in that year, eighteenyears, all the sons of Israel that are beyond Jordan in the land of the Amorite which is in Gilead.

9 And the sons of Ammon will pan over Jordan to war also against Judah, and against Benjamin, and against the house of Ephraim: and it will press upon Israel greatly.

10 And the sons of Israel will cry to Jehovah, saying, We sinned against thee because we forsook our God, and we shall serve the Baalims.

11 And Jehovah will say to the sons of Israel, Was it not out of Egypt, and from the Amorite, and from the sons of Ammon and from Philisteim?

12 And the Zidonians and Amalek, and Maon pressed you; and ye will cry to me, and I will save you from their hand.

13 And ye forsook me, and ye will serve other gods: wherefore I will not add to save you.

14 Go and cry to the gods, which ye chose among them; they shall save for you in time of your straits.

15 And the sons of Israel will say to Jehovah, We sinned: do thou to us according to all the good in thine eyes; but deliver us now, this day.

16 And they will remove the strange gods from the midst of them, and they will serve Jehovah: and his soul will be shortened for the labor of Israel.

17 And the sons of Ammon will be called together, and they will encamp in Gilead. And the sons of Israel will assemble together and encamp in Mizpeh.

18 And the people, the chiefs of Gilead, will say, a man to his neighbor, Who the man that will begin to war against the sons of Ammon? he shall be for head to all those dwelling in Gilead.

JUDGES CHAPTER 11

1 and Jephthah the Gileadite was a man of strength, and he the son of a woman, a harlot And Gilead will beget Jephthah.

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2 And Gilead's wife will bring forth sons to him, and his wife's sons will grow, and they will drive out Jephthah, and they will say to him, Thou shalt not inherit in our father's house, for thou the son of another woman.

3 And Jephthah will flee from the face of his brethren and will dwell in the land of Tob: and empty men will gather together to Jephthah and will go forth with him.

4 And it will be from days and the sons of Ammon will war with Israel.

5 And it will be when the sons of Ammon warred with Israel, and the old men of Israel will go to take Jephthah out of the land of Tob.

6 And they will say to Jephthah, Come and be to us for leader, and we will war against the sons of Ammon.

7 And Jephthah will say to the old men of Gilead, Did ye not hate me, and ye will drive me out from my father's house? and why came ye to me now when there is distress to you?

8 And the old men of Gilead will say to Jephthah, Therefore now we turned back to thee, and come thou with us and we will war against the sons of Ammon, and be to us for head to all dwelling in Gilead.

9 And Jephthah will say to the old men of Gilead, If ye turn me back to war against the sons of Ammon, and Jehovah gave them before me, shall I be to you for head?

10 And the old men of Gilead will say to Jephthah, Jehovah shall be hearing between us, if we did not thus to thee according to thy word.

11 And Jephthah will go with the old men of Gilead, and the people will set him over them for head and for chief: and Jephthah will speak all his words before Jehovah in Mizpeh.

12 And Jephthah will send messengers to the king of the sons of Ammon, saying, What to me and to thee that thou camest to me to war in my land

13 And the king of the sons of Ammon will say to the messengers of Jephthah, Because Israel took my land in his coming up out of Egypt, from Arnon even to Jabbok, and even to Jordan: and now turn them back in peace.

14 And Jephthah will add yet and will send messengers to the king of the sons of Ammon:

15 And he will say to him, Thus said Jephthah, Israel took not the land of Moab and the land of the sons of Ammon:

16 When in their coming up out of Egypt, and Israel went in the desert, even to the sea of sedge, and he will come to Kadesh;

17 And Israel will send messengers to the king of Edom, saying, I will pass through now in thy land: and the king of Edom heard not And also to the king of Moab he sent; and he was not willing. And Israel dwelt in Kadesh.

18 And he will go into the wilderness, and he will encompass the land of Edom, and the land of Moab, and he will come from the rising of the sun to the land of Moab, and they will encamp beyond Arnon; and they went not in to the bound of Moab, for Arnon is the bound of Moah

19 And Israel will send messengers to Sihon, king of the Amorites, king of Heshbon; and Israel will say to him, We will pass now through in thy land, even to my place.

20 And Sihon trusted not Israel to pass through in his bound; and Sihon will gather together all his people and will encamp in Jahaz, and he will war with Israel.

21 And Jehovah the God of Israel will give Sihon and all his people into the hand of Israel, and they will smite them: and Israel will inherit all the land of the Amorites, the inhabitants of that land.

22 And they will inherit all the bound of the Amorites from Arnon and even to Jabbok, and from the desert and even to Jordan.

23 And now Jehovah the God of Israel drove out the Amorites from the face of his people Israel, and shalt thou inherit it?

24 Shalt thou not inherit what Chemosh thy god will give thee to inherit? and all which Jehovah our God drove out from our face, we will inherit it.

25 And now being good, art thou good above Balak, son of Zippor, king of Moab? striving, did he contend with Israel, or warring, did he war against them.

26 In Israel's dwelling in Heshbon and her daughters and in Aroer and her daughters, and in all the cities which are upon the hands of Arnon, three hundred years? and why took ye not them away in that time?

27 And I sinned not against thee, and thou didst me evil to war against me: Jehovah the Judge will judge this day between the sons of Israel and between the sons of Ammon.

28 And the king of the sons of Ammon heard not to the words of Jephthah which he sent to him.

29 And the spirit of Jehovah will be upon Jephthah, and he will pass through Gilead and Manasseh, and he will pass through Mizpeh of Gilead, and from Mizpeh of Gilead he passed over to the sons of Ammon.

30 And Jephthah will vow a vow to Jehovah, and he will say, If giving, thou wilt give the sons of Ammon into my hand,

31 And it was, that coming forth which shall come forth from the doors of my house to my meeting in my turning back in peace from the sons of Ammon, and it was to Jehovah; and I brought it up a burnt-offering.

32 And Jephthah will pass over to the sons of Ammon to war against them: and Jehovah will give them into his hand.

33 And he will strike them from Aroer even to thy going to Minnith, twenty cities, and even to the meadow of the vineyards, with a very great smiting. And the sons of Ammon will be subdued from the face of the sons of Israel.

34 And Jephthah will come to Mizpeh to his house, and behold, his daughter will come forth to his meeting with drums and with lutes: and she the only begotten; not to him beside her, son nor daughter.

35 And it will be when he saw her, and he will tear his garments, and will say, Alas, my daughter bowing down, thou didst bow me down, and thou art in my trouble: and I opened my mouth to Jehovah, and I shall not be able to turn back.

36 And she will say to him, My father, opening thy mouth to Jehovah, do to me acording to what came forth from thy

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mouth, after that Jehovah did for thee vengeance of thine enemies, of the sons of Ammon.

37 And she will say to her father, This word shall be done to me: desist from me two months, and I will go, and go down upon the mountains, and I will lament over my virginity, I and my friends.

38 And he will say, Go. And he will send her away two months: and she will go and her friends, and she will lament over her virginity upon the mountains.

39 And it will be from the end of two months, and she will turn back to her father and he will do to her his vow which he vowed: and she knew not man. And it will be a law in Israel,

40 From days of days the daughters of Israel will go to celebrate to the daughter of Jephthah the Gileadite, four days in the year.

JUDGES CHAPTER 12

1 And a man of Ephraim will cry out and will pass over north, and they will say to Jephthah, Why didst thou pass over to war against the sons of Ammon and didst not call to us to go with thee? we will burn thy house upon thee with fire.

2 And Jephthah will say to them, I was a man of strife, I and my people and the sons of Ammon greatly; and I shall cry out to you, and ye saved me not from their hands.

3 And I shall see that thou savest not, and I shall put my soul in my hand, and I shall pass over to the sons of Ammon, and Jehovah will give them into my hand: and wherefore came ye up to me this day to war against me?

4 And Jephthah will gather together all the men of Gilead, and he will war with Ephraim: and the men of Gilead will strike Ephraim because they said, The escaped of Ephraim, ye of Gilead, in the midst of Ephraim and in the midst of Manasseh.

5 And Gilead will take the passages of Jordan before Ephraim: and it was that the escaped of Ephraim will say, I will pass over; and the men of Gilead will say to him, Thou an Ephrathite? and he will say, No.

6 And they will say to him, Say now Shibboleth: and he will say, Sibboleth and he will not form to speak thus. And they will seize him and they will slaughter him at the passages of Jordan. And there will fall in that time of Ephraim forty and two thousand.

7 And Jephthah will judge Israel six years: and Jephthah the Gileadite will die, and will be buried in the city of Gilead.

8 And after him Ibzan of the House of Bread, will judge Israel.

9 And there will be to him thirty sons and thirty daughters he sent without, and thirty daughters he brought in to his sons from without: and he will judge Israel seven years.

10 And Ibzan will die, and will be buried in the House of Bread.

11 And after him Elon the Zebulonite, will judge Israel; and he will judge Israel ten years.

12 And Elon the Zebulonite will die and will be buried in Elon in the land of Zebulon.

13 And after him Abdon, son of Hillel the Pirathonite, will judge Israel.

14 And there will be to him forty sons and thirty sons' sons riding upon seventy young asses: and he will judge Israel eight years.

15 And Abdon the son of Hillel the Pirathonite, will die, and will be buried in Pirathon in the land of Ephraim, in the mount of the Amalekite.

JUDGES CHAPTER 13

1 And the sons of Israel will add to do evil in the eyes of Jehovah; and Jehovah will give them into the hand of Philisteim forty years.

2 And there will be one man from Zorah from the families of the Danites, and his name Manoah; and his wife sterile, and she bare not

3 And a messenger of Jehovah will be seen to the woman, and will say to her, Behold, now, thou art barren, and bearest not; and thou conceivedst and bearest a son.

4 And now, watch now, and drink not wine and strong drink, and thou shalt not eat any thing unclean:

5 For behold thee pregnant, and thou bearest a son; and a razor shall not come up upon his head, for the boy shall be consecrated to God from the womb: and he shall begin to save Israel from the hand of Philisteim.

6 And the woman will go and will say to her husband, saying, A man of God came to me, and his sight as the sight of the messenger of God, very terrible: and I asked him not from whence he is, and his name he announced not to me.

7 And he will say to me, Behold, thee conceiving, and thou bearest a son; and now drink not wine and strong drink, and thou shalt not eat any thing unclean, for the boy shall be consecrated to God from the womb, even to the day of his death.

8 And Manoah will pray to Jehovah and will say, With leave, my Lord, a man of God which thou sentest will he come now yet to us, and he will teach us what we shall do to the boy being brought forth.

9 And God will hear to the voice of Manoah, and the messenger of God will come yet to the woman, and she will sit in the field; and Manoah her man not with her.

10 And the woman will hasten and run, and announce to her man, and will say to him, Behold, the man was seen to me who came in the day to me.

11 And Manoah will rise and will go after his wife, and will come to the man, and will say to him, Thou the man who spake to the woman? and he will say, I.

12 And Manoah will say, Now shall come thy words. What shall be the judgment of the boy, and his work?

13 And the messenger of Jehovah will say to Manoah, From all I said to the woman she shall watch.

14 From all going forth from the vine of the wine she shall not eat, and wine and strong drink she shall not drink, and

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any thing unclean she shall not eat: all which I commanded she shall watch.

15 And Manoah will say to the messenger of Jehovah, We will detain thee now, and we will do before thee a kid of the goats.

16 And the messenger of Jehovah will say to Manoah, If thou shalt detain me, I will not eat of thy bread: and if thou shalt do a burnt-offering thou shalt do it to Jehovah. For Manoah knew not that he was a messenger of Jehovah.

17 And Manoah will say to the messenger of Jehovah, What thy name, when shall come thy words and we honored thee?

18 And the messenger of Jehovah will say to him, Wherefore this wilt thou ask for my name, and it is wonderful?

19 And Manoah will take a kid of the goats, and the gift, and will bring up, upon the rock to Jehovah; and he separating to do, and Manoah and his wife seeing.

20 And it will be in the going up of the flame from the altar to the heavens, and the messenger of Jehovah will go up in the flame of the altar and Manoah and his wife seeing; and they will fall upon their face to the earth.

21 And the messenger of Jehovah will no more add to be seen to Manoah and to his wife. Then Manoah knew that he is the messenger of Jehovah.

22 And Manoah will say to his wife, Dying, we shall die, because we saw God.

23 And his wife will say to him, If Jehovah were inclined to put us to death, he took not from our hand a burnt-offering and gift, and he shewed us not all these, and as now caused us not to hear such as this.

24 And the woman will bear a son, and she will call his name Samson. And the boy will grow, and Jehovah will bless him.

25 And the spirit of Jehovah will begin to move him in the camp of Dan, between Zorah and between Eshtaol.

JUDGES CHAPTER 14

1 And Samson went down to Timnath, and saw a woman in Timnath from the daughters of Philisteim.

2 And he will go up and announce to his father and his mother, and will say, I saw a woman in Timnath from the daughters of Philisteim: and now take her to me for a wife.

3 And his father will say to him, and his mother, Is there not among the daughters of thy brethren, and among all my people, a woman, that thou goest to take a woman from uncircumcised Philisteim? And Samson will say to his father, Take her to me, for she is straight in mine eyes.

4 And his father and his mother knew not that it was from Jehovah that he seeking an occasion from Philisteim; for in this time Philisteim was ruling over Israel

5 And Samson will go down, and his father and his mother, to Timnath, and they will come even to the vineyards of Timnath: and behold, a young lion roared at his meeting.

6 And the spirit of Jehovah will fall suddenly upon him, and he will rend him as rending a kid, and nothing whatever in his hand: and he announced not to his father and to his mother what he did.

7 And he will go down and speak to the woman, and she will be right in the eyes of Samson.

8 And he will turn back after days to take her, and he will turn aside to see the carcass of the lion, and behold, an assembly of bees in the body of the lion, and honey.

9 And he will break it off in his hands, and going, will go and eat, and he will go to his father and to his mother, and will give to them, and they will eat: and he announced not to them that from the body of the lion he broke off the honey.

10 And his father will go down to the woman; and Samson will make there a drinking, for so did the young men.

11 And it will be when they saw him, and they will take thirty companions, and they will be with him.

12 And Samson will say to them, I will propose to you an enigma: if announcing, ye shall announce it to me in seven days of the drinking, and ye find out, and I will give to you thirty wide garments and thirty exchanges of garments:

13 And if ye shall not be able to announce to me, and ye give me thirty wide garments and thirty exchanges of garments: and they will say to him, Propose thine enigma and we will hear it.

14 And he will say to them, Out of him eating came forth food, and out of the strong came forth sweetness. And they were not able to announce the enigma in three days.

15 And it will be in the seventh day, and they will say to Samson's wife, Persuade thy man and he shall announce to us the enigma, lest we shall burn thee and thy father's house with fire: did ye not call to us to possess us?

16 And Samson's wife will weep upon him, and will say, Thou only hatedst me and lovedst me not: thou didst propose an enigma to the sons of my people, and to me thou didst not announce it. And he will say to her, Behold, to my father and to my mother I announced it not, and shall I announce to thee?

17 And she will weep upon him seven days which were to them of the drinking: and it will be in the seventh day, and he will announce to her, for she urged him: and she will announce the enigma to the sons of her people.

18 And the men of the city will say to him in the seventh day before the sun will go down, What is sweet above honey? and what is strong above the lion? and he will say to them, Unless ye ploughed with my heifer ye found not out my enigma.

19 And the spirit of Jehovah will fall suddenly upon him, and he will go down to Ashkelon and will strike from them thirty men, and he will take their spoils, and will give exchanges to those. announcing the enigma. And his anger will kindle, and he will go up to his father's house.

20 And Samson's wife will be to his companion who was friend to him.

JUDGES CHAPTER 15

1 And it will be after days in days of the wheat harvest, and Samson will look after his wife with a kid of the goats; and he will say, I will go to my wife to the chamber. And her father gave him not to go in.

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2 And her father will say, Saying, I said that hating, thou didst hate her, and I will give her to thy companion: is not her small sister good above her? Now she shall be to thee in her stead.

3 And Samson will say to them, This time I was more blameless than Philisteim if I shall do evil with them.

4 And Samson will go and will take three hundred foxes, and will take torches, and will turn tail to tail, and will put one torch between two tails in the midst

5 And he will kindle fire upon the torches and will send into the standing grain of Philisteim, and will burn up from the heap of sheaves and even to the standing grain, and even to the vineyard and the olive.

6 And Philisteim will say, Who did this? and they will say, Samson, son in-law of the Timnite, for he took his wife and he will give her to his companion. And Philisteim will go up and will burn her and her father with fire.

7 And Samson will say to them, If ye will do according to this, if I was avenged by you, and afterward I will desist.

8 And he will strike them leg upon thigh, a great smiting. And he will go down and dwell in the cleft of the rock Etam.

9 And Philisteim will go up and encamp against Judah and will be dispersed in Lehi.

10 And the men of Judah will say to them, Why came ye up against us? and they will say, To bind Samson we came up, to do to him as he did to us.

11 And three thousand men of Judah will go down to the cleft of the rock Etam, and they will say to Samson, Knewest thou not that Philisteim is ruling over us? and what this thou didst to us? and he will say to them, As they did to me, so did I to them.

12 And they will say to him, To bind thee we came down, to give thee into the hand of Philisteim. And Samson will say to them, Swear to me lest ye shall fall upon me yourselves.

13 And they will say to him, saying, No; but binding, we will bind thee and give thee into their hand: and killing, we will not kill thee. And they will bind him with two new cords and will bring him up from the rock.

14 He came even to Lehi, and Philisteim shouted at his meeting: and the spirit of Jehovah will come suddenly upon him, and the cords which were upon his arms will be as flax which was burnt in fire, and his bands will melt from off his hands.

15 And he will find the jaw-bone of an ass, fresh, and he will stretch forth his hand and take it and will strike with it a thousand men.

16 And Samson will say, With the jaw-bone of the ass, a heap, two heaps, with the jaw-bone of the ass I struck a thousand men.

17 And it will be when he finished to speak, and he will cast away the jawbone from his hand, and he will call that place, the lifting up the jaw-bone.

18 And he will thirst greatly, and he will call to Jehovah and will say, Thou gavest into the hand of thy servant this great salvation, and now shall I die with thirst and fall into the hand of Philisteim?

19 And God will rend the socket which is in the jaw-bone, and waters will come forth from it; and he will drink, and his spirit will turn back, and he will live. For this he called its name, the Fountain of him Calling, which is in Lehi even to this day.

20 And he will judge Israel in the days of Philisteim twenty years.

JUDGES CHAPTER 16

1 And Samson will go to Gaza, and he will see there a woman, a harlot, and he will go in to her.

2 To the Gazites, saying, Samson came here. And they will encompass, and will lie in wait for him all the night in the gate of the city, and they will be silent all the night, saying, During the light of the morning and we killed him.

3 And Samson will lie till half the night, and he will rise in half the night, and he will seize the doors of the gate of the city and with the two door-posts, and will remove them with the bar, and will set upon his shoulders, and he will bring them up to the head of the mountain which is upon the face of Hebron.

4 And it will be after this, and he will love a woman in the valley of Shorek, and her name Delilah.

5 And the princes of Philisteim will come up and will say to her, Persuade him, and see in what is his great strength, and in what we shall prevail against him, and bind him to humble him: and we give to thee each a thousand and a hundred of silver.

6 And Delilah will say to Samson, Announce now to me in what is thy great strength, and in what thou shalt be bound to humble thee.

7 And Samson will say to her, If they shall bind me with seven moist cords that were not dried, and I was weak and shall be as another man.

8 And the princess of Philisteim will bring up to her seven moist cords which were not dried, and she will bind him with them.

9 And lying in wait dwelling by her in the chamber. And she will say to him, Philisteim upon thee, Samson. And he will tear away the cords as a thread of tow will be torn away in its smelling the fire. And his strength was not known.

10 And Delilah will say to Samson, Behold, thou deceivest me, and thou wilt speak to me lies: this time announce to me now in what thou shalt be bound.

11 And he will say to her, If binding, they shall bind me with new cords which work was not done with them, and I was weak and was as another man.

12 And Delilah will take new cords and will bind him with them, and she will say to him, Philisteim upon thee, Samson, (and the lier in wait dwelling in the chamber.) And he will tear them away from off his arms as a thread.

13 And Delilah will say to Samson, Till now thou deceivedst me, and thou wilt speak to me lies: announce to me in what thou shalt be bound. And he will say to her, If thou shalt weave the seven braids of my head with the warp.

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14 And she will fasten with a peg, and she will say to him, Philisteim upon thee, Samson. And he will awake from his sleep, and he will tear away the peg of the braid and the warp.

15 And she will say to him, Wilt thou say, I loved thee, and thy heart not with me? This three times thou didst deceive me, and didst not announce to me in what is thy great strength.

16 And it will be in her pressing upon him with her words all the days, and she will urge him, and his soul will be shortened to death;

17 And he will announce to her all his heart, and he will say to her, A razor came not up upon my head, for I am devoted to God from my mother's womb: if I were shaved, and my strength removed from me, and I was weak, and was as all men.

18 And Delilah will see that he announced to her all his heart, and she will send and call to the princes of Philisteim, saying, Come up to me this time; for he announced to her all his heart And the princes of Philisteim will come up to her, and will bring up the silver in their hand.

19 And she will cause him to sleep upon her knees; and she will call to a man, and she will shave the seven braids of his head; and she will begin to humble him, and his strength will remove from him.

20 And she will say, Philisteim upon thee, Samson. And he will awake from his sleep, and say, I will go forth as once upon once, and shake myself. And he knew not that Jehovah removed from him.

21 And Philisteim will seize him, and they will bore out his eyes, and will bring him down to Gaza and bind him with fetters of brass, and he will be grinding in the house of bonds.

22 And the hair of his head will begin to grow as when he was shaven.

23 And the princes of Philisteim gathered together to sacrifice a great sacrifice to Dagon their god, and to rejoice: and they will say, Our god gave into our hand Samson our enemy.

24 And the people will see him and praise their god, for they said, God gave into our hand our enemy, and him destroying our land, and who multiplied our wounded.

25 And it will be when their heart will be joyful, and they will say, Call to Samson, and he shall play to us. And they will call to Samson from the house of bonds and he will play before them, and they will set him between the pillars.

26 And Samson will say to the boy holding him by his hand, Permit me and I shall feel the pillars which the house stood upon them, and I will lean upon them.

27 And the house was filled with men and women, and there were all the princes of Philisteim, and upon the roof about three thousand men and women looking upon the sport of Samson

28 And Samson will call to Jehovah, and will say, Lord Jehovah, remember me now, and strengthen me now but this once, O God, and I will avenge myself one vengeance for my two eyes of Philisteim.

29 And Samson will clasp the two pillars the midst of which the house stood upon them, and he stayed himself upon them, one with his right hand and one with his left

30 And Samson will say, My soul shall die with Philisteim. And he will bow with strength, and the house will fall upon the princes and upon all the people which are in it And the dead will be more which he killed in his death than which he killed in his life.

31 And his brethren and all the house of his father will go down and will lift him up, and will bring him up, and bury him between Zorah and between Eshtaol in the grave of Manoah his father. And he judged Israel twenty years.

JUDGES CHAPTER 17

1 And there will be a man of mount Ephraim and his name Micah.

2 And he will say to his mother, The thousand and one hundred of silver which was taken for thee, and thou cursedst me, and saidst also in mine ears, behold, the silver with me; I took it And his mother will say, Blessed my son to Jehovah.

3 And he will turn back the thousand and hundred of silver to his mother, and his mother will say, Consecrating, I consecrated the silver to Jehovah from my hand to my son, to make a carved thing and a molten: and now I will turn it back to thee.

4 And he will turn back the silver to his mother; and his mother will take two hundred of silver and will give it to the goldsmith, and he will make it a carved thing and molten: and it will be in the house of Micah.

5 And the man Micah to him a house of gods; and he will make an ephod and a teraphim, and he will fill the hand of one of his sons, and he will be to him for priest

6 In those days not a king in Israel, as man will do the right in his eyes.

7 And there will be a youth from the House of Bread, of Judah, from the families of Judah, and he a Levite, and he sojourned there.

8 And the man will go from the city from the House of Bread, of Judah, to sojourn wherever he shall find: and he will come to mount Ephraim, even to the house of Micah, to make his way.

9 And Micah will say to him, Whence shalt thou come? and the Levite will say to him, I am from the House of Bread, of Judah, and I go to sojourn where I shall find.

10 And Micah will say to him, Dwell with me, and be to me for a father and for a priest, and I will give to thee ten of silver for days, and an equipment of garments, and means of life. And the Levite will go in.

11 And the Levite will be willing to dwell with the man; and the youth will be to him as one of his sons.

12 And Micah will fill the hand of the Levite; and the youth will be to him for a priest, and he will be in the house of Micah.

13 And Micah will say, Now I knew that Jehovah will be good to me, for there being to me the Levite for priest

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JUDGES CHAPTER 18

1 In those days no king in Israel: and in those days the tribe of the Danites seeking for himself an inheritance to dwell in; for he fell not into an inheritance for himself in the midst of the tribes of Israel till that day.

2 And the sons of Dan will send from their families five men from their extremities, men sons of power, from Zorah and Eshtaol, to search the land and to examine it; and they will say to them, Go and examine the land: and they will come to mount Ephraim, even to the house of Micah, and they will lodge there.

3 And they with the house of Micah, and they knew the voice of the youth, the Levite: and they will turn aside there and say to him, Who brought thee hither? and what didst thou in here? and what to thee here?

4 And he will say to them, according to this, and according to this, Micah did to me, and he will hire me, and I to him for priest

5 And they will say to him, Ask now of God, and we shall know whether our way shall prosper which we go upon it.

6 And the priest will say to them, Go for peace: before Jehovah, your way which ye shall go in it.

7 And the five men will go and come to Laish, and they will see the people which in the midst of her, dwelling in confidence according to the judgment of the Sidonians, quiet and confiding; and none shaming the word in the land, a possessor heaping up, and they far off from the Sidonians, and the word was not to them with man.

8 And they will come to their brethren of Zomh and Eshtaol; and their brethren will say to them, What ye?

9 And they will say, Arise, and we will go up upon them: for we saw the land, and behold, exceedingly good: and ye being still, ye shall not neglect to go, to come to inherit the land.

10 In your going, ye shall come to a people confiding, and to a land of many hands: for God gave it into your hand, a place where no want there of any word which is in the earth.

11 And they will remove from thence from the families of the Danites, and from Zorah and from Eshtaol, six hundred men girded with weapons of war.

12 And they will go up and encamp in the City of Forests, in Judah: for this they called that place the camp of Dan, even to this day: behold, it behind the City of Forests.

13 And they will pass from thence to mount Ephraim, and they will come even to the house of Micah.

14 And the five men going to search the land of Laish will answer and say to their brethren, Knew ye that there is in these houses an ephod, and a teraphim, and a carved thing, and a molten? and now know ye what ye will do.

15 And they will turn aside there and come to the house of the youth the Levite, of the house of Micah, and they will ask him for peace.

16 And the six hundred men girded with their weapons of war, stood at the door, which were of the sons of Dan.

17 And the five men having gone to search the land will go up; they will come in there; they took the carved thing and the ephod, and the teraphim and the molten thing: and the priest stood at the door of the gate, and the six hundred men girded with weapons of war.

18 And these came in to Micah's house, and they will take the carved thing, the ephod, and the teraphim, and the molten thing; and the priest will say to them, What are ye doing?

19 And they will say to him, Be silent; put thy hand upon thy mouth and go with us, and be to us for father and for priest: is it good for thee to be priest to the house of one man, or for thee to be priest to a tribe and to a family in Israel?

20 And the priest's heart will be joyous, and he will take the ephod, and the teraphim, and the carved thing, and will go in the midst of the people.

21 And they will turn and go and put the little ones and the cattle and the wealth before them.

22 They were far off from the house of Micah, and the men that were in the houses which were with the house of Micah, were called together, and they will overtake the sons of Dan.

23 And they will call to the sons of Dan, and they will turn their faces and say to Micah, What to thee that thou criedst out?

24 And he will say, My gods which I made, ye took away, and the priest, and ye will go: and what to me yet? and what this ye will say to me, What to thee?

25 And the sons of Dan will say to him, Thy voice shall not be heard with us lest men bitter of soul shall strike upon you, and thy soul was taken away, and the soul of thy house.

26 And the sons of Dan will go to their way: and Micah will see that they were strong above him, and he will turn and turn back to his house.

27 And they took what Micah made, and the priest which was to him, and they will go to Laish, upon a people quiet and confiding: and they will strike them with the mouth of the sword, and they will burn the city with fire.

28 And there was none delivering, for it was far off from Sidon, and the word was not to them with man; and it is in the valley which is to the house of the street And they will build the city and dwell in it

29 And they will call the name of the city, Dan, in the name of Dan their father, who will be born to Israel. And yet Laish the name of the city at first.

30 And the sons of Dan will raise up to them the carved thing: and Jonathan, son of Gershom, son of Manasseh, he and his sons were priests to the tribe of Danites even to the day of the captivity of the land.

31 And they will set up to them Micah's carved thing, which he made, all the days the home of God was in Shiloh.

JUDGES CHAPTER 19

1 And it will be in those days, and no king in Israel; and it will be a man, a Levite, sojourning in the sides of mount Ephraim, and he will take to him a wife, a concubine, from the House of Bread, of Judah.

2 And his concubine will commit fornication against him, and she will go from him to the house of her father, to the

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House of Bread, of Judah, and she will be there the days of four months.

3 And her husband will rise and go after her to speak to her heart, to turn it back; and his young man with him and a pair of asses: and she will bring him into her father's house; and the father of the girl will see him and will rejoice at his meeting.

4 And his father-in-law, the girl's father, will hold fast upon him, and he will dwell with, him three days: and they will eat and drink and lodge there.

5 And it will be in the fourth day, and they will rise early in the morning, and he will rise up to go: and the girl's father will say to his son-in-law, Strengthen thine heart with a bit of bread, and afterward ye shall go.

6 And they will sit down and eat, they two together, and drink: and the girl's father will say to the man, Be willing, now, and lodge, and do good to thy heart.

7 And the man will rise up to go, and his father-in-law will press upon him, and he will sit down and lodge there.

8 And he will rise early in the morning in the fifth day, to go, and the girl's father will say, Strengthen now thy heart. And they lingered till the day declined, and they two will eat.

9 And the man will rise to go, he and his concubine and his boy; and his father-in-law, the girl's father, will say to him, Behold, now, the day weakened toward evening; lodge now: behold, the declining of the day; lodge here, and thy heart shall be joyous; and rise early to-morrow to your way and go to thy tent.

10 And the man was not willing to lodge, and he will rise and go, and, come even to the front of Jebus; this is Jerusalem: and with him a pair of asses saddled, and his concubine with him.

11 They with Jebus, and the day gone down greatly; and the youth will say to his lord, Go, now, and we will turn to this city of the Jebusitcs, and we will lodge in it.

12 And his lord will say to him, We will not turn into a strange city which is not of the sons of Israel here; and we passed over even to Gibeah.

13 And he will say to his boy, Go, and we will come near to one of the places and lodge in Gibeah or in Ramah.

14 And they will pass over and will go; and the sun will go down to them near Gibeah which is to Benjamin.

15 And they will turn aside there to go in to lodge in Gibeah: and he will go in and sit down in the street of the city, and no man receiving them to the house to lodge.

16 And behold, an old man came in from his work out of the field in the evening, and the man from mount Ephraim; and he sojourned in Gib-eab; and the men of the place, sons of the Jaminite.

17 And he will lift up his eyes and will see the man of the way in the street of the city: and the old man will say, Whither wilt thou go? and from whence wilt thou come?

18 And he will say to him, We are passing from the House of Bread of Judah, even to the sides of mount Ephraim, from whence I am. And I will go to the House of Bread of Judah, and to the house of Jehovah; I went, and no man receiving me to his house.

19 And there is also straw, also fodder for our asses; and also there is bread and wine to me and to thy maid and to the boy with thy servants: no want of any word.

20 And the old man will say, Peace to thee: only all thy want upon me; only in the street thou shalt not lodge.

21 And he will bring him to his house, and will bring for the asses: and they will wash their feet, and eat and drink

22 They doing good to their heart, and behold, the men of the city, men of the sons of Belial, encompassed the house, knocking upon the door; and they will say to the man, the lord of the house, the old man, saying, Bring forth the man which came into thy house, and we will know him.

23 And the man, the lord of the house, will go forth to them, and will say to them, Nay, my brethren, ye will not do evil; after that this man came into my house ye will not do this folly.

24 Behold, my daughter a virgin, and his concubine; I will bring them forth now, and humble ye them, and do to them the good in your eyes: and to this man ye will not do the word of this folly.

25 And the men were not willing to hear to him: and the man will lay hold upon his concubine and will bring out to them without, and they will know her, and will gratify their desires upon her all the night, even till morning: and they will send her away in the ascending of the dawn.

26 And the woman will come at the turning of the morning and she will fall at the door of the house where her lord there, even till the light

27 And her lord will rise in the morning and will open the doors of the house and will come forth to go to his way, and behold, the woman his concubine, fallen at the door of the house, and her hands upon the threshold.

28 And he will say to her, Arise, and go. And none answered. And he will take her upon the ass, and the man will rise and go to his place.

29 And he will come to his house and will take a knife, and will lay hold upon his concubine, and he will give her, even to her bones, into twelve pieces, and he will send her into all the bound of Israel.

30 And it was, all seeing and saying, It was not, and it was not seen according to this from the day of the coming up of the sons of Israel out of the land of Egypt till this day: consider for yourselves upon it; take counsel and speak.

JUDGES CHAPTER 20

1 And all the sons of Israel will go forth, and the assembly will be gathered together as one man, from Dan even to the Well of the Oath, and the land of Gilead to Jehovah to Mizpeh.

2 And the chiefs of all the people of all the tribes of Israel will be drawn out in the gathering of the people of God, four hundred thousand men, footmen, drawing swords.

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3 And the sons of Benjamin will hear that the sons of Israel went up to Mizpeh. And the sons of Israel will say, Speak ye; how was this evil?

4 And the man the Levite will answer, the husband of the woman slain, and he will say, To Gibeah which is to the sons of Benjamin I came, I and my concubine to lodge.

5 And the lords of Gibeah will rise upon me and will encompass the house against me by night; they purposed to kill me: and my concubine they humbled, and she died.

6 And I laid hold of my concubine and I cut her in pieces, and sent her into all the field of the inheritance of Israel: for they did wickedness and folly in Israel.

7 Behold, all ye sons of Israel; give for yourselves the word and counsel here.

8 And all the people will rise as one man, saying, We will not go a man to his tent, and we will not turn aside a man to his house:

9 And now this the word which we will do to Gibeah against her by lot.

10 And we will take ten men to the hundred to all the tribes of Israel, and a hundred to a thousand, and a thousand to ten thousand, to take provision for the people, to do for those going to Gibeah of Benjamin; according to all the folly which was done in Israel.

11 And they will be gathered together every man of Israel against the city, associated as one man.

12 And the tribes of Israel will send men into all the tribes of Benjamin, saying, What this evil which was among you?

13 And now give the men, sons of Belial, which are in Gibeah, and we will put them to death, and take away evil from Israel. And Benjamin would not hear to the voice of their brethren the sons of Israel.

14 And the sons of Benjamin will be gathered together from the cities to Gibeah to go out to war with the sons of Israel

15 And the sons of Benjamin will be reviewed in that day from the cities, twenty and six thousand men drawing the sword, besides from the inhabitants of Gibeah they were reviewed, seven hundred chosen men.

16 From all this people, seven hundred chosen men shut up of the right hand, slinging at a hair, and they will not miss.

17 And the men of Israel were reviewed, beside Benjamin, four hundred thousand men drawing sword: all these men of war.

18 And the sons of Israel will rise and will go up to the house of God and will ask in God, and will say, Who shall go up for us in the beginning to war with the sons of Benjamin? and Jehovah will say, Judah in the beginning.

19 And the sons of Israel will rise in the morning and will encamp against Gibeah.

20 And the men of Israel will go forth to war with Benjamin; and the men of Israel will prepare to war with them at Gibeah.

21 And the sons of Benjamin will come forth from Gibeah, and they will destroy in that day in Israel twenty and two thousand men to the earth.

22 And the people, the men of Israel, will strengthen themselves, and they will add to prepare war in the place which they set in array in the first day.

23 And the sons of Israel will go up and will weep before Jehovah till the evening, and they will ask in Jehovah, saying, Shall I add to draw near to war with the sons of Benjamin my brother? And Jehovah will say, Go up against him.

24 And the sons of Israel will come near to the sons of Benjamin in the second day.

25 And Benjamin will go forth to their meeting from Gibeah in the second day, and they will destroy of the sons of Israel yet eighteen thousand men to the earth; all these drawing the sword.

26 And all the sons of Israel and all the people will go up, and they will come to the house of God, and they will weep, and they will sit there before Jehovah, and they will fast in that day till the evening, and they will bring up burnt-offerings and peace before Jehovah.

27 And the sons of Israel will ask in Jehovah, (and there the ark of the covenant of God in those days,

28 And Phinehas, son of Eleazar, son of Aaron, stood before it in those days,) saying, Shall I add yet to go forth to war with the sons of Benjamin my brother, or shall I desist? And Jehovah will say, Go up; for to-morrow I will give him into thy hand.

29 And Israel will put liers-in-wait against Gibeah round about.

30 And the sons of Israel will go up to the sons of Benjamin in the third day, and they will set in array against Gibeah as once upon once.

31 And the sons of Benjamin will come forth to the meeting of the people, they were separated from the city; and they will begin to strike of the people wounded as once upon once, in the highways, which one went up to the house of God, and one to Gibeah in the field, about thirty men in Israel.

32 And the sons of Benjamin will say, They are smitten before us as at first. And the sons of Israel said, We will flee, and draw him away from the city to the highways.

33 And all the men of Israel rose up from his place and set in array against Baal-Tamar: and the ambush of Israel rushing forth from its place from the naked place of Gibeah.

34 And there will come forth from before against Gibeah ten thousand chosen men from all Israel, and the battle was heavy: and they knew not that evil touched upon them.

35 And Jehovah will smite Benjamin before Israel: and the sons of Israel will destroy of Benjamin in that day twenty and five thousand and a hundred men: all these drawing sword.

36 And the sons of Benjamin will see that they were smitten: and the men of Israel will give place to Benjamin, for they trusted to the ambush which they put by Gibeah.

37 And the ambush hasted, and they will spread out against Gibeah; and the ambush will draw out and will strike all the city with the mouth of the sword.

38 And there was an appointment to the men of Israel with the ambush for them to raise up a great ascending of smoke from the city.

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39 And the men of Israel will turn about in the battle, and Benjamin began to strike the wounded among the men of Israel, about thirty men: for they said, Surely, smiting, he was smitten as the first battle.

40 And the ascending began to go up from the city of the pillar of smoke, and Benjamin will turn behind, and behold, the whole city ascended up to the heavens.

41 And the men of Israel turned, and the men of Benjamin will hasten, for they saw that evil touched upon them.

42 And they turned before the men of Israel to the way of the desert; and the battle overtook them; and those from the cities they destroyed in the midst of them.

43 They surrounded Benjamin,pursuing him from Nohah, treading him down even to the front of Gibeah, from the rising of the sun.

44 And there will fall of Benjamin eighteen thousand men; all these men of strength.

45 And they will turn and flee to the desert, to the rock Rimmon: and they will glean in the highways five thousand men; and they will pursue after him even to Gidom, and will strike of him two thousand men.

46 And all those falling of Benjamin will be twenty and five thousand men drawing sword in that day; all these men of strength.

47 And there will turn and flee to the desert to the rock Rimmon, six hundred men, and they will dwell in the rock Rimmon four months.

48 And the men of Israel turned back against the sons of Benjamin, and they will strike them with the mouth of the sword, from the city, the men even to cattle, all being found: also all the cities being found they set on fire.

JUDGES CHAPTER 21

1 And the men of Israel sware in Mizpeh, saying, A man from us shall not give his daughter to Benjamin for wife.

2 And the people will go to the house of God and will sit there even till evening, before God; and they will lift up their voice and weep a great weeping.

3 And they will say, Wherefore, Jehovah, God of Israel, was this in Israel to miss one tribe this day from Israel?

4 And it will be on the morrow, and the people will rise early and they will build there an altar, and will bring up burnt-offerings and peace.

5 And the sons of Israel will say, Who from all the tribes of Israel that went not up in the gathering to Jehovah? For there was a great oath against him who went not up to Jehovah to Mizpeh, saying, Dying, he shall die.

6 And the sons of Israel will lament for Benjamin their brother, and they will say, There was cut off this day one tribe from Israel.

7 What shall we do for them to those being left for wives, and we sware by Jehovah not to give to them from our daughters for wives?

8 And they will say, What one from the tribes of Israel who came not up to Jehovah to Mizpeh? And behold, not a man came from the camp of Jabesh-Gilead to the gathering.

9 And the people will be reviewed, and behold, not a man there from the inhabitants of Jabesh-Gilead.

10 And they will send there twelve thousand men from the sons of power, and they will command them, saying, Go and smite them, the inhabitants of Jabesh-Gilead, with the mouth of the sword, and the women and the little ones

11 And this the word which ye shall do: every male and every woman knowing the bed of a male ye shall exterminate.

12 And they will find of the inhabitants of Jabesh-Gilead four hundred girls, virgins, who knew not man by the bed of a male: and they will bring them to the camp of Shiloh which is in the land of Canaan.

13 And all the assembly will send and speak to the sons of Benjamin who were in the rock Rimmon, and they will call peace to them.

14 And Benjamin will turn back in that time; and they will give them the women which they saved alive from the women of Jabesh-Gilead: and they found for them not thus.

15 And the people lamented for Benjamin, because Jehovah made a breach in the tribes of Israel.

16 And the old men of the assembly will say, What shall we do for those remaining for wives, for the women were destroyed from Benjamin?

17 And they will say, An inheritance for the escaped to Benjamin, and a tribe shall not be destroyed from Israel.

18 And we shall not be able to give to them wives from our daughters, for the sons of Israel sware, saying, Cursed he giving a wife to Benjamin.

19 And they will say, Behold, a festival of Jehovah in Shiloh from days to days, which is from the north to the house of God, from the rising of the sun to the highway going from the house of God to Shechem, and from the south to Lebonah.

20 And they commanded the sons of Benjamin, saying, Go, and lie in wait in the vineyards;

21 And see, and behold, if the daughters of Shiloh shall come forth to dance in dances, and come ye out from the vineyards and catch for yourselves each his wife from the daughters of Shiloh) and go to the land of Benjamin.

22 And it was when their fathers or brothers shall come to contend against us, and we said to them, Be merciful to us with them, because we took not a man his wife in the battle; for ye gave not to them according to the time, ye shall transgress.

23 And the sons of Benjamin will do so, and they will take wives for their number from those dancing, which they took by force: and they will go and turn back to their inheritance, and they will build cities, and they will dwell in them.

24 And the sons of Israel will go from there in that time, a man to his tribe and to his family, and they will go forth from there, a man to his inheritance.

25 In those days no king in Israel: a man will do the right in his eyes.

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THE FIRST BOOK OF SAMUEL

Hebrew Title: Sefer Shemuel
(also called: The First Book of Kings or 1 Reigns)
Estimated Range of Dating: c. 630–540 B.C

(The Book of Samuel, or 1 Samuel and 2 Samuel, form part of the narrative history of Israel in the Nevi'im or "prophets" section of the Hebrew Bible / Old Testament, called the Deuteronomistic history, a series of books (Joshua, Judges, Samuel and Kings) that constitute a theological history of the Israelites and aim to explain God's law for Israel under the guidance of the prophets.

The German biblical scholar Martin Noth coined in 1943 the term "Deuteronomistic History" in order to explain the origin and purpose of Joshua, Judges, Samuel, and Kings. These, he argued, were the work of a single 6th-century BC author seeking to explain recent events (the fall of Jerusalem and the Babylonian exile) using the theology and language of the Book of Deuteronomy. The author used his sources with a heavy hand, depicting Joshua as a grand, divinely guided conqueror, as a Judge acting in a cycle of rebellion and salvation, and the story of the kings as recurring disaster due to disobedience to God. The essence of Deuteronomistic theology is that Israel has entered into a covenant (a treaty, a binding agreement) with the God Yahweh, under which they agree to accept Yahweh as their God (hence the phrase "God of Israel") and Yahweh promises them a land where they can live in peace and prosperity. Deuteronomy contains the laws by which Israel is to live in the promised land, Joshua chronicles the conquest of Canaan, the promised land, and its allotment among the tribes, Judges describes the settlement of the land, Samuel the consolidation of the land and people under David, and Kings the destruction of kingship and loss of the land. The final tragedy described in Kings is the result of Israel's failure to uphold its part of the covenant: faithfulness to Yahweh brings success, economic, military and political, but unfaithfulness brings defeat and oppression.

1 and 2 Samuel were originally (and, in most Jewish bibles, still are) treated as one single book, but the Septuagint, the first Greek translation from the 3rd and the 2nd century BC, noted that the book was written on two scrolls due to its large size; this was adopted, at least in name, by the Latin translations used in the early Christian church of the West. The division of the Chronicles had the same reason. What it is now commonly known as 1 Samuel and 2 Samuel was called 1 Kings (or Reigns) and 2 Kings respectively in the Vulgate and the Septuagint. Then, what it is now commonly known as 1 Kings and 2 Kings would have been 3 Kings (or Reigns) and 4 Kings in old Bibles before the year 1516.

Samuel begins with the prophet Samuel's birth and God's call to him as a boy. The story of the Ark of the Covenant that follows tells of Israel's oppression by the Philistines, which brought about Samuel's anointing of Saul as Israel's first king. But Saul proved unworthy and God's choice turned to David, who defeated Israel's enemies, purchased the threshing floor (2 Samuel 24:24), where his son, Solomon built the Temple and brought the Ark to Jerusalem. The narrative stresses that he gained the throne lawfully, always respecting "the Lord's anointed" (i.e. Saul) and never taking any of his numerous chances to seize the throne by violence. As God's chosen king over Israel, David is also the son of God ("I will be a father to him, and he shall be a son to me..." – 2 Samuel 14). God enters into an eternal covenant (treaty) with David and his line, promising divine protection of the dynasty and of Jerusalem through all time.

The Philistines appear already in Genesis but they seem to have been different people from the Philistines of the Deuteronomistic history (the series of books Joshua, Judges, Samuel, Kings, and also the Book of Jeremiah). The Philistines originated as an immigrant Greek Mycenaean group of Sea Peoples or pirates from the Aegean Sea that settled in southern Canaan circa 1175 BC during the Late Bronze Age collapse. By Iron Age II (between the 12th and 11th century BC), the Philistines had formed an ethnic state centered around a pentapolis (5 cities) consisting of Gaza, Ashdod, Ashkelon, Ekron and Gath. Over time, they gradually assimilated elements of the indigenous Levantine Semitic societies while preserving their own unique culture. old canonical books of the Hebrew nation, their writers describe a series of conflicts between the Philistines and the Israelites during the period of the Judges, and, allegedly, the Philistines exercised lordship over Israel in the days of Saul and Samuel the prophet, forbidding the Israelites from making iron implements of war. According to their chronicles, the Philistines were eventually subjugated by David, before regaining independence in the wake of the United Monarchy's dissolution, after which there are only sparse references to them. The accuracy of these narratives is a subject of debate among scholars. Sure is that the Philistines (like the Hebrew states, Phoenicia, and anybody else) were crushed by Assyrians (between 745 and 681 BC), by Egyptians in 609 BC and finally by Babylonians in 604 BC.)

1 SAMUEL CHAPTER 1

1 And there will be one man from Ramathaim-Zophim, from mount Ephraim, and his name Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite:

2 And to him two wives; the name of the one Hannah, and the name of the second Peninnah: and there will be to Peninnah children, and to Hannah no children.

3 And this man went up from his city from days to days, to worship and to sacrifice to Jehovah of armies in Shiloh. And there the two sons of Eli, Hophni, and Phinehas, priests to Jehovah.

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4 And the day will be and Elkanah will sacrifice, and he gave to Peninnah his wife, and to all her sons and her daughter, portions

5 And to Hannah he will give one portion more, for he loved Hannah; and Jehovah. shut up her womb.

6 Being grieved, her distress grieved her so that she was moved because Jehovah shut up about her womb

7 And so she will do year by year when she went up to the house of Jehovah, so she will be grieved, and she will weep and will not eat

8 And Elkanah her man will say to her, Hannah, why wilt thou weep? and why wilt thou not eat? and why will thy heart break? am I not good to thee above ten sons?

9 And Hannah will rise after eating in Shiloh, and after drinking: (and Eli the priest sat upon the throne by the door-post of the edifice of Jehovah:)

10 And she bitter of soul, and she will pray to Jehovah, and weeping, she will weep.

11 And she will vow a vow, and say, Jehovah of armies, if seeing, thou wilt see the affliction of thy servant and remember me, and thou wilt not forget thy servant, and give to thy servant seed of men, and I gave him to Jehovah all the days of his life, and a razor shall not come up upon his head.

12 And it was when she multiplied to pray before Jehovah, and Eli watched her mouth.

13 And Hannah she speaking upon her heart; only her lips moved, and her voice will not be heard: and Eli will think her to be intoxicated.

14 And Eli will say to her, How long wilt thou be intoxicated? remove thy wine from thee.

15 And Hannah will answer and say, No, my lord, I a woman hard of spirit, and wine and strong drink I drank not, and I will pour out my soul before Jehovah.

16 Thou wilt not give thy servant before a daughter of Belial, for from the abundance of my complaint and my grief I spoke even till now.

17 And Eli will answer and say, Go with peace: and the God of Israel shall give thine asking which thou didst ask of him.

18 And she will say, Thy servant shall find grace in thine eyes. And the woman will go to her way, and ate, and her face is to her no more.

19 And they will rise early in the morning and worship before Jehovah, and will turn back and will go to their house to Ramah: and Elkanah will know Hannah his wife, and Jehovah will remember her.

20 And it will be at the return of days Hannah will conceive and bear a son, and she will call his name Samuel, for of Jehovah I asked him.

21 And the man Elkanah and all his house will go up to sacrifice to Jehovah the sacrifice of days, and his vow.

22 And Hannah went not up; for she said to her husband, Till the boy shall be weaned, and I brought him, and he saw the face of Jehovah, and he shall sit there even to forever.

23 And Elkanah her husband will say to her, Do the good in thine eyes; sit till thy weaning him; but Jehovah will raise up his word. And the woman will sit and suckle her son till her weaning him.

24 And she will bring him up with her when she weaned him, with three bullocks and one ephah of flour, and a flask of wine; and she will bring him to the house of Jehovah in Shiloh, and the boy a youth.

25 And they will slaughter the bullock, and they will bring the boy to Eli.

26 And she will say, With leave, my lord, thy soul living, my lord, I the woman standing with thee in here to pray to Jehovah.

27 For this boy I prayed, and Jehovah will give to me my asking which I asked of him.

28 And I also lent him to Jehovah; all the days which he lives he is lent to Jehovah. And they will worship to Jehovah there.

1 SAMUEL CHAPTER 2

1 And Hannah will pray and say, My heart rejoiced in Jehovah, my horn was lifted up in Jehovah; my mouth was enlarged over mine enemies; for I was glad in thy salvation.

2 None holy as Jehovah, for none beside thee: and no rock as our God.

3 Ye shall not enlarge; will ye sproud, proud? shall the impatient thing come forth from your mouth for Jehovah a God of knowledge, and doings were not made equal.

4 The bows of the mighty being broken, and the weak were girded with strength.

5 And those filled with bread hired themselves out; and they hungering, ceased till the barren shall bring forth seven; and she multiplying sons languished.

6 Jehovah killing and giving life; bringing down to hades and bringing up.

7 Jehovah dispossessing, and enriching: making low, but lifting up.

8 Raising up the weak from the dust, he will raise up the needy from the dung-hill to sit with the noble, and he will cause them to inherit a throne of glory, for to Jehovah the castings of the earth, and he will put the habitable globe upon them.

9 He will watch the feet of the merciful and the unjust shall be silent in darkness; for not by strength shall man prevail.

10 Jehovah, they contending against him, shall be broken; in the heavens he will break them in pieces: Jehovah will judge the ends of the earth, and he will give strength to his king, and he will lift up the horn of his Messiah.

11 And Elkanah will go to Ramah, to his house. And the boy was serving Jehovah in the face of Eli the priest.

12 And the sons of Eli, sons of Beli-al; they knew not Jehovah.

13 And the priests judging the people, every man sacrificing a sacrifice; and the boy of the priest came as the flesh boiled, and the fork of three teeth in his hand;

14 And he struck into the fire-pan or into the boiler, or into the kettle, or into the pot; all which the fork will bring

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up the priest will take for himself. So they will do to all Israel coming there into Shiloh.

15 Also before they will burn the fat and the boy of the priest came and said to the man sacrificing, Thou shalt give flesh to roast for the priest; and he will not take from thee flesh boiled but living.

16 And the man will say to him, Burning, they shall burn the fat as the day, and take to thee as thy soul shall desire; and he said to him, But now thou shalt give, and if not I will take by force.

17 And the sin of the boys will be exceedingly great before Jehovah, for the men despised the gifts of Jehovah.

18 And Samuel serving before Jehovah, a boy girded with an ephod of linen.

19 And his mother will make to him a little upper garment, and bring up to him from days to days, in her coming up with her husband to sacrifice the sacrifice of days.

20 And Eli blessed Elkanah and his wife, and said, Jehovah will set up to thee seed of this woman for the loan which was lent to Jehovah. And they went to his place.

21 For Jehovah reviewed Hannah, and she will conceive and bear three sons and two daughters. And the boy Samuel will be magnified with Jehovah.

22 And Eli a very old man, and he heard all that his sons did to all Israel; and they will lie with the women going forth at the door of the tent of appointment

23 And he will say to them, Wherefore will ye do according to these words? which I heard very evil words of all this people.

24 Nay, sons, for not a good report which I heard: causing the people of Jehovah to pass by.

25 If a man shall sin against a man, and God judged him; and if a man shall sin against Jehovah, who shall judge for him? and they will not hear to the voice of their father for Jehovah was willing to destroy them.

26 And the boy Samuel going, will become great and good, also with Jehovah and with men.

27 And a man of God will come to Eli and say to him, Thus said Jehovah, Revealing myself, I was revealed to the house of thy father in their being in Egypt to the house of Pharaoh.

28 And choosing him from all the tribes of Israel to me for priest, to bring up upon mine altar to burn incense, to lift up the ephod before me; and I gave to the house of thy father all the fires of the sons of Israel.

29 Wherefore will ye trample upon my sacrifice and upon my gifts which I commanded to my habitation? and thou wilt honor thy sons above me to fatten yourselves from the chief of all the gifts of Israel my people.

30 For this Jehovah the God of Israel said, Saying, I said, Thy house and the house of thy father shall go before me even forever: and now Jehovah said, Far be it for me; for them honoring me I will honor, and they despising me shall be contemned.

31 Behold, the days coming and I cut off thy seed and the seed of thy father's house from being old in thy house.

32 And thou lookedst upon the straits of the habitation in all which shall seem good with Israel; and an old man shall not be in thy house all the days.

33 And a man I will not cut off to thee from mine altar to finish thine eyes and to cause thy soul to pine away: and all the increase of thy house, the men, shall die.

34 And this the sign to thee which shall come to thy two sons to Hophni and Phinehas: in one day they two shall die.

35 And I raised up to me a faithful priest, as in my heart and in my soul he shall do: and I built to him a faithful house; and he went before my Messiah all the days.

36 And it was all being left in thy house shall go to worship to him for a piece of silver and a round of bread; and he said, Add me to one of the priesthoods to eat a morsel of bread.

1 SAMUEL CHAPTER 3

1 And the boy Samuel serving Jehovah before Eli, and the word of Jehovah was precious in those days; no vision spread abroad.

2 And it will be in that day, and Eli lay down in his place, and his eyes began to be weak; he will not be able to see.

3 And before the lamp of God shall go out, and Samuel lay down in the edifice of Jehovah where there the ark of God.

4 And Jehovah will call to Samuel, and he will say, Behold me.

5 And he will run to Eli, and say, Behold me, for thou didst call to me. And he will say, I called not; turn back, lie down. And he will go and lie down.

6 And Jehovah will add yet to call Samuel. And Samuel will rise and go to Eli, and say, Behold me, for thou calledst to me. And he will say, I called not my son; turn back, lie down.

7 And before Samuel will know Jehovah, and before the word of Jehovah will be revealed to him,

8 And Jehovah will add to call Samuel in the third time. And he will rise and go to Eli, and say, Behold me, for thou didst call to me. And Eli will discern that Jehovah called the boy.

9 And Eli will say to Samuel, Go, lie down; and it being if he shall call to thee, and say thou, Speak, Jehovah, for thy servant heard. And Samuel will go and lie down in his place.

10 And Jehovah will come and stand and call as once to once, Samuel, Samuel. And Samuel will say, Speak, for thy servant heard.

11 And Jehovah will say to Samuel, Behold, I do a word in Israel which every one hearing it his two ears shall tingle.

12 In that day I will set up all against Eli which I spake against his house, beginning and finishing.

13 And I announced to him that I judge his house even forever, for the iniquity which he knew: for his sons cursing for themselves and he admonished them not

14 And for this I sware to the house of Eli if the iniquity of the house of Eli shall be covered with sacrifice and with gifts even forever.

15 And Samuel will lie down till the morning, and he will open the doors of the house of Jehovah: and Samuel will be afraid of announcing the vision to Eli.

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16 And Eli will call Samuel, and say, Samuel, my son. And he will say, Behold me.

17 And he will say, What the word he spake to thee? not now shalt thou hide from me: so will God do to thee, and so will he add, if thou shalt hide from me a word of all the word which he spake to thee.

18 And Samuel will announce to him all the words, and he hid not from him. And he will say, It is Jehovah: the good in his eyes he will do.

19 And Samuel will be magnified, and Jehovah was with him, and there fell not from all his words to the earth.

20 And all Israel knew from Dan to the Well of the Oath, that Samuel was faithful for a prophet to Jehovah.

21 And Jehovah will add to be seen in Shiloh: for Jehovah was revealed to Samuel by the word of Jehovah in Shiloh.

1 SAMUEL CHAPTER 4

1 And the word of Samuel will be to all Israel. And Israel will go forth to the meeting of Philisteim for war, and they will encamp upon the Stone of Help: and Philisteim encamped in Aphek.

2 And Philisteim will set in array to meet Israel: and the battle will smite, and Israel will be smitten before Philisteim: and they will strike the array in the field, about four thousand men.

3 And the people will come to the camp, and the old men of Israel will, say, Wherefore did Jehovah smite us this day before Philisteim? We will take to us from Shiloh the ark of the covenant of Jehovah, and it shall come into the midst of us and save us from the hand of our enemies.

4 And the people will send to Shiloh, and they will lift up from thence the ark of the covenant of Jehovah of armies, sitting upon the Cherubims: and there the two sons of Eli with the ark of the covenant of God, Hophni and Phinehas.

5 And it will be when the ark of the covenant of Jehovah came to the camp, and all Israel will shout with great shouts, and the earth will be put in motion.

6 And Philisteim will hear the voice of the shout, and they will say, What the voice of this great shout in the camp of the Hebrews? and they knew that the ark of Jehovah came into the camp.

7 And the Philisteim will be afraid, for they said, God came into the camp. And they will say, Wo to us! for at was not as this yesterday, the third day.

8 Wo to us! who shall deliver us from the hand of these mighty gods? these those gods smiting Egypt with every blow in the desert

9 Be strong, and be for men, Philisteim, lest ye shall serve to the Hebrews as they served to you: and be for men and fight

10 And Philisteim will fight and smite Israel, and they will flee, a man to his tent: and the blow will be very great, and there will fall from Israel thirty thousand footmen.

11 And the ark of God was taken, and the two sons of Eli were slain, Hophni and Phinehaa

12 And a man of Benjamin will run from the array, and he will come to Shiloh in that day; and his garments rent and earth upon his head.

13 And he will come, and behold, Eli sitting upon a seat of the side of the way, looking about: for his heart was trembling for the ark of God. And the man came to announce in the city, and all the city will cry out

14 And Eli will hear the voice of the cry, and will say, What the voice of this noise? And the man hastened, and he will go in and announce to Eli

15 And Eli the son of ninety and eight years; and his eyes standing, and he will not be able to see.

16 And the man will say to Eli, I came from the array, and I fled from the array this day; And he will say, What was the word, my son?

17 And he bearing tidings will answer and say, Israel fled before Philisteim, and also a great slaughter was among the people, and also thy two sons died, Hophni and Phinehas; and the ark of God was taken.

18 And it will be when he made mention of the ark of God, and he will fall from off the seat backwards by the side of the gate, and his neck will break, and he will die: for he was an old Man and heavy. And he judged Israel forty years.

19 And his daughter-in-law, the wife of Phinehas, conceived to bring forth: and she will hear the message of the taking of the ark of God, and the death of her father-in-law and her husband, and she will bow and bring forth, for her pains turned upon her.

20 And about the time of her death, and they standing by will speak to her, Thou shalt not be afraid, for thou broughtest forth a son. And she answered not, and set not her heart

21 And she will call the boy, Where the Glory? saying, The glory uncovered from Israel: (for the taking of the ark of God, and for her father-in-law, and her husband.)

22 And she will say, The glory uncovered from Israel, for the ark of God was taken.

1 SAMUEL CHAPTER 5

1 And Philisteim took the ark of God, and they will bring it from the Stone of Help to Ashdod.

2 And Philisteim will take the ark of God and bring it to the house of Dagon, and they will set it up by Dagon.

3 And the Ashdodites will rise early on the morrow, and behold, Dagon fallen upon his face to the earth before the ark of Jehovah. And they will take Dagon. and will turn him back to his place.

4 And they will rise early in the morning, and behold, Dagon fallen upon his face to the earth before the ark of Jehovah: and the head of Dagon, and the two palms of his hands cut off upon the threshold; only Dagon was left upon him.

5 Therefore the priests of Dagon, and all coming into Dagon's house, will not tread upon the threshold of Dagon in Ashdod even to this day.

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6 And the hand of Jehovah will be heavy upon the Ashdodites, and he will lay them waste and smite them with tumors, Ashdod and her bounds.

7 And the men of Ashdod will see that it is thus, and they will say, The ark of the God of Israel shall not dwell with us, for his hand was hard upon us and upon Dagon our god.

8 And they will send and gather all the princes of Philisteim to them, and they will say, What shall we do to the ark of the God of Israel? And they will say, To Gath shall the ark of the God of Israel be turned about: and they will turn the ark of the God of Israel about

9 And it will be after they turned it about, and the hand of Jehovah will be against the city with a very great consternation: and he will smite the men of the city from small and even to great, and tumors will break forth to them.

10 And they will send the ark of God to Ekron. And it will be when the ark of God came to Ekron, and the Ekronites will cry out, saying, They turned about to me the ark of the God of Israel to kill me and my people.

11 And they will send and gather all the princes of Philisteim, and they will say, Send away the ark of the God of Israel, and it shall turn back to its place, and it shall not slay me and my people: for the consternation of death was in all the city; the hand of God was greatly heavy there.

12 And the men who died not were struck with tumors: and the cry of the city will go up to the heavens.

1 SAMUEL CHAPTER 6

1 And the ark of Jehovah will be in the field of Philisteim seven months.

2 And Philisteim will call for the priests and for the diviners, saying, What shall we do to the ark of Jehovah? make known to us in what we shall send it to its place?

3 And they will say, If sending away the ark of the God of Israel, ye shall not send it away empty; for turning back, ye shall turn back a trespass: then ye shall be healed and we shall make known to you why his hand shall not be removed from you.

4 And they will say, What the trespass that we shall turn back to him? And they will say, The number of the princes of Philisteim, five gold tumors, and five gold mice: for one smiting upon them all and upon your princes.

5 And make likenesses of your tumors, and likenesses of your mice destroying the land; and give glory to the God of Israel: perhaps he will lighten his hand from off you, and from off your gods, and from off your land.

6 And why shall ye make your hearts heavy, as Egypt and Pharaoh made their heart heavy? Did he not then do wonders among them, and they will send them away, and they will go?

7 And now take and make one new wagon, and two heifers giving milk, which a yoke came not up upon them, and make fast the heifers upon the wagon, and turn back their young from after them to the house.

8 And take the ark of Jehovah and set it upon the wagon; and the vessels of gold which ye turned back to him ye shall put a trespass in a box from its side; and send it, and it went.

9 And see if it shall go up the way of its bound to the House of the Sun, it did to us this great evil: and if not we shall know that not his hand struck upon us; it was a chance to us.

10 And the men did so, and they will take two heifers giving milk, and they will make them fast to the wagon, and they shut up their young in the house.

11 And they set the ark of Jehovah into the wagon, and the box, and the mice of gold, and the likenesses of the tumors.

12 And the heifers will look about in the way, upon the way of the House of the Sun, in one highway they went going, and they lowed, and they turned not to the right and to the left; and the princes of Philisteim went after them, even to the bound of the House of the Sun.

13 And the House of the Sun reaping the harvest of wheat in the valley: and they will lift up their eyes and see the ark, and they will rejoice to see.

14 And the wagon came into the field of Joshua of the House of the Sun, and it will stand there; and there a great stone: and they will cleave asunder the wood of the wagon, and the heifers they brought up a burnt-offering to Jehovah.

15 And the Levites brought down the ark of Jehovah, and the coffer that was with it, which in it the vessels of gold, and put upon the great stone: and the men of the House of the Sun brought up burnt-offerings and sacrificed sacrifices in that day to Jehovah.

16 And the five princes of Philisteim saw, and they will turn back to Ekron in that day.

17 And these the tumors of gold which Philisteim turned back a trespass to Jehovah; for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one.

18 And the mice of gold, the number of all the cities of Philisteim, to the five princes from the fortified city, even to the village of the countryman, and even to the great meadow which they put upon it the ark of Jehovah, even to this day in the field of Joshua of the House of the Sun.

19 And he will strike upon the men of the House of the Sun, for they saw in the ark of Jehovah, and he will strike upon the people seventy men, and fifty thousand men: and the people will mourn because Jehovah smote among the people a great smiting.

20 And the men of the House of the Sun will say, Who shall be able to stand before Jehovah this holy God? and to whom shall it go up from us?

21 And they will send messengers to the inhabitants of the City of Forests, saying, Philisteim turned back the ark of Jehovah; come down, bring it up to you.

1 SAMUEL CHAPTER 7

1 And the men of the City of Forests will come up and will bring up the ark of Jehovah, and they will bring it to the house of Abinadab in the hill, and Eleazar his son he consecrated to Watch the ark of Jehovah.

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2 And it will be from the day the ark dwelt in the City of Forests, and the days will be multiplied; and they will be twenty years: and all the house of Israel will lament after Jehovah.

3 And Samuel will say to all the house of Israel, saying, If with all your heart ye turn back to Jehovah, remove the strange gods out of the midst of you, and Ashtaroth, and prepare your hearts to Jehovah, and serve him alone, and he will deliver you from the hand of Philisteim.

4 And the sons of Israel will put away the Baalims and Ashtaroth, and will serve Jehovah alone.

5 And Samuel will say, Gather all Israel to Mizpeh, and I will pray for you to Jehovah.

6 And they will gather together to Mizpeh, and draw water and pour out before Jehovah; and they will fast in that day and say there, We sinned against Jehovah. And Samuel will judge the sons of Israel in Mizpeh.

7 And Philisteim will hear that the sons of Israel were gathered. together to Mizpeh, and the princes of Philisteim will go up against Israel And the sons of Israel will hear, and be afraid of the face of Philisteim.

8 And the sons of Israel will say to Samuel, Thou wilt not keep silence from us, crying to Jehovah our God, and he will save us from the hand of Philisteim.

9 And Samuel will take one fat lamb and bring up a burnt-offering wholly to Jehovah: and Samuel will cry to Jehovah for Israel, and Jehovah will answer him.

10 And Samuel will be bringing up the burnt-offering, and Philisteim drew near to war against Israel: and Jehovah will thunder with a great voice in that day upon Philisteim and he will discomfit them; and they will be smitten before Israel.

11 And the men of Israel will go forth out of Mizpeh and they will pursue Philisteim, and they will strike them even from beneath to the House of Pasture.

12 And Samuel will take one stone and set between Mizpeh and between Shen, and he will call its name the Stone of Help; and he will say, Till now Jehovah helped us.

13 And Philisteim will be subdued, and they will no more add to come into the bound of Israel: and the hand of Jehovah will be against Philisteim all the days of Samuel

14 And the cities that Philisteim took from Israel will be turned back to Israel, from Ekron, even to Gath; and their bound Israel will deliver from the hand of Philisteim: and peace will be between Israel and between the Amorite.

15 And Samuel will judge Israel all the days of his life.

16 And he went as often as from year to year, and be turned about the House of God, and Gilgal, and Mizpeh, and he judged Israel in all these places.

17 And his turning back to Ramah; for there his house; and there he judged Israel; and he will build an altar there to Jehovah.

1 SAMUEL CHAPTER 8

1 And it will be when Samuel was old, he set his sons judges to Israel.

2 And the name of his son the firstborn will be Joel; and the name of his second, Abiah: judges at the Well of the Oath.

3 And his sons went not in his way, and they will incline after plunder, and they will take a gift, and they will turn away from judgment.

4 And all the old men of Israel will gather together and will come to Samuel to Ramah; .

5 And they will say to him, Behold, thou wert old, and thy sons went not in thy ways: now set up for us a king to judge us as all the nations.

6 And the word will be evil in the eyes of Samuel when they said, Give to us a king to judge us: and Samuel will pray to Jehovah.

7 And Jehovah will say to Samuel, Hear to the voice of the people to all which they will say to thee: for not thee did they reject, but me they rejected from reigning over them.

8 According to all the works which they did from the day I brought them up out of Egypt, and even to this day, and they will forsake me and serve other gods, so they do also to thee.

9 And now hear to their voice: but protesting, thou shalt protest to them, and announce to them the judgment of the king who shall reign over them.

10 And Samuel will say all the words of Jehovah to the people asking from him a king.

11 And he will say, This shall be the judgment of the king who shall reign over you: your sons he will take and set for himself, for his chariots and for his horsemen; and running before his chariots.

12 And to set to himself captains of thousands and captains of fifties; and to plough his ploughing and to reap his harvest, and to do all his fighting and all his chariots.

13 And your daughters he will take for perfumers, and for cooks, and for bakers.

14 And your fields and your vineyards, and your olive trees, the good he will take and give to his servants.

15 And of your seeds and of your vineyards he will take the tenth and give to his eunuchs and to his servants.

16 And your servants and your maids, and your good young men, and your asses, he will take and make for his services.

17 And of your sheep he will take the tenth: and ye shall be to him for servants.

18 And ye cried out in that day from before your king which ye chose to yourselves; and Jehovah will not answer you in that day.

19 And the people will refuse to hear to the voice of Samuel; and they will say, Nay; but a king shall be over us.

20 And we were as all the nations; and our king judged us and went out before us, and fought our battles.

21 And Samuel will hear all the words of the people, and he will speak them in the ears of Jehovah.

22 And Jehovah will say to Samuel, Hear to their voice, and make a king for them. And Samuel will say to them, Go ye a man to his city.

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1 SAMUEL CHAPTER 9

1 And there will be a man of Benjamin, and his name Kish, son of Abiel, son of Zeror, son of Bechorah, son of Aphiah, son of a man, a Jaminite, a man of strength.

2 And to him was a son and his name Saul, a young man and good: and not a man of the sons of Israel good above him: from his shoulder and from above, high above all the people.

3 And the she asses of Kish, Saul's father, will be lost: and Kish will say to Saul, his son, Take now with thee one of the boys, and arise, Go seek the asses.

4 And he will pass over in mount Ephraim, and he will pass over into the land of Shalisha, and they found not: and they will pass over into the land of Shalim, and not there: and he will pass over into the land of the Jaminite, and they found not

5 They went into the land of Zuph, and Saul said to his boy that was with him, Come, and we will turn back, lest my father shall leave from the asses, and be afraid for us.

6 And he will say to him, Behold now, a man of God in this city, and the man honored; all which he shall speak, coming, will come: now we will go there, perhaps he will announce to us our way which we went upon it

7 And Saul will say to his boy, And behold, we will go, and what shall we bring to the man? for the bread departed from our vessels, and not a gift to bring to the man of God: what with us?

8 And the boy will add to answer Saul, and he will say, Behold, we shall find in my hand the fourth of a shekel of silver: and I gave it to the man of God and he announced to us our way.

9 Before in Israel thus said the man in his going to inquire of God, Come, and we will go even to him seeing, for a prophet this day he will be called; before him seeing.

10 And Saul will say to his boy, Thy word was good; going, we will go: and they will go to the city where was the man of God there.

11 They going up in the ascent of the city and they found girls going forth to draw water, and they will say to them, Is he seeing, here?

12 And they will answer them and will say, He is; behold, before thee: hasten now, for this day he came to the city for a sacrifice this day to the people Bamah.

13 As you come to the city thus ye shall find him, before he will go up to Bamah to eat: for the people will not eat till his coming, for he will bless the sacrifice; after this they being called will eat. And now go up, for this day ye shall find him.

14 And they will go up to the city: they coming into the midst of the city, and behold, Samuel coming forth to meet them, to go up to Bamah.

15 And Jehovah revealed in the ear of Samuel one day, before Saul came, saying,

16 About the time to-morrow I will send to thee a man from the land of Benjamin, and anoint him for leader over my people Israel; he shall save my people from the hand of Philisteim; for I saw my people, for their cry came to me.

17 And Samuel saw Saul, and Jehovah answered him, Behold the man that I said to thee, He shall rule over my people.

18 And Saul will draw near to Samuel in the midst of the gate, and he will say, Announce to me, now, where the house of him seeing.

19 And Samuel will answer Saul, and say, I the seeing: go up before me to Bamah, and eat with me this day, and I will send thee away in the morrow, and all that is in thy heart I will announce to thee.

20 And for the asses lost to thee this day three days, thou shall not set thy heart upon them, for they have been found. And to whom all the desire of Israel? is it not to thee and to all thy father's house?

21 And Saul will answer and say, Am not I a son of the Jaminite, from the littleness of the tribes of Israel, and my family small more than all the families of the tribes of Benjamin and wherefore spakest thou to me according to this word?

22 And Samuel will take Saul and his boy, and will bring them to the chamber, and will give to them place among the first of those being called, and they about thirty men.

23 And Samuel will say to the cook, Thou shalt give the portion which I gave to thee, which I said to thee, Put it with thee.

24 And the cook will lift up the leg and that upon it, and will set before Saul. And he will say, Behold that being left set before thee: eat, for to the appointment being watched for thee, saying, I called the people. And Saul will eat with Samuel in that day.

25 And they will go down from Bamah to the city, and he will speak to Saul upon the roof.

26 And they will rise early: and it will be about the hind of the dawn, and Samuel will call to Saul to the roof, saying, Arise, and I will send thee away. And Saul will arise, and they two will go forth, he and Samuel without

27 They coming down to the extremity of the city, and Samuel said to Saul, Say to the boy, Pass over before us: and he will pass over: and thou stand according to the day, and I will cause thee to hear the word of God.

1 SAMUEL CHAPTER 10

1 And Samuel will take a flask of oil and pour upon his head, and he will kiss him and say, Is it not that Jehovah anointed thee for leader over his inheritance?

2 In thy going this day from me and thou shalt find two men by the sepulchre of Rachel in the bound of Benjamin in Zelzah; and they said to thee, The asses were found which thou wentest to seek: and behold, thy father cast off the matters of the asses, and was afraid for you, saying, What shall I do for my son?

3 And pass on from thence and beyond, and thou camest to the oak of Tabor, there three men shall find thee going up to God, to the house of God, one lifting up three kids and one lifting up three rounds of bread, and one lifting up a skin of wine.

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4 And they asked thee for peace, and they gave thee two of bread, and thou receivedst from their hands.

5 After this thou shalt come to the hill of God, where there Philisteim standing: and it will be when thou comest there to the city, and thou didst light upon a band of prophets coming down out of Bamah, and before them a lyre, and a drum, and a pipe, and a harp; and they prophesying.

6 And the shout of Jehovah fell suddenly upon thee and thou shalt prophesy with them, and be turned to another man.

7 And it was when these signs shall come upon thee, do for thyself what thy hand shall find, for God is with thee.

8 And go down before me to Gilgal; and behold, I come down to thee to bring up burnt offerings, to sacrifice sacrifices of peace: seven days shalt thou wait till my coming to thee, and I made known to thee what thou shalt do.

9 And it was as he turned away his shoulder to go from Samuel, and God will turn to him another heart: and all these signs will come in that day.

10 And they will come there to Gibeab, and behold, a band of prophets to meet him; and the spirit of God will fall suddenly upon him and he will prophesy in the midst of them.

11 And it will be all will know him from yesterday the third day, and will see him and behold, he prophesied with the prophets, and the people will say, a man to his neighbor, What was this to the son of Kish? Is Saul also among the prophets?

12 And a man will answer from thence and will say, And who their father? For this it was for a parable, Is Saul also among the prophets?

13 And he will finish prophesying and will come to Bamah.

14 And Saul's friend will say to him and to his boy, Whither went ye? And he will say, To seek the asses; and we shall see that nothing, and we shall go to Samuel.

15 And Saul's friend will say, Announce now, to me, what Samuel said to you.

16 And Saul will say to his friend, Announcing, he announced to us that they found the asses; and the word of the kingdom he announced not to him, which Samuel said to him.

17 And Samuel will convoke the people together to Jehovah at Mizpeh;

18 And he will say to the sons of Israel, Thus spake Jehovah the God of Israel, I brought up Israel out of Egypt, and I will deliver you out of the hand of Egypt, and out of the hand of all kingdoms pressing you.

19 And ye this day rejected your God who himself saves you from all your evils and your straits; and ye will say to him, That thou shalt put a king over us. And now stand ye before Jehovah by your tribes and by your thousands.

20 And Samuel will cause all the tribes of Israel to come near, and the tribe of Benjamin will be taken.

21 And he will cause the tribe of Benjamin to come near by his families, and the family of Matri will be taken, and Saul son of Kish will be taken: and they will seek and he was not found.

22 And they will ask yet of Jehovah, Will the man yet come hither? And Jehovah will say, Behold, he hid himself among the vessels.

23 And they will run and and take him from thence, and he will stand in the midst of the people; and he will be high above all the people,. from his shoulders and above.

24 And Samuel will say to all the people, See whom Jehovah chose to him, for none like him among all the people. And all the people will shout and say, The king shall live.

25 And Samuel will speak to the people the judgment of the kingdom; and he will write in a book and put before Jehovah. And Samuel will send away all the people, a man to his house.

26 And also Saul went to his house at Gibeah; and there will go with him the army whom God touched their heart

27 And the sons of Belial said, What shall this save us? And they will despise him and will not bring him a gift; and he will be as keeping silence.

1 SAMUEL CHAPTER 11

1 And Nahash the Ammonite will come up and encamp against Jabesh-Gilead: and all the men of Jabesh will say to Nahash, Cut out to us a covenant, and we will serve thee.

2 And Nahash the Ammonite will say to them, Upon this I will cut out to you in boring out for you every right eye, and I put it a reproach upon all Israel.

3 And the old men of Jabesh will say to him, Let go to us seven days, and we will send messengers in every bound of Israel: and if none save us we will come forth to thee.

4 And the messengers will come to the hill of Saul and will speak the words in the ears of the people: and all the people will lift up their voice and weep.

5 And behold, Saul came after the cattle from the field; and Saul will say, What to the people that they will weep? and they will recount to him the words of the men of Jabesh.

6 And the spirit of God will fall suddenly upon Saul in his hearing these words, and his anger will kindle greatly.

7 And he will take a pair of oxen and will cut them in pieces, and will send in all the bound of Israel by the hand of the messengers, saying, Whoever will not come forth after Saul and after Samuel, thus shall be done to his oxen. And the fear of Jehovah will fall upon the people, and they will come forth as one man.

8 And he will review them in Bezek, and the sons of Israel will be three hundred thousand, and the men of Judah thirty thousand.

9 And they will say to the messengers coming, Thus shall ye say to the men of Jabesh-Gilead, To-morrow salvation shall be to you in the heat of the sun. And the messengers will come and announce to the men of Jabesh, and they will rejoice.

10 And the men of Jabesh will say, To morrow we will come forth to you, and do to us air the good in your eyes.

11 And it will be on the morrow, and Saul will put the people three heads; and they will come into the midst of the camp in the watch of the morning, and they will strike Ammon till the heat of the day: and there will be those being

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left and they will be scattered, and two among them were not left together.

12 And the people will say to Samuel, Who said, Shall Saul reign over us? Ye shall give up the men and we will put them to death.

13 And Saul will say, A man shall not die in this day, for this day Jehovah made salvation in Israel.

14 And Samuel will say to the people, Go, and we will go to Gilgal, and we will renew there the kingdom.

15 And all the people will go to Gil-gal; and will sacrifice there sacrifices of peace before Jehovah: and Saul will rejoice there and all the men of Israel, even greatly.

1 SAMUEL CHAPTER 12

1 And Samuel will say to all Israel, Behold, I heard to your voice, to all that ye said to me, and I will make a king over you.

2 And now, behold, the king going before you: and I grew old and I was gray-headed; and my sons, behold them with you: and I went before you from my youth even to this day.

3 Behold me: answer against me before Jehovah and before his Messiah, whose ox did I take? or whose ass did I take? and whom did I oppress? whom did I vex? and from whose hand did I take a ransom and hidden mine eyes with it? and I will turn back to you.

4 And they will say, Thou didst not oppress us, and thou didst not vex us, and thou didst not take any thing from man's hand.

5 And he will say to them, Jehovah the witness against you, and his Messiah the witness this day that ye found nothing in my hand. And he will say, A witness.

6 And Samuel will say to the people, Jehovah who made Moses and Aaron, and who brought up your fathers from the land of Egypt

7 And now, stand ye, and I will judge you before Jehovah, all the justices of Jehovah which he did with you and with your fathers.

8 When Jacob came into Egypt, and your fathers will cry to Jehovah, and Jehovah will send Moses and Aaron, and they will bring forth your fathers from Egypt, and they will turn them back into this place.

9 And they will forget Jehovah their God, and he will sell them into the hand of Sisera, chief of the army of Razor, and into the hand of Philisteim, and into the hand of the king of Moab, and they will war against them.

10 And they will cry to Jehovah, and say, We sinned, for we forsook Jehovah, and we shall serve the Baalims and Ashtaroth: and now deliver us out of the hand of our enemies and we will serve thee.

11 And Jehovah will send Jerubbaal and Bedan and Jephthah and Samuel, and he will deliver you from the hand of your enemies from round about, and ye shall dwell confidently.

12 And ye will see that Nahash, king of the sons of Ammon, came against you, and ye will say to me, Nay; but a king shall reign over us: and Jehovah your God your king.

13 And now, behold the king which ye chose, which ye asked! and behold, Jehovah gave a king over you.

14 If ye will fear Jehovah and serve him, and hear to his voice, and ye shall not rebel against the mouth of Jehovah, and ye shall be, also ye, and the king which reigned over you, after Jehovah your God.

15 And if ye will not hear to the voice of Jehovah, and rebel against the mouth of Jehovah, and the hand of the Lord was against you and your fathers.

16 Also now stand ye and see this great word which Jehovah does before your eyes.

17 Is it not the harvest of wheat this day? I will call to Jehovah and he will give voices and rain; and know ye and see that your wickedness is great which ye did in the eyes of Jehovah to ask for you a king.

18 And Samuel will call to Jehovah, and Jehovah will give voices and rain in that day: and all the people will be greatly afraid of Jehovah and Samuel.

19 And all the people will say to Samuel, Pray for thy servants to Jehovah thy God, and we shall not die; for we added upon all our sins the wickedness to ask for us a king.

20 And Samuel will say to the people, Ye shall not be afraid: ye did all this wickedness: but ye shall not turn aside from after Jehovah, and serve ye Jehovah with all your heart.

21 And ye shall not turn aside: for after vanities which will not profit, and they will not deliver, for they are vanities.

22 For Jehovah will not cast off his people on account of his great name, for Jehovah willed to make you to him for a people.

23 Also I, far be it to me sinning against Jehovah ceasing to pray for you: and I taught you in the good and straight way.

24 But fear ye Jehovah, and serve him in truth with all your heart: for see what he magnified with you.

25 And if doing evil, ye shall do evil, also ye, also your king; ye shall perish.

1 SAMUEL CHAPTER 13

1 Saul the son of a year in his reigning; and two years he reigned over Israel,

2 And Saul will choose to him three thousand from Israel; and two thousand will be with Saul in Michmash, and in the mount of the house of God, and a thousand were with Jonathan in the hill of Benjamin: and the remainder of the people he sent a man to his tent.

3 And Jonathan will strike a garrison of Philisteim which is in the hill, and Philisteim will hear, and Saul will clang upon the trumpet in all the land, saying, The Hebrews shall hear.

4 And all Israel heard, saying, Saul struck a garrison of rovers, and Israel became loathsome with the rovers; and the people will be convoked together after Saul to Gilgal.

5 And the rovers were gathered together to war with Israel, thirty thousand chariots and six thousand horsemen, and people as the sand which is upon the lip of the sea for multitude: and they will come up and encamp in Michmash, east of the House of Nothing.

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6 And the men of Israel saw that a strait to him, for the people were pressed; and the people will hide in caves, and in thorn-bushes, and in rocks, and in towers, and in pits.

7 And the Hebrews passed over Jordan to the land of Gad and Gilead. And Saul he yet in Gilgal, and all the people trembled after him.

8 And he will wait some days according to the appointment which was of Samuel: and Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul will say, Bring near to me the burnt-offering and the peace, and he will bring up the burnt-offering.

10 And it will be when he finished to bring up the burnt-offering, and behold, Samuel came; and Saul went forth to his meeting, and to bless him.

11 And Samuel will say, What didst thou? and Saul will say, Because I saw, that the people were scattered from me, and thou camest not at the appointment of days, and the rovers were gathered together to Michmash;

12 And saying, Now the rovers will come down to me to Gilgal, and I entreated not the face of Jehovah: and I will contain myself, and will bring up a burnt-offering.

13 And Samuel will say to Saul, Thou didst foolishly: thou didst not watch the commands of Jehovah thy God which he commanded thee; for now Jehovah prepared thy kingdom for Israel, even for ever.

14 And now thy kingdom shall not be set up: Jehovah sought to him a man according to his heart, and Jehovah will command him for leader over his people, because thou didst not watch what Jehovah commanded thee.

15 And Samuel will rise and will go up from Gilgal to the hill of Benjamin. And Saul will review the people being found with him about six hundred men.

16 And Saul, and Jonathan his son, and the people found with them, dwelt in the hill of Benjamin: and the rovers encamped in Michmash.

17 And he destroying will come forth from the camp of the rovers, three heads: one head will turn to the way of Ophrah, to the land of Shual:

18 And one head will turn the way of the House of the Hollow; and one head will turn the way of the bound projecting over the valley of the hyenas of the desert.

19 And an artificer will not be found in all the land of Israel: (for the rovers said, Lest the Hebrews shall make a sword or spear:)

20 And all Israel went down to the rovers, to hammer each his plough-shares, and his coulter, and his axe, and his plough-shares.

21 And there was a notching of mouths for the plough-shares, and for the coulters, and for the three-pronged, and for the axes, and for setting the goads.

22 And it was in the day of battle, and a sword and spear were not found in the hand of all the people that were with Saul and Jonathan: and they will be found to Saul and to Jonathan his son.

23 And a station of the rovers will come forth to the passage of Mich-mash.

1 SAMUEL CHAPTER 14

1 And it will be the day, and Jonathan son of Saul, will say to the boy lifting up his arms, Come, and we will pass over to the station of the rovers, which is from beyond this And to his father he announced not

2 And Saul dwelt in the extremity of the hill under the pomegranate which is in the precipice. And the people that were with him, about six hundred men.

3 And Ahiah, son of Ahitub, brother of Ichabod, son of Phinehas, son of Eli the priest of Jehovah in Shiloh, lifting up an Ephod. And the people knew not that Jonathan went

4 And between the passages where Jonathan sought to pass through upon the garrison of the rovers, and the tooth of a rock from beyond this, and the tooth of a rock from beyond. this; and the name of the one Bozez, and the name of the one Seneh.

5 And the tooth of the one pressing from the north in front of Michmash, and the other from the south in front of the hill.

6 And Jonathan will say to the boy lifting up his arms, Come, and we will pass over to the garrison of these uncircumcised: perhaps Jehovah will do for us: for no restraining to Jehovah to save by a multitude or by few.

7 And he lifting up his arms will say to him, Do all that is in thy heart: turn for thyself; behold me with thee according to thy heart.

8 And Jonathan will say, Behold, we pass over to the men, and we will disclose ourselves to them.

9 If thus they shall say to us, Be still till our reaching to you; and we stood our lowest place, and we will not go up to them.

10 And if thus they shall say, Come up upon us; and we went up: for Jehovah gave them into our hand; and this to us the sign.

11 And they two will disclose to the garrison of the rovers; and the rovers will say, Behold, the Hebrews coming forth from the holes where they hid there.

12 And the men of the garrison will answer Jonathan and him lifting up his arms, and they will say, Come up to us, and we will make a word known to you. And Jonathan will say to him lifting up his arms, Come up after me: for Jehovah gave them into the hand of Israel.

13 And Jonathan will go up upon his hands and upon his feet, and he lifting up his arms after him: and they will fall before Jonathan; and he lifting up his arms, slaying after him.

14 And the first blow which Jonathan struck, and he lifting up his arms, will be about twenty men in about half the furrow of a yoke of a field.

15 And terror will be in the camp, in the field, and in all the people of the garrison: and the destroyers trembled, they also, and the earth will be moved; and it will be for the terror of God.

16 And the watchman to Saul will see in the hill of Benjamin, and behold, the multitude melting away, and going, and fighting.

17 And Saul will say to the people that were with him, Review now, and see who went from us. And they will review, and behold, not Jonathan and he lifting up his arms.

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18 And Saul will say to Ahiah, Bring near the ark of God. For the ark of God was in that day and the sons of Israel.

19 And it will be while Saul spake to the priest, and the multitude which was in the camp of the rovers, and it went going and increasing: and Saul will say to the priest, Take back thy hand.

20 And Saul will be convoked and all the people which were with him, and they will go even to the battle: and behold, the sword of a man will be against his neighbor, a very great confusion.

21 And the Hebrews being to the rovers about yesterday the third day, who went up with them into the camp round about, and also they to be with Israel which were with Saul and, Jonathan.

22 And every man of Israel being hid in mount Ephraim, heard that the rovers fled, and they will cleave together, also they after them in the battle.

23 And Jehovah will save Israel in that day: and the battle passed over to the house of nothing.

24 And the man Israel was pressed in that day: and Saul will curse the people, saying, Cursed the men who shall eat bread till the evening, and I was avenged of mine enemy. And all the people tasted not bread.

25 And all the land came into a thicket; and honey will be upon the face of the field.

26 And the people will come to the thicket, and behold, the honey went; and none putting his hand to his mouth, for the people will be afraid of the oath.

27 And Jonathan heard not in his father's causing the people to swear: and he will stretch forth the extremity of the rod which is in his hand, and he will dip it in the droppings of the honey, and he will turn back his hand to his mouth, and his eyes will see.

28 And a man from the people will answer and say, Thy father adjuring, adjured the people, saying, Cursed the man who shall eat bread this day. And the people were wearied.

29 And Jonathan will say, My father troubled the land: see, now, that mine eyes saw, because I tasted a little of this honey.

30 But if eating, the people ate this day from the spoil of his enemies which he found; for now was not the blow greater against the rovers?

31 And they will strike the rovers in that day, from Michmash to the oak: and the people were greatly wearied.

32 And the people will make to the spoil, and they will take sheep and oxen, and the young of oxen, and they will slaughter on the earth: and the people will eat upon the blood.

33 And they will announce to Saul, saying, Behold, the people sinning against Jehovah to eat upon the blood. And he will say, Ye acted treacherously: roll to me this day a great stone.

34 And Saul will say, Be ye dispersed among the people, and say to them, Bring near to me a man his ox, and a man his sheep, and slaughter here and eat; and ye shall not sin against Jehovah to eat with the blood. And all the people will bring near, each his ox in his hand this night, and they will slaughter there.

35 And Saul will build an altar to Jehovah: this altar he began to build to Jehovah.

36 And Saul will say, We will go down after the rovers by night, and we will plunder among them till the light of the morning, and we will not leave a man among them. And they will say, Do all the good in thine eyes. And the priest will say, We will draw near here to God.

37 And Saul will ask in God, Shall I go down after the rovers? wilt thou give them into the hand of Israel? And he will not answer him in that day.

38 And Saul will say, Draw near here all the corners of the people: and know and see in what was this sin this day.

39 For Jehovah lives, having saved Israel, for if it is in Jonathan my son, for dying he shall die. And none from all the people answered him.

40 And he will say to all Israel, Ye shall be on one side, and I and Jonathan my son will be on one side. And the people will say to Saul, Do the good in thine eyes.

41 And Saul will say to Jehovah the God of Israel, Give the truth. And Jonathan will be taken, and Saul: and the people will come forth.

42 And Saul will say, Cast between me and between Jonathan my son. And Jonathan will be taken.

43 And Saul will say to Jonathan, Announce to me what thou didst And Jonathan will announce to him and say, Tasting, I tasted with the extremity of the rod which was in my hand, a little honey, and behold, I shall die.

44 And Saul will say, So will Jehovah do, and so will he add; for dying, thou shalt die, Jonathan.

45 And the people will say to Saul, Shall Jonathan die, who did this great salvation in Israel? Far be it: Jehovah lives if there shall fall from the hair of his head to the earth; for he did with Jehovah this day. And the people will let Jonathan go free, and he died not.

46 And Saul will come up from after the rovers: and the rovers went to their place.

47 And Saul took the kingdom over Israel, and he will fight round about against all his enemies, against Moab and against the sons of Ammon, and against Edom, and against the kings of Zobah, and against the rovers: and in all which he will turn he will disturb.

48 And he will do in strength, and he will strike Amalek, and deliver Israel from the hand of him plundering him.

49 And the sons of Saul will be Jonathan, and Ishui, and Melchisua; and the names of his two daughters, the name of the first-born, Merab, and the name of the small, Michal.

50 And the name of Saul's wife Ahinoam, daughter of Ahimaaz: and the name of the chief of his army, Abner, son of Ner, Saul's uncle.

51 And Kish the father of Saul: and Ner the father of Abner, son of Abiel.

52 And strong war will be against the rovers all the days of Saul: and Saul seeing every strong man and every son of strength, and he will gather him to him.

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1 SAMUEL CHAPTER 15

1 And Samuel will say to Israel, Jehovah sent me to anoint thee for king over his people, over Israel: and now hear to the voice of the words of Jehovah.

2 Thus said Jehovah of armies, I reviewed what Amalek did to Israel, how he set for him in the way in his going up out of Egypt

3 Now go and strike Amalek, and exterminate all which is to him, and thou shalt not spare to him; and kill from man even to woman, from child even to suckling, from ox and even to sheep, from camel and even to ass.

4 And Saul will cause the people to hear, and he will review them in Telaim, two hundred thousand footmen and ten thousand men of Judah.

5 And Saul will come even to a city of Amalek, and he will lie in wait by the torrent

6 And Saul will say to the Kenite, Go, remove, go down from the midst of the Amalekites, lest I shall add thee with him; for ye did mercy with all the sons of Israel in their coming up out of Egypt And the Kenite will remove from the midst of Amalek.

7 And Saul will strike Amalek from Havilah thy coming to Shur, which is upon the face of Egypt

8 And he will seize Agag, king of Amalek, living, and be exterminated all the people with the mouth of the sword.

9 And Saul and the people will have pity upon Agag, and upon the good of the sheep, and the oxen and the double, and upon the lambs and upon all the good, and they were not willing to exterminate them: and every work despised and wasting away, they exterminated it

10 And the word of Jehovah will be to Samuel, saying,

11 I lamented that I made Saul for king, for he turned back from after me, and my words he set not up. And it will kindle to Samuel, and he will cry to Jehovah all the night

12 And Samuel will rise early to meet Saul in the morning, and it will be announced to Samuel, saying, Saul came to Carmel, and behold, he sets up to him a hand, and he will turn round and pass over and go down to Gilgal.

13 And Samuel will come to Saul: and Saul will say to him, Blessed thou of Jehovah: I set up the word of Jehovah.

14 And Samuel will say, And what the voice of sheep in mine ear, and the voice of the oxen which I hear?

15 And Saul will say, From the Amalekites they brought them; which the people had pity upon the good of the sheep and of the oxen in order to sacrifice to Jehovah thy God; and the rest we exterminated.

16 And Samuel will say to Saul, Desist, and I will announce to thee what Jehovah spake to me by night. And they will say to him, Speak.

17 And Samuel will say, Wert thou not little in thine eyes, thou the head of the tribes of Israel, and Jehovah will anoint thee for king over Israel?

18 And Jehovah will send thee in the way, and he will say, Go, and utterly destroy the sinners Amalek, and fight against him even till ye consumed them.

19 And wherefore didst thou not hear to the voice of Jehovah, and wilt clothe thyself with the spoil, and thou wilt do the evil in the eyes of Jehovah.

20 And Saul will say to Samuel, That I heard to the voice of Jehovah, and I will go in the way which Jehovah sent me, and I will bring Agag king of Amalek, and I utterly destroyed Amalek.

21 And the people will take from the spoil, sheep and oxen, the chief devoted to sacrifice to Jehovah thy God in Gilgal.

22 And Samuel will say, Was it pleasing to Jehovah in burnt-offerings and sacrifices as to hear to the voice of Jehovah? Behold, to hear, above a good sacrifice, and to hearken, above the fat of rams.

23 For the sin of divination, rebellion; and deceit, and the family gods of stubbornness. Because thou didst reject the word of Jehovah, and he will reject thee from being king.

24 And Saul will say to Samuel, I sinned: for I passed by the mouth of Jehovah, and thy words: for I feared the people and I will hear to their voice.

25 And now, take away now, my sin, and turn back with me, and I will worship to Jehovah.

26 And Samuel will say to Saul, I will not turn back with thee, for thou didst reject the word of Jehovah, and Jehovah will reject thee from being king over Israel

27 And Samuel will turn about to go, and he will seize upon the wing of his upper garment, and it will rend.

28 And Samuel will say to him, Jehovah rent the kingdom of Israel from thee this day, and gave it to thy neighbor being good above thee.

29 And also the glory of Israel will not lie, and he will not lament: for he not a man to lament.

30 And he will say, I sinned this time; honor me now before the old men of my people, and before Israel, and turn back with me, and I worshipped to Jehovah thy God.

31 And Samuel will turn back after Saul; and Saul will worship to Jehovah.

32 And Samuel will say, Bring near to me Agag king of Amalek. And Agag will come to him, wavering: and Agag will say, Surely the bitterness of death was removed.

33 And Samuel will say, As thy sword bereaved women of children, so of women shall thy mother be bereaved of children. And Samuel cut Agag in pieces before Jehovah in Gilgal.

34 And Samuel went to Ramah; and Saul went up to his house of the hill of Saul

35 And Samuel will not add to see Saul, even to the day of his death: for Samuel mourned for Saul: and Jehovah lamented that he made Saul king over Israel

1 SAMUEL CHAPTER 16

1 And Jehovah will say to Samuel, How long mournest thou for Saul, and I rejected him from being king over Israel? Fill thy horn with oil, and go; I will send thee to Jesse of the House of Bread, for I saw among his sons a king to me.

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2 And Samuel will say, How shall I go? and Saul hearing, and killing me. And Jehovah will say, Thou shalt take a heifer of the cows in thy hand and say, To sacrifice to Jehovah I came.

3 And call Jesse to the sacrifice, and I will make known to thee what thou shalt do: and anoint to me whom I say to thee.

4 And Samuel will do what Jehovah spake, and he will go to the House of Bread. And the old men of the city will tremble to meet him, and say, Thy coming peace?

5 And he will say, Peace: to sacrifice to Jehovah I came: be ye consecrated and come with me to the sacrifice. And he will consecrate Jesse and his sons, and call for them to the sacrifice.

6 And it will be in their coming, and he will see Eliab, and he said, Surely, before Jehovah his Messiah.

7 And Jehovah will say to Samuel, Thou shalt not look upon his aspect or upon the height of his stature; for I rejected him: for not what man will see, for man will see with the eyes, and Jehovah will see at the heart

8 And Jesse will call for Abinadab, and he will cause him to pass by before Samuel. And he will say, Also this Jehovah chose not

9 And Jesse will cause Shammah to pass by. And he will say, Also in this Jehovah chose not

10 And Jesse will cause seven of his sons to pass by before Samuel: and Samuel will say to Jesse, Jehovah chose not in these.

11 And Samuel will say to Jesse, Are these the whole of the boys? And he will say, The small was yet left, and behold, he fed among the sheep. And Samuel will say to Jesse, Send and take him, for we will not turn about till his coming here.

12 And he will send and bring him. And he red, with beauty of eyes, and good of sight And Jehovah will say, Arise, anoint him: for this is he.

13 And Samuel will take the horn of oil and he will anoint him in the midst of his brethren: and the spirit of Jehovah will cleave to David from that day and over. And Samuel will rise and go to Ramab.

14 And the spirit of Jehovah departed from Saul, and an evil spirit from Jehovah terrified him.

15 And Saul's servants will say to him, Behold now, an evil spirit of God terrifying thee.

16 Will our lord now say to thy servants before thee, Seek out a man knowing to play upon the harp: and it was in the evil spirit of God being upon thee, and he playing with the hand and doing good to thee.

17 And Saul will say to his servants, See, now, a man to me being good to play, and bring to me.

18 And one of his boys will answer and say, I saw a son to Jesse of the House of Bread, knowing to play, mighty of strength, and a man of war, and discerning the word, and a man of figure, and Jehovah with him.

19 And Saul will send messengers to Jesse, and he will say, Send to me David thy son who is with the sheep.

20 And Jesse will take a heap of bread and a sack of wine, and one kid of the goats, and he will send by the hand of David his son to Saul.

21 And David will come to Saul, and stand before him: and he will love him greatly; and he will be to him lifting up the arms.

22 And Saul will send to Jesse, saying, David shall stand now before me, for he found grace in mine eyes.

23 And it was in the spirit of God being upon Saul, and David took the harp and played with his hand, and it was refreshed to Saul, and it was good to him, and the evil spirit departed from him.

1 SAMUEL CHAPTER 17

1 And the rovers will gather together their camps for war, and they will gather together at Shocoth, which is to Judah, and they will encamp between Shocoth and between Azekah, in the end of Damim.

2 And Saul and the man Israel were gathered together, and they will encamp in the valley of Elah, and they arranged the battle to meet the rovers.

3 And the rovers standing on the mountain from hence, and Israel standing on the mountain from thence, and the valley between them.

4 And there went forth a man of the sons of the camp of the rovers, Goliah his name, from Gath; his height six cubits and a span.

5 And a helmet of brass upon his head, and a coat of mail of scales he put on; and the weight of the coat of mail five thousand shekels of brass.

6 And brass fronts upon his feet, and a javelin of brass between his shoulders.

7 And the arrow of his spear as the beam of weavers, and the flame of his spear, six hundred shekels of iron. And he lifting up a shield went before him.

8 And he will stand and call to the ranks of Israel, and say to them, Wherefore will ye come forth to arrange the battle? am not I of the rovers, and ye servants to Saul? select to yourselves a man, and he shall come down to me.

9 If he shall be able to war with me and strike me, and we were to you for servants: and if I shall be able against him and strike him, and ye were to us for servants, and ye served us.

10 And he of the rovers will say, I upbraided the ranks of Israel this day; ye shall give to me a man and we will fight together.

11 And Saul will hear and all Israel, these words of him of the rovers, and they will be terrified and greatly afraid.

12 And David, son of a man, that Ephrathite, of the House of Bread of Judah, and his name Jesse; and to him eight sons; and the man in the days of Saul went an old man among men.

13 And three sons of Jesse, the great ones, going, went after Saul to war: and the names of his three sons which went in the war, Eliab the first-born and his second, Abinadab, and the third, Shammah.

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14 And David, he the small; and the three great ones went after Saul.

15 And David went and turned back from Saul to feed his father's sheep at the House of Bread.

16 And he of the rovers will draw near, the morning and the evening, and he will take a stand forty days.

17 And Jesse will say to David his son, Take now to thy brethren an ephah of this parched grain, and this ten of bread, and run to the camp to thy brethren.

18 And these ten cuttings of milk thou shalt bring to the chief of a thousand; and thou shalt review thy brethren for peace, and take their pledge.

19 And Saul, and they, and every man of Israel, in the valley of Elah, warring with the rovers.

20 And David will rise early in the morning, and will cast the sheep upon a watcher, and he will lift up and go as Jesse commanded him; and he will come to the track, and the army going forth to the array and they shouted in the war.

21 And Israel will arrange, and the rovers, array to meet array.

22 And David will cast the utensils from off him upon the hand of the watcher of the utensils, and be will run to the array, and will come and ask to his;brethren for peace.

23 And he speaking with them, and behold, a man of the sons came up, Goliah of the rovers, his name, from Gath, from the ranks of the rovers: and he will speak according to these words, and David will hear.

24 And every man of Israel in their seeing the man, will flee from his face, and they will fear greatly.

25 And the man Israel will say, Saw ye this man coming up? for to upbraid Israel he came up: and it was the man who shall strike him, the king will enrich him with great riches, and will give to him his daughter, and his father's house he will make free in Israel.

26 And David will say to the men standing with him, saying, What shall be done to the man who shall strike this one of the rovers, and take away the reproach from Israel? for who this uncircumcised of the rovers? for he upbraided the ranks of the living God.

27 And the people will say to him according to this word, saying, Thus it shall be done to the man who shall smite him.

28 And Eliab his brother the great, will hear in his speaking to the men, and Eliab's anger will kindle against David, and he will say, Why this camest thou down? and upon whom didst thou cast those few sheep in the desert? I knew thy pride and the evil of thy heart, for in order to see the battle thou camest down.

29 And David will say, What did I now? is this not the word?

30 And he will turn round from his side to the front of another, and will say according to this word: and the people will turn back word as the former word.

31 And the words will be heard which David spake, and they will be announced before Saul, and he will take him.

32 And David will say to Saul, man's heart shall not fall on account of him; thy servant will go and fight with this one of the rovers

33 And Saul will say to David, Thou wilt not be able to go against this of the rovers to war with him, for thou a boy, and he a man of war from his youth.

34 And David will say to Saul, Thy servant was feeding for his father among the sheep, and there came the lion and with the bear, and lifted up a sheep from the flock.

35 And I went forth after him, and I smote him, and I delivered from his mouth: and he arose upon me and I seized upon his beard, and I struck him and killed him.

36 Also the lion and the bear thy servant struck: and this uncircumcised of the rovers was as one of them, for he God. upbraided the ranks of the living

37 And David will say, Jehovah who delivered me from the hand of the lion and from the hand of the bear, he will deliver me from the hand of this rover. And Saul will say to David, Go, and Jehovah shall be with thee.

38 And Saul will put his garments upon David, and give a helmet of brass upon his head, and put on him a coat of mail

39 And David will gird his sword over his garments and begin to go, for he tried them not And David will say to Saul, I shall not be able to go with these, for I tried them not And David will take them away from off him.

40 And he will take his rod in his hand, and he will choose to him five smooth stones from the torrent, and he will put them in a vessel of the shepherds, which is to him, and in a sack; and his sling in his hand: and he will draw near to him of the rovers.

41 And he of the rovers going, went and drew near to David; and the man lifting up the shield before him.

42 And he of the rovers will look and will see David, and he will despise him, for he was a boy, and red, with a fair aspect.

43 And he of the rovers will say to David, Am I a dog that thou camnest to me with rods? and he of the rovers will curse David by his gods.

44 And he of the rovers will say to David, Come to me and I will give thy flesh to the birds of the heavens and to the cattle of the field.

45 And David will say to him of the rovers, Thou comest to me with a sword and with a spear and with a shield, and I come to thee in the name of Jehovah of armies, the God of the ranks of Israel, which thou didst upbraid.

46 This day Jehovah will deliver thee into my hand; and I smote thee and took away thy head from off thee, and I gave the carcass of the camp of the rovers this day to the birds of the heavens, and to the beasts of the earth: and all the earth shall know that there is a God to Israel.

47 And all this assembly shall know that not with sword and with spear Jehovah will save, for to Jehovah the battle, and he gave you into our hand.

48 And it was when he of the rovers arose, and he will come and draw near to meet David, and David will hasten and run to the array to meet him of the rovers.

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49 And David will stretch forth his hand to the vessel and take from thence a stone and sling and strike him of the rovers into his forehead, and the stone will sink into his forehead; and he will fall upon his face to the earth.

50 And David will be strong upon him of the rovers with a sling and with a stone, and he will strike him of the rovers and kill him, and no sword in David's hand.

51 And David will run and stand upon the rover, and take his sword and draw it from its sheath, and kill him and cut off his head with it. And the rovers will see that their mighty one died, and they will flee.

52 And the men of Israel and Judah will rise and shout, and pursue the rovers till thy coming to the valley, and even to the gates of Ekron. And the wounded of the rovers will fall in the way of the gates, and even to Gath, and even to Ekron.

53 And the sons of Israel will turn back from pressing after the rovers, and they will plunder their camps.

54 And David will take the head of the rover, and bring it to Jerusalem; and he put his utensils in his tent

55 And when Saul saw David going forth to meet the rover, he said to Abner, chief of the army, Whose son this boy, Abner? and Abner will say, Thy soul lives, O king, if I knew.

56 And the king will say, Ask thou whose son this youth.

57 And as David turned back from striking the rover, and Abner will take him and bring him before Saul, and the head of the rover in his hand.

58 And Saul will say to him, Whose son thou, O youth? And David will say, Thy servant the son of Jesse of the House of Bread.

1 SAMUEL CHAPTER 18

1 And it will be as he finished to speak to Saul, and the soul of Jonathan was bound with the soul of David, and Jonathan will love him as his soul.

2 And Saul will take him in that day and he gave him not to turn back to the house of his father.

3 And Jonathan and David will cut out a covenant in his loving him as his soul

4 And Jonathan will strip off the upper garment which is upon him and will give it to David, and his garments, and even to his sword, and even to his bow, and even to his girdle.

5 And David will go forth in all which Saul will send him, and he will be prudent: and Saul will set him over the men of war, and he will be good in the eyes of all the people, and also in the eyes of the servants of Saul.

6 And it will be in their coming, in David's turning back from the striking of the rover, and the women will come forth from all the cities of Israel, singing and dancing to meet Saul the king, with drums and with gladness and with triangles:

7 And the women will answer, playing, and they will say, Saul smote with his thousand and David with his ten thousands.

8 And it will kindle to Saul greatly, and this word will be evil in his eyes; and he will say, They gave to David ten thousands and to me they gave thousands, and yet to him but the kingdom.

9 And Saul will be wrong with David from that day and forward.

10 And it will be on the morrow, and the evil spirit of God will fall upon Saul, and he will prophesy in the midst of the house: and David playing with his hand as the day to day: and a spear in Saul's hand.

11 And Saul will lift up the spear, and say, I will strike against David into the wall And David will flee from before him twice.

12 And Saul will be afraid from the face of David, for Jehovah was with him, and he departed from Saul.

13 And Saul will remove him from him, and will set to him chief of a thousand; and he will go out and come in before the people.

14 And David will be prudent in all his ways; and Jehovah with him.

15 And Saul will see that he is prudent greatly, and he will be afraid of his face.

16 And all Israel and Judah loved David, for he will go out and come in before them.

17 And Saul will say to David, Behold, my daughter the great, Merab; her will I give to thee for wife; but be thou to me for a son of strength and fight the battles of Jehovah. And Saul said, My hand shall not be upon him, and the hand of the rovers shall be upon him.

18 And David will say to Saul, Who am I? and who was my father's family in Isarel that I shall be son-in-law to the king?

19 And it will be in the time of giving Merab, Saul's daughter, to David, and he gave her to Adriel, the Meholathite, for wife,

20 And Michal, Saul's daughter, will love David: and they will announce to Saul, and the word was straight in his eyes.

21 And Saul will say, I will give her to him, and she shall be to him for a snare, and the hand of the rovers shall be against him. And Saul will say to David, In the second time thou shalt be son-in-law to me this day.

22 And Saul commanded his servants, Speak to David in secret, saying, Behold, the king delighted in thee, and all his servants loved thee: and now be son-in-law of the king.

23 And Saul's servants will speak in the ears of David these words. And David will say, Was it light in your eyes to be son-in-law to the king, and I a poor man and lightly esteemed?

24 And Saul's servants will announce to him, saying, According to these words spake David.

25 And Saul will say, Thus shall ye say to David, No delight to the king in a dowry, but in a hundred uncircumcisions of the rovers to be avenged of the king's enemies. And Saul purposed to cause David to fall into the hand of the rovers.

26 And his servants will announce to David these words, and the word will be straight in David's eyes, to be son-in-law to the king: and the days were not filled up.

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27 And David will rise and will go, he and his men, and he will smite among the rovers two hundred men; and David will bring their uncircumcisions and they will complete them to the king, to be son-in-law to the king. And Saul will give to him Michal his daughter for wife.

28 And Saul will see and know that Jehovah is with David, and Michal, Saul's daughter, loved him.

29 And Saul will add yet to be afraid from the face of David; and Saul will be an enemy with David all the days.

30 And the chiefs of the rovers will go forth: and it will be whenever they went forth, David was prudent above all the servants of Saul: and his name will be very precious.

1 SAMUEL CHAPTER 19

1 And Saul will speak to Jonathan his son, and to all his servants, to kill David. And Jonathan, Saul's son, delighted in David greatly:

2 And Jonathan will announce to David, saying, Saul my father is seeking to kill thee: and at this time, watch now, in the morning, and dwell in secret and hide.

3 And I will go forth and stand by the hand of my father in the field where thou art there, and I will speak of thee to my father; and what I shall see I will announce to thee.

4 And Jonathan will speak good of David to Saul his father, and he will say to him, The king will not sin against his servant against David, for he sinned not against thee, and because of his doing good to thee greatly:

5 And he put his soul in his hand and smote the rover, and Jehovah will make great salvation to all Israel: thou sawest and thou wilt rejoice; and wherefore wilt thou sin against innocent blood, to kill David gratuitously? .

6 And Saul will hear to the voice of Jonathan; and Saul will swear, Jehovah lives if he shall die.

7 And Jonathan will call for David, and Jonathan will announce to him all these words. And Jonathan will bring in David to Saul, and he will be before him as yesterday the third day.

8 And there will add to be war: and David will go forth and fight against the rovers, and will strike among them a great blow, and they will flee from his face.

9 And the evil spirit of Jehovah will be upon Saul, and he will sit in his house, and his spear in his hand: and David playing with his hand.

10 And Saul will seek to strike the spear into David and even into the wall: and he will slip away from the face of Saul, and he will strike the spear into the wall: and David fled, and he will escape in that night

11 And Saul will send messengers to the house of David to watch him, and to kill him in the morning: and Michel his wife will announce to David, saying, If thou save not thy soul this night, to-morrow thou diest

12 And Michal will let David down through the window: and he will go and flee, and escape.

13 And Michal will take a teraphim and put into the bed, and put a braiding of goat's hair at its head, and will cover with a garment

14 And Saul will send messengers to take David, and she will say, He sick.

15 And Saul will send the messengers to see David, saying, Bring him up in his bed to me to kill him.

16 And the messengers will come in, and behold, the teraphim in the bed, and the braiding of goats hair at its head.

17 And Saul will say to Michal, Wherefore didst thou deceive me thus? and wilt thou send away mine enemy and he will escape? And Michal will say to Saul, He said to me, Send me away; why shall I kill thee?

18 And David fled, and he will escape and will come to Samuel at Ramah, and he will announce to him all that Saul did to him. And he went, and Samuel, and they dwelt in Naioth.

19 And it will be announced to Saul, saying, Behold, David in Naioth in Ramah.

20 And Saul will send messengers to take David: and seeing the assembly of the prophets prophesying, and Samuel standing, being set up over them, and the spirit of God will be upon Saul's messengers, and they will prophesy, also they.

21 And they will announce to Saul, and he will send other messengers, and they will prophesy, also they. And Saul will add and will send messengers the third time, and they will prophesy, also they.

22 And he also will go to Ramah, and he will come even to the great pit which is in Sechu: and he will ask and and say, Where Samuel and David? And it will be said, Behold, in Naioth in Ramah.

23 And he will go there to Naioth in Ramah: and the spirit of God will be upon him, him also, and going, he will go and prophesy even till his coming into Naioth in Ramah.

24 And he will also strip off his garments and prophesy, he also, before Samuel; and he will fall naked all that day and all the night. For this they will say, Is Saul also among the prophets.

1 SAMUEL CHAPTER 20

1 And David will flee from Naioth in Ramah, and he will come and say before Jonathan, What did I? and what mine iniquity? and what my sin before thy father that he seeks my soul?

2 And he will say to him, Far be it; thou shalt not die: behold, my father will not do a word great or a word small, and not disclose mine ear: and wherefore will my father hide from me this word? this is not.

3 And David will yet swear and say, Knowing, thy father knew that I found grace in thine eyes; and he will say, Jonathan shall not know this, lest he shall be grieved: but yet Jehovah lives and thy soul lives, for but a step between me and between death.

4 And Jonathan will say to David, What thy soul will say, and I will do for thee.

5 And David will say to Jonathan, Behold, the new moon to-morrow, and I sitting, shall sit down with the king to eat:

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and thou sentest me away and I was hid in the field till the evening of the third.

6 If reviewing, thy father shall review me, and thou saidst, Asking, David asked of me to run to the House of Bread, his city; for a sacrifice of days there to all the family.

7 If thus he shall say, Good; peace to thy servant; and if kindling, it shall kindle to him, know that evil was finished with him.

8 And do thou mercy with thy servant; for into a covenant of Jehovah thou didst bring thy servant with thee: and if there is iniquity in me, do thou kill me; and wherefore wilt thou bring me even to thy father?

9 And Jonathan will say, Far be it to thee: that if knowing, I shall know that evil was finished with my father to come upon thee, shall I not announce it to thee?

10 And David will say to Jonathan, Who shall announce to me? or what if thy father shall answer thee harshly?

11 And Jonathan will say to David, Come, and we will go forth to the field. And they two went forth to the field.

12 And Jonathan will say to David, Jehovah, God of Israel when I shall search out my father about this time to-morrow, the third day, and behold, good to David, and I shall not then send to thee, and uncover thine ear.

13 Thus shall Jehovah do to Jonathan, and thus shall he add; for it shall be good to my father with evil to thee, and I uncovered thine ear and sent thee away, and thou wentest in peace: and Jehovah will be with thee as he was with my father.

14 And not only while yet I live and wilt thou not do the mercy of Jehovah with me, and I shall not die.

15 And thou shalt not cut off thy mercy from my house, even forever: and not in Jehovah's cutting off the enemies of David a man from the face of the earth.

16 And Jonathan will cut out with the house of David, and Jehovah sought out from the hand of David's enemies.

17 And Jonathan will add to cause David to swear in his loving him; as loving his soul he loved him.

18 And Jonathan will say to him, To-morrow the new moon: and thou wert reviewed, for thy seat will be reviewed.

19 And the third day thou shalt go down quickly, and come to the place where thou didst hide there in the day of the work, and thou shalt sit by the stone of rolling:

20 And I will shoot three arrows of the side, to send to me for a mark.

21 And behold, I will send the boy: Go find the arrows. If saying, I say to the boy, Behold, the arrows from thee, and behold, take it: and come, for peace to thee, and not a word; Jehovah lives.

22 And if saying thus to the young man, Behold, the arrows from thee, and forward; go: for Jehovah sent thee away.

23 And the word which we spake, I and thou, behold, Jehovah between me and between thee forever.

24 And David will hide in the field: and it will be the new moon, and the king will sit down to the bread to eat

25 And the king will sit upon his seat as from time to time, to a seat of the wall: and Jonathan will rise, and Abner will sit by Saul's side, and David's seat will be reviewed.

26 And Saul spake not anything in that day, for he said, It is an accident; he is not clean; for he is not clean.

27 And on the morrow, of the month the second, and David's place will be reviewed: and Saul will say to Jonathan his son, Wherefore came not the son of Jesse also yesterday, also this day to the bread?

28 And Jonathan will answer to Saul, Asking, David asked of me even for the House of Bread:

29 And he will say, Send me away now, for a sacrifice of the family to us in the city; and my brother he commanded me: and now if I found grace in thine eyes, I will slip away now and see my brethren. For this he came not to the table of the king.

30 And Saul's anger will kindle against Jonathan, and he will say to him, Son of crooked rebelliousness, did I not know that thou choosest to the son of Jesse to thy shame and to the shame of thy mother's nakedness?

31 For all the days which the son of Jesse lives upon the earth, thou shalt not stand, and thy kingdom. And now send and take him to me, for he is the son of death.

32 And Jonathan will answer Saul his father and say to him, Wherefore shall he die? What did he?

33 And Saul will lift up his spear against him to strike him, and Jonathan will know that it was finished from his father to kill David.

34 And Jonathan will rise from the table in the heat of wrath, and he will not eat bread in the day of the month the second, for he was grieved for David because his father reproached him.

35 And it will be in the morning, and Jonathan will go forth to the field to the appointment, David and a small boy with him.

36 And he will say to the boy, Run, find now the arrows which I shoot The boy ran, and he shot the arrows beyond him.

37 And the boy will go even to the place of the arrows which Jonathan shot, and Jonathan will call after the boy and say, Is not the arrow from thee and forward?

38 And Jonathan will call after the boy, Be quick, hasten, thou shalt not stand. And Jonathan's boy will take up the arrows and come to his lord.

39 And the boy knew not anything: but Jonathan and David knew the word.

40 And Jonathan will give his utensils to the boy that is to him, and he will say to him, Go, bring into the city.

41 The boy went, and David rose from the south side, and fell upon his face to the earth, and they will worship three times, and they will kiss each his friend, and they will weep, each with his friend, till David magnified.

42 And Jonathan will say to David, Go for peace, for we sware, we two, in the name of Jehovah, saying, Jehovah will be between me and between thee, and between my seed and between thy seed, even forever. And he will rise and go: and Jonathan came to the city.

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1 SAMUEL CHAPTER 21

1 And David will come to Nob to Abimelech the priest: and Abimelech will tremble to meet David, and he will say to him, Wherefore thou thyself alone and no man with thee?

2 And David will say to Abimelech the priest, The king commanded me a word, and he will say to me, A man shall not know any thing of the word for which I sent thee, and what I commanded thee: and the boys I showed to such a place a certain one.

3 And now what is under thy hand? five of bread thou shalt give into my hand, or that being found.

4 And the priest will answer David and say, No common bread under my hand, but there is consecrated bread; if the boys watched themselves only from women.

5 And David will answer the priest and say to him, That truly woman was withheld to us for yesterday the third day, in my coming forth, and the vessels of the boys holy, and this way common, and truly if this day it shall be consecrated in the vessel

6 And the priest will give to him the holy, for there was not there bread except the bread of the face, being taken away from before Jehovah to put hot bread in the day of taking it

7 And a man there from the servants of Saul in that day, withheld before Jehovah; and his name Doeg, the Edomite, a powerful one of the shepherds which were to Saul.

8 And David will say to Ahimelech, And is there not here under thy hand, spear or sword? for also sword and also utensil I took not into my hand, for the king's word was pressing.

9 And the priest will say, The sword of Goliah the rover, whom thou didst strike in the valley of the oak, behold, it wrapped up in a garment behind the ephod: if thou wilt take it to thee, take, for no other beside it here. And David will say, None like it; thou shalt give it to me.

10 And David will rise and flee in that day from the face of Saul, and he will come to Achish, king of Gath.

11 And the servants of Achish will say to him, Is not this David king of the land? will they not answer to this in dances, saying, Saul struck against his thousands and David against his ten thousands?

12 And David will set these words in his heart, and he will be afraid greatly of the face of Achish, king of Gath.

13 And he will change his understanding in their eyes, and he will be foolish in their hand, and he will mark upon the doors of the gate, and his spittle will come down upon his beard.

14 And Achish will say to his servants, Behold, ye will see the man raving: wherefore will ye bring him to me?

15 Do I want mad men that ye brought this to rave to me? shall this come into my house?

1 SAMUEL CHAPTER 22

1 And David will go from thence and he will escape to the cave Adullam: and his brethren and all the house of his father will hear, and they will go down to him there.

2 And there will gather to him every man being pressed and every man which to him a creditor, and every man bitter of soul; and he will be for chief over them: and there will be with him about four hundred men.

3 And David will go from thence to Mizpeh of Moab: and he will say to the king of Moab, My father will come forth now, and my mother with you, till I shall know what God will do to me.

4 And he conducted them before the king of Moab: and they will dwell with him all the days David was in the fortress.

5 And the prophet Gad will say to David, Thou shalt not dwell in the fortress; go, and come in for thyself to the land of Judah. And David will go and come to the thicket of Hareth.

6 And Saul will hear, for David was known, and the men which were with him. And Saul will dwell in the hill under the tamarisk tree, in Ramah, and his spear in his hand, and all his servants standing over him.

7 And Saul will say to his servants standing by him, Hear now, ye sons of my right hand; also to you all will the son of Jesse give fields and vineyards, to you all will he set chiefs of thousands and chiefs of hundreds;

8 That ye were all bound together against me and none uncovering mine ear in my sons cutting out with the son of Jesse, and none of you was concerned for me and uncovered mine ear that my son raised up my servant against me to lie in wait as this day.

9 And Doeg the Edomite will answer, and he being set over the servants of Saul, and he will say, I saw the son of Jesse coming to Nob to Ahimelech, son of Ahitub.

10 And he will ask for him in Jehovah, and he gave to him provision, and the sword of Goliah the rover he gave to him.

11 And the king will send to call Ahimelech, son of Ahitub the priest, and all his father's house, the priests which are in Nob: and all of them will come to the king.

12 And Saul will say, Hear now, son of Ahitub. And he will say, Behold me, my lord.

13 And Saul will say to him, Why were ye bound together against me, thou and the son of Jesse, in thy giving to him bread and a sword, and asking for him in God to rise up against me, to lie in wait as this day?

14 And Ahimelech will answer the king and say, And who among all thy servants faithful as David, and son-in-law of the king, and he departed at hearing thee, and honored in thy house?

15 This day did I begin to ask for him in God? far be it to me. The king shall not put upon his servant upon all the house of my father: for thy servant knew not a word upon all this, small or great

16 And the king will say, Dying, thou shalt die, Ahimelech, thou, and all thy father's house.

17 And the king will say to the runners standing by him, Turn about and kill the priests of Jehovah, for their hand also is with David, and because they knew when he fled, and

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did not uncover his ear. And the king's servants would not stretch forth their hand to fall upon the priests of Jehovah.

18 And the king will say to Doeg, Turn thou about, and fall upon the priests. And Doeg the Edomite will turn about, and he will fall upon the priests and kill in that day eighty and five men lifting up a linen ephod.

19 And Nob the city of the priests. he struck with the mouth of the sword, from man and even to woman, from child and even to suckling, and ox, and ass, and sheep, with the mouth of the sword.

20 And one son to Ahimelech, son of Ahitub, and his name Abiathar, will escape and flee after David.

21 And Abiathar will announce to David that Saul slew the priests of Jehovah.

22 And David will say to Abiathar, I knew in that day that Doeg the Edomite was there, that announcing, he will announce to Saul, I was the cause to every soul of thy father's house.

23 Dwell with me, thou shalt not fear: for who shall seek my soul will seek thy soul: for thou being watched with me.

1 SAMUEL CHAPTER 23

1 And they will announce to David, saying, Behold, the rovers fighting against Keilah, and they are plundering the threshing-floors.

2 And David will ask in Jehovah, saying, Shall I go and strike against these rovers? And Jehovah will say to David, Go and strike against the rovers, and save Keilah.

3 And David's men will say to him, Behold us here in Judah being afraid, and even more if we shall go to Keilah against the ranks of the rovers.

4 And David will add yet to ask in Jehovah, and Jehovah will answer him and say, Arise, go down to Keilah; for I gave the rovers into thy hand.

5 And David will go, and his men, to Keilah, and he will war against the rovers, and drive away their cattle, and strike against them a great blow. And David will save the inhabitants of Keilah.

6 And it will be in the fleeing of Abiathar son of Ahimelech, to David to Keilah, he brought down an ephod in his hand.

7 And it will be announced to Saul that David came to Keilah. And Saul will say, God sold him into my hand; for he was shut up, to come to a city of doors and bars.

8 And Saul will summon all the people to war to go down to Keilah to press against David and against his men.

9 And David knew that Saul was working evil against him; and he will say to Abiathar the priest, Bring near the ephod.

10 And David will say, Jehovah God of Israel, hearing, thy servant heard that Saul is seeking to come to Keilah to destroy the city on account of me.

11 Will the lords of Keilah shut me up in his hand? will Saul come down as thy servant heard? Jehovah God of Israel, announce now to thy servant Jehovah will say, He will come down.

12 And David will say, Will the lords of Keilah shut me up and my men into the hand of Saul? And Jehovah will say, They will shut up.

13 And David will rise, and his men, about six hundred men, and they will go forth from Keilah, and they will go wherever they will go. And it was announced to Saul that David escaped from Keilah; and he will cease to go forth.

14 And David will dwell in the desert in fastnesses, and he will dwell in the mountain in the desert of Ziph. And Saul will seek him all the days, and God save him not into his hand.

15 And David will see that Saul went forth to seek his soul: and David in the desert of Ziph in a thicket

16 And Jonathan, son of Saul, will rise and go to David to the thicket, and he will strengthen his hand in God.

17 And he will say to him, Thou shalt not fear, for Saul's, my father's hand, shall not find thee; and thou shalt be king over Israel, and I shall be to thee for the second; and also Saul my father knew this

18 And they two will cut out a covenant before Jehovah: and David dwelt in the thicket, and Jonathan went to his house.

19 And the Ziphites will go up to Saul to the hill, saying, Is not David hiding with us in the fastnesses in the thicket, in the hill of Hachilah, which is from the right of the desert?

20 And now, according to all the desire of thy soul, O king, to come down, come down; and for us to shut him up into the hand of the king.

21 And Saul will say, Blessed ye, by Jehovah; for ye had pity upon me.

22 Go now, prepare yet, and know, and see his place where his foot shall be, who saw him there: for it was said to me being crafty, he will be crafty.

23 And see ye, and know of all the hiding places where he will hide there, and turn back to me prepared, and I went with you: and it being if he is on earth, and I sought him in all the thousands of Judah.

24 And they will rise and go to Ziph before Saul: and David and his men in the desert of Maon, in the sterile region to the right of Jeshimon.

25 And Saul will go, and his men, to seek: and they will announce to David, and he will go down to the rock and dwell in the desert of the refuge. And Saul will hear and he will pursue after David in the desert of Maon.

26 And Saul will go from the side of the mountain from hence, and David from the side of the mountain from thence: and David will be taking flight to go from the face of Saul; and Saul and his men surrounding upon David and upon his men to seize them.

27 And a messenger came to Saul, saying, Hasten and come, for the rovers plundered upon the land.

28 And Saul will turn back from pursuing after David, and he will go to meet the rovers: for this they called that place the Rock of Escapes.

29 And David will go up from thence and dwell in the fastnesses of the Fountain of Goats.

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1 SAMUEL CHAPTER 24

1 And it will be when Saul turned back from after the rovers, and they will announce to him, saying, Behold, David in the desert of Engedi.

2 And Saul will take three thousand men chosen from all Israel, and he will go to seek David and his men upon the face of the rocks of the wild goats.

3 And he will come to the sheepfolds upon the way, and there a cave; and Saul will come in to cover his feet: and David and his men dwelling in the sides of the cave.

4 And David's men will say to him, Behold the day of which Jehovah spake to thee, Behold, I give thine enemy into thy hand, and do to him as it will be good in thine eyes. And David will rise and cut off the wing of the upper garment which is to Saul, secretly.

5 And it will be after this, the heart of David will strike him because that he cut off the wing which is to Saul.

6 And he will say to his men, Far be it to me from Jehovah if I shall do this word to my lord, to the Messiah of Jehovah, to stretch forth my hand against him, for he is the Messiah of Jehovah.

7 And David will divide his men with words, and he gave them not to rise against Saul, and Saul rose up from the cave and went in the way.

8 And David will rise up after him and will come forth from the cave, and he will call after Saul, saying, My lord the king. And Saul will look behind him, and David will bow down his face to the earth, and worship him.

9 And David will say to Saul, Why wilt thou hear the words of man, saying, Behold, David is seeking thy hurt?

10 Behold, this day thine eyes saw that Jehovah gave thee this day into my hand in the cave: and it was said to kill thee; and it had pity upon thee, and saying, I will not stretch forth my hand against my lord, for he is Jehovah's Messiah.

11 And my father, see, also see, the wing of thy upper garment in my hand: for in my cutting off the wing of thine upper garment and I killed thee not, know and see that there is not in my hand evil and rebellion: and I sinned not against thee; and thou didst hunt my soul to take it

12 And Jehovah will judge between me and between thee, and Jehovah avenge me of thee: and my hand shall not be upon thee.

13 As the ancient parable will say, Injustice will go forth from the unjust; and my hand shall not be upon thee.

14 After whom did the king of Israel come forth? after whom pursuest thou? after a dead dog? after one flea?

15 And Jehovah being for defender, and judge between me and between thee; and he will see and plead my cause, and he will judge me out of thine hand.

16 And it will be as David finished speaking these words to Saul, and Saul will say, Is this thy voice, my son David? And Saul will lift up his voice and weep.

17 And he will say to David, Thou art just above me, for thou didst reward me good and I rewarded thee evil.

18 And thou didst announce to me this day that thou didst good with me; when Jehovah shut me up in thine hand and thou killedst me not

19 And if a man shall find his enemy and send him in the way well? and Jehovah will recompense thee well for this day what thou didst to me.

20 And now, behold, I knew that thou wilt reign king, and the kingdom of Israel being set up in thy hand.

21 And now swear to me by Jehovah if thou wilt cut off my seed after me, and if thou wilt destroy my name from my father's house.

22 And David will swear to Saul. And Saul will go to his house, and David and his men went up upon the fortress.

1 SAMUEL CHAPTER 25

1 And Samuel will die; and all Israel will assemble together and lament for him, and bury him in his house in Ramah. And David will rise and go down to the desert of Paran.

2 And a man in Maon and his work in Carmel; and the man very great, and to him three thousand sheep and a thousand goats: and he will be in shearing his sheep in Carmel.

3 And the name of the man Nabal; and his wife's name Abigail: and the woman good of understanding, and beautiful of form: and the man hard and evil of works; and he as his dog.

4 And David will hear in the desert that Nabal sheared his sheep.

5 And David will send ten boys, and David will say to the boys, Go up to Cannel and come to Nabal, and ask to him in my name for peace.

6 And say thus to him living, And peace with thee, and to thy house peace, and all which is to thee, peace.

7 And now I heard that shearers were to thee: now the shepherds which are to thee were with us, we harmed them not, and not anything was missing to them all the days of their being in Carmel.

8 Ask thy boys and they will announce to thee. And the boys will find favor in thine eyes, for upon a good day we come: wilt thou give now what thy hand shall find to thy servants, and to thy son David?

9 And David's boys will come and will speak to Nabal according to all these words in David's name, and they will rest

10 And Nabal will answer David's servants, and say, Who is David? and who the son of Jesse? this day there were many servants breaking away a man from the face of his lord.

11 And took I my bread and my water, and my slaughter which I slaughtered for my shearers, and gave to men whom I knew not from whence they are?

12 And David's boys will turn about into their way, and turn back and come and announce to him according to all these words.

13 And David will say to his men, Gird ye on, each his sword; and they will gird on each his sword, and also David will gird on his sword: and there will go up after David

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about four hundred men; and two hundred will sit down by the vessels.

14 And one boy of the boys announced to Abigail, Nabal's wife, saying, Behold, David sent messengers from the desert to bless my lord; and he will fly upon them.

15 And the men were good to us exceedingly, and they harmed us not, and we missed not any thing all the days we went with them in our being in the field.

16 They were a wall to us, also the night, also the day, all the days we were with them feeding the sheep.

17 And now know and see what thou wilt do; for evil was finished against our lord and upon all his house: and he a son of Belial, from speaking to him.

18 And Abigail will hasten and take two hundred of bread, and two flasks of wine, and five sheep done, and five measures of parched grain, and a hundred clusters of dried grapes, and two hundred cakes of figs, and put upon asses.

19 And she will say to her boys, Pass over before me; behold me coming after you. And she announced not to her husband Nabal.

20 And it was she rode upon the ass, and came down in the hiding of the mountain, and behold, David and his men coming down to meet her; and she will meet them.

21 (And David said, Surely in vain did I watch all which was to this one in the desert, and not any thing was missed from all which was to him; and he will turn back to me evil for good.

22 Thus will God do the enemies of David and thus will he add if I shall leave from all which is to him till the light of the morning, him pissing against the wall.)

23 And Abigail will see David, and will hasten, and will come down from the ass, and fall before David upon her face, and will worship him to the earth.

24 And she will fall at his feet and say, In me, my lord, me the iniquity; and thy servant now will speak in thine ears, and hear the words of thy servant.

25 Now my lord shall not set his heart to this man of Belial upon Nebel: for as his name, so is he: Nabal his name, and folly with him: and I thy servant saw not the boys of my lord which thou sentest

26 And now my lord, Jehovah lives and thy soul lives, for Jehovah withheld thee from coming by blood, and saving thy hand to thyself, and now thine enemies shall be as Nabal, they seeking out evil to my lord.

27 And now this blessing which thy servant brought to my give it to the boys going at the feet of my lord.

28 Lift up now, to the trespass of thy servant: for making, Jehovah will make to my lord a faithful house; for Jehovah fought the battles of my lord, and evil shall not be found in thee thy days.

29 And a man will rise to pursue thee, and to seek thy soul: and the soul of my lord was bound up in the bundle of lives with Jehovah thy God; and the soul of thine enemies he will sling out in the midst of the hand of the sling.

30 And it was that Jehovah will do to my lord according to all the good which he spake concerning thee, and he commanded thee for leader over Israel;

31 And this shall not be to thee for an obstacle and for a stumbling-block of heart to my lord, and to pour out blood gratuitously, and for my lord saving for himself: and the doing good of Jehovah to my lord, and remember thy servant

32 And David will say to Abigail, Blessed Jehovah the God of Israel who sent thee this day to meet me.

33 And blessed thy discernment, and blessed thou who finished me this day from coming for bloods, and my hand saving for me.

34 But yet Jehovah the God of Israel lives who withheld me from doing thee evil, for unless thou hastenedst and came to meet me, for if there was left to Nabal by the light of the morning him pissing against the wall.

35 And David will take from her hand what she brought to him, and he said to her, Go up for peace to thy house; see, I heard to thy voice, and I will lift up thy face.

36 And Abigail will go to Nabal; and behold, to him a drinking in his house as the drinking of a king; and Nabal's heart good with him, and he was intoxicated even greatly; and she announced not to him a word small and great till the light of the morning.

37 And it will be in the morning in the wine coming forth from Nabal, and his wife will announce to him these words, and his heart will die in the midst of him, and he was for a stone.

38 And it will be about ten days, and Jehovah will strike Nabal, and he will die.

39 And David will hear that Nabal died, and he will say, Blessed Jehovah who plead the cause of my reproach from the hand of Nabal, and held back his servant from evil: and the evil of Nabal Jehovah turned back upon his head. And David will send and will speak with Abigail to take her to him for wife.

40 And David's servants will come to Abigail to Carmel and will speak to her, saying, David sent us to thee to take thee to him for a wife.

41 And she will rise and worship with the face to the earth, and say, Behold, thy servant for a servant to wash the feet of my lord's servants.

42 And Abigail will hasten and rise, and ride upon the ass with five of her girls going at her feet; and she will go after David's messengers and she will be to him for a wife.

43 And David took Ahinoam of Jezreel; and they were also, they two, to him for wives.

44 And Saul gave Michal his daughter, David's wife, to Phalti, son of Laish, who was of Gallim.

1 SAMUEL CHAPTER 26

1 And the Ziphites will come to Saul to the hill, saying, Is not David hiding in the hill of Hachilah, upon the face of the desert?

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2 And Saul will rise and go down to the desert of Ziph, and with him three thousand men the chosen of Israel, to seek out David in the desert of Ziph.

3 And Saul will encamp in the hill of Hachilah that is upon the face of the desert, upon the way; and David dwelt in the desert, and he will see that Saul came after him to the desert.

4 And David will send spies, and he knew that Saul came for a certainty.

5 And David will rise and come to the place where Saul encamped there: and David will see the place where Saul lay down there, and Abner son of Ner, chief of his army. And Saul lay down in the track, and the people encamping round about him.

6 And David will answer and say to Ahimelech the Hittite, and to Abishai, son of Zeruiah, brother of Joab, saying, Who will go down with me to Saul to the camp? And Abishai will say, I will go down with thee.

7 And David will come, and Abishai, to the people by night; and behold, Saul lay sleeping in the track, and his spear pressed into the earth at his head: and Abner and the people sleeping round about him.

8 And Abishai will say to David, God shut up this day thine enemy in thy hand: and now, I will strike him now with the spear, and into the earth once, and I will not repeat to him.

9 And David will say to Abishai, Thou shalt not destroy him: for who stretching forth his hand against Jehovah's Messiah, and being innocent?

10 And David will say, Jehovah lives, for shall not Jehovah strike him? or his day shall come and he died; or he shall go down in the war and perish.

11 Far be it to me from Jehovah stretching forth my hand against Jehovah's Messiah: and now, take now the spear which is at his head, and the cruse of water, and we will go for ourselves.

12 And David will take the spear, and the cruse of water at Saul's head, and they will go for themselves, and none saw and none will know, and none waking: for all of them were sleeping; for a deep sleep of Jehovah fell upon them.

13 And David will pass over to the other side, and he will stand upon the head of the mountain from afar, and much place between them.

14 And David will call to the people and to Abner son of Ner, saying, Wilt thou not answer Abner? and Abner will answer and say, Who thou calling to the king?

15 And David will say to Abner, Art not thou a man? and who as thee in Israel? and why watched thou not to thy lord the king? for one of the people came to destroy the king thy lord

16 This word was not good which thou didst Jehovah lives for ye the sons of death, for ye watched not over your lord, over Jehovah's Messiah And now see where is the king's spear and the cruse of water which was at his head.

17 And Saul will know David's voice, and he will say, Is this thy voice, my son David? and David will say, My voice, my lord the king.

18 And he will say, Wherefore this my lord pursued after his servant? for what did I? and what evil in my hand?

19 And now will my lord the king hear now the words of his servant? If Jehovah moved thee against me, he will smell a gift; and if the sons of man, cursed are they before Jehovah; for they drove me out this day from adjoining myself to the inheritance of Jehovah, saying. Go, serve other gods.

20 And now my blood shall not fall to the earth from before the face of Jehovah; for the king of Israel came forth to seek one flea, as when the partridge will pursue in the mountains.

21 And Saul will say, I sinned; turn back my son David: for I will no more, do to thee evil because that my soul was precious in thine eyes this day: behold, I was foolish, and I shall go very much astray.

22 And David will answer and say, Behold the king's spear: and will one of the boys pass over and take it?

23 And Jehovah will turn back to a man his justice and his truth; for Jehovah gave thee this day in hand, and I would not stretch forth my hand against Jehovah's Messiah.

24 And behold, as thy soul was magnified this day in mine eyes, so shall my soul be magnified in the eyes of Jehovah, and he will deliver me from all straits.

25 And Saul will say, to David, Blessed thou, my son David: also doing, thou shalt do, and also being able, thou shalt be able. And David will go to his way, and Saul turned back to his place.

1 SAMUEL CHAPTER 27

1 And David will say in his heart, Now shall I be added one day into the hand of Saul: nothing good to me but escaping, I will escape into the land of the rovers; and Saul despairing to seek me farther in all the bound of Israel: and I was saved out of his hand.

2 And David will rise and pass over, he and six hundred men that are with him, to Achish, son of Maoch, king of Gath.

3 And David dwelt with Achish in Gath, he and his men, each in his house, David and his two wives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal, the Carmelitess.

4 And it was announced to Saul that David fled to Gath; and he will no more add to seek him.

5 And David will say to Achish, If now I found grace in thine eyes, will they give me a place in one city of the field, and I will dwell there: and why shall thy servant dwell in the city of the kingdom with thee?

6 And Achish will give to him in that day Ziklag; for this Ziklag was to the kings of Judah, even to this day.

7 And the number of days which David dwelt in the field of the rovers will be days and four months.

8 And David will go up, and his men, and will plunder against the Geshurites and the Gezrites, and the Amalekites: and behold, the inhabitants of the land which were of old thy going to Shur, and even to the land of Egypt.

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9 And David struck the land, and will not save alive a man and woman; and he took the sheep and oxen, and asses and camels, and garments, and he will turn back and come to Achish.

10 And Achish will say, Did ye not plunder this day? and David will say, Upon the south of Judah, and upon the south of the Jerahmeelite, and to the south of the Kenite.

11 And David will not preserve alive a man and woman to bring to Gath, saying, Lest they shall announce against us, saying, Thus did David, and thus his judgment all the days which he dwelt in the field of the rovers.

12 And Achish will believe in David, saying, Becoming loathsome, he became loathsome with his people, with Israel; and he shall be to me for servant forever.

1 SAMUEL CHAPTER 28

1 And it will be in those days, and the rovers will gather their camps together for war to fight against Israel. And Achish will say to David, Knowing, thou shalt know that with me thou, shalt go forth with the camp, thou and thy men.

2 And David will say to Achish, For this thou shalt know what thy servant will do. And Achish will say to David, For this I will set thee a watcher for my head all the days.

3 And Samuel died, and all Israel will lament for him; and they will bury him in Ramah, and in his city. And Saul took away the necromancers and the wizards from the land.

4 And the rovers will gather together, and will come and encamp in Shunem: and Saul will gather together all Israel, and they will encamp in Gilboa.

5 And Saul will see the camp of the rovers, and he will fearr and his heart will tremble greatly.

6 And Saul will ask through Jehovah, and Jehovah answered him not, also in dreams, also in Lights, also in the prophets.

7 And Saul will say to his servants, Seek out for me a woman, mistress of necromancy, and I will go to her and inquire of her. And his servants will say to him, Behold, a woman mistress of necromancy in the Fountain of Dor.

8 And Saul will disguise himself, and will put on other garments, and will go, and two men with him, and he will come to the woman by night: and he will say, Divine to me now, by necromancy, and bring up to me whom I say to thee.

9 And the woman will say to him, Behold, thou knewest what Saul did who cut off the necromancers, and the wizards, from the land; wherefore art thou laying snares for my soul to kill me?

10 And Saul will swear to her by Jehovah, saying, Jehovah lives, if iniquity shall pierce thee upon this word.

11 And the woman will say, Whom shall I bring up to thee? And he will say, Bring up to me Samuel

12 And the woman will see Samuel, and she will cry out, with a great voice: and the woman will say to Saul, saying, Why didst thou deceive me? and thou Saul.

13 And the king will say to her, Thou shalt not fear: What sawest thou? And the woman will say to Saul, I saw gods coming up out of the earth.

14 And he will say to her, What his form? And she will say, An old man coming up, and he covered with an upper garment. And Saul knew that he Samuel, and he will bow his face to the earth and worship him.

15 And Samuel will say to Saul, Why didst thou disturb me to bring me up? And Saul will say, Distress to me greatly: and the rovers warring against me, and God departed from me, and he answered me no more, also by the hand of the prophets, also by dreams: and I will call to thee to make known to me what I shall do.

16 And Samuel will say, Why wilt thou ask of me, and Jehovah departed from thee and he will be thine enemy?

17 And Jehovah will do for him as he spake by my hand, and Jehovah will rend the kingdom from thy hand and give it to thy neighbor, to David.

18 As thou heardst not to the voice of Jehovah, and didst not the anger of his wrath against Amalek, for this, Jehovah did this word to thee this day.

19 And Jehovah will give also Israel with thee into the hand of the rovers; and to-morrow thou and thy sons with me, also the camp of Israel Jehovah will give into the hand of the rovers.

20 And Saul will hasten and fall with the fulness of his stature to the earth, and he will fear greatly from the words of Samuel: also strength was not in him, for he ate not bread all the day and all the night

21 And the woman will come to Saul, and she will see that he trembled greatly, and she will say to him, Behold, thy servant heard to thy voice, and I will put my soul in my hand, and heard thy words which thou spake to me.

22 And now, hear now, also thou to the voice of thy servant, and I will set before thee a bit of bread; and eat and strength will be in thee that thou shalt go in the way.

23 And he will refuse, and say, I will not eat And his servants will press upon him, and also the woman, and he will hear to their voice. And he will rise up from the earth and sit upon the bed.

24 And to the woman a calf of the stall in the house; she will haste and sacrifice it, and take flour and knead and bake it unleavened.

25 And she will bring near before Saul, and before his servants; and they will eat, and rise and go away in that night.

1 SAMUEL CHAPTER 29

1 And the rovers will gather together all their camp to Aphek: and Israel encamping by a fountain which is in Jezreel.

2 And the princes of the rovers passing over by hundreds and by thousands: and David and his men passing over at last with Achish.

3 And the chiefs of the rovers will say, What these Hebrews? and Achish will say to the chiefs of the rovers, Is not this

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David, servant of Saul king of Israel, who was with me these days or these years, and I found nothing in him from the day of his falling till this day

4 And the chiefs of the rovers will be angry with him; and the chiefs of the rovers will say to him, Cause this man to turn back, and he shall turn back to his place which thou didst set him there, and he shall not go down with us in the war, and he shall not be to us for an adversary in the war: and with what shall this satisfy to his lord? is it not with the heads of these men?

5 Is not this David which they will answer to him in dances, saying, Saul struck his thousands and David his ten thousands?

6 And Achish will call for David and say to him, Jehovah lives, for thou wert straight and good in mine eyes, thy going out and thy coming in with me in the camp, for I found not evil in thee from the day of thy coming to me even to this day: and in the eyes of the princes thou art not good.

7 And now turn back and go in peace, and thou wilt not do evil in the eyes of the princes of the rovers.

8 And David will say to Achish, But what did I? and what didst thou find in thy servant from the day I was before thee, even to this day, that I shall not go and fight against the enemies of my lord the king?

9 And Achish will answer and say to David, I knew that thou art good in mine eyes as a messenger of God: but the chiefs of the rovers said, He shall not go up with us in the war.

10 And now rise early in the morning and the servants of thy lord which came with thee: and ye rising early in the morning, and the light to you, and go.

11 And David will rise early, he and his men, to go in the morning to turn back to the land of the rovers. And the rovers went up to Jezreel.

1 SAMUEL CHAPTER 30

1 And it will be in the going up of David to Ziklag, and his men, in the third day, and the Amalekites plundered to the south, and to Ziklag, and they will strike Ziklag and burn it with fire.

2 And they will take the women captive who are in it: from small and even to great they slew not a man, and they will lead away and go to their way.

3 And David will come, and his men, to the city, and behold, it burnt with fire, and their wives and their sons and their daughters were taken captive.

4 And David will lift up, and the people with him, their voice, and they will weep till power was not in them to weep.

5 And the two wives of David were taken captive, Ahinoam the Jezreelitess, and Abigail, the wife of Nabal the Carmelite.

6 And it will press upon David greatly, for the people spake of stoning him, because the soul of all the people was bitter, each for his sons and for his daughters: and David will be strengthened in Jehovah his God.

7 And David will say to Abiathar the priest, son of Ahimelech, Bring now near to me the ephod. And Abiathar will bring near the ephod to David.

8 And David will ask in Jehovah, saying, Shall I pursue after this troop? shall I hedge it in? and he will say, Pursue: and hedging, thou shalt hedge in, and taking away, thou shalt take away.

9 And David will go, and six hundred men which were with him, and they will come to the torrent of Bezor, and those remaining, stood.

10 And David will pursue, he and four hundred men: and two hundred men will stand, which were faint from passing over the torrent of Bezor.

11 And they will find a man, an Egyptian, in the field, and they will take him to David, and they will give to him bread, and he will eat; and they will give him water to drink;

12 And they will give to him a piece of a cake of dried figs and two bunches of dried grapes: and he will eat and his spirit will turn back to him, for he ate not bread and drank not water three days and three nights.

13 And David will say to him, To whom thou? and from whence thou? and the boy, the Egyptian, will say, I servant to a man, an Amalekite; and my lord left me because I was sick the the third day.

14 We plundered the south of the Cherethite, and upon that to Judah, and upon the south of Caleb; and Ziklag we burnt with fire.

15 And David will say to him, Wilt thou bring me down to this troop? And he will say, Swear to me by God if thou wilt kill me, and if thou wilt deliver me into the hand of my master, and I will bring thee down to this troop.

16 And he will bring him down, and behold them spread out upon the face of all the earth, eating and drinking and keeping a festival, for all the great spoil which they took from the land of the rovers, and from the land of Judah.

17 And David will smite them from the dawn and even to the evening to their morrow: and a man escaped not from them, except four hundred men of youth who rode upon camels, and they will flee.

18 And David will deliver all that Amalek took: and David took away his two wives.

19 And nothing was wanting to them from small even to great, and even to sons and daughters, and spoil, and even to all which they took to them: David turned back all.

20 And David will take all the sheep and the oxen they drove before those cattle, and they will say, This David's spoil.

21 And David will come to the two hundred men which were faint from going after David, and they will cause them to dwell by the torrent of Bezor: and they will come forth to meet David and to meet the people which are with him: and David will draw near to the people and will ask to them of peace.

22 And every evil man will answer, and Belial, of the men who went with David, and they will say, Because they went not with me, we will not give to them of the spoil which we took away, except each his wife and his sons, and they shall lead and go.

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23 And David will say, Ye shall not do so, my brethren, with what Jehovah gave to us, and he will watch us and give the troop coming against us into our hand.

24 And who will hear to you for this word? for as the part of him going clown in the war, and so the part of him sitting by the vessels: together shall they divide.

25 And it will be from that day and over, and he will set it for a law and for a judgment to Israel even to this day.

26 And David will come to Ziklag, and he will send from the spoil to the old men of Judah, to his neighbors, saving, Behold, to you a blessing from the spoil of the enemies of Jehovah.

27 To those in Bethel, and to those in south Ramah, and to those in Jattir,

28 And to those in Aroer, and to those in Siphmoth, and to those in Eshtemoa.

29 And to those in Rachel, and to those in the cities of the Jerahmeelites, and to those in the cities of the Kenites,

30 And to those in Hormah, and to those in Chor-Ashan, and to those in Athach,

31 And to those in Hebron, and to all the places where David went about there, he and his men.

1 SAMUEL CHAPTER 31

1 And the rovers warred against Israel: and the men of Israel will flee from the face of the rovers, and they will fall wounded in mount Gilboa.

2 And the rovers will stick fast to Saul and his sons; and the rovers will strike Jonathan and Abinadab and Melchisua, Saul's sons.

3 And the war will be heavy to Saul, and the archers, men with the bow, will find him; and he will be greatly wounded from the archers.

4 And Saul will say to him lifting up his arms, Draw thy sword, and thrust me through with it, lest these uncircumcised shall come and thrust me through and mock upon me. And he lifting up his arms would not, for he will fear greatly; and Saul will take the sword and will fall upon it.

5 And he lifting up his arms will fear, for he saw Saul died; and he will fall, also he, upon his sword, and he will die with him.

6 And Saul will die, and his three sons, and he lifting up his arms, also all his men in that day together.

7 And the men of Israel will see, who are on the the other side of the valley, and who are on the other side of Jordan, that the men of Israel fled, and that Saul died and his sons, and they will leave their cities, and flee; and the rovers will come and dwell in them.

8 And it will be on the morrow, and the rovers will come to strip the wounded, and they will find Saul and his three sons fallen in mount Gilboa.

9 And they will cut off his head, and they will strip off his arms, and send into the land of the rovers round about, to announce good news to the house of their images and to the people.

10 And they will put up his arms in the house of Ashtaroth: and his body they will hang up upon the wall of the House of Quiet

11 And the inhabitants of Jabesh Gilead will hear concerning him what the rovers did to Saul,

12 And they will rise, every man of strength, and go all night and take the body of Saul and the bodies of his sons from the walls of the House of Quiet, and come to Jabesh, and burn them there.

13 And they will take their bones and bury under the tamarisk tree at Jabesh, and they will fast seven days.

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THE SECOND BOOK OF SAMUEL

Hebrew Title: Sefer Shemuel
(also called: The Second Book of Kings or 2 Reigns)
Estimated Range of Dating: c. 630–540 B.C

2 SAMUEL CHAPTER 1

1 And it will be after the death of Saul, and David turned back from striking Amalek, and David sat down two days in Ziklag.

2 And it will be in the third day, and behold, a man came from the camp from Saul, and his garments rent and dust upon his head: and it will be in his coming to David and he will fall to the earth and worship him.

3 And David will say to him, From whence wilt thou come? and he will say to him, From the camp of Israel I escaped.

4 And David will say to him, What was the word? announce now to me. And he will say that the people fled from the battle, and also many fell from the people, and they will die and also Saul and Jonathan his son died.

5 And David will say to the youth announcing to him, How knewest thou that Saul died, and Jonathan his son?

6 And the youth announcing to him, will say, And happening, I happened to be upon mount Gilboa, and behold, Saul leaning upon his spear; and behold, the chariots and lords, the horsemen, pursued him.

7 Anil he will look behind him and see me, and he will call to me; and I say, Behold me.

8 And he will say to me, Who thou? and I shall say to him, I an Amalekite.

9 And he will say to me, Stand now, upon me, and kill me, for perplexity seized me because my soul is yet all in me.

10 And I shall stand upon him and kill him, for I knew that he will not live after his falling: and I shall take the diadem which upon his head, and the armband which upon his arm, and I shall bring them hither to my lord.

11 And David will take hold upon his garments and will rend them; and also all the men which are with him.

12 And they will mourn and weep, and fast, even till the evening, for Saul and for Jonathan his son, and for the people of Jehovah and for the house of Israel, because they fell by the sword.

13 And David will say to the youth announcing to him, From whence thou? and he will say, I the son of a man, a stranger, an Amalekite.

14 And David will say to him, How, wert thou not afraid to stretch forth thine hand to destroy Jehoyah's Messiah?

15 And David will call to one of his youths and say, Come near, fall upon him. And he will strike him, and be will die.

16 And David will say to him, Thy bloods upon thy head, for thy mouth answered against thee, saying, I killed Jehovah's Messiah.

17 And David will set up this lamentation over Saul and over Jonathan his son:

18 (And he will say to teach the sons of Judah the bow: it was written upon the book of Jasher.)

19 The beauty of Israel was wounded upon thy heights: how have the powerful fallen

20 Ye shall not announce in Gath, ye shall not announce the good news in the streets of Ashkelon, lest the daughters of the rovers shall rejoice--lest the daughters of the uncircumcised shall exult

21 Mountains of Gilboa, no dew and no rain upon you, and fields of offerings: for there the shield of the powerful was cast away--the shield of Saul as not anointed with oil.

22 From the blood of the wounded and from the fat of the powerful, the bow of Jonathan drew not back in the rear, and the sword of Saul will not turn back empty.

23 Saul and Jonathan beloved and pleasant in their lives, and in their death they were not separated: they were swift above eagles, they were strong above lions.

24 Daughters of Israel weep for Saul, having clothed you with scarlet, with delights; bringing up ornaments of gold upon your garments.

25 How have the powerful fallen in the midst of the battle Jonathan wounded upon the heights!

26 Distress to me for thee, my brother Jonathan: thou wert sweet to me exceedingly: thy love to me was wonderful above the love of women.

27 How have the powerful fallen and the vessels of war perished.

2 SAMUEL CHAPTER 2

1 And it will be after this, and David will ask in Jehovah, saying, Shall I go up into one of the cities of Judah? and Jehovah will say to him, Go up. And David will say, Whither shall I go up? and he will say, To Hebron.

2 And David will go up there, and also his two wives, Ahinoam the Jezreelitess, and Abigail, wife of Nabal the Carmelite.

3 And his men which were with him David brought up with him each, and his house: and they dwelt in the cities of Hebron.

4 And the men of Judah will come and will anoint there David for king over the house of Judah. And they will announce to David, saying, The men of Jabesh-Gilead that buried Saul

5 And David will send messengers to the men of Jabesh-Gilead, and he will say to them, Blessed ye to Jehovah, who did this mercy with your lord, with Saul, and ye will bury him.

6 And now Jehovah will do with you mercy and truth: and I also will do you this good, because ye did this word.

7 And now your hands shall be strengthened, and be ye for sons of strength: for Saul your lord died, and also the house of Judah anointed me for king over them.

8 And Abner, son of Ner, the chief of the army which was to Saul, took a man of shame, son a Saul, and he will cause him to pass over to Mahanaim;

9 And he will make him king to Gilead, and to the Ashurite and to Jezreel, and over Ephraim and over Benjamin and over all Israel.

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10 The son of forty years, the man of shame, son of Saul, in his reigning over Israel; and two years he reigned: but the house of Judah was after David

11 And the number of days which David was king in Hebron over the house of Judah, will be seven years and six months.

12 And Abner son of Ner, will go forth. and the servants of the man of shame, son of Saul, from the two camps to the hill

13 And Joab son of Zeruiah, and the servants of David, will go forth and meet them at the pool of Gibeon together: and these will sit by the pool from hence, and those by the pool from thence.

14 And Abner will say to Joab, Now shall the boys arise and play before us. And Joab will say, They shall arise.

15 And they will rise and pass over by number, twelve to Benjamin, and to the man of shame, son of Saul, and twelve from the servants of David.

16 And they will seize each upon the head of his neighbor, and his sword in the side of his neighbor, and they will fall together: and he will call, that place Helkath-Hazurim, which is in Gibeon.

17 And the war will be hard even exceedingly, in that day; and Abner will be smitten, and the men of Israel, before the servants of David.

18 And there will be there three sons of Zeruiah, Joab and Abishai, and Asahel: and Asahel was swift in his feet as one of the roes which are in the field.

19 And Asahel will pursue after Abner; and he turned not to the right or to the left from after Abner.

20 And Abner will look behind him and say, This thou Asahel? And he will say, I.

21 And Abner will say to him,. Turn to thyself to the right or to the left, and take hold for thyself from the boys and take to thee his spoils. And Asahel would not turn aside from after him.

22 And Abner will add yet to say to Asahel, Turn aside for thyself from after me: wherefore shall I strike thee to the earth? and how shall I lift up my face to Joab thy brother?

23 And he will refuse to turn aside: and Abner will strike him with the extremity of the spear in the belly, and the spear will come forth from behind him, and he will fall there and die in his place: and it will be, all coming to the place where Asahel fell there and he will die, and they will stand.

24 And Joab and Abishai will pursue after Abner: and the sun went down and they came even to the hill of terror, which was by the face of Giah, the way of the desert of Gibeon.

25 And the sons of Benjamin will gather together after Abner, and they will be for one band, and they will stand upon the head of one hill.

26 And Abner will call to Joab and say, Shall the sword consume forever? knewest thou not that it will be bitter at the last? and how long wilt thou not say to the people to turn back from after their brethren?

27 And Joab will say, God lives if thou spakest not, for then from the morning the people went up, each from after his brother.

28 And Joab will strike upon the trumpet, and all the people will stand, and no more pursue after Israel, and they will no more add to fight.

29 And Abner and his men went in the sterile region all that night, and they will pass over Jordan and will go to all Bithron, and will come to the two camps.

30 And Joab turned back from after Abner: and he will gather all the people together and they will review from the servants of David nineteen men and Asahel.

31 And the servants of David struck from Benjamin and upon the men of Abner, three hundred and sixty men died.

32 And they will lift up Asahel and bury him in the grave of his father, which was in the House of Bread. And Joab and his men will go all night and it will shine to them in Hebron.

2 SAMUEL CHAPTER 3

1 And long war will be between the house of Saul and between the house of David: and David went and was strengthened, and the house of Saul went and was weakened.

2 And sons will be born to David in Hebron: and his firstborn will be Amnon to Ahinoam the Jezreelitess.

3 And his second, Chileab, to Abigail the wife of Nabal the Carmelite; and the third, Absalom, son of Maacah, daughter of Talmai, king of Geshur.

4 And the fourth, Adonijah, son of Haggith; and the fifth, Shephatiah, the son of Abital.

5 And the sixth, Ithream, to Eglah, David's wife. These were born to David in Hebron.

6 And it will be in there being war between the house of Saul and between the house of David, and Abner was strong for the house of Saul.

7 And to Saul a concubine, and her name Rizpah, daughter of Aiah: and he will say to Abner, Wherefore wentest thou in to my father's concubine?

8 And it will kindle to Abner greatly for the words of the man of shame, and he will say, Am I the head of a dog which against Judah this day will do mercy with the house of Saul thy father to his brethren and to his friends, and not delivering thee into the hand of David, and thou wilt review over me concerning the woman this day?

9 Thus will God do to Abner, and thus will he add to him, for as Jehovah sware to David that thus I will do to him:

10 To cause the kingdom to pass over from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan and even to the Well of the Oath.

11 And he was not able to turn back Abner a word from his fearing him.

12 And Abner will send messengers to David for his sake, saying, To whom the land? saying, Cut out thy covenant with me, and behold, my hand with thee to turn about to thee all Israel.

13 And he will say, Good; I will cut out with thee a covenant: but one word I ask from thee, saying, Thou shalt

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not see my face if before thy bringing Michal, Saul's daughter, in thy coming to see my face.

14 And David will send messengers to the man of shame, son of Saul, saying, Thou shalt give my wife Michal, whom I betrothed to me for a hundred uncircumcisions of the rovers.

15 And the man of shame will send and take her from the man Phaltiel, son of Laish.

16 And her husband went with her, going and weeping after her even to Bahurim. And Abner will say to him, Go, turn back And he will turn back.

17 And a word of Abner was with the old men of Israel, saying, Also yesterday also the third day ye were seeking David for king over you.

18 And now do; for Jehovah said to David, saying, By the hand of David my servant I saved my people from the hand of the rovers, and from the hand of all their enemies.

19 And Abner will speak also in the ears of Benjamin: and Abner will also go to speak in the ears of David in Hebron all which was good in the eyes of Israel and in the eyes of all the house of Benjamin.

20 And Abner will come to David to Hebron, and with him twenty men: and David will make to Abner and to the men with him a drinking.

21 And Abner will say to David, I will arise and go and gather to my lord the king, all Israel, and they shall cut out with thee a covenant, and thou didst reign over all that thy soul shall desire. And David will send away Abner, and he will go in peace.

22 And behold, the servants of David and Joab came from the troop, and they brought with them much spoil: and Abner not with David in Hebron, for he sent him away, and he went in peace.

23 And Joab and all the army which was with him came, and they will announce to Joab, saying, Abner the son of Ner came to the king, and he will send him away, and he will go in peace.

24 And Joab will come to the king and he will say, What didst thou? behold, Abner came to thee; wherefore this thou sentest him away, and going, he went?

25 Thou knewest Abner son of Ner, for to deceive thee he came, and to know thy going out and thy coming in, and to know all which thou doest

26 And Joab will go forth from David and send messengers after Abner, and they will turn him back from the Well of Sirah: and David knew not

27 And Abner will turn back to Hebron, and Joab will turn him away to the midst of the gate to speak with him in quiet, and he will strike him there in the belly, and he will die for the blood of Asahel his brother.

28 And David will hear from after this, and he will say, I am innocent, and my kingdom, with Jehovah even forever, from the bloods of Abner son of Ner.

29 It will stay upon the head of Joab and to all the house of his father; and there shall not be cut off from the house of Joab, him flowing, and the leprous, and him holding fast upon a staff, and him falling upon a sword, and him diminished in bread.

30 And Joab and Abishai his brother killed Abner because be slew Asahel their brother in Gibeon in war.

31 And David will say to Joab and to all the people which were with him, Rend your garments and gird you with sack-cloth, and mourn before Abner. And king David went after the litter.

32 And they will bury Abner in Hebron: and the king will lift up his voice and weep at the grave of Abner; and all the people will weep.

33 And the king will lament for Abner, and he will say, As the fool died will Abner die?

34 Thy hands not bound, and thy feet were not joined to fetters as falling before the sons of iniquity thou fellest. And all the people will add to weep over him.

35 And all the people will come to cause David to eat bread, while yet day. And David will swear, saying, Thus will God do to me, and thus will he add, if before the going down of the sun I shall taste bread or anything.

36 And all the people knew, and it will be good in their eyes, as all the king did was good in the eyes of all the people.

37 And all the people knew, and all Israel, in that day, that it was not from the king to kill Abner son of Ner.

38 And the king will say to his servants, Will ye not know that a chief and a great one fell this day in Israel?

39 And I this day tender, and being anointed king; and these men sons of Zeruiah, hard for me. Jehovah will recompense to him doing evil according to his evil.

2 SAMUEL CHAPTER 4

1 And Saul's son will hear that Abner died in Hebron, and his hands will be relaxed, and all Israel trembled.

2 And two men, chiefs of troops, were to the son of Saul: the name of the one, Baanah, and the name of the second, Rechab, sons of Rimmon the Beerothite, of the sons of Benjamin, for also Beeroth was reckoned to Benjamin.

3 And the Beerothites will flee to Gittaim, and they will be sojourners there till this day.

4 And to Jonathan, Saul's son, a son smitten in the feet: he was the son of five years in the news coming of Saul and Jonathan from Jezreel, and his nurse will lift him up and flee: and it will be in her springing up to flee, and he will fall, and he will be lame: and his name Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, will go, and they will come about the heat of the day to the house of the man of shame; and he lay down upon the bed at noon.

6 And behold, they came even to the midst of the house, taking wheat; and they will strike him in the belly; and Rechab and Baanah his brother escaped.

7 And they will come to the house, and he will lie upon his couch in his bed-chamber, and they will strike him and kill him, and take away his head, and they will take his head and go the way of the sterile region all night

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8 And they will bring the head of the man of shame to David to Hebron, and they will say to the king, Behold the head of the man of shame, son of Saul thine enemy, who sought thy soul; and Jehovah will give to my lord the king vengeance this day of Saul and of his seed.

9 And David will answer Rechab and Baanah his brother, sons of Rimmon the Beerothite, and he will say to them, Jehovah lives who redeemed my soul from all straits,

10 When he announcing to me, saying, Behold, Saul died; and he was in his eyes as announcing good news; and I shall seize upon him and kill him in Ziklag, which I gave to him for the good news:

11 Much more when wicked men killed a just man in his house upon his bed; and now shall I not seek out his blood from your hand and take you away from the earth?

12 And David will command the boys and they will kill them and cut off their hands and their feet, and hang them over the pain Hebron. And the head of Ishbosheth they took and they will bury it in the grave of Abner in Hebron.

2 SAMUEL CHAPTER 5

1 And all the tribes of Israel will come to David to Hebron, and they will say, saying, Behold us thy bone and thy flesh.

2 Also yesterday, also the third day, in Saul being king over us, thou wert bringing out and bringing in Israel And Jehovah will say to thee, Thou shalt feed my people Israel, and thou shalt be for leader over Israel.

3 And all the old men of Israel will come to the king to Hebron; and king David will cut out for them a covenant in Hebron before Jehovah, and they will anoint David for king over Israel

4 The son of thirty years was David in his reigning, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king went, and his men, to Jerusalem to the Jebusite dwelling in the land: and he will say to David, saying, Thou shalt not come here for except thy taking away the blind and the lame, saying, David shall not come in hither.

7 And David will take the fastness of Zion: this the city of David.

8 And David will say in that day, Every one striking the Jebusite, and shall reach upon the cataract, and the lame and the blind hating David's soul; for this they will say, The blind and the lame shall not come in to the house.

9 And David will dwell in the fastness, and he will call it the city of David. And David will build round about from Millo and its house.

10 And David went, going, and was great, and Jehovah God of armies with him.

11 And Hiram, king of Tyre, will send messengers to David, and wood of cedars and artificers of wood, and artificers of stone of the wall: and they will build a house for David.

12 And David knew that Jehovah prepared him for king over Israel, and that he lifted up his kingdom for sake of his people Israel

13 And David will take yet concubines and wives from Jerusalem after his coming from Hebron, and there will be yet born to David sons and daughters.

14 And these the names of those born to him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon,

15 And Ibhar and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet

17 And the rovers will hear that they anointed David for king over Israel, and all the rovers will come up to seek David; and David will hear and he will go down to the fastness.

18 And the rovers came and they will be dispersed in the valley of Rephaim.

19 And David will ask in Jehovah, saying, Shall I go up against the rovers? wilt thou give them into my hand? and Jehovah will say to David, Go up: for giving, I will give the rovers into thy hand.

20 And David will come against the Lord of Breaches, and David will strike them there, and he will say, Jehovah broke down mine enemies before me as the breach of waters: for this he called the name of that place, the Lord of the Breaches. .

21 And they will leave there their images, and David and his men will take them away.

22 And the rovers will add yet to come up, and they will be dispersed in the valley of Rephaim.

23 And David will ask in God, and he will say, Thou shalt not go up: turn about behind them and thou shalt cover against them from before the weepings

24 And it shall be in thy hearing the voice of the going in the heads of the weepings, then thou shalt be active, for then Jehovah will go forth before thee to strike upon the camp of the rovers.

25 And David will do thus as Jehovah commanded him, and he will strike the rovers from Geba even to thy coming to Gazer.

2 SAMUEL CHAPTER 6

1 And David will yet gather together all the chosen in Israel, thirty thousand.

2 And David will rise and go and all the people which were with him from the lords of Judah, to bring up from thence the ark of God which the name was called the name of Jehovah of armies sitting the cherubims over it

3 And they caused the ark of God to ride upon a new wagon, and they will lift it up from the house of Abinadab, which was in the hill: and Uzzah and his brother, sons of Abinadab, led the new wagon.

4 And they will lift it up from the house of Abinadab, which is in the hill, with the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel playing before Jehovah upon all cypress woods, and upon harps, and upon lyres and upon drums, and upon timbrels and upon cymbals.

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6 And they will come to the threshing-floor of Nachon, and Uzzah will stretch forth to the ark of God and lay hold upon its for the oxen kicked.

7 And the anger of Jehovah will kindle against Uzzah, and God will strike him there for the error, and he will die there with the ark of God.

8 And it will kindle to David because Jehovah broke a breach upon Uzzah: and he will call that place the Breach of Uzzah, even to this day.

9 And David was afraid of Jehovah in that day, and he will say, How shall the ark of Jehovah come to me?

10 And David would not remove to him the ark of Jehovah to the city of David: and David will turn it to the house of the servant of Obed-Edom the Gititte.

11 And the ark of Jehovah will dwell in the house of Obed-Edom the Gittite three months: and Jehovah will bless Obed-Edom and all his house.

12 And it will be announced to king David, saying, Jehovah blessed the house of Obed-Edom and all which is to him, on account of the ark of God. And David will go and bring up the ark of God from the house of Obed-Edom to the city of David with joy.

13 And it will be when they lifting up the ark of Jehovah went six steps, and he will sacrifice oxen and fat things.

14 And David leaping with all strength before Jehovah: and David was girded with a linen ephod.

15 And David and all the house of Israel were bringing up the ark of Jehovah with shouts and with the voice of the trumpet,

16 And the ark of Jehovah was coming to the city of David, and Michal, Saul's daughter, looked forth without the window, and she will see king David being strengthened and leaping before Jehovah, and she will despise him in her heart.

17 And they will bring in the ark of Jehovah, and set it in its place in the midst of the tent which David stretched out for it: and David will bring up a burnt-offering before Jehovah and peace.

18 And David will finish bringing up the burnt-offering and the peace, and he will bless the people in the name of Jehovah of armies.

19 And he will distribute to all the people to every sort of Israel, from man and even to woman, to each one cake of bread, and one measure, and one cake: and all the people will go each to his house.

20 And David turned back to bless his house. And Michal, Saul's daughter, will go forth to the meeting of David, and she will say, How honored the king of Israel this day who was uncovered this day to the eyes of the maids of his servants as one of the worthless uncovering was uncovered!

21 And David will say to Michal, Before Jehovah who chose in me above thy father and above all his house, to appoint me leader over the people of Jehovah, over Israel: and I played before Jehovah.

22 And I was vile yet above this and I was humbled in mine eyes, and with the maids of which thou spakest with them I shall be honored.

23 And to Michal, Saul's daughter, there was no child to her even to the day of her death.

2 SAMUEL CHAPTER 7

1 And it will be when the king sat in his house, and Jehovah gave rest to him from round about from all his enemies.

2 And the king will say to Nathan the prophet, See now, me dwelling in a house of cedars, and the ark of God dwelling in midst of the curtains.

3 And Nathan will say to the king, All which, is in thy heart, do; for Jehovah is with thee.

4 And it will be in that night, and the word of Jehovah will be to Nathan, saying,

5 Go and say to my servant, to David, Thus said Jehovah, Shalt thou build me an house for my resting?

6 For I dwelt not in a house from the day I brought up the sons of Israel from Egypt even to this day, and I shall be going in a tent and in a dwelling.

7 And in all where I went among all the sons of Israel spake I a word with one of the judges of Israel whom I commanded to feed my people Israel, saying, Why built ye not to me a house of cedars?

8 And now thus shalt thou say to my servant, to David, Thus said Jehovah of armies, I took thee from quiet, from after the sheep, to be ruler over my people, over Israel:

9 And I will be with thee in all where thou wilt go, and I will cut off all thine enemies from thy face, and I made to thee a great name as the name of the great which are upon the earth.

10 And I set a place for my people, for Israel, and I planted him and he dwelt in his place, and he shall be no more moved; and the sons of iniquity shall not add to humble him as in the beginning.

11 And from the day I commanded judges over my people Israel, and I gave rest to thee from all thine enemies. And Jehovah announced to thee that Jehovah will make to thee a house.

12 When thy days shall be filled up and thou shalt lie down with thy fathers, and I raised up thy seed after thee which shall come forth thy bowels, and I prepared his kingdom.

13 He shall build a house for my name, and I set the throne of his kingdom even to forever.

14 I will be to him for father, and he shall be to me for son; who in his sinning I struck him with the rod of men, and with the blows of the sons of men.

15 And my mercy I will not remove from him as I removed from Saul whom I removed from thy face.

16 And thy house was firm and thy kingdom even to forever before thee; thy throne shall be prepared even to forever.

17 According to all these words and according to all this vision so spake Nathan to David.

18 And king David will come and sit before Jehovah, and say, Who am I Lord Jehovah? and who my house that thou broughtest me even to these?

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19 And this yet will be small in thine eyes, Lord Jehovah; and thou wilt speak also to the house of thy servant for remoteness. And this the law of man, Lord Jehovah?

20 And what shall David yet add to speak to thee? for thou knewest thy servant, Lord Jehovah.

21 For sake of thy word and according to thy heart thou didst all this greatness to make thy servant know.

22 For this thou wert great, Jehovah God: for none as thee, for no God beside thee according to all we heard in our ears.

23 And who as thy people, as Israel, one nation in the earth whom God went to redeem to him for a people, and to set up for him a name, and to do for you greatness and wonderful things for thy land from the face of thy people whom thou didst redeem to thee from Egypt, nations and his tents.

24 And thou wilt prepare to thyself thy people Israel to thee for a people, even to forever. And thou Jehovah wert to them for God.

25 And now, Jehovah God the word that thou spakest concerning thy servant, and concerning his house, set up even to forever, and do as thou spakest

26 And thy name shall be great even to forever, saying, Jehovah of armies the God over Israel: and the house of thy servant David shall be prepared before thee.

27 For thou, Jehovah of armies, the God of Israel, thou didst open the ear of thy servant, saying, I will build to thee an house: for this thy servant found his heart to pray to thee this prayer.

28 And now, Lord Jehovah, thou that God, and thy words shall be true, and thou wilt speak to thy servant this goodness.

29 And now be willing and bless the house of thy servant to be forever before thee: for thou, Lord Jehovah, spakest: and from thy blessing the house of thy servant shall be blessed forever.

2 SAMUEL CHAPTER 8

1 And it will be after this, and David will strike the rovers and subdue them: and David will take the bridle of the metropolis out of the hand of the rovers.

2 And he will smite Moab, and measure them with a cord, laying them down upon the earth; and he will measure with two cords to put to death, and a full cord to save alive. And Moab will be to David for servants, lifting up gifts.

3 And David will strike Hadadezer, son of Rehob, king of Zobah, in his going to turn back his hand upon the river.

4 And David will take from him a thousand, and seven hundred horsemen, and twenty thousand footmen; and David will destroy all the chariots, and he will leave from them a hundred chariots.

5 And Aram of Damascus will come to help Hadadezer, king of Zobah, and David will strike of Aram twenty and two thousand men.

6 And David will put garrisons in Aram of Damascus: and Aram will be to David for servants, lifting up gifts. And Jehovah saved David in all which he went

7 And David will take the shields of gold which were upon the servants of Hadadezer, and he will bring them to Jerusalem.

8 And from Betah and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 And Toi, king of Hamath will hear that David smote all the strength of Hadadezer;

10 And Toi will send Joram his son to king David to ask him for peace and to bless him, because he fought with Hadadezer and struck him; (for Hadadezer was a man of war with Toi.) And in his hand were vessels of silver and vessels of gold and vessels of brass:

11 Also king David consecrated them to Jehovah with the silver and the gold, which he consecrated from all the nations which he subdued:

12 From Aram, and from Moab, and from the sons of Ammon, and from the rovers, and from Amalek, and from the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David will make a name in his turning back from his smiting Aram in the valley of salt, eighteen thousand.

14 And he will put garrisons in Edom; in all Edom he put garrisons, and all Edom will be servants to David. And Jehovah will save David in all which he went

15 And David will reign over all Israel; and David will be doing judgment and justice to all his people.

16 And Joab, son of Zeruiah, over the army; and Jehoshaphat, son of Ahilud, remembering.

17 And Zadok, son of Ahitub, and Ahimelech, son of Abiathar, the priests; and Seraiah, scribe.

18 And Benaiah, son of Jehoiada, and the Cherethites and the Pelethites: and the sons of David were priests.

2 SAMUEL CHAPTER 9

1 And David will say, Is there yet any which was left to the house of Saul? and I will do with him mercy for sake of Jonathan.

2 And to the house of Saul a servant and his name Ziba. And they will call for him to David, and the king will say to him, Thou Ziba? and he will say, Thy servant

3 And the king will say, Is there not yet a man to the house of Saul? and I will do with him the mercy of God. And Ziba will say to the king, Yet a son to Jonathan, smitten of the feet

4 And the king will say to him, Where is he? And Ziba will say to the king, Behold him in the house of Machir, son of Ammiel, from Lo-De-bar.

5 And king David will send and take him from the house of Machir, son of Ammiel, from Lo-Debar.

6 And Mephibosheth, son of Jonathan, son of Saul, will come to David and fall upon his face and worship him. And David will say, Mephibosheth. And he will say, Behold thy servant.

7 And David will say to him, Thou shalt not fear, for doing, I will do with thee mercy for sake of Jonathan thy father; and I turned back to thee all the field of Saul thy father; and thou shalt eat bread upon my table always.

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8 And he will worship him and say, What is thy servant that thou didst look to a dead dog which is like me?

9 And the king will call for Ziba the boy of Saul, and say to him, All which was to Saul and to all his house I gave to the son of thy lord.

10 And work for him the land, thou and thy sons, and thy servants, and bring in and it being bread for the son of thy lord, and they shall eat: and Mephibosheth, son of thy lord, shall eat always bread upon my table. And to Ziba, fifteen sons and twenty servants.

11 And Ziba will say to the king, According to all which my lord the king will command, so will thy servant do. And Mephibosheth ate at my table as one of the sons of the king.

12 And to Mephibosheth a little son, and his name Micha And all dwelling in the house of Ziba, servants to Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem; for at the king's table be always ate; and he was lame in his two feet.

2 SAMUEL CHAPTER 10

1 And it will be after this, and the king of the sons of Ammon will die, and Hanun his son will reign in his stead.

2 And David will say, I will do mercy with Hanun son of Nahash, as his father did mercy with me. And David will send to comfort him by the hand of his servants for his father. And David's servants will come to the land of the sons of Ammon.

3 And the chiefs of the sons of Ammon will say to Hanun their lord, Is David honoring thy father in thine eyes, that he sent comforters to thee? is it not for the sake of searching out the city, and to spy it out, and to overthrow it, David sent his servants to thee?

4 And Hanun will take David's servants, and shave half their beard, and cut off their garments in the half, even to their buttocks, and he will send them away.

5 And they will announce to David, and he will send to meet them, for the men were greatly shamed. And the king will say, Sit down in Jericho till your beards spring up, and turn back

6 And the sons of Ammon will see that they became loathsome before David, and the sons of Ammon will send and hire Aram of the house of Rehob, and Aram of Zobah, twenty thousand footmen, and king Maacah a thousand men, and Ish-Tob two thousand men.

7 And David will bear, and he will send Joab and all the army of the strong.

8 And the sons of Ammon will go forth and they will arrange the battle at the opening of the gate: and Aram of Zobah and Rehob and Ish-Tob, and Maacah by themselves in the field.

9 And Joab will see that the face of the battle was against him from before and from behind, and he will choose from all the chosen in Israel and will arrange for the meeting of Aram:

10 And the remainder of the people he gave into the hand of Abishai his brother, and he will arrange to meet the sons of Ammon.

11 And he will say, If Aram shall be strong above me, and be thou to me for deliverance: and if the sons of Ammon shall be strong above thee, and I came for deliverance to thee.

12 Be strong, and we will be strong for our people, and for the cities of our God: and Jehovah shall do the good in his eyes.

13 And Joab will draw near, and the people which were with him, to battle against Aram: and they will flee from his face.

14 And the sons of Ammon saw that Aram fled and they will flee from the face of Abishai, and come into the city. And Joab will turn back from the sons of Ammon and come to Jerusalem.

15 And Aram will see that he was smitten before Israel, and they will be gathered together.

16 And Hadadezer will send and will bring forth Aram that was beyond the river: and they will come to Helam and Shobach, chief of the army of Hadadezer, before them.

17 And it will be announced to David, and he will gather together all Israel, and he will pass over Jordan and will come to Helam. And Aram will arrange to meet David, and they will war with him.

18 And Aram will flee from the face of Israel; and David will kill from Aram seven hundred chariots and forty thousand horsemen, and Shobach chief of his army he struck, and he will die there.

19 And all the kings, servants of Hadadezer, will see that they were smitten before Israel, and they will be at peace with Israel, and serve them. And Aram will be afraid yet to save the sons of Ammon.

2 SAMUEL CHAPTER 11

1 And it will be at the return of the year, at the time of the going forth of kings, and David will send Joab, and his servants with him, and all Israel; and they will destroy the sons of Ammon, and they will watch closely against Rabbah And David will dwell in Jerusalem.

2 And it will be at the time of the evening, and David will rise from off his bed, and will go upon the roof of the king's house: and he will see from the roof a woman washing herself; and the woman good of aspect exceedingly.

3 And David will send and seek for the woman, and say, Is not this Bath-Sheba, daughter of Eliam, the wife of Uriah the Hittite?

4 And David will send messengers and take her: and she will come in to him, and he will lie with her; (and she being consecrated from her uncleanness:) and she will turn back to her house.

5 And the woman will conceive, and send and announce to David, and say, I am pregnant

6 And David will send to Joab, Send to me Uriah the Hittite. And Joab will send Uriah to David.

7 And Uriah will come to him, and David will ask for peace of Joab, and for the peace of the people, and for the peace of the host

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8 And David will say to Uriah, Go down to thy house and wash thy feet And Uriah will go forth from the house of the king and a loan of the king will go forth after him.

9 And Uriah will lie at the door of the house of the king with all the servants of his lord, and will not go down to his house.

10 And they will announce to David, saying Uriah went not down to his house; and David will say to Uriah, Camest thou not from the way? wherefore wentest thou not down to thy house?

11 And Uriah will say to David, The ark, and Israel, and Judah, dwell in tents; and my lord Joab and the servants of my lord are encamping upon the face of the field; and shall I come into my house to eat and to drink and to lie with my wife? Thee living and thy soul living, if I shall do this word.

12 And David will say to Uriah, Dwell here also this day, and to-morrow I will send thee away. And Uriah dwelt in Jerusalem in that day and from the morrow.

13 And David will call for him, and he will eat before him and drink; and he will make him drunk: and he will go forth in the evening to lie upon his bed with the servants of his lord; and he will not go down to his house.

14 And it will be in the morning, and David will write a letter to Joab, and send by the hand of Uriah.

15 And he will write in the letter: saying, Bring in Uriah to the front of the face of the strong battle, and turn ye back from after him, and he shall be smitten and die.

16 And it will be in Joab's watching the city, and he will give Uriah to the place where he knew that strong men were there.

17 And the men of the city will go forth and fight with Joab: and there will fall of the people from the servants of David; and Uriah the Hittite also will die.

18 And Joab will send and announce to David all the words of the war;

19 And be will command the messenger, saying, When thou finishest all the words of the war to speak to the king,

20 And it being if the wrath of the king shall go up, and he say to thee, Wherefore drew ye near to the city to fight? did ye not know that they cast from above the wall?

21 Who struck Abimelech, son of Jerubbesheth? Did not a woman cast upon him a piece of the upper millstone from above the wall, and he will die in Thebez? Wherefore drew ye near to the wall? And say thou, Also thy servant, Uriah the Hittite died.

22 And the messenger will go, and come and announce to David all that for which Joab sent him.

23 And the messenger will say to David, That the men were strengthened upon us, and they came out to us to the field, and they were upon them, even to the door of the gate.

24 And they beholding, aimed at thy servants from above the wall: and from the servants of the king will die, and also thy servant, Uriah the Hittite died.

25 And David will say to the messenger, Thus shalt thou say to Joab, This same word shall not be evil in thine eyes, as this, and as this, the sword shall consume: strengthen thy battle against the city and pull it down: and strengthen yourselves.

26 And Uriah's wife will hear that Uriah her husband died, and she will mourn for her lord.

27 And the mourning will pass over, and David will send and take her to his house, and she will be to him for wife, and bear to him a son. And the word which David did will be evil in the eyes of Jehovah.

2 SAMUEL CHAPTER 12

1 And Jehovah will send Nathan to David. And he will come in to him and say to him, Two men were in one city.; one rich and one poor.

2 To the rich was sheep and oxen exceeding many:

3 And to the poor, not anything except one little ewe lamb which he found, and he will save it alive: and it will grow with him and with his sons together; it will eat from his morsel and will drink from his cup, and will lie in his bosom, and be to him as a daughter.

4 And a traveler will come to the rich man, and he will spare to take from his sheep and from his oxen to do for the wayfarer coming to him; and he will take the poor man's ewe lamb and do for the man coming to him.

5 And David's anger will kindle against the man greatly, and he will say to Nathan, Jehovah lives, for the man doing this is the son of death.

6 And the ewe lamb he shall requite four-fold, because he did this word, and because he spared not

7 And Nathan will say to David, Thou the man. Thus said Jehovah the God of Israel, I anointed thee for king over Israel, and I delivered thee from the hand of Saul;

8 And I will give thee the house of thy lord and thy lord's wives into thy bosom, and I will give to thee the house of Israel and Judah; and if little, I will add to thee according to these and according to these.

9 Wherefore didst thou despise the word of Jehovah to do evil in his eyes? Uriah the Hittite thou didst strike with the sword, and his wife thou tookest to thee for a wife, and thou didst kill him with the sword of the sons of Ammon.

10 And now the sword shall not depart from thy house even to forever; because that thou didst despise me, and thou wilt take the wife of Uriah the Hittite to be to thee for wife.

11 Thus said Jehovah, Behold me raising up evil against thee from thy house, and I took thy wives before thine eyes and gave to thy neighbor, and he lay with thy wives before the eyes of this sun.

12 For thou didst in secret: and I will do this word before all Israel, and before the sun.

13 And David will say to Nathan, I sinned against Jehovah. And Nathan will say to David, Jehovah also passed over thy sin; thou shalt not die.

14 Only that despising, thou didst cause the enemies of Jehovah to despise by this thing, also the son born to thee, dying, shall die.

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15 And Nathan will go to his house. And Jehovah will strike the child which Uriah's wife bare to David and he will be sick.

16 And David will seek God for the boy, and fast a fast; and he came and passed the night and lay upon the earth.

17 And the old men of his house will rise to him to lift him up from the earth; and he would not, and he ate not bread with them.

18 And it will be in the seventh day, and the child will die. And David's servants feared to announce to him that the child died: for they said, Behold, in the child being living we spake to him and he heard not to our voice, and how shall we say to him the child died, and do evil?

19 And David will see that his servants are whispering, and David will perceive that the child died: and David will say to his servants, Did the child die? and they will say, He died.

20 And David will rise from the earth and wash, and be anointed, and he will change his garments, and will go into the house of Jehovah and worship, and go to his house; and he will ask and they will set bread to him, and he will eat.

21 And his servants will say to him, What this word which thou didst? for sake of the child living thou didst fast and weep, and when the child died thou didst rise and thou wilt eat bread.

22 And he will say, The child yet living, and I fasted and wept; for I said, ho will know Jehovah will compassionate me, and the child live?

23 And now he died, wherefore thus do I fast? shall I be able to yet turn him back? I go to him, and he will not turn back to me.

24 And David will comfort Bath-Sheba his wife, and will go in to her and lie with her, and she will bear a son, and he will call his name Solomon: and Jehovah loved him.

25 And he will send by the hand of Nathan the prophet; and he will call his name Jedidiah, for sake of Jehovah.

26 And Joab will fight against Rabbah of the sons of Ammon, and he will take the city of the kingdom.

27 And Joab will send messengers to David, and say, I fought against Rabbah, also I took the city of waters.

28 And now gather together the rest of the people and encamp against the city, and take it, lest I shall take the city, and my name was called upon it

29 And David will gather all the people together and go to Rabbah, and war against it and take it

30 And he will take the crown of their king from his head; and its weight a talent of gold and a precious stone; and it will be upon David's head. And he brought forth the spoil of the city exceeding much.

31 And the people which were in it he brought forth, and he will put at the saw and at the threshing-sledge of iron, and at axes of iron, and caused them to pass over through the brick-kiln: and thus he will do to all the cities of the sons of Ammon. And David will turn back, and all the people, to Jerusalem.

2 SAMUEL CHAPTER 13

1 And it will be after this, and to Absalom son of David a fair sister, and her name Tamar; and Amnon, son of David, loved her.

2 And Amnon will be pressed to be sick for sake of Tamar his sister, for she was a virgin; and it will be hard in the eyes of Amnon to do anything to her.

3 And to Amnon a friend, and his name Jonadab, son of Shimeah, David's brother: and Jonadab a man exceeding wise.

4 And he will say to him, Wherefore thou so weak, son of the king, in morning by morning? wilt thou not announce to me? and Amnon will say to him, I love Tamar, my brother Absalom's sister.

5 And Jonadab will say to him, Lie upon thy bed and be sick, and thy father coming to see thee, and say to him, Now my sister Tamar shall come and give me to eat bread and make the food before mine eyes, so that I shall see and eat from her hand.

6 And Amnon will lie down and be sick: and the king will come to see him, and Amnon will say to the king, Will Tamar my sister come now, and she shall make before mine eyes two cakes, and I will eat from her hand.

7 And David will send to Tamar, saying, Go now to the house of Amnon thy brother, and make food for him.

8 And Tamar will go to the house of Amnon her brother, and he lay down. And she will take dough and knead, and make cakes before his eyes, and bake the cakes.

9 And she will take a frying-pan and pour out before him; and he will refuse to eat. And Amnon will say, Bring out every man from me. And they brought forth every man from him.

10 And Amnon will say to Tamar, Bring the cakes into the chamber, and I will eat from thine hand And Tamar will take the cakes which she made and bring to Amnon her brother into the chamber.

11 And she will bring near to him to eat, and he will lay hold upon her and say, Come lie with me, my sister.

12 And she will say to him, No, my brother, thou shalt not humble me; for so it shall not be done in Israel: thou shalt not do this folly.

13 And I, whither shall I cause my reproach to go? and thou wilt be as one of the foolish in Israel. And now, speak now, to the king, and he will not withhold me from thee.

14 And he would not hear to her voice; and he will be strong above her, and he will humble her and lie with her.

15 And Amnon will hate her with great hatred, greatly; for great the hatred which he hated her above the love which he loved her. And Amnon will say to her, Arise, go.

16 And she will say to him, No reasons: this evil great above the other which thou didst with me, to send me away. And he would not hear to her.

17 And he will call his boy serving him, and say, Send away now this from me without, and fasten the door after her.

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18 And upon her a tunic reaching to the soles of the feet; for thus will the king's daughters, the virgins, be clothed with upper garments. And his attendant will bring her forth without, and he fastened the door after

19 And Tamar will take ashes upon her head, and she rent the tunic reaching to the feet which was upon her, and she will put her hand upon her head and will go, going and crying.

20 And Absalom her brother will say to her Was Amnon thy brother with thee? and now my sister be silent, he is thy brother; thou shalt not set thy heart to this word. And Tamar will remain, and she was desolate in the house of Absalom her brother.

21 And king David heard all the words and it will kindle to him greatly.

22 And Absalom spake not with Amnon, from evil and even to good: for Absalom hated Amnon for the word that he humbled Tamar his sister.

23 And it will be for two years of days, and shearers will be to Absalom in Baal-Hazor, which is with Ephraim: and Absalom will call for all the king's sons.

24 And Absalom will come to the king and say, Behold now, shearers to thy servant: now will the king go, and his servants, with thy servant?

25 And the king will say to Absalom, No, my son, not now will we all go, and we will not be heavy upon thee. And he will press upon him, and he would not go, and he will bless him.

26 And Absalom will say, And shall not Amnon my brother now go with us? And the king will say to him, Wherefore shall he go with thee?

27 And Absalom will press upon him, and he will send with him Amnon and all the king's sons.

28 And Absalom will command his boys, saying, See now, when the heart of Amnon is good with wine, and I said to you, Strike Amnon; and kill him; ye shall not be afraid, for I commanded you: be strong and be for sons of strength.

29 And Absalom's boys will do to Amnon as Absalom commanded. And all the king's sons will rise up and ride each upon his mule and flee.

30 And it will be they in the way, and the report came to David saying, Absalom struck all the king's sons and not one remaining of them.

31 And the king will rise and rend his garments, and will lie down upon the earth; and all his servants standing by with their garments rent.

32 And Jonadab, son of Shimeah, David's brother, will answer and say, My lord shall not say, All the boys, the king's sons, were slain; for Amnon alone died; for by the mouth of Absalom it was set from the day he humbled Tamar his sister.

33 And now my lord the king shall not set to his heart the word, saying, All the king's sons died; for only Amnon alone died.

34 And Absalom will flee. And the boy watching will lift up his eyes and see, and behold, much people coming from the way behind him from the side of the mountain.

35 And Jonadab will say to the king, Behold, the king's sons came; as thy servant spake, so it was.

36 And it will be as he finished to speak, and behold, the king's sons came, and they will lift up their voice and weep: and the king and all his servants wept a very great weeping.

37 And Absalom fled and went to Talmai, son of Ammihud, king of Geshur. And he will mourn for his son all the days.

38 And Absalom fled and went to Geshur, and he will be there three years.

39 And David the king was fixed to go forth to Absalom: for he was comforted for Amnon, for he died.

2 SAMUEL CHAPTER 14

1 And Joab son of Zeruiah, knew that the king's heart was for Absalom.

2 And Joab will send to Tekoah and take from thence a wise woman, and he will say to her, Thou shalt mourn, and put on now garments of mourning, and thou shalt not be anointed with oil, and be thou as a woman this many days mourning for the dead:

3 And come to the king and speak to him according to this word. And Joab will put words in her mouth.

4 And the woman, the Tekoite, will speak to the king and fall upon her face to the earth, and worship him, and say, Save, O king!

5 And the king will say to her, What to thee? And she will say, Truly I a widow woman, and my husband will die.

6 And to thy servant two sons, and they two will strive in the field, and none delivering between them; and the one will smite the one and kill him.

7 And behold, all the family rose up against thy servant, and they will say, Give him striking his brother and we will kill him for the soul of his brother whom he slew; and they destroyed also the heir, and quenched my coal which was left, so that name was not set to my husband and remainder upon the face of the earth.

8 And the king will say to the woman, Go to thy house and I will command concerning thee.

9 And the woman, the Tekoite, will say to the king, Upon me, my lord the king, the iniquity, and upon my father's house: and the king and his throne innocent

10 And the king will say, Who speaking to thee and bring him to me and he shall not add to touch upon thee.

11 And she will say, The king will remember now, Jehovah thy God, the nearest relation of blood being multiplied to destroy, and they shall not destroy my son. And he will say, Jehovah living, if there shall fall from the hair of thy son to the earth.

12 And the woman will say, Shall thy servant speak now a word to my lord the king? And the king will say, Speak.

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13 And the woman will say, And wherefore didst thou reckon according to this concerning the people of God? for the king speaks this word as transgressing for the king not to turn back his fugitive.

14 For dying, we shall die, and as waters poured out on the earth, which will not be gathered; and God will not lift up the soul: and reckoning, he reckons that the fugitive shall not be driven out from him.

15 And now that I came to speak to the king my lord, this word, for the people will see me, and thy servant will say, I will speak now to the king, perhaps the king will do the word of his servant

16 For the king will hear to deliver his servant from the band of the man destroying me and my son together out of the inheritance of God.

17 And thy servant will say, Now will the word of my lord the king be for a sacrifice, for as a messenger of God, so my lord the king to hear the good and the evil: and Jehovah thy God will be with thee.

18 And the king will answer and say to the woman, Now thou shalt not hide from me the word which I ask thee. And the woman will say, Now will my lord the king speak?

19 And the king will say, The hand of Joab with thee in all this? And the woman will answer and say, Thy soul living, my lord the king, if there is to the right or to the left from all which my lord the king spake: for thy servant Joab he commanded me, and he put in the mouth of thy servant all these words.

20 For the sake of turning about the face of the word, thy servant Joab did this word: and my lord was wise according to the wisdom of a messenger of God, to know all which is upon the earth.

21 And the king will say to Joab, Behold now, I did this word: and go and turn back the boy Absalom.

22 And Joab will fall upon his face to the earth, and worship him, and bless the king: and Joab will say, This day thy servant knew that I found grace in thine eyes, my lord, O king, for that the king did the word of his servant

23 And Joab will rise and go to Geshur and bring Absalom to Jerusalem

24 And the king will say, He shall turn about to his house and not see my face. And Absalom will turn to his house and not see the face of the king.

25 And as Absalom there was not a fair man in all Israel to praise greatly: from the sole of his foot and even to his crown, there was not a blemish in him

26 And in his shaving his head (and it was from the end of days to days that he will shave, for it was heavy upon him;) and he shaved and weighed the hair of his head, two hundred shekels by the stone of the king.

27 And there will be born to Absalom three sons and one daughter, and her name Tamar: she was a woman of fair aspect

28 And Absalom dwelt in Jerusalem two years of days, and saw not the king's face.

29 And Absalom will send to Joab to send him to the king, and he would not come to him: and he will send yet the second time, and he would not come.

30 And he will say to his servants, See, Joab's portion to my hand, and barley to him there; go and set it on fire. And Absalom's servants set the portion on fire.

31 And Joab will rise and come to Absalom to the house, and say to him, Wherefore did thy servants set on fire the portion which is to me?

32 And Absalom will say to Joab, Behold, I sent to thee, saying, Come hither, and I will send thee to the king, saying, Wherefore came I from Geshur? Good to me even I was there: and now I will see the king's face; and if there is iniquity in me, and kill me.

33 And Joab will come to the king and announce to him: and he will call for Absalom, and he will come to the king and worship to him upon his face to the earth before the king: and the king will kiss Absalom.

2 SAMUEL CHAPTER 15

1 And it will be from after this, and Absalom will make to him. chariots and horses, and fifty men running before him.

2 And Absalom rose early and stood by the hand of the way of the gate: and it will be every man which shall be to him strife coming to the king for judgment, and Absalom will call to him and say, Where, from what city thou? And he will say, of one of the tribes of Israel is thy servant

3 And Absalom will say to him, See, thy words good and straight, and none to hear to thee from the king.

4 And Absalom will say, Who will set me judge in the land? and to me shall every man come which shall be to him strife and judgment, and I did him justice.

5 And it was in a man's coming near to worship to him, and he stretched forth his hand and laid hold of him, and kissed him.

6 And Absalom will do according to this word to all Israel who will come for judgment to the king: and Absalom will steal the heart of the men of Israel.

7 And it will be from the end of forty years, and Absalom will say to the king, I will go now and complete my vow which I vowed to Jehovah in Hebron.

8 For thy servant vowed a vow in my dwelling in Geshur in Aram, saying, If turning back, Jehovah shall turn me back to Jerusalem, and I served Jehovah.

9 And the king will say to him, Go in peace. And he will rise and go to Hebron.

10 And Absalom will send spies in all the tribes of Israel, saying, When ye heard the voice of the trumpet, and ye said, Absalom the king in Hebron.

11 And with Absalom went two hundred men from Jerusalem, being called; going uprightly, and they knew not any word.

12 And Absalom will send for Ahithophel the Gilonite, David's counsellor, from his city, from Giloh, in his sacrificing sacrifices. And the conspiracy will be strong; and the people went and a multitude with Absalom.

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13 And he announcing, will come to David, saying, The heart of the man Israel was after Absalom.

14 And David will say to all his servants which are with him in Jerusalem, Arise, and we will flee, for escape will not be to us from the face of Absalom: hasten to go lest he shall hasten to hedge us in, and thrust evil upon us, and smite the city with the mouth of the sword.

15 And the king's servants will say to the king, According to all which my lord the king shall choose, behold thy servants.

16 And the king will go forth, and all his house at his feet. And the king will leave ten women, concubines, to watch the house.

17 And the king will go forth, and all the people at his feet, and they will stand in a house far off.

18 And all his servants passing by upon his hand; and all the Cherethites and all the Pelethites, and all the Gittites, six hundred men which came at his foot from Gath, passing by at the face of the king.

19 And the king will say to Ittai the Gittite, Wherefore wilt thou go, also thou, with us? turn back and dwell with the king, for thou a stranger and thou an exile to thy place.

20 Yesterday thy coming, and this day shall I cause thee to wander about to go with us? and I go where I go, turn back, and turn back thy brethren with thee mercy and truth.

21 And Ittai will answer the king, and say, Jehovah lives, and my lord the king lives, for surely in the place where my lord the king shall be, there whether for death, whether for life, for there will thy servant be.

22 And David will say to Ittai, Go and pass over. And Ittai the Gittite will pass over, and all his men, and all the little ones that are with him.

23 And all the land weeping with a great voice, and all the people passing over: and the king passed over upon the torrent Kidron, and all the people passing over upon the face of the way to the desert

24 And behold, also Zadok, and all the Levites with him, lifting up the ark of the covenant of God; and they placed the ark of God: and Abiathar will go up till all the people finished passing over from the city.

25 And the king will say to Zadok, Turn back the ark of God to the city: if I shall find grace in the eyes of Jehovah, and he turned me back, and caused me to see it and its rest

26 And if he say thus, I delighted not in thee; behold me, he will do to me as is good in his eyes.

27 And the king will say to Zadok the priest., Thou seest: turn back to the city in peace, and Ahimaaz thy son, and Jonathan son of Abiathar, your two sons with you.

28 See me lingering in Araboth of the desert till word come from you to announce to me.

29 And Zadok and Abiathar will turn back the ark of God to Jerusalem: and they will sit there.

30 And David went up in the ascent of the olive trees, going up and weeping, and the head to him covered, and he went barefoot: and all the people which were with him covered each his head, and they went up, going up and weeping.

31 And it was announced to David, saying, Ahithophel among those conspiring with Absalom. And David will say, Now make foolish the counsel of Ahithophel, O Jehovah.

32 And it will be David came even to the head where he will worship there to God, and behold, to his meeting, Hushai the Archite, his tunic rent and earth upon his head.

33 And David will say to him, If thou didst pass over with me thou wert for a burden to me.

34 And if to the city, thou shalt turn back and say to Absalom, I will be thy servant, O king; thy father's servant from then, and now thy servant: and thou didst frustrate for me the counsel of Ahithophel.

35 And is not with thee there Zadok and Abiathar the priests? and it being all the word which thou shalt hear from the king's house, thou shalt announce to Zadok and to Abiathar the priests

36 Behold there with them their two sons, Ahimaaz to Zadok, and Jonathan to Abiathar; and send by their hand to me every word which ye shall hear.

37 And Hushai, David's friend, will come to the city, and Absalom will come to Jerusalem.

2 SAMUEL CHAPTER 16

1 And David passed over a little from the head, and behold, Ziba, Mephibosheth's boy, to his meeting, and a pair of asses saddled, and upon them two hundred of bread and a hundred bunches of dried grapes, and a hundred of fruits, and a flask of wine.

2 And the king will say to Ziba, What are these to thee? and Ziba will say, The asses for the house of the king to ride; and the bread and the fruits for the food of the boys, and the wine for the drinking of the faint in the desert.

3 And the king will say, And where the son of thy lord? And Ziba will say to the king: Behold, he will dwell in Jerusalem: for he said, This day the house of Israel will turn back to me the kingdom of my father.

4 And the king will say to Ziba, Behold, to thee all which was to Mephibosheth. And Ziba will say, I worshiped; shall I find grace in the eyes of my lord the king?

5 And king David went to Bahurim, and behold, from thence a man will come forth from the family of the house of Saul, and his name Shimei, son of Gera: he came forth, coming forth and cursing.

6 And he will stone David with stones, and all the servants of king David: and all the people and all the mighty, from his right hand and from his left

7 And thus said Shimei in his cursing, Come forth, come forth, thou man of bloods and man of

8 Jehovah turned back upon thee Belial all the bloods of the house of Saul of whom thou didst reign in his stead; and Jehovah will give the kingdom into the hand of Absalom thy son; and behold thee in thine evil, for a man of bloods art thou.

9 And Abishai son of Zeruiah will say to the king, Wherefore shall this dead dog curse my lord the king? I will pass over now and take away his head.

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10 And the king will say, What to me and you ye sons of Zeruiah? for he shall curse, and because Jehovah said to him, Curse David: and who shall say, Wherefore didst thou thus?

11 And David will say to Abishai and to all his servants, Behold my son who came forth from my bowels seeks my soul: and how much more now the son of the Jaminite? Leave to him and he shall curse, for Jehovah said to him.

12 Perhaps Jehovah will look upon my wrong, and Jehovah turn back to me good for his cursing this day.

13 And David went, and his men, in the way; and Shimei went by the side of the mountain near to him going, and he will curse and stone with stones near to him, and dusting with dust

14 And the king will come, and all the people which are with him, weary, and he will be refreshed there.

15 And Absalom and all the people, the man Israel, came to Jerusalem, and Ahithophel with him.

16 And it will be, as Hushai the Archite, David's friend, came to Absalom, and Hushai will say to Absalom, The king shall live, the king shall live.

17 And Absalom will say to Hushai, This thy mercy with thy friend? wherefore wentest thou not with thy friend?

18 And Hushai will say to Absalom, Nay; for whom Jehovah chose and this people, and every man of Israel, shall I not be and dwell with him?

19 And the second time, to whom shall I serve if not before the son? as I served before thy father so will I be before thee.

20 And Absalom will say to Ahithophel, Bring counsel to yourselves what we shall do.

21 And Ahithophel will say to Absalom, Come in to thy father's concubines which he left to watch the house; and all Israel hearing that thou madest thy father loathsome, and the hands of all that are with thee were strengthened.

22 And they will stretch out a tent for Absalom upon the roof, and Absalom will go in to his father's concubines before the eyes of all Israel.

23 And the counsel of Ahithophel which he counseled in those days, according as it will be asked in the word of God: thus all the counsel of Ahithophel also to David also to Absalom.

2 SAMUEL CHAPTER 17

1 And Ahithophel will say to Absalom, I will now choose twelve thousand men. and I will rise and pursue after David this night:

2 And I shall come upon him and he being weary and relaxed in hands, and I made him afraid: and all the people which are with him, fleeing; and I struck the king alone,

3 And I will turn back all the people to thee: as the turning back of all, the man whom thou seekest; and to all the people shall be peace.

4 And the word will be straight in the eyes of Absalom and in the eyes of all the old men of Israel.

5 And Absalom will say, Call now also for Hushai the Archite, and we will hear also, what is in his mouth.

6 And Hushai will come to Absalom, and Absalom will say to him, saying, According to this word spake Ahithophel: shall we do his word? if not, speak thou.

7 And Hushai will say to Absalom, The counsel which Ahithophel counseled is not good in this time.

8 And Hushai will say, Thou knewest thy father and his men that they are mighty, and they bitter of soul as a bear bereaved of offspring in the field: and thy father a man of war, and he will not lodge with the people.

9 Behold now, he hid in one of the pits, or in one of the places: and it being when there fell among them in the beginning, and he hearing heard and said, was a slaughter among the people which are after Absalom.

10 And he also the son of strength whose heart according to the heart of the lion, melting, will melt away: for all Israel knew that thy father is mighty, and the sons of strength which are with him.

11 For I counseled being gathered, all Israel shall be gathered to thee from Dan and even to the Well of the Oath, as the sand which is upon the sea for multitude; and thy face going in the midst of them.

12 And we came upon him in one of the places which we shall find there, and we upon him as the dew will fall upon the earth: and we will not leave of him and of all the men which are with him, even one.

13 And if he shall be gathered into the city, and all Israel shall lift up ropes to that city, and we dragged it even to the torrent, till we shall not find there even a stone.

14 And Absalom will say, and every man of Israel, The counsel of Hushai the Archite is good above the counsel of Ahithophel. And Jehovah commanded to frustrate the good counsel of Ahithophel so that Jehovah brought evil upon Absalom.

15 And Hushai will say to Zadok and to Abiathar the priests, According to this, and according to this, Ahithophel counseled Absalom and the old men of Israel; and according to this and according to this, I counseled.

16 And now send quickly and announce to David, saying, Thou wilt not lodge this night in Araboth of the desert, and also passing over, thou shalt pass over, lest he shall swallow up to the king and to all the people which are with him.

17 And Jonathan and Ahimaaz standing by the fountain of Rogel; and a maid-servant went and announced to them, and they will go, and announce to king David, for they will not be able to be seen to come to the city.

18 And a boy will see them and be will announce to Absalom; and they two will go quickly and will come to the house of a man in Bahurim, and to him a well In his enclosure; and they will go down there,

19 And the woman will take and spread the covering upon the mouth of the well and she will spread the medicine upon it; and the word will not be known.

20 And Absalom's servants will come to the woman to her house, and they will say, Where are Ahimaaz and Jonathan? and the woman will say to them, They passed over the brook

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of waters. And they will seek and not find; and they will turn back to Jerusalem.

21 And it will be after their going, and they will come up out of the well and will go and announce to king David, and they will say to David, Arise ye, and pass quickly over the waters, for thus counseled Ahithophel against you.

22 And David will rise, and all the people which are with him, and they will pass over Jordan: till the light of the morning till not one was lacking which passed not over Jordan.

23 And Ahithophel saw that his counsel was not done, and he will saddle the ass and rise and go to his house to his city, and command his house, and he will strangle himself and die. And he will be buried in the grave of his father.

24 And David came to the camp. And Absalom passed over Jordan, he and all the men of Israel with him.

25 And Absalom set Amasa instead of Joab over the army: and Amasa a man's son, and his name Ithra, the Israelite, who went in to Abigail, daughter of Nahash, sister of Zeruiah, mother of Joab.

26 And Israel and Absalom will encamp in the land of Gilead.

27 And it will be as David went to Mahanaim, and Shobi, son of Nahash of Rabbah of the sons of Ammon, and Machir son of Ammiel of Lo-Debar, and Barzillai the Gileadite of Rogelim,

28 Beds and basins and vessels of earth, and wheat, and barley, and flour, and parched grain, and the bean and lentiles, and parched grain,

29 And honey and curdled milk, and sheep, and cheeses of kine, they brought near for David and for the people which Are with him, to eat; for they said the people are hungry and faint and thirsty in the desert.

2 SAMUEL CHAPTER 18

1 And David will review the people which are with him, and he will put over them captains of thousands, and captains of hundreds.

2 And David will send the people a third into the hand of Joab, and a third into the hand of Abishai, son of Zeruiah, brother of Joab, and a third into the hand of Ittai the Gittite. And the king will say to the people, Going forth, I will go forth, also I, with you.

3 And the people will say, Thou shalt not go forth, for if fleeing, we shall flee, they will not set the heart to us; and if half of us shall die they will not set the heart to us: but now like us ten thousand: and now it is good that thou shalt be to us from the city for help.

4 And the king will say to them, What will be good in your eyes I will do. And the king will stand at the hand of the gate, and all the people will go forth, by hundreds and by thousands.

5 And the king will command Joab and Abishai and Ittai, saying, Gently for me to the boy, to Absalom. And all the people heard in the king's commanding all the chiefs for the word of Absalom.

6 And the people will go forth to the field to the meeting of Israel: and the war will be in the forest of Ephraim;

7 And there the people of Israel will be struck before David's servants, and a great slaughter will be in that day of twenty thousand.

8 And there the battle will be scattered upon the face of all the earth: and the forest will multiply to consume of the people above what the sword will consume in that day.

9 And Absalom will meet before the servants of David, and Absalom rode upon the mule, and the mule will go under the thicket of the great oak, and his head will lay hold upon the oak, and he will be given between the heavens and between the earth; and the mule which was under him passed by.

10 And one man will see and announce to Joab, and say, Behold, I saw Absalom suspended in an oak

11 And Joab will say to the man announcing to him, And behold, thou sawest, and wherefore didst thou not strike him there to the earth? and for me to give to thee ten of silver and one girdle.

12 And the man will say to Joab, And not I weighing upon my hand a thousand of silver, I will not stretch forth my hand against the king's son. for in our ears, the king commanded thee and Abishai and Ittai, saying, Watch for me over the boy, over Absalom.

13 Or I did falsehood upon his soul; and any word will not be hid from the king, and thou wilt stand opposite.

14 And Joab will say, I will not delay before thee. And he will take three spears in his hand, and thrust them into the heart of Absalom, he yet living in the heart of the oak.

15 And ten boys lifting up Joab's arms will surround and strike Absalom, and kill him.

16 And Joab will strike upon the trumpet, and the people will turn back from pursuing after Israel: for Joab restrained the people.

17 And they will take Absalom and cast him in the forest into a great pit, and they will set upon him a very great heap of stones: and all Israel fled each to his tent.

18 And Absalom took and set up for him in his living, a pillar in the valley of the king; for he said, Not to me a son to call my name to mind: and he will call the pillar by his name, and he will call it The Hand of Absalom, even to this day.

19 And Ahimaaz, Zadok's son, said, I will run now and bring good news to the king that Jehovah judged him out of the hand of his enemies.

20 And Joab will say to him, Not thou a man of glad tidings this day, and another day thou shalt announce good news: and this day thou shalt not announce good news, because the king's son died.

21 And Joab will say to Cushi, Go, announce to the king what thou sawest. And Cushi will worship to Joab, and run.

22 And Ahimaaz, son of Zadok will yet add, and say to Joab, What will be, I will run now, also I, after Cushi. And Joab will say, Wherefore this run-nest thou my son, and goest, not finding good tidings?

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23 And what will be, I will run. And he will say to him, Run. And Ahimaaz will run the way of the circuit, and pass by Cushi.

24 And David will sit between the two gates: and he watching will go to the roof of the gate to the wall, and he lift up his eyes and see, and behold, a man running by himself.

25 And the watcher will call and announce to the king. And the king will say, If alone, good news in his month. And he will go, going, and draw near.

26 And he watching will see another man running, and the watcher will call at the gate and say, Behold, a man running alone. And the king will say, This also announces good tidings.

27 And the watcher will say, I saw the running of the first as the running of Ahimaaz, Zadok's son. And the king will say, A good man this, and he will come for good news.

28 And Ahimaaz will call and say to the king, Peace. And he will worship to the king upon the face to the earth, and he will say, Blessed Jehovah thy God who shut up the men who lifted up their hand against my lord the king.

29 And the king will say, Peace to the boy, to Absalom? And Ahimaaz will say, I saw the great multitude at Joab's sending the King's servant, and thy servant; and I knew not what

30 And the king will say, Turn, stand here. And he will turn and stand.

31 And behold, Cushi came; and Cushi will say, Good news will be announced, my lord the king, for Jehovah judged thee this day from the hand of all rising up against thee.

32 And the king will say to Cushi, Is peace to the boy, to Absalom? And Cushi will say, As the boy, shall all the enemies of my lord the king be, and all who rose up against thee for evil

33 And the king will be moved, and he will go up into the upper chamber of the gate and weep: and thus he said in his going, My son Absalom! my son, my son Absalom I who will give my death, me for thee, Absalom my son, my son!

2 SAMUEL CHAPTER 19

1 And it will be announced to Joab, Behold, the king weeping, and he will mourn for Absalom.

2 And the salvation in that day will be turned to mourning to all the people: for the people heard in that day, saying the king was grieved for his son.

3 And the people will steal away in that day to go to the city, as people will steal away being ashamed in fleeing in battle.

4 And the king covered his face, and the king will cry out with a great voice, My son Absalom! Absalom, my son, my son!

5 And Joab will come to the king, to the house, and say, Thou shamedst this day the faces of all thy servants saving thy soul this day, and the soul of thy sons and thy daughters, and the soul of thy wives, and the soul of thy concubines;

6 To love those hating thee, and hating those loving thee, for thou announcedst this day that not to the chiefs and servants: for I knew this day that if Absalom lived and all we this day died, that then it was straight in thine eyes.

7 And now arise, go forth, and speak to the heart of thy servants: for in Jehovah I swore if thou wilt not go forth, if a man shall lodge with thee this night: and this evil to thee above all the evil which came upon thee from thy youth till now

8 And the king will rise and sit in the gate. And to all the people they announced, saying, Behold, the king sitting in the gate. And all the people will come before the king: and Israel fled a man to his tent

9 And all the people will be judging in all the tribes of Israel, saying, The king delivered us out of the hand of our enemies, and he saved us from the hand of the rovers and now he fled from the land from Absalom.

10 And Absalom whom we anointed over us died in war. And now, wherefore are ye silent to turn back the king?

11 And king David sent to Zadok and to Abiathar the priests, saying, Speak ye to the old men of Judah, saying, Wherefore will ye be the last to turn back the king to his house? And the word of all Israel came to the king to his house.

12 Ye my brethren; my bone and flesh are ye: and wherefore will ye be last to turn back the king?

13 And to Amass. ye shall say, Art thou not my bone and my flesh? thus will God do to me and thus will he add, if thou shalt not be chief of the army before me all the days, instead of Joab.

14 And he will incline the heart of all the men of Judah as one man; and they will send to the king, Turn back thou, and all thy servants.

15 And the king will turn back and come to Jordan. And Judah came to Gilgal, to go to meet the king, to cause the king to pass over Jordan.

16 And Shimei son of Gera, a Benjamite, who was from Bahurim, will hasten and come down with the man Judah to meet king David.

17 And a thousand men with him from Benjamin, and Ziba the boy of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 The passing over passed over to cause the house of the king to pass over, and to do the good in his eyes. And Shimei son of Gera, fell before the king in his passing over Jordan.

19 And he will say to the king, My lord will not reckon iniquity to me, and he will not remember what thy servant did perversely in the day which my lord the king came forth from Jerusalem, for the king to set to his heart

20 For thy servant knew that I sinned: and behold, I came this day the first for all the house of Joseph to come down to meet my lord the

21 And Abishai son of Zeruiah, will say, For this shall not Shimei be put to death? for he cursed Jehovah's Messiah.

22 And David will say, What to me, and to you, ye sons of Zeruiah, that ye shall be to me for an adversary? Shall there

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this day be a man put to death in Israel? Did I not know that this day I am king over Israel?

23 And the king will say to Shimei, Thou shalt not die: and the king will swear to him.

24 And Mephibosheth son of Saul, came down to the meeting of the king, and he did not his feet, and he did not his beard, and his garments he washed not from the day the king went till the day in which he came in peace.

25 And it will be when he came to Jerusalem to the meeting of the king, and the king will say to him, Wherefore wentest thou not with me, Mephibosheth?

26 And he will say, My lord the king, my servant deceived me: for thy servant said, I will saddle for me the ass, and I will ride upon it, and I will go to the king; for thy servant is lame.

27 And he will slander against thy servant to my lord the king; and my lord the king as a messenger of God: and do thou the good in thine eyes.

28 For was not all my father's house but men of death before my lord the king? and thou wilt set thy servant among those eating at thy table. And what is there to me yet of right and to cry yet to the king?

29 And the king will say to him, Wherefore wilt thou speak yet thy words? I said, Thou and Ziba shall divide the field.

30 And Mephibosheth will say to the king, Also he shall take all, after that my lord the king came in peace to his house.

31 And Barzillai the Gileadite will come down from Rogelim, and he will pass with the king over Jordan to send him upon Jordan.

32 And Barzillai a very old man, the son of eighty years: and he nourished the king in his dwelling in the two camps, for he was an exceeding great man.

33 And the king will say to Barzillai, Pass thou over with me, and I will nourish thee with me in Jerusalem.

34 And Barzillai will say to the king, According to what the days of the years of my life, that I shall go up with the king to Jerusalem?

35 The son of eighty years am I this day; shall I know between good to evil? if thy servant shall taste what I shall eat, and what I shall drink? if I shall yet hear to the voice of men singing or of women singing? and wherefore shall thy servant be yet for a burden to my lord the king?

36 As thy servant will pass a little over Jordan with the king; and wherefore shall the king recompense me this recompense?

37 Turn back now thy servant and I will die in my city, by the grave of my father and my mother: and behold, thy servant Chimham shall pass over with my lord the king; and do to him what is good in thine eyes.

38 And the king will say, With me shall Chimham pass over, and I will do to him the good in thine eyes; and all which thou shalt choose of me I will do to thee.

39 And all the people will pass over Jordan. And the king passed over, and the king will kiss to Barzillai, and bless him: and he will turn back to his place.

40 And the king will pass over to Gilgal, and Chimham passed over with him: and all the people of Judah will pass over with the king, and also half the people of Israel.

41 And behold, every man of Israel coming to the king, and they will say to the king, Wherefore did our brethren the men of Judah steal thee away, and they will cause the king to pass, and his house, over Jordan, and all David's men with him?

42 And every man of Judah will answer to the man Israel, Because the king being near to me: and wherefore does this kindle to thee on account of this word? did we eat food from the king? or lifting up, did he lift up to us?

43 And the man Israel will answer the man Judah, and say, Ten hands to me in the king, and also in David I above thee: and wherefore didst thou make light of me? and was not my word first to me to turn back my king? And the word of the man Judah will will be hard above the word of the man Israel.

2 SAMUEL CHAPTER 20

1 And a man of Belial was met with there, and his name Sheba, son of Bichri, a man, a Jaminite: and he will strike upon the trumpet and say, No portion to us in David, and no inheritance to us in the son of Jesse: a man to his tent to Israel.

2 And every man of Israel will go up from after David, after Sheba, son of Bichri: and the men of Judah were joined to the king, from Jordan and even to Jerusalem.

3 And David will come to his house to Jerusalem; and the king will take the ten women, the concubines which he left to watch the house, and he will give them to the house of watch, and he will nourish them, and he went not in to them. And they will be bound together till the day of their death to live widows.

4 And the king will say to Amasa, Call together to me the men of Judah in three days, and stand thou here.

5 And Amasa will go to call Judah together: and he will delay from the appointment which he appointed him.

6 And David will say to Abishai, Now Sheba son of Bichri will do evil to us above Absalom: take thou thy lord's servants and go down after him, lest finding to himself fortified cities and he shadow our eyes.

7 And Joab's men went forth after him, and the Cherethites and the Pelethites; and all the mighty went forth from Jerusalem to pursue after Sheba son of Bichri.

8 They by the great stone which is in the hill, and Amasa went before them. And Joab girded his garment being put upon him, and upon it he girded the sword being bound upon his loins in its sheath; and he going forth and it will fall.

9 And Joab will say to Amasa, Thou my brother in peace? and Joab's right hand will take hold of Amasa by the beard to kiss him.

10 And Amasa watched not upon the sword which was in Joab's hand: and he will strike him with it into the belly, and his bowels will be poured forth to the earth; and he repeated not to him; and he will die. And Joab and Abishai his brother pursued after Sheba son of Bichri.

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11 And a man from Joab's boys stood by him, and he will say, Who delighted in Joab, and who that is for David, after Joab.

12 And Amasa rolling in blood in the midst of the highway. And the man will see that all the people stood, and he will turn Amasa from the highway to the field, and he will cast upon him a garment when he saw all coming by him and standing.

13 When he was taken away from the highway every man passed by after Joab to pursue after Sheba son of Bichri.

14 And he will pass through in all the tribes of Israel to Abel, and to the house of oppression, and all the Berites: and they will be called together, and they will go also after him.

15 And they will come and besiege against him in Abel of the house of oppression, and they will pour out a mound against the city, and it will stand in the fortification: and all the people which were with Joab laying waste to throw down the wall.

16 And a wise woman will call out of the city, Hear ye, hear ye; say now to Joab, Come near hither and I will speak to you.

17 And he will draw near to her, and the woman will say, Art thou Joab? and he will say, I. And she will say to him, Hear the words of thy servant And he will say, I hear.

18 And she will say, saying, They will speak the word in the beginning, saying, They will ask an asking in Abel: and thus they finished.

19 I peaceful of the faithful of Israel: thou seeking to kill a city and a mother in Israel: wherefore wilt thou swallow up the inheritance of Jehovah?

20 And Joab will say, Far be it, far be it to me, if I shall swallow up and if I shall destroy.

21 Not thus the word; for a man from mount Ephraim, Sheba the son of Bichri, his name, lifted up his hand against the king, against David: ye shall give him only, and I will go from the city. And the woman will say to Joab, Behold, his head being cast to thee behind the wall.

22 And the woman will go to all the people in her wisdom: and they will cut off the head of Sheba the son of Bichri and cast to Joab. And he will strike upon the trumpet, and they will disperse from the city, a man to his tent. And Joab turned back to Jerusalem to the king.

23 And Joab over all the army of Israel: and Benaiah, son of Jehoida, over the Cherethites, and over the Pelethites.

24 And Adoniram over the tribute: and Jehoshaphat, son of Ahilud, calling to mind:

25 And Sheva the scribe: and Zadok and Abiathar the priests.

26 And also Ira the Jairite was priest to David.

2 SAMUEL CHAPTER 21

1 And there will be a famine in the days of David three years, year after year; and David will seek the face of Jehovah. And Jehovah will say, For Saul and for the house of bloods, because he killed the Gibeonites.

2 And the king will call for the Gibeonites, and say to them; (and the Gibeonites not of the sons of Israel, but they from the remainder of the Amorites; and the sons of Israel sware to them: and Saul will seek to strike them in his jealousy for the sons of Israel and Judah.)

3 And David will say to the Gibeonites, What shall I do for you? and with what shall I expiate and bless ye the inheritance of Jehovah?

4 And the Gibeonites will say to him, Not to me silver and gold with Saul and with his house; and not for us to put a man to death in Israel. And he will say, What ye say, I will do for you.

5 And they will say to the king, The man who finished us, and who made an end of us, destroying us from standing in all the bound of Israel,

6 Seven men of his sons shall be given to us and we will hang them up before Jehovah in the hill of Saul, the chosen of Jehovah. And the king will say, I will give.

7 And the king will spare upon Mephibosheth, son of Jonathan, son of Saul, on account of the oath of Jehovah which was between them, betwen David and between Jonathan, son of Saul.

8 And the king will take the two sons of Rizpah, daughter of Aiah. which she bare to Saul, Armoni and Mephibosheth, and the five sons of Michal, Saul's daughter, which she bare to Adriel, son of Barzillai the Meholathite:

9 And he will give them into the hand of the Gibeonites, and they will hang them in the mountain before Jehovah: and the seven will fall together, and they were put to death in the days of harvest in the first of the beginning of the harvest of barley.

10 And Rizpah the daughter of Aiah will take sackcloth and spread it for her upon the rock, from the beginning of harvest till water was given upon them from the heavens, and she gave not the birds of the heavens to rest upon them in the day and the beast of the field at night

11 And it will be announced to David what Rizpah the daugher of Aiah, concubine of Saul did.

12 And David will go and take the bones of Saul and the bones of Jonathan, his son, from the lords of JabeshGilead, who stole them from the street of the House of Shan, where the rovers hung them there in the day the rovers struck Saul in Gilboa:

13 And he will bring up from thence the bones of Saul, and the bones of Jonathan his son: and they will gather the bones of those being hung.

14 And they will bury the bones of Saul, and Jonathan his son, in the land of Benjamin in Zelzah in the grave of Kish his father: and they will do all which the king commanded. And God will hear for the land after this.

15 And yet there will be war to the rovers with Israel; and David will go down, and his servants with him, and they will fight with the rovers: and David will be faint

16 And Ishbi-Benob who was from the children of Rephaim, and the weight of his spear three hundred weight of brass, and he being girded with a new one, and he will say to strike David.

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17 And Abishai son of Zeruiah will help for him. and he will strike the rover and kill him. Then David's men sware to him, saying, Thou shalt no more go forth with us to war, and thou shalt not quench the light of Israel.

18 And it will be after this, and there will be war yet in Gob with the rovers: then Sibbechai the Hushathite struck Saph who was of the children of Rephaim.

19 And there will be yet war in Gob with the rovers, and Elhanan, son of Jaare-Oregim of the House of Bread, will strike Goliah the Gathite, and the wood of his spear as the beam of those weaving.

20 And there will be yet war in Gath, and there will be a man of Midian, and the fingers of his hands and the toes of his feet, six and six; twenty and four of number: and also he child to Rephah

21 And he will reproach Israel, and Jonathan, son of Shimeab, David's brother, will strike him.

22 Those four were born to Rephah in Oath, and they will fall by the hand of David, and by the hand of his servants.

2 SAMUEL CHAPTER 22

1 And David will speak to Jehovah the words of this song in the day Jehovah delivered him from the hand of all his enemies, and from the hand of Saul:

2 And he will say, Jehovah my rock and my fastness and my deliverer;

3 The God of my rock; I will trust in him: My shield and the horn of my salvation, my height and my refuge; My saviour; thou wilt save me from violence.

4 Praising, I will call Jehovah and shall be saved from mine enemies.

5 For the breakers of death surrounded me The torrents of Beilal will terrify me;

6 The pangs of hades surrounded me; The snares of death anticipated me;

7 In straits to me I will call Jehovah, And to God will I call, And he will hear my voice from his temple, And my cry in his ears.

8 And the earth will shake and tremble, The foundation of the heavens will be disturbed, And they will shake, for it kindled to him.

9 Smoke went up in his anger, And fire from his mouth shall consume: Coals were kindled from it

10 He will incline the heavens and come down; And darkness under his feet

11 And he will ride upon a cherub and fly: And he will be seen upon the wings of the wind.

12 And he will set darkness round about him for booths, The gatherings of waters the darkness of clouds.

13 From the shining before him were coals of fire kindled:

14 Jehovah will thunder from the heavens, And the Most High will give his voice.

15 He will send arrows and scatter them lightning, and put them in commotion.

16 The torrents of the sea will be seen, The foundations of the habitable globe will be uncovered, In the rebuke of Jehovah, from the breath of the spirit of his anger.

17 He will send from height, he will take me; He will draw me out of many waters:

18 He will deliver me from my strong enemy, From them hating me, for they were strong above me.

19 They will anticipate me in the day of misfortune, And Jehovah will be a support to me:

20 And he will bring me forth to a wide place; He will deliver me for he delighted in me.

21 Jehovah will recompense me according to my justice: According to the cleanness of my hands he turned back to me.

22 For I have watched the ways of Jehovah, And I acted not wickedly away from my God.

23 For all his judgments before me, And his laws I will not depart from them.

24 And I will be blameless to him, and I shall be washed from mine iniquity.

25 Jehovah will turn back to me according to my justice: According to my cleanness before his eyes.

26 With the merciful thou wilt be merciful, With the perfect man thou wilt be perfect

27 With the chosen thou wilt be chosen, And with the perverse thou wilt be unseasoned.

28 And the people of affliction thou wilt save: And thine eyes upon the lifted-up, thou wilt humble.

29 For thou my light, O Jehovah: And Jehovah will enlighten my darkness.

30 For in thee will I run, being pressed In my God will I leap over a wall.

31 The Strong One, blameless his way The saying of Jehovah purified, A shield to all trusting in him.

32 For who God besides Jehovah? And who a rock besides our God?

33 The Strong One strengthening me with strength: And he will leave his way blameless.

34 Setting my feet as the hinds: And upon the heights will he cause me to stand.

35 Teaching my hands to the war, And bringing down the brazen bow by mine arm.

36 And thou wilt give to me the shield of thy salvation, and thine answer will multiply me.

37 Thou wilt enlarge my steps under me, And my joints were not unsteady.

38 I will pursue mine enemies and destroy them I will not turn back even to finishing them.

39 And I will consume them and crush them, and they shall not be raised up.

40 Thou wilt fasten me together with strength for the war, Thou wilt subdue under me him rising up against me.

41 And the neck of mine enemies wilt thou give to me Those hating me, and I will cut them oft

42 They will look, and no saviour To Jehovah, and he answered them not

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43 And I will rub them as the dust of the earth: As the mire of the streets I will stamp them, I will beat them:

44 And thou wilt save me from the strifes of my people, Thou wilt watch me for the head of nations: The people I have not known shall serve me.

45 The sons of the stranger will lie to me: For the hearing of the ear they will hear to me.

46 The sons of the stranger shall fail, and be girded from their enclosings.

47 Jehovah living; and praised my rock: And God shall be lifted up, the rock of my salvation.

48 The Strong One giving vengeance to me, And bringing down peoples under me.

49 And bringing me out from mine enemies lifting me up from them rising up against me: From the man of violence thou wilt deliver me.

50 For this will I praise thee, O Jehovah, in the nations, to thy name will I play on the harp.

51 Magnifying the salvation of his king: And he has done mercy to his Messiah To David and to his seed even to forever

2 SAMUEL CHAPTER 23

1 And these the last words of David. The declaration of David, son of Jesse, and the declaration of the man raised up for the Messiah of the God of Jacob, and the sweet songs of Israel.

2 The spirit of Jehovah spake in me, and his word upon my tongue.

3 The God of Israel said to me, the Rock of Israel spake a parable upon the just man: a parable to fear God.

4 And as the light of the morning the sun will rise: the morning not dense; from the shining of the rain bringing forth herbage from the earth.

5 For not thus my house with the Strong One, for he set to me an eternal covenant, prepared in all, and watched: for all my salvation and delight will he not bring forth.

6 And Belial as the thorn thrusting out are all they, for they will not be taken by the hand.

7 And the man laboring in them shall be filled with iron and the wood of a spear; and in fire burning they shall burn in the dwelling.

8 These the names of the mighty, which were to David: the Tachmonite dwelling in the dwelling, head of the third; he Adino the Eznite: against eight hundred wounded at one time.

9 And after him Eleazar son of Dodo, son of Ahohi, among the three mighty with David in their upbraiding the rovers; they were gathered together there to war, and the men of Israel will go up.

10 He arose, and he will strike against the rovers till that his hand will be weary, and his hand will cleave to the sword: and Jehovah will do a great salvation in that day; and they sat down behind him only to strip off.

11 And after him, Shammah, son of Aga the Hararite. And the rovers will be gathered together to live; and there will be there a portion of the field full of lentiles: and the people fled from the face of the rovers.

12 And he will stand in the midst of the portion, and he will take it away, and he will strike the rovers: and Jehovah will do a great salvation.

13 And three of the thirty heads will go down and come to the harvest, to David, to the cave of Adullam: and the wild beasts, the rovers, encamped in the valley of Rephaim.

14 And David then in the fortress, and the station of the rovers then in the House of Bread.

15 And David will desire and say, Who will give me to drink waters from the well of the House of Bread, which is in the gate?

16 And the three mighty will break forth through the camp of the rovers, and draw waters from the well of the House of Bread, which is in the gate, and they will lift up and bring to David: and he would not drink them, and he will pour them out to Jehovah.

17 And he will say, Far be it to me, O Jehovah, my doing this the blood. of the men going with their souls: and he would not drink them. These did the three mighty.

18 And Abishai Joab's brother, son of Zeruiah, he the head of the three. And he raised up his spear against three hundred wounded, and to him a name among the three.

19 Above the three was he not honored? and he will be to them for chief: and he came not even to the three.

20 And Benaiah son of Jehoida, son of a living man great of works, from Kabzeel, he struck two lions of god of Moab: and he went down and struck a lion in the midst of a well in the day of snow.

21 And he struck a man, an Egyptian, who was seeing; and in the hand of the Egyptian a spear; and he went down to him with a rod, and he will pluck the spear out of the Egyptian's hand and kill him with his spear.

22 These did Benaiah son of Jehoida, and to him a name among the three mighty.

23 He was honored above the thirty, and to the three he came not. And David will set him to his audience.

24 Asahel, brother of Joab, among the thirty; Elhanan, son of Dodo of the House of Bread.

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira, son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb, son of Banah the Netophathite, Ittai, son of Ribai, from the hill of the sons of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the torrents of Gaash,

31 Abialbon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam son of Sharar the Hararite,

34 Eliphalet, son of Ahasbai, son of the Maacathite, Eliam son of Ahithophel the Gilonite,

35 Hezri the Carmelite, Paarai the Arbite,

36 Igal son of Nathan of Zobah, sons of the Gadite,

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37 Zelek the Ammonite, Naharai the Beerothite, lifting up the arms of Joab, son of Zeruiah,
38 Ira the Ithrite, Gareb the Ithrite,
39 Uriah the Hittite: all, thirty and seven.

2 SAMUEL CHAPTER 24

1 And the anger of Jehovah will add to kindle against Israel, and he stimulated David against them, saying, Go, number Israel and Judah.
2 And the king will say to Joab, chief of the army which was with him, Go now, up and down through all the tribes of Israel, from Dan and even to the Well of the Oath, and review ye the people, and I shall know the number of the people.
3 And Joab will say to the king, Jehovah thy God will add to the people as they and as they a hundred times, and the eyes of my lord the king seeing: and my lord the king, wherefore delights he in this word?
4 And the king's word will be strong to Joab and to the chiefs of his army. And Joab went forth and the chiefs of his army before the king to review the people Israel.
5 And they will pass over Jordan, and they will encamp in Aroer, the right hand of the city which is in the midst of the torrent of Gad, and towards Jazer:
6 And they will come to Gilead and to the land of Tahtim-Hodshi; and they will come to Dan-Jaan, and round about to Zidon.
7 And they will come to the fortress of Tyre, and all the cities of the Hivites and of the Canaanites; and they will go forth to the south of Judah to the Well of the Oath.
8 And they will turn aside through all the land, and they will come from the end of nine months and twenty days to Jerusalem.
9 And Joab will give the number of the reviewing of the people to the king: and there will be of Israel eight hundred thousand men of strength drawing sword; and the men of Judah, five hundred thousand men.
10 And the heart of David will strike him after he thus reviewed the people. And David will say to Jehovah, I sinned greatly in what I did: and now, O Jehovah, now pass by the iniquity of thy servant, for I was very foolish.
11 And David will rise in the morning, and the word of Jehovah was to Gad the prophet, seer of David, saying,
12 Go and speak to David, Thus said Jehovah, Three I lay upon thee: choose to thee one from them, and I will do to thee.
13 And Gad will come to David and announce to him, and say to him, Shall seven years of famine come to thee in thy land? and if three mouths to flee before thine adversaries, they pursuing thee? and if death to be three days in thy land? now know, and see what word I shall turn back to him sending me.
14 And David will say to Gad, Straits to me exceedingly: now we will fall into the hand of Jehovah, for many his compassions; and into the hand of man I will not fall.
15 And Jehovah will give death in Israel from the morning and even to the time of the appointment; and from the people will die from Dan and even to the Well of the Oath, seventy thousand men.
16 And the messenger will stretch forth his hand to destroy Jerusalem, and Jehovah will lament for the evil, and he will say to the messenger destroying among the people, Much now: let go thy hand. And the messenger of Jehovah was near the threshing-floor of Araunah the Jebusite.
17 And David will say to Jehovah, in his seeing the messenger smiting the people, and he will say, Behold, I sinned and acted perversely; and these sheep, what did they? Now shall thy hand be upon me and upon my father's house.
18 And Gad will come to David in that day and say to him, Go up, raise up an altar to Jehovah in the threshing-floor of Araunah the Jebusite.
19 And David will go up, according to the word of Gad, as Jehovah commanded.
20 And Araunah will look forth and see the king and his servants passing over to him: and Araunah will go forth and worship to the king, his face to the earth.
21 And Araunah will say, Wherefore came my lord the king to his servant? and David will say, To buy from thee the threshing-floor to build an altar to Jehovah, and the slaughter shall be withheld from above the people.
22 And Araunah will say to David, My lord the king shall take and bring up the good in his eyes: see, the oxen for the burnt-offering, and the threshing-rollers, and the instruments of the oxen for wood.
23 And Araunah gave all to the king for the king. And Araunah will say to the king, Jehovah thy God will take pleasure in thee.
24 And the king will say to Araunah, Nay, but buying, I will buy of thee at a price; and I will not bring up to Jehovah my God a burnt-offering gratuitously. And David will buy the threshing-floor and the oxen for the silver of fifty shekels.
25 And David will build there an altar to Jehovah, and he will bring up burnt-offerings and peace. And Jehovah will be entreated for the land, and the slaughter will be withheld from Israel.

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THE FIRST BOOK OF KINGS

Hebrew Title: Melakhim
(also called The Third Book of Kings or 3 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C

(The Book of Kings is the ninth book of the Hebrew Bible or the eleventh and twelfth books of the Christian Old Testament. It concludes the Deuteronomistic history, a history of Israel also comprising the books of Joshua and Judges and the Book of Samuel, which biblical commentators believe was written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BC and a foundation for a return from exile. The two books of Kings present a history of ancient Israel and Judah from the death of King David to the release of Jehoiachin from imprisonment in Babylon, a period of some 400 years (c. 960 – c. 560 BC). After a long description of Solomon's rule, 1 and 2 Kings writes of how the kingdom of Israel was divided and then shows how the Kingdom of Israel and the Kingdom of Judah developed. 1 and 2 Kings, like 1 and 2 Samuel and 1 and 2 Books of Chronicles are actually one book. It was simply called "Kings." However, it was divided into two books by the translators of the Septuagint (the Greek translation of the Hebrew Bible made in the 3rd and 2nd centuries BC), and so it was written as 1 and 2 Kings by the Latin translation and many other versions.

Author and Sources: *It is not known for sure who is the author (writer) of 1,2 Kings. Jewish tradition says that Jeremiah wrote 1 and 2 Kings, but people do not usually think so today. Whoever the author was, he knew the book of Deuteronomy, like many of Israel's prophets. He also used lots of sources, like "the books of the annals of Solomon" (11:41, NIV), "the book of the annals of the kings of Israel" (14:19 NIV), and "the book of the annals of the kings of Judah" (14:29 NIV)". Probably other sources were used, like those inside Chronicles).*

Chronology: *1 and 2 Kings give lots of chronological information. The length of time each king rules is given, and often other information is given, such as the age of the ruler at the time of becoming king and whether they were a good ruler. By putting in Biblical data with those given from Assyrian chronological records, the year 853 B.C. is probable as the year of Ahab's death, and the year 841 as the year Jehu began to reign. So, it can be known that the division of the kingdom happened in 930 B.C., and that Samaria was defeated by the Assyrians in 722 BC, and that Jerusalem fell to the Babylonians in 586 BC.*

The information about the connection between the reigns of the kings of Israel and Judah have some problems, which have, for a long time, been wondered about. Recently, though, most of these problems have been solved by recognizing things like possibilities of reigns that overlap, sons ruling with their fathers, differences in the time of the year in which the rule of a king officially began, and differences in the way a king's first year was seen.

Kings and Covenants: *1 and 2 Kings do not exactly say its purpose or theme, but it is most probable that the author wanted to write his material as a sequel, the next book after the books of Samuel: a history about the kings by covenant.*

The writer was not trying to show a social, or political, or economical history of Israel's kings like most histories today. He writes about Omri, who was a very powerful king and an important political person, in only six verses (16:23-28), simply saying that he "did evil in the eyes of the Lord" (16:25, NIV). Also, Jeroboam the second, who was king over northern Israel when it was most powerful, is written about very shortly (2 Kings 14:23-29). He also writes nothing about the first years of Josiah king of Judah, but says a long description of how they begin again to keep the covenant in his 18th year as king (2 Kings 22:3-23:28).

The kings who are most written about in the books of Kings are the kings who either kept the covenant well, broke it very badly, or had an important encounter with one of God's prophets. Ahab son of Omri and Manasseh broke the covenant so that it was dangerous to Israel, so the author wrote a lot about them both; Hezekiah (2 Kings 18:1-20:21) and Josiah (2 Kings 22:1 - 23:29) are written a lot about because they tried to remind the people of their covenant promises. They are the only two kings who the writer is really happy with for their loyalty to the Lord.

Another important part of 1 and 2 Kings is that the writer shows the relationship between prophecy and how it comes true in history. At least 11 prophecies are written to be true. The writer also shows the importance of the prophets as messengers from God to tell the kings and people of Israel to come back to God. Usually, nobody listened to their warnings (for example, Ahijah, Shemaiah, Micaiah, Jonah, Isaiah, Huldah), but the writer writes very much about the prophets Elijah and Elisha. A well known story is that of Elijah on Mount Carmel, when he calls upon God and a miracle occurs, thereby showing that the God of Israel to be the one true God. Shortly before the miracle another tribe had called upon their false gods, which leads to no miracle occurring..)

1 KINGS CHAPTER 1

1 And king David was old, going in days; and they will cover him with garments, and he will not be warm.

2 And his servants will say to him, They shall seek for my lord the king a girl, a virgin, and she standing before the king, and she shall be to him an associate, and lying in thy bosom, and it shall be warm to my lord the king.

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3 And they will seek a fair girl in all the bound of Israel, and they will find Abishag the Shunamite, and they will bring her to the king.

4 And the girl fair, even exceedingly, and she will be to the king an associate, and she will serve him: and the king knew her not

5 And Adonijah, son of Haggith being lifted up, saying, I will reign; and he will make to himself chariots and horsemen, and fifty men to run before him.

6 And his father grieved him not from his days, saying, Wherefore didst thou thus? and he good of form, exceedingly; and she bare him after Absalom.

7 And his words will be with Joab, son of Zeruiah, and with Abiathar the priest; and they will help after Adonijah.

8 And Zadok the priest (Zadik, "the Righteous"), and Benaiah, son of Jehoida, and Nathan the prophet, and Shimei, and Rei, and the mighty which were to David, were not with Adonijah.

9 And Adonijah will sacrifice sheep and oxen and the fatling, by the stone of Zoheleth, which is next the fountain of the fuller, and he will call all his brethren the king's sons, and for all the men of Judah the king's servants:

10 And Nathan the prophet, and Benaiah, and the mighty, and Solomon his brother, he called not

11 And Nathan will say to Bathsheba, saying, Didst thou not hear that Adonijah son of Haggith reigned, and David our lord knew not?

12 Come now, advising, I will now advise thee, and save thou thy soul and the soul of thy son Solomon.

13 Come, go in to king David, and say to him, My lord the king, didst thou not swear to thy servant, saying, That Solomon thy son shall reign after me, and he shall sit upon my throne? and wherefore did Adonijah reign?

14 Behold thee yet speaking with the king, and I will come in after thee and complete thy words.

15 And Bath-sheba will go in to the king to the chamber: and the king was very old; and Abishag the Shunamite serving the king.

16 And Bath-sheba will bow and worship to the king, and the king will say, What to thee?

17 And she will say to him, My lord, thou didst swear by Jehovah thy God to thy servant that Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigning; and now my lord the king knew not:

19 And he will sacrifice oxen and the fatling, and sheep for multitude, and he will call to all the sons of the king, and for Abiathar the priest, and for Joab, chief of the army: and Solomon thy servant he called not

20 And thou, my lord the king, the eyes of all Israel are upon thee to announce to them who shall sit upon the throne of my lord the king after him.

21 And being when my lord the king lies down with his fathers, I and my son Solomon being the sinful.

22 And behold her yet speaking with the king, and Nathan the prophet came in.

23 And they will announce to the king, saying, Behold, Nathan the prophet. And he will come in before the king, and he will worship to the king upon his face to the earth.

24 And Nathan will say, My lord the king, saidst thou Adonijah shall reign after me and he shall sit upon my throne?

25 For he went down this day, and he will sacrifice oxen and the fatling, and sheep for multitude, and he will call to all the king's sons, and for the chief of the army, and for Abiathar the priest, and behold them eating and drinking before him, and they will say, King Adonijah shall live.

26 And for me, me thy servant, and for Zadok the priest., and for Benaiah son of Jehoida, and for Solomon thy servant, he called not

27 If from my lord the king was this word, and thou madest not known to thy servant who shall sit upon the throne of my lord the king after him?

28 And king David will answer and say, Call to me for Bath-sheba. And she will come in before the king and stand before the king.

29 And the king will swear, and say, Jehovah lives who redeemed my soul from all straits.

30 For us I swear to thee by Jehovah the God of Israel, saying that Solomon thy son shall reign after me and he shall sit upon my throne instead of me; for so I will do this day.

31 And Bath-sheba will bow the face to the earth and worship to the king, and say, My lord king David shall live forever,

32 And king David will say, Call to me for Zadok the priest, and for Nathan the prophet, and for Benaiah the son of Jehoida. And they will come in before the king.

33 And the king will say to them, Take with you the servants of your lord and cause Solomon my son to ride upon the mule which is to me, and bring down to Gihon:

34 And Zadok the priest anointed him there, and Nathan the prophet, for king over Israel: and strike ye upon the trumpet and say, King Solomon shall live.

35 And come up after him, and he coming, and he shall sit upon my throne, and he shall reign instead of me: and I commanded him to be ruler over Israel and over Judah.

36 And Benaiah, son of Jehoida, will answer the king and say, Verily: so will Jehovah say, the God of my lord the king.

37 As Jehovah was with my lord the king, so will he be with Solomon, and he will magnify his throne above the throne of my lord, king David.

38 And Zadok the priest will go down, and Nathan the prophet, and Benaiah son of Jehoida, and the Cherethites and the Pelethites, and they will cause Solomon to ride upon king David's mule, and they will cause him to go to Gihon.

39 And Zadok the priest will take a horn of oil from the tent and will anoint Solomon; and they will strike upon the trumpet, and all the people will say, King Solomon shall live.

40 And all the people will go up after him, and the people piping with pipes and rejoicing with great joy, and the earth will break forth with their voice.

41 And Adonijah will hear, and all being called with him, and they finished eating. And Joab will hear the voice of the

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trumpet, and say, Wherefore the voice of the city put in motion?

42 He yet speaking, and behold, Jonathan son of Abiathar the priest came in; and Adonijah will say, Come in, for thou a man of strength, and thou wilt announce good news.

43 And Jonathan will answer and say to Adonijah, Truly our lord king David made Solomon king.

44 And the king will send with him Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoida, and the Cherethites and the Pelethites, and they will cause him to ride upon the kings mule:

45 And Zadok the priest and Nathan the prophet will anoint him for king in Gihon: and they will go up from thence rejoicing, and the city will be put in motion: this the voice which ye heard.

46 And also Solomon will sit upon the throne of the kingdom.

47 And also the king's servants came to bless our lord king David, saying. Thy God will do good to the name of Solomon above thy name, and he will magnify his throne above thy throne. And the king will worship upon the bed.

48 And also thus will the king say, Blessed Jehovah the God of Israel who gave this day him sitting upon my throne, and mine eyes seeing.

49 And all the called that were to Adonijah will tremble, and will rise and go, a man to his way.

50 And Adonijah will, be afraid of the face of Solomon, and he will rise and go, and lay hold upon the horns of the altar.

51 And it will be announced to Solomon, saving, Behold, Adonijah was afraid of king Solomon, and behold, he seized upon the horns of the altar, saying, Will king Solomon swear to me according to the day if he will kill his servant with the sword?

52 And Solomon will say, If he will be for a son of strength there shall not fall of his hairs to the earth: and if evil shall be found in him and he shall die.

53 And king Solomon will send and they will bring him down from the altar. And he will come and worship to king Solomon: and Solomon will say to him, Go to thy house.

1 KINGS CHAPTER 2

1 And the days of David will draw near to die; and he will command Solomon his son, saying,

2 I go in the way of all the earth: and be thou strong, and be for a man;

3 And watch the watches of Jehovah thy God, to go in his ways, to watch his laws, his commands and his judgments, and his testimonies, as written in the law of Moses, so that thou shalt consider all that thou shalt do and all Where thou shalt turn there:

4 So that Jehovah shall raise up his word which he spake concerning me, saying, If thy sons shall watch their way to go before me in truth, with all their heart, and with all their soul, saying, There shall not be cut off to thee a man from the throne of Israel.

5 And also thou knewest what Joab on of Zeruiah did to me, what he did to the two chiefs of the armies of Israel, to Abner son of Ner, and to Amasa son of Jether; and he will kill them and put the bloods of war in peace, and give the bloods of war upon his girdle which was upon his loins, and in his shoe upon his feet

6 And do according to thy wisdom, and thou wilt not bring down his gray hairs in peace to hades

7 And to the sons of Barzillai the Gileadite thou shalt do mercy, and they shall be of those eating at thy table: for so they came near to me in my fleeing from the face of Absalom thy brother.

8 And behold, with thee Shimei, son of Gera, a Benjamite, of Bahurim; and he cursed me a strong curse in the day I went to the two camps and he came down to my meeting at Jordan, and I will swear to him by Jehovah, saying, If I shall kill thee with the sword.

9 And now thou shalt not let him go unpunished; for thou a wise man, and thou knowest what thou wilt do to him; and bring down his gray hairs with blood to hades

10 And David will lie down with his fathers, and be buried in the city of David.

11 And the days that David reigned over Israel, forty years: in Hebron he reigned seven years, and in Jerusalem he reigned thirty and three years.

12 And Solomon will sit upon the throne of David his father; and his kingdom will be protected greatly.

13 And Adonijah son of Haggith, will come to Bath-sheba, Solomon's mother: and she will say, Thy coming peace? And he will say, Peace.

14 And he will say, A word to me for thee. And she will say, Speak.

15 And he will say, Thou knewest that to me was the kingdom, and upon me all Israel set their faces for king: and the kingdom will turn about and be for my brother, for from Jehovah it was to him.

16 And now I ask one asking from thee, thou wilt not turn away my face. And she will say to him, Speak

17 And he will say, Speak now to Solomon the king, for he will not turn away thy face, and he will give to me Abishag the Shunamite for wife.

18 And Bathsheba will say, Well I will speak for thee to the king.

19 And Bathsheba will go to king Solomon to speak to him for Adonijah. And the king will rise up to her meeting, and worship to her, and he sat upon his throne, and a throne will be set for the king's mother; and she will sit at his right hand.

20 And she will say, One small asking I ask from thee; thou wilt not turn away my face. And the king will say to her, Ask, my mother, for I will not turn away thy face.

21 And she will say, Give Abishag the Shunamite to Adonijah thy brother for wife.

22 And king Solomon will answer, and say to his mother, And wherefore didst thou ask Abishag the Shunamite for Adonijah? And ask for him the kingdom, for he my brother,

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the great above me; and for him Abiathar the priest., and Joab son of Zeruiah.

23 And king Solomon will swear by Jehovah, saying, Thus will God do to me, and thus will he add, for Adonijah spoke this word against his soul.

24 And now Jehovah lives who prepared me, and he will set me upon the throne of David my father, and who made for me a house as he spake, for this day Adonijah shall die.

25 And king Solomon will send by the hand of Benaiah, son of Jehoida, and he will strike upon him and he will die.

26 And to Abiathar the priest the king said, Go to Anathoth upon thy field: for thou a man of death: and in this day will not kill thee, for thou didst lift up the ark of the Lord Jehovah before David my father, and because thou wert afflicted in all which my father was afflicted.

27 And Solomon will drive out Abiathar from being priest to Jehovah, to complete the word of Jehovah which he spake concerning the house of Eli in Shiloh.

28 And the report came even to Joab: (for Joab turned after Adonijah, and after Absalom he turned not;) and Joab will flee to the tent of Jehovah and will lay hold upon the horns of the altar.

29 And it will be announced to king Solomon that Joab fled to the tent of Jehovah; and behold, by the altar. And Solomon will send Benaiah son of Jehoida, saying, Go strike upon him.

30 And Benaiah will go to the tent of Jehovah, and say to him, Thus said the king, Come forth. And he will say, Nay; for here will I die. And Benaiah will turn back the king word, saying, Thus said Joab, and thus he answered me.

31 And the king will say to him, Do as he said, and strike upon him, and bury him; and take away the bloods which Joab shed gratuitously, from me and from my father's house.

32 And Jehovah turned back his blood upon his head, who struck upon two just men and good above him, and he will kill them with the sword, and my father David knew not, Abner son of Ner, chief of the army of Israel, and Amasa, son of Jether, chief of the army of Judah.

33 And their bloods shall turn back upon the head of Joab and upon the head of his seed forever: and to David and to his seed and to his house and to his throne shall be peace even forever, from Jehovah.

34 And Benaiah son of Jehoida will go up, and will strike upon him and will kill him: and he will be buried in his house in the desert

35 And the king will give Benaiah son of Jehoida instead of him over the army: and Zadok the priest, the king gave instead of Abiathar.

36 And the king will send and call for Shimei, and say to him, Build for thee a house in Jerusalem, and dwell there, and thou shalt not go forth from thence, whither and whither.

37 For being in the day of thy going forth, and thou didst pass the torrent Kidron, knowing, thou shalt know that dying, thou shalt die: thy blood shall be upon thy head.

38 And Shimei will say, Good the word: according to what my lord the king spake, thus will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it will be from the end of three years, and two servants to Shimei, will flee to Achish, son of Maachah, king of Gath: and they will announce to Shimci, saying, Behold, thy servants in Gath.

40 And Shimei will rise and saddle his ass, and go to Gath to Achish to seek his servants: and Shimei will go and bring his servants from Gath.

41 And it will be announced to Solomon that Shimei went from Jerusalem to Gath, and he will turn back

42 And the king will send and call for Shimei, and say to him, Did not I cause thee to swear by Jehovah, and attest to thee, saying, In the day of thy going forth, and thou wentest whither and whither, knowing, thou shalt know that dying, thou shalt die? and thou wilt say to me, Good the word I heard.

43 And wherefore didst thou not watch the oath of Jehovah, and the command which I commanded upon thee?

44 And the king will say to Shimei, Thou knewest all the evil which thy heart knew, which thou didst to David my father: and Jehovah turned back thy evil upon thy head.

45 And blessed be kind Solomon, and the throne of David shall be prepared before Jehovah, even forever.

46 And the king will command Benaiah son of Jehoida, and he will go forth and will strike upon him, and he will die. And the kingdom was prepared in the hand of Solomon.

1 KINGS CHAPTER 3

1 And Solomon will contract marriage with Pharaoh king of Egypt, and he will take Pharaoh's daughter and bring her to the city of David till he finished building his house, and the house of Jehovah and the wall of Jerusalem round about

2 Only the people sacrificing in heights, for there was not a house, built to the name of Jehovah even to these days.

3 And Solomon will love Jehovah, going in the laws of David. his father: only he was sacrificing and burning incense upon the heights.

4 And the king will go to the hill to sacrifice there; for it was the great height: a thousand burnt-offerings will Solomon bring up upon that altar.

5 In the hill Jehovah was seen to Solomon in a dream at night: and God will say, Ask what I shall give to thee.

6 And Solomon will say, Thou didst with thy servant David, my father, great mercy, according as he went before thee in the truth and in justice and in uprightness of heart with thee; and thou wilt watch for him this great mercy, and thou wilt give to him a son sitting upon his throne as this day.

7 And now, Jehovah my God, thou madest thy servant king instead of David my father and I a little boy, shall not know to go out and come in.

8 And thy servant in the midst of thy people which thou didst choose, many people which shall not be numbered and counted for multitude.

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9 And give to thy servant a heart to hear to judge thy people to discern between good to evil: for who shall be able to judge this thy weighty people?

10 And the word will be good in the eyes of God that Solomon asked this word.

11 And God will say to him, Because thou didst ask this word, and didst not ask for thyself many days; and didst not ask for thyself riches, and didst not ask the soul of thine enemies: and didst ask for thyself to have understanding to hear judgment;

12 Behold, I did according to thy word, I gave to thee a wise and understanding heart; that there was not as thou before thee, and after thee there shall not arise like thee.

13 And also that thou askedst not I gave to thee, also riches, also honor, that there was not a man like thee among kings all thy days.

14 And if thou wilt go in my way to watch my law and my commands, as David thy father went, I prolonged thy days.

15 And Solomon will awake; and behold, a dream. And he will go to Jerusalem and stand before the ark of the covenant of Jehovah, and bring up burnt-offerings, and he will do peace, and make a drinking to all his servants.

16 Then will come two women, harlots, to the king, and they will stand before him.

17 And the one woman will say, With leave, my lord, I and this woman are dwelling in one house; and I shall bring forth with her in the house.

18 And it will be in the third day after I brought forth, and also this woman will bring forth: and we together, and no stranger with us in the house besides we two in the house.

19 And the son of this woman will die in the night when she lay upon him.

20 And she will rise in the middle of the night and take my son from beside me, and thy servant sleeping; and she will lay him in her bosom and her dead son she laid in my bosom.

21 And I shall rise in the morning to suckle my son, and behold, he was dead: and I shall attend to him in the morning, and behold, it was not my son that I brought forth.

22 And the other woman will say, Nay; for my son the living, and thy son the dead. And this said, No; for thy son the dead, and my son the living. And they spake before the king.

23 And the king will say, This says, My son the living, and thy son the dead; and this says, Nay; for thy son the dead, and my son the living.

24 And the king will say, Take to me a sword. And they will bring the sword before the king.

25 And the king will say, Divide the living child in two, and ye shall give the half to the one, and the half to the other.

26 And the woman to whom the living son, will say to the king, for her bowels were warm upon her son, and she will say, With leave, my lord, ye shall give to her the living child, and slaying, ye shall not slay him. And this said, It shall not be even to me, even to thee; divide it

27 And the king will answer and say, Ye shall give to her the living child, and slaying, ye shall not slay it: she is his mother.

28 And all Israel will hear the judgment which the king judged, and they will be afraid of the face of the king, for they saw that the wisdom of Jehovah was in the midst of him to do judgment

1 KINGS CHAPTER 4

1 And Solomon will be reigning, king over all Israel.

2 And these the chiefs which were to him: Azariah, son of Zadok the priest;

3 Elihoreph and Ahiah, sons of Shisha, scribes; Jehoshaphat son of Ahilud, remembering.

4 And Benaiah, son of Jehoida, over the army: and Zadok and Abiathar, priests:

5 And Azariah son of Nathan, over the stations: and Zabud, son of Nathan the priest, the king's friend:

6 And Ahishar over the house: and Adoniram son of Abda over the tribute.

7 And to Solomon, twelve, set over all Israel, and they furnished the king and his house: a month in the year will be for one to furnish.

8 And these their names: the son of Hur in mount Ephraim:

9 The son of Dekar, in Makaz, and in Shaalbim, and the House of the Sun, and the oak of the House of Mercy.:

10 The son of Hesed in Araboth; to him Sochoh, and all the land of Hepher:

11 The son of Abinadab, all the height of Dor: Taphath the daughter of Solomon was to him for wife.

12 Baana son of Ahilud; Taanach and Megiddo, and all the House of Rest, which is by Zartanah from beneath Jezreel, from the House of Rest even to the Meadow of Dancing, even to the other side of Jokneam.

13 The son of Geber in Ramoth-Gilead; to him Havoth-Jair son of Manasseh, which was in Gilead; to him a portion of Ergab which is in Bashan, sixty great cities, with a wall and bars of brass.

14 Ahinadab, son of Iddo, the two camps.

15 Ahimaaz in Naphtali; also he took Basmath daughter of Solomon for wife.

16 Baana, son of Hushai in Asher and in Aloth:

17 Jehoshaphat son of Paruah in Issachar:

18 Shimei, son of Elah, in Benjamin.

19 Geber, son of Uri, in the land of Gilead, the land of Sihon, king of the Amorites, and Og, king of Bashan; and one king set which was in the land.

20 Judah and Israel many as the sand which is by the sea for multitude, eating and drinking and rejoicing.

21 And Solomon was ruling over all kingdoms from the river to the land of the rovers, and even to the bound of Egypt: they were bringing a gift and serving Solomon all the days of his life.

22 And the bread of Solomon for one day will be thirty cors of fine flour, and sixty cors of meal,

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23 Ten fatted oxen, and twenty oxen of the shepherd, and a hundred sheep, besides from the stag and the roe and the fallow deer, and fowls fattened.

24 For he ruled over all beyond the river, from Tiphsah and even to Azzah, over all the kings beyond the river: and there was peace to him from all his servants from round about

25 And Judah dwelt, and Israel, with confidence, a man under his vine and under his fig tree, from Dan and even to the Well of the Oath, all the days of Solomon.

26 And there will be to Solomon forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And these being set, furnished king Solomon, and all coming near king Solomon's table, each his month: a word will not be wanting.

28 And the barley and the straw for horses, and for coursers, they will bring to the place where a man will be there according to his judgment

29 And God will give wisdom to Solomon, and understanding exceeding much, and breadth of heart as the sand which is upon the lip of the sea.

30 And the wisdom of Solomon will be multiplied above the wisdom of all the sons of the east, and above all the wisdom of Egypt

31 And he will be wise above all men; above Ethan the Ezrahite, and Heman and Chalcol and Darda, sons of Mahol: and his name will be in all the nations round about

32 And he will speak three thousand parables: and his songs will be five and a thousand.

33 And he will speak concerning the woods, from the cedar which is in Lebanon, even to the hyssop which went forth on the wall: and he will speak upon the cattle, and upon the birds, and upon the creeping things, and upon the fishes.

34 And there will come from all peoples to hear the wisdom of Solomon, from all the kings of the earth who heard his wisdom.

1 KINGS CHAPTER 5

1 And Hiram king of Tyre will send his servants to Solomon for he heard that they anointed him for king instead of his father: for Hiram was loving to David all the days.

2 And Solomon will send to Hiram, saying,

3 Thou knewest David my father, that he was not able to build a house for the name of Jehovah his God from the face of wars which surrounded him, until Jehovah will give them under the soles of his feet

4 And now Jehovah my God caused rest to me from round about; not an adversary and not an evil event

5 And behold me saying to build a house for the name of Jehovah my God, as Jehovah spake to David my father, saying, Thy son which I will give upon thy throne instead of thee, he shall build the house to my name.

6 And now command and they shall cut for me cedars from Lebanon; and my servants shall be with thy servants: and the hire of thy servants will I give to thee according to all which thou shalt say: for thou knewest that not among us a man knowing to cut wood as the Sidonians.

7 And it will be when Hiram heard the words of Solomon, and he will rejoice greatly, and say, Blessed Jehovah this day who gave to David a wise son over this great people.

8 And Hiram will send to Solomon, saying, I heard what thou sentest to me: I will do all thy pleasure in woods of cedars and in woods of cypress.

9 My servants shall bring from Lebanon to the sea, and I will put them on rafts upon the sea, even to the place where thou wilt send to me; and I dispersed them there, and thou shalt lift up and thou shalt do my pleasure to give bread to my house.

10 And Hiram will be giving to Solomon woods of cedar and woods of cypress, all his desire.

11 And Solomon gave to Hiram twenty thousand cons of wheat food for his house, and twenty cors of beaten oil: thus Solomon will give to Hiram year by year.

12 And Jehovah gave wisdom to Solomon, as he spake to him: and peace will be between Hiram and between Solomon; and they two will cut out a covenant

13 And king Solomon will bring up a tribute from all Israel; and the tribute will be thirty thousand men.

14 And he will send them to Lebanon, ten thousand by the month; being changed, a month they shall be in Lebanon and two months in his house. And Adoniram over the tribute.

15 And there will be to Solomon seventy thousand lifting up a burden, and eighty thousand hewing in the mountain.

16 Besides from the chiefs set to Solomon which were over the work, three thousand and three hundred ruling over the people doing in the work.

17 The king will command and they will remove great stones, precious stones; to set the house, cut stones.

18 And Solomon's builders and Hiram's builders, and those setting, will cut: and they will prepare the woods and stones to build the house.

1 KINGS CHAPTER 6

1 And it will be in the eightieth year and four hundredth year after the going out of the sons of Israel from the land of Egypt, in the fourth year, in the month of brightness, it the second month to king Solomon over Israel, and he will build the house to Jehovah.

2 And the house which king Solomon built to Jehovah, sixty cubits its length, and twenty its breadth, and thirty cubits its height

3 And the porch upon the face of the temple of the house, twenty cubits its length, upon the face of the breadth of the house; ten by the cubit its breadth upon the face of the house.

4 And he will make for the house windows of closed bars.

5 And he will build upon the wall of the house a floor round about the walls of the house round about for the temple, for the oracle: and he will make ribs round about

6 The floor the lower part, five by the cubit its breadth, and the middle, six by the cubit its breadth, and the third, seven by the cubit its breadth: for he gave offsets to the house

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round about without, so that it laid not hold upon the walls of the house.

7 And the house in its building was built of stone completed from the quarry: and hammers and the axe, every instrument of iron was not heard in the house in its building.

8 The door of the middle rib to the right shoulder of the house: and they will go up with windings upon the middle, and from the middle to the third.

9 And he will build the house, and he will finish it; and cover the house with arches and rows with cedars.

10 He will build the floor upon all the house, five cubits its height: and it will hold to the house with woods of cedars.

11 And the word of Jehovah will be to Solomon, saying,

12 This house which thou didst build, if thou shalt go in my laws, and my judgment thou wilt do, and watch all my commands to go in them; and I lifted up my word with thee which I spake to David thy father.

13 And I dwelt in the midst of the sons of Israel, and I will not forsake my people Israel

14 And Solomon will build the house and finish it

15 And he will build the walls of the house from within it with ribs of cedars; from the bottom of the house even to the walls of the covering he overlaid with wood from within, and he will overlay the bottom of the house with ribs of cypresses.

16 And he will build twenty cubits from the thighs of the house with ribs of cedars, from the bottom even to the walls: and he will build for it from within for the oracle to the holy of holies.

17 And forty by the cubit was the house; it the temple before.

18 And cedar to the house within carved work with ornaments and opening flower-buds; all cedar: no stone was seen.

19 And the oracle in the midst of the house from within he prepared to give there the ark of the covenant of Jehovah.

20 And to the face of the oracle twenty cubits the length, and twenty cubits the breadth, and twenty cubits its height: and he will overlay it with gold shut up, and he will overlay the altar with cedar.

21 And Solomon will overlay the house from the inside with gold shut up: and he will close up with chains of gold to the face of the oracle; and he will overlay it with gold.

22 And all the house he overlaid with gold even till he completed all the house: and all the altar which was to the oracle he overlaid with gold.

23 And he will make in the oracle two cherubims of woods of oil, ten cubits its height

24 And five cubits the one wing of the cherub, and five cubits the second wing of the cherub: ten cubits from the extremities of its wings and even to the extremities of its wings.

25 And ten by the cubit of the second cherub: one measure and one form to the two cherubs.

26 The height of the one cherub ten by the cubit, and this to the second cherub.

27 And he will give the cherubims in the midst of the house within: and the cherubims will expand the wings, and the wing of the one will touch upon the wall, and the wing of the second cherub touched upon the second wall; and their wings touched wing to wing to the middle of the house.

28 And he will overlay the cherabims with gold.

29 And all the walls of the house round about he carved with engravings of cherubims and palm trees and opening flower-buds from within and to without

30 And the bottom of the house he overlaid with gold from within and to without

31 And the openings of the oracle he made doors of the woods of oil: the projection of door-posts the fifth.

32 And two doors of woods of oil; and he carved upon them carvings of cherubims, and palm-trees, and opening flower-buds, and he overlaid with gold, and he brought down gold upon the cherubims and upon the palm-trees.

33 And thus be made for the door of the temple, door-posts of woods of oil from the fourth.

34 And two doors of the woods of cypresses: two ribs of the one door rolling, and two ribs of the second door rolling.

35 And he carved cherubims,and palm-trees, and opening flower-buds; and he overlaid with gold made even upon the carving.

36 And he will build the enclosure of the insides three rows of cuttings, and a row of cuttings of cedars.

37 In the fourth year was the house of Jehovah founded, in the month of brightness.

38 And in the eleventh year in the month of rain (this the eighth month) was the house finished to all its words and according to all its judgment And he will build it seven years.

1 KINGS CHAPTER 7

1 And Solomon built his house thirteen years, and he will finish his house.

2 And he will build the house of the forest of Lebanon; a hundred cubits its length, and fifty cubits its breadth, and and thirty cubits its height, upon four rows of pillars of cedars, and cuttings of cedars upon the pillars.

3 And it was covered with cedar from above upon the ribs which were upon the forty and five pillars, fifteen to the row.

4 And bars, three rows, and window against window, three steps.

5 And all the doors and door-posts, quadrated with the bar: and the front of the window against the window, three steps.

6 And he made a porch of pillars, fifty cubits its length, and thirty cubits its breadth: and the porch upon the face of them: and the pillars and the threshold upon the face of them.

7 And a porch of the throne upon which he will judge there, a porch of judgment he made: and it was covered with cedar from the bottom even to the bottom.

8 And his house where he dwelt there, another enclosure, from the house to the porch was according to this work And he will make a house for Pharaoh's daughter which Solomon took, according to this porch.

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9 All these precious stones according to the measures of cuttings, sawings with a saw, from within and from without, and from the foundation even to the expansions, and from without even to the great enclosure.

10 And the foundation precious stones, great stones; stones of ten cubits and stones of eight cubits.

11 And from above precious stones according to the measure of the cuttings and the cedars.

12 And the great enclosure round about, three rows of cuttings, and a row of cuttings of cedars, and for the enclosure of the house of Jehovah within, and for the porch of the house.

13 And king Solomon will send and take Hiram out of Tyre.

14 Son of a widow woman from the tribe of Naphtali, and his father a Tyrian man, an artificer of brass; and he will be filled with wisdom and understanding, and knowledge to do all the work in brass. And he will come to king Solomon and do all his works.

15 And he formed two pillars of brass, eighteen cubits the height of the one pillar: and a thread of twelve cubits will surround the two pillars.

16 And he made two crowns upon the heads of the pillars, of molten brass: five cubits the height of the one crown, and five cubits the height of the second crown.

17 Lattices of net work, festoons of chain work for the crown which was upon the head of the pillars; seven for the one crown and seven for the second crown.

18 And he will make the pillars, and two rows round about upon the one net for covering the crowns which were upon the head, with pomegranates: and thus he made for the second crown.

19 And the crowns which were upon the head of the, pillars of lily-work in the porch, four cubits.

20 And the crowns upon the two pillars also from above from over against the belly which was beyond the net: the pomegranates two hundred in rows round about upon the second crown.

21 And he will raise up the pillars for the porch of the temple: and he will raise up the right pillar and call its name Jachin: and he will raise up the left pillar and call its name Boaz.

22 And upon the head of the pillars the work of the lily: and the work of the pillars will be completed.

23 And he will make the sea molten, ten by the cubit, from its lip even to its lip, round, round about; and five by the cubit its height; and a rope thirty by the cubit will surround it round about

24 And ornaments from beneath to its lip round about surrounding it, ten by the cubit, folding round the sea round about: two rows of ornaments being cast in its casting.

25 It stood upon twelve oxen, three looking to the north, and three looking to the sea, and three looking to the south, and three looking to the sunrising: and the sea upon them from above, and all their behinds inside:

26 And its thickness a hand breadth, and its lip as the work of the lip of a cup the flower of the lily: it will hold two thousand baths.

27 And he will make ten bases of brass, four by the cubit the length of the one base, and four by the cubit its breadth, and three by the cubit its height

28 And this the work of the base: borders to them, and borders between the joinings:

29 And upon the borders which were between the joinings, lions, oxen, and cherubs: and upon the joinings thus from above: and from beneath to the lions and to the oxen, wreaths, a work of descent

30 And four wheels of brass to the one base, and axles of brass: and its four steps, shoulders to them: from under to the wash basin the shoulders molten from beyond each of the wreaths.

31 And its mouth from within to the crown and from above, by the cubit: and the mouth, round; the work thus a cubit and half a cubit: and also upon the mouth engravings and their borders, quadrated, not round.

32 And four wheels beneath to the borders; and hands of the wheels in the base: and the height of the one wheel a cubit and half of the cubit

33 And the work of the wheels as the work of a wheel of the chariot: their hands and their backs and their joinings and their gatherings all cast

34 And four shoulders to four corners of the one base: from the base its shoulder.

35 And in the head of the base its height, half a cubit rounded round about: and upon the head of the base its hands and its borders from out of it

36 And he will open, upon the cheeks of its hands and upon its borders, cherubs, lions, and palm-trees, according to the nakedness of each, and wreaths round about

37 According to this he made the ten bases, one casting, one measure, one form to all of them.

38 And he will make ten wash-basins of brass: the one wash-basin will hold forty baths, four by the cubit the one wash-basin, the one wash-basin upon the one base to the ten bases

39 And he will give five bases upon the shoulder of the house from the right, and five upon the shoulder of the house from its left: and he gave the sea from the shoulder of the house to the right to the east over against the south.

40 And Hiram will make the washbasins and the shovels and the vases: and Hiram will finish doing all the work which he made for king Solomon in the house of Jehovah.

41 The two pillars and the globes of the crowns which were upon the head of the two pillars and the two nets to cover the two globes of the crowns which were upon the head of the pillars;

42 And four hundred pomegranates to the two nets, two rows of pomegranates to the one net, to cover the two globes of the crowns which were upon the face of the pillars;

43 And the ten ases and the ten wash-basins upon the bases;

44 And the one sea and the twelve oxen under the sea;

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45 And the pots and the shovels and the vases: and all these vessels which Hiram made for king Solomon of the house of Jehovah, of polished brass.

46 In the circuit of Jordan the king cast them, in the density of the earth between Succoth and between Zarthan.

47 And Solomon will leave all the vessels, an exceeding great multitude: and the weight of the brass was not searched out

48 And Solomon will make all the vessels which are for the house of Jehovah: the altar of gold, and the table which was upon it the bread of the face, of gold.

49 And the chandeliers, five from the right, and five from the left, before the oracle, of gold shut up; and the flower, and the lamps, and the tongs of gold.

50 And the thresholds, and the snuffers, and the vases, and the pans, and the fire-pans, of gold shut up; and the openings to the doors of the house within to the holy of holies, to the doors of the house to the temple, of gold.

51 And all the work will be completed which king Solomon made for the house of Jehovah. And Solomon will bring in the holy things of David his father: the silver and the gold and the vessels he gave into the treasures of the house of Jehovah.

1 KINGS CHAPTER 8

1 Then Solomon will convoke together the old men of Israel and all the heads of the tribes, chiefs of the fathers to the sons of Israel, to king Solomon at Jerusalem, to bring up the ark of the covenant of Jehovah from the city of David: this is Zion.

2 And every man of Israel will be convoked to king Solomon in the month Ethanim in the festival: this the seventh month.

3 And all the old men of Israel will come, and the priests will lift up the ark

4 And they will bring up the ark of Jehovah, and the tent of appointment, and all the holy vessels which were in the tent, and the priests and the Levites will bring them up.

5 And king Solomon and all the assembly of Israel assembled together to him, with him before the ark sacrificing sheep and oxen which shall not be counted and shall not be numbered for multitude.

6 And the priests will bring up the ark of the covenant of Jehovah to its place to the oracle of the house to the holy of holies, to beneath the wings of the cherubims.

7 For the cherubims spreading out their wings to the place of the ark, and the cherubims will cover over the ark and over the parts from above.

8 And they will prolong the bars and the heads of the bars will be seen from the holies upon the face of the oracle, and they will not be seen without; and they will be there till this day.

9 Nothing in the ark only the two tables of stones that Moses set down there in Horeb which Jehovah cut out with the sons of Israel in their coming out of the land of Egypt

10 And it will be in the priests' coming out of the holy place, and the cloud filled the house of Jehovah.

11 And the priests will not be able to stand to serve from the face of the cloud for the glory of Jehovah filled the house of Jehovah.

12 Then said Solomon, Jehovah spake to dwell in thick clouds.

13 Building, I built a house for thee to dwell, a place for thy resting forever.

14 And thy king will turn his face round and bless all the convocation of Israel; and all the convocation of Israel stood;

15 And he will say, Blessed Jehovah the God of Israel, who spake by his mouth to David my father, and by his hand filled up, saying,

16 From the day which I brought forth my people Israel out of Egypt I chose not a city from all the tribes of Israel to build a house for my name to be there; and I will choose upon David to be over my people Israel

17 And it will be with the heart of David my father to build a house for name of Jehovah the God of Israel

18 And Jehovah will say to David my father, Because it was with thy heart to build a house for my name, it was good it was with thy heart

19 But thou shalt not build a house, but thy son coming forth from thy loins, he shall build the house for my name.

20 And Jehovah will raise up his word which he spake; and I shall rise instead of David my father, and sit upon the throne of Israel, as Jehovah spake; and I will build the house for the name of Jehovah the God of Israel

21 And I will set there a place for the ark, where is there the covenant of Jehovah which he cut out with our fathers in his bringing them out of the land of Egypt

22 And Solomon will stand at the face of the altar of Jehovah before all the convocation of Israel, and he will spread forth his hands to the heavens:

23 And he will say, Jehovah the God of Israel, none like thee, the God in the heavens from above and upon the earth from beneath, watching the covenant and the mercy to thy servants going before thee with all their heart:

24 Which thou didst watch to thy servant David my father what thou spakest to him: and thou wilt speak with thy mouth, and with thy hand thou didst complete as this day.

25 And now Jehovah God of Israel watch to thy servant David my father what thou spakest to him, saying, There shall not be cut off to thee a man from my face sitting upon the throne of Israel; only if thy sons shall watch their way to go before me as thou didst go before me.

26 And now, O God of Israel, thy word now shall be firm which thou spakest to thy servant David my father.

27 For truly shall God dwell upon the earth? Behold the heavens and the heavens of the heavens shall not contain thee; much less this house which I built

28 And look to the supplication of thy servant, and to his prayer, O Jehovah my God, to hear to the cry and to the supplication which thy servant prays before thee this day:

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29 For thine eye to be opened to this house night and day, to the place of which thou saidst, My name shall be there; to hear to the supplication which thy servant shall pray to this place.

30 And wilt thou hear to the prayer of thy servant and of thy people Israel which they shall pray to this place? and wilt thou hear to the place of thy dwelling to the heavens? and hear and forgive?

31 Whatever man shall sin against his neighbor, and an oath lifted up upon him to cause him to swear, and the oath come before thine altar in this house,

32 And thou wilt hear in the heavens, and do, and judge thy servants to condemn the unjust, to give his way upon his head, and to acquit the just, to give to him according to his justice.

33 In thy people Israel being struck before the enemy because they will sin against thee, and they turned back to thee, and they confessed thy name and prayed, and made supplication to thee in this house.

34 And wilt thou hear in the heavens and forgive to the sin of thy people Israel, and turn them back to the land which thou gavest to their fathers?

35 In the heavens being shut up and there will be no rain when they shall sin against thee; and they pray to this place and profess thy name, and they turn back from their sin when thou shalt humble them:

36 And wilt thou hear in the heavens and forgive to the sin of thy servants and of thy people Israel? for thou wilt teach them the good way which they shall go in it, and give rain upon thy land which thou gavest to thy people for an inheritance.

37 If famine shall be in the land, if there shall be death, blasting, yellowness, the locust devouring; if his enemy shall press upon him in the land of his gates, every blow, every sickness;

38 Every prayer, every supplication which shall be to every man to all thy people Israel which shall know a man the blow to his heart and spread forth his hands to this house:

39 Wilt thou hear in the heavens thy prepared dwelling, and forgive and do, and give to a man according to all his ways? for thou wilt know his heart; for thou wilt know alone the heart of all the sons of men:

40 So that they will fear thee all the days which they live upon the face of the earth which thou gavest to our fathers.

41 And also for the strangers which are not of thy people Israel, he shall come from a land afar off for sake of thy name;

42 (For they will hear of thy great name and thy strong hand, and thy stretched out arm;) and coming and praying to this house;

43 Wilt thou hear in the heavens thy prepared dwelling, and do according to all the stranger shall call upon thee? so that all the people of the earth shall know thy name to fear thee as thy people Israel; and to know that thy name was called upon this house which I built.

44 If thy people shall go forth to war against his enemy in the way which thou shalt send them, and pray to Jehovah the way of the city which thou didst choose in it, and the house which I built for thy name:

45 And hear thou in the heavens their supplication and their prayer, and do their judgment

46 For they will sin against thee (for no man which will not sin) and thou wert angry with them and gave them before the enemy, and they carried them away their captives to the land of the enemy, far off or near;

47 And they turned back to their heart in the land which they were carried captive there, and they turned back and supplicated to thee in the land of their captivity, saying, We sinned and acted perversely, and did evil;

48 And they turned back to thee with all their heart and with all their soul in the land of their enemies who carried them captive, and prayed to thee the way of their land which thou gavest to their fathers, the city which thou didst choose, and the house which I built to thy name:

49 And hear in the heavens thy prepared dwelling, their supplication and their prayer, and do their judgment,

50 And forgive to thy people who sinned against thee, and all their transgressions which they transgressed against thee, and give them for compassion before those carrying them captive, and they compassionated them:

51 For they thy people and thine inheritance which thou broughtest forth out of Egypt from the midst of the furnace of iron:

52 For thine eyes to be opened to the prayer of thy servant and to the prayer of thy people Israel, to hear to them in all their calling to thee.

53 For thou didst separate them to thyself for an inheritance from all the people of the earth as thou spakest by the hand of Moses thy servant, in thy bringing our fathers out of the land of Egypt, O Lord Jehovah.

54 And it will be as Solomon finished praying to Jehovah all this supplication and prayer, he rose from the face of the altar of Jehovah, from bending upon his knees and his hands spread forth to the heavens.

55 And he will stand and bless all the convocation of Israel with a great voice, saying,

56 Blessed Jehovah who gave rest to his people Israel, according to all which he spake: there fell not one word from all his good word which he spake by the hand of Moses his servant

57 Jehovah our God will be with us as he was with our fathers: he will not forsake us, and he will not cast us off.

58 To incline our heart to him, to go in all his ways, and to watch his commands and his laws and his judgments which he commanded our fathers.

59 And these words which I supplicated before Jehovah shall be drawing near to Jehovah our God day and night, to do the judgment of his servant and the judgment of his people Israel, the word of a day in its day.

60 For all the people of the earth to know that Jehovah he is God, none besides.

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61 And your hearts be perfect with Jehovah our God to go in his laws, and to watch his commands as this day.

62 And the king and all Israel with him sacrificed a sacrifice before Jehovah.

63 And Solomon will sacrifice a sacrifice of peace which he sacrificed to Jehovah, twenty and two thousand oxen, and a hundred and twenty thousand sheep. And the king and all the sons of Israel will consecrate the house of Jehovah.

64 In that day the king consecrated the middle of the enclosure which was before the house of Jehovah: for he did there the burnt-offering and the gifts and the fat of the peace: for the altar of brass which was before Jehovah was little for containing the burnt-offering and the gifts and the fat of the peace

65 And Solomon will make the festival in that day, and all Israel with him, a great convocation from the going in of Hamath even to the torrent of Egypt, before Jehovah our God seven days and seven days, fourteen days.

66 In the eighth day he sent away the people, and they will bless the king and go to their tents rejoicing and good of heart for all the good which Jehovah did for David his servant and for Israel his people.

1 KINGS CHAPTER 9

1 And it will be when Solomon finished building the house of Jehovah, and the house of the king, and all the pleasure of Solomon which he desired to do,

2 And Jehovah will be seen to Solomon the second time as he was seen to him in the hill.

3 And Jehovah will say to him, I heard thy supplication and thy prayer which thou didst supplicate before me: I consecrated this house which thou didst build to put my name there even to forever; and mine eyes and my heart were there all the days.

4 And thou, if thou shalt go before me as David thy father went with integrity of heart and in uprightness to do according to all that I commanded thee, my law and my judgment thou shalt watch:

5 And I raised up the throne of thv kingdom over Israel forever, as spake to David thy father, saying, There shall not be cut off to thee a man from the throne of Israel.

6 If turning back, ye shall turn back, ye and your sons from after me, and shall not watch my commands, my laws which I gave before you, and ye went and served other gods and worshiped to them:

7 And I cut off Israel from the face of the earth which I gave to them and the house which I consecrated to my name I will cast out from my face; and Israel was for a parable and for a derision among all peoples.

8 And this house shall be high, every one passing by it shall be astonished, and shall hiss: and they said, For what did Jehovah thus to this land and to this house?

9 And they said, Because they forsook Jehovah their God who brought forth their fathers out of the land of Egypt, and they will lay hold upon other gods and worship to them, and serve them: for this, Jehovah brought, upon them all this evil.

10 And it will be from the end of twenty years, when Solomon built the two houses, the house of Jehovah and the house of the king,

11 (Hiram, king of Tyre, aided Solomon in woods of cedars and in woods of cypresses, and in gold to all his desire) then king Solomon will give Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon gave to him, and they were not right in his eyes.

13 And he will say, What these cities which thou gavest to me, my brother? And he will call them the land Cabul even to this day.

14 And Hiram will send to the king a hundred and twenty talents of gold.

15 And this the word of tribute which king Solomon brought up to build the house of Jehovah, and his house, and the fortress, and the walls of Jerusalem, and the enclosure, and Megiddo, and Gezer.

16 Pharaoh king of Egypt came up, and he will take Gezer and burn it in fire, and he killed the Canaanite dwelling in the city, and he will give it a sending to his daughter, Solomon's

17 And Solomon will build Gezer, and the house of the hollow below,

18 And Baalath and Tadmor in the desert, in the land.

19 And all the cities of stores which were to Solomon, and the cities of chariots, and the cities of horsemen, and the pleasure of Solomon which he pleased to build in Jerusalem, and in Lebanon; and in all the land of his ruling.

20 All the people remaining of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, which were not of the sons of Israel;

21 Their sons which were left after them in the land, which the sons of Israel will not be able to destroy them, and Solomon will bring them up for tribute of work even to this day.

22 And of the sons of Israel, Solomon gave not to serve, for they were men of war, and his servants and his chiefs, and his warriors, and chiefs of chariots, and his horsemen.

23 These the chiefs being stationed which were over the work to Solomon, fifty and five hundred going down among the people working in the work

24 But Pharaoh's daughter went up from the city of David to her house which he built for her: then he built the fortress.

25 And Solomon brought up three times in a year burnt-offerings and peace upon the altar which he built to Jehovah, and he burnt incense upon it that was before Jehovah: and he completed the house.

26 And Solomon made a ship in Ezion-Geber, which is with Eloth, upon the lip of the sea of sedge in the land of Edom.

27 And Hiram will send in the ships his servants, men of ships, knowing the sea with Solomon's servants.

28 And they will come to Ophir, and take gold, four hundred and twenty talents, and bring to king Solomon.

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1 KINGS CHAPTER 10

1 And queen Sheba heard the report of Solomon for the name of Jehovah, and she will come to try him in enigmas.

2 And she will come to Jerusalem with very weighty strength, camels lifting up spices, and exceeding much gold and precious stone: and she will come to Solomon and will speak to him all which was in her heart

3 And Solomon will announce to her all her words: there was not a word hid from the king which he announced not to her.

4 And queen Sheba will see all Solomon's wisdom, and the house which he built,

5 And the food of his table, and the seats of his servants, and the standing of his attendants, and their vestments, and his cup-bearers, and his burnt-offerings which he will bring up to the house of Jehovah; and no more spirit was in her.

6 And she will say to the king, The word was truth which I heard in my land concerning thy words, and concerning thy wisdom.

7 And I believed not the words until I came, and mine eyes will see it: and behold, the half was not announced to me: thou didst add wisdom and good to the report which I heard.

8 Happy thy men, happy these thy servants, standing before thee continually, hearing thy wisdom.

9 Jehovah thy God will be blessed, who delighted in thee to give thee upon the throne of Israel: in Jehovah's loving Israel forever, and he will set thee up for king to do judgment and justice.

10 And she will give to the king a hundred and twenty talents of gold, and spices very many, and precious stone; there came no more as this spice for multitude which queen Sheba gave to king Solomon.

11 And also the ship of Hiram which lifted up gold from Ophir, brought from Ophir woods of almugs very many, and precious stone.

12 And the king will make of the almug trees a support for the house of Jehovah, and for the king's house, harps and lyres for songs; there came not such woods of almugs, and were not seen even to this day.

13 And king Solomon gave to queen Sheba all her desire which she asked, besides what he gave to her according to the hand of king Solomon. And she will turn and go to her land, she and her servants

14 And the weight of gold which came to Solomon in one year will be six hundred sixty and six talents of gold,

15 Besides from the men travelling about and from the traffic of the merchants, and all the kings of Arabia and all the prefects of the earth.

16 And king Solomon will make two hundred shields of beaten gold; six hundred of gold will come up upon the one shield.

17 And three hundred shields of beaten gold; three parts of gold will come up upon the one shield: and the king will give them to the house of the forest of Lebanon.

18 And the king will make a great ivory throne, and overlaid it with pure gold.

19 Six steps to the throne, and the head rounded to the throne from its back parts: and hands hence and thence upon the place of the seat, and two lions standing beside the hands.

20 And twelve lions standing there upon the six steps, hence and thence: there was not made thus to all the kingdoms.

21 And all the drinking vessels of king Solomon, gold, and every vessel of the house of the forest of Lebanon, gold shut up; nothing silver: it was not reckoned in the days of Solomon for any thing.

22 for a ship of Tharshish to the king in the sea with the ship of Hiram: one for three years will come, a ship of Tharshish lifting up gold and silver and ivory and apes and peacocks.

23 And king Solomon will be magnified above all the kings of the earth for riches and for wisdom.

24 And all the earth are seeking the face of Solomon to hear his wisdom which God gave in his heart

25 And they were bringing each his gifts, vessels of silver and vessels of gold, and garments and weapons and spices, horses, and mules, the word of a year in a year.

26 And Solomon will gather together chariots and horsemen: and there will be to him a thousand and four hundred chariots, and twelve thousand horsemen; and he will set them down in the cities of chariots and with the king in Jerusalem.

27 And the king will give silver in Jerusalem, as stones, and cedars he gave as sycamores which are in the plain for multitude.

28 And a going forth of horses out of Egypt to Solomon, and a caravan of the king's merchants will take the caravan at a price.

29 And a chariot will go up and come forth out of Egypt with six hundred of silver, and a horse at fifty and a hundred: and thus for all the kings of the Hittites and for the kings of Aram, by their hand they will bring forth.

1 KINGS CHAPTER 11

1 And king Solomon loved many strange women, and the daughter of Pharaoh, Moabites, Ammonites, Edomites, Zidonians, Hittites;

2 From the nations which Jehovah said to the sons of Israel, Ye shall not go in to them, and they shall not come in to you: surely they will turn your heart after their gods: to these Solomon joined to love.

3 And there will be to him seven hundred chief wives, and three hundred concubines: and his wives will turn his heart

4 And it will be at the time of the old age of Solomon his wives turned away his heart after other gods: and his heart was not perfect with Jehovah his God as the heart of David his father.

5 And Solomon will go after Ashtaroth the god of the Zidonians, and after Milcom the abomination of the Ammonites.

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6 And Solomon will do evil in the eyes of Jehovah, and he will not fill up after Jehovah as David his father.

7 Then Solomon will build a height for Chemosh, the abomination of Moab, in the mountain which is upon the face of Jerusalem, and for the king, the abomination of the sons of Ammon.

8 And thus he did for all his strange wives, they burning incense and sacrificing to their gods.

9 And Jehovah will be angry with Solomon, for his heart was turned from Jehovah the God of Israel, being seen to him twice.

10 And he commanded him concerning this word not to go after other gods: and he watched not what Jehovah commanded.

11 And Jehovah will say to Solomon, Because this was with thee, and thou didst not watch my covenant and my laws which I commanded upon thee, rending, I will rend the kingdom from thee and give it to thy servant

12 But in thy days I will not do it for sake of David thy father; out of the hand of thy son will I rend it

13 But I will not rend all the kingdom; one tribe I will give to thy son for sake of David my servant, and for sake of Jerusalem which I chose.

14 And Jehovah will raise up an adversary to Solomon, Hadad the Edomite: he from the king's seed in Edom.

15 And it will be in David's being in Edom, and in Joab the chief of the army going up, he came to bury the slain, and he will strike every male in Edom;

16 (For six months Joab dwelt there and all Israel, till he cut off every male in Edom.)

17 And Hahad will flee, he and the men, Edomites, his father's servants, with him to go to Egypt; and Hadad a small boy.

18 And they will rise from Midian and come to Paran: and they will take men with them from Paran, and they will go to Egypt to Pharaoh king of Egypt; and he will give to him a house and spake bread for him, and gave to him land.

19 And Hadad will find favor in the eyes of Pharaoh greatly, and he will give to him a wife, sister of his wife, sister of Tahpenes the mistress.

20 And the sister of Tahpenes will bare to him Genubath his son, and Tahpenes will wean him in the midst of Pharaoh's house: and Genubath will be in Pharaoh's house in the midst of Pharaoh's sons.

21 And Hadad heard in Egypt that David lay down with his fathers, and that Joab chief of the army died, and Hadad will say to Pharaoh, Send me away, and I will go to my land.

22 And Pharaoh will say to him, For what lackest thou with me, and behold thee seeking to go to thy land? and he will say, Naught: but sending, thou shalt send me away.

23 And God will raise up to him an adversary, Rezon, son of Eliadah, who lied from Hadadezer king of Zobah his lord.

24 And he will gather to himself men, and he will be chief of a troop in David's killing them; and they will go to Damascus and dwell in it and reign in Damascus.

25 And he will be an adversary to Israel all the days of Solomon, and the evil which Hadad did: and he will abhor against Israel and he will reign over Aram.

26 And Jeroboam son of Nebat, an Ephrathite of Zereda, and his mother's name Zeruah, a widow woman, servant to Solomon, and he will lift up the hand against the king.

27 And this the word for which he lifted up the hand against the king: Solomon built the fortress and shut up the breaches of the city of David his father.

28 And the man Jeroboam mighty of strength: and Solomon will see the boy that he did work, and he will appoint him for the burden of the house of Joseph.

29 And it will be in that time, and Jeroboam went forth from Jerusalem, and Ahijah the Shilonite will find him going in the way; and he being covered with a new garment; and they two alone in the field.

30 And Ahijah will lay hold upon the new garment which was upon him and will rend it in twelve rents:

31 And he will say to Jeroboam, Take to thee ten rents: for thus said Jehovah God of Israel, Behold me rending the kingdom out of the hand of Solomon, and I gave to thee ten tribes:

32 (And the one tribe shall be to him, for sake of my servant David, and for sake of Jerusalem the city which I chose in it from all the tribes of Israel:)

33 Because they forsook me and worshiped to Ashtaroth the god of Zidon, and to Chemosh, god of Moab, and to Milcom, god of the sons of Ammon, and they went not in my way to do the straight in mine eyes, and my laws and my judgments as David his father.

34 And I will not take all the kingdom from his hand, for I will set him chief all the days of his life for sake of David my servant whom I chose him. because he watched my commands and my laws.

35 And I took the kingdom from the hand of his son and gave it to thee, the ten tribes.

36 And to his son I will give one tribe on account of there being a light to David my servant all the days before me in Jerusalem the city which I chose to me to put my name there.

37 And I will take thee, and thou shalt reign according to all which thy soul shall desire, and be king over Israel.

38 And being if thou shalt hear all that I shall command thee, and go in my way and do the straight in mine eyes to watch my laws and my commands as David my servant did, and I was with thee and built to thee a faithful house as I built to David, and I gave Israel to thee.

39 And I will humble the seed of David for this, but not all the days.

40 And Solomon will seek to kill Jeroboam, and Jeroboam will rise and flee to Egypt to Shishak, king of Egypt, and he will be in Egypt till the death of Solomon.

41 And the remainder of the words of Solomon and all that he did, and his wisdom, are they not written upon the book of the words of Solomon?

42 And the days which Solomon reigned in Jerusalem over all Israel were forty years.

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43 And Solomon will lie down with his fathers and be buried in the city of David his father: and Rehoboam his son will reign instead of him.

1 KINGS CHAPTER 12

1 And Rehoboam will go to Shechem, for to Shechem came all Israel to make him king.

2 And it will be when Jeroboam son of Nebat heard and he yet in Egypt where he fled from the face of Solomon the king, and Jeroboam dwelt in Egypt;

3 And they will send and call for him: and Jeroboam and all the convocation of Israel will come and speak to Rehoboam, saying,

4 Thy father made our yoke hard and now do thou lighten from the hard service of thy father, and from the heavy yoke which he gave upon us, and we will serve thee.

5 And he will say to them, Go ye, until three days, and turn back to me. And the people will go.

6 And king Rehoboam will consult the old men which were standing before Solomon his father in his being alive saying, How advise ye to turn back this people word?

7 And they will speak to him, saying, If this day thou wilt be a servant to this people and serve them, and answer them, and speak to them good words, and they were servants to thee all the days.

8 And he will forsake the counsel of the old men which they counseled him, and he will consult with the children which grew up with him which were standing before him.

9 And he will say to them, What do ye advise? and we will turn back word to this people who spake to me, saying, Lighten from the yoke which thy father gave upon us.

10 And the children which grew up with him will speak to him, saying, Thus shalt thou say to this people who spake to thee, saying, Thy father made our yoke heavy, do thou lighten from upon us; thus shalt thou speak to them, My littleness thick above my father's loins.

11 And now my father loaded upon you a heavy yoke, and I will add upon your yoke: my father chastised you with whips and I will chastise you with scorpions.

12 And Jeroboam and all the people will come to Rehoboam in the third day, as the king spake, saying, Turn back to me in the third day.

13 And the king will answer the people hard, and he will forsake the counsel of the old men which they counseled him;

14 And he will speak to them according to the counsel of the children, saying, My father made your yoke heavy, and I will add upon your yoke: my father chastised you with whips and I will chastise you with scorpions.

15 And the king heard not to the people, for the turn was from Jehovah for sake of lifting up his word which he spake by the hand of Ahijah the Shilonite to Jeroboam son of Nebat.

16 And all Israel will see that the king heard not to them, and the people will turn back the king word, saying, What part to us in David? and no inheritance in the son of Jesse: to thy tents, O Israel: now see to thy house, David. And Israel will go to their tents.

17 And the sons of Israel dwelling in the cities of Judah, Rehoboam will reign over them.

18 And king Rehoboam will send Adoram who was over the tribute, and all Israel will stone upon him with stone, and he will die. And king Rehoboam strengthened himself to go up into the chariot to flee to Jerusalem.

19 And Israel will break with the house of David even to this day.

20 And it will be when all Israel heard that Jeroboam turned back, and they will send and call him to the assembly, and they will make him king over all Israel, and there was none after the house of David except the tribe of Judah alone.

21 And Rehoboam will come to Jerusalem, and he will convoke together all the house of Judah and the tribe of Benjamin, a hundred and eighty thousand chosen to make war to fight with the house of Israel to turn back the kingdom to Rehoboam son of Solomon.

22 And the word of God will be to Shemaiah, a man of God, saying,

23 Say to Rehoboam son of Solomon king of Judah, and to all the house of Judah and Benjamin, and the remainder of the people, saying,

24 Thus said Jehovah, Ye shall not go up and ye shall not fight with your brethren, sons of Israel: turn back each to his house, for this word was from me. And they will hear the word of Jehovah and turn back to go according to the word of Jehovah.

25 And Jeroboam will build Shechem in mount Ephraim, and dwell in it; and he will go forth from there and build Penuel.

26 And Jeroboam will say in his heart, Now will the kingdom turn back to the house of David.

27 If this people shall go up to .do sacrifices in the house of Jehovah in Jerusalem, and the heart of this people turned back to their lord, to Rehoboam king of Judah, and killing me, and they turned back to Rehoboam king of Judah.

28 And the king will consult and make two calves of gold, and he will say to them, Much for you going up to Jerusalem: behold thy gods, Israel, which brought thee up out of the land of Egypt

29 And he will set up the one in the house of God, and the one he gave in Dan.

30 And this word will be for sin: and the people will go before the one, even to Dan.

31 And he will make a house of heights, and be will make priests from the ends of the people who were not of the sons of Levi.

32 And Jeroboam will make a festival in the eighth month, in the fifteenth day of the month, according to the festival that is in Judah, and he will go up upon the altar. Thus he did in the house of God to sacrifice to the calves which he made: and he placed in the house of God priests of the heights which he made.

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33 And he brought up upon the altar which he made m the house of God, in the fifteenth day, in the eighth month, in the month which he devised of himself; and he will make a festival to the sons of Israel: and he will go up upon the altar to burn incense.

1 KINGS CHAPTER 13

1 And behold a man of God came out of Judah in the word of Jehovah to the house of God; and Jeroboam stood by the altar to burn incense.

2 And be will call upon the altar in the word of Jehovah, and he will say, O altar, altar! thus said Jehovah, Behold, a son was born to the house of David, Josiah his name; and he sacrificed upon thee, the priests of the heights burning incense upon thee, and men's bones shall be burnt upon thee.

3 And, he will give in that day a sign, saying, This the sign which Jehovah spake: Behold, the altar rent and the fat which was upon it, poured out

4 And it will be when the king heard the word of the man of God which he called upon the altar in the house of God; and Jeroboam will stretch forth his hand from above the altar, saving, Seize him. And his hand which he stretched forth upon him will be dried up, and he will not be able to turn it back to him.

5 And the altar was rent, and the fat will be poured out from the altar according to the sign that the man of God gave by the word of Jehovah.

6 And the king will answer and say to the man of God, Supplicate the face of Jehovah thy God, and pray for me, and my hand shall be turned back to me And the man of God will supplicate the face of Jehovah, and the king's hand will turn back to him and be as in the beginning.

7 And the king will speak to the man of God, Come with me to the house, and be strengthened, and I will give to thee a gift

8 And the man of God will say to the king, If thou wilt give to me half thy house I will not go with thee, and I will not eat bread and I will not drink water in this place:

9 For thus it was commanded me by the word of Jehovah, saying, Thou shalt not eat bread, and thou shalt not drink water, and thou shalt not turn back in the way which thou camest.

10 And he will go in another way, and he turned not back in the way which he came in it to the house of God.

11 And one prophet, an old man, dwelt in the house of God; and his sons will come and relate to him all the work which the man of God did that day in the house of God: the words which he spake to the king, and they will relate them to their father.

12 And their father will speak to them, What way went he? and his sons will see the way that the man of God went who came from Judah.

13 And he will say to his sons, Saddle for me the ass: and they will saddle for him the ass and he will ride upon it

14 And he will go after the man of God, and he will find him sitting under an oak: and he will say to him, Thou the man of God who came from Judah? And he will say, I.

15 And he will say to him, Go with me to the house and eat bread.

16 And he will say, I shall not be able to turn back with thee and to go with thee: and I will not eat bread and I will not drink water with thee in this place:

17 For it was spoken to me by the word of Jehovah, Thou shalt not eat bread and thou shalt not drink water there, thou shalt not turn back to go in the way which thou wentest in it

18 And he will say to him, I also a prophet as thou; and a messenger spake to me in the word of Jehovah, saying, Turn him back with thee to thy house; and he shall eat bread and drink water. Lying to him.

19 And he will turn back with him and eat bread in his house, and drink water.

20 And it will be, they sitting at the table, and the word of Jehovah will be to the prophet who turned him back:

21 And he will call to the man of God who came from Judah, saying, Thus said Jehovah, Because thou didst imbitter the mouth of Jehovah and didst not watch the command, which Jehovah thy God commanded thee,

22 And thou wilt turn back and eat bread and drink water in the place which he spake to thee, Thou shalt not eat bread and thou shalt not drink water; thy corpse shall not come to the grave of thy fathers.

23 And it will be after his eating bread and after his drinking, and he will saddle for him the ass for the prophet which he turned back.

24 And he will go, and a lion will find him in the way and kill him: and his corpse will be cast in the way, and the ass standing by it., and the lion standing by the corpse.

25 And behold, men passing by, and they will see the corpse cast in the way, and the lion standing by the corpse: and they will come and speak in he city where the prophet, the old man, dwelt in it

26 And the prophet that brought him back from the way will hear, and say, It is the man of God who resisted the mouth of Jehovah, and Jehovah will give him to the lion, and he will break him, and he will kill him according to the word of Jehovah which he spake to him.

27 And he will speak to his sons, saying, Saddle for me the ass. And they will saddle him.

28 And he will go and find his corpse cast in the way, and the ass and the lion standing by the corpse: the lion ate not the carcass and brake not the ass.

29 And the prophet will lift up the corpse of the man of God and place it upon the ass, and he will turn him back: and the prophet, the old man, came to the city, and he will mourn and he will bury him.

30 And he will lay it down in his grave, and they will mourn over him, Alas, my brother!.

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31 And it will be after they buried him, he will say to his sons, saying, In my dying and ye shall bury me in the grave which the man of God was buried in it; by his bones place my bones.

32 For being, the word shall be which he cried by the word of Jehovah upon the altar which is in the house of God, and upon all the houses of the heights which are in the cities of Shomeron.

33 After this word Jeroboam turned not back from his evil way, and he will turn back and make from the ends of the people, priests of the heights: him desiring he will fill his hand, and he will be priest of the heights.

34 And in this word it will be for sin to the house of Jeroboam, and to cut off and to destroy from the face of the earth.

1 KINGS CHAPTER 14

1 In that time Abijah son of Jeroboam was sick.

2 And Jeroboam will say to his wife, Arise, now, and change thyself, and they will not know that thou art the wife of Jeroboam; and go to Shiloh: behold there Ahijah the prophet; he spake concerning me for king over this people.

3 And take in thy hand ten of bread and crumb cakes, and a bottle of honey, and go to him: he will announce to thee what will be to the boy.

4 And Jeroboam's wife will do so, and she will rise and go to Shiloh, and she will come into the house of Ahijah. And Ahijah will not be able to see; for his eyes stood from his old age.

5 And Jehovah said to Ahijah, Behold, the wife of Jeroboam coming to seek word from thee for her son, for he was sick: according this and according to this shalt thou speak to her: and it will be as she comes, and she dissembles.

6 And it will be when Ahijah heard the voice of her feet coming into the door, and he will say, Come in, thou wife of Jeroboam; wherefore this thou dissemblest? and I send to thee hard things.

7 Go say to Jeroboam, Thus said Jehovah God of Israel, Because I raised thee up from the midst of the people, and I will give thee chief over my people Israel,

8 And I will rend the kingdom from the house of David, and I will give it to thee: and thou wert not as my servant David who watched my commands and who went after me with all his heart to do only the straight in mine eyes;

9 And thou wilt be evil doing above all who were before thee: and thou wilt go and make to thee other gods, and molten things to irritate me, and didst cast me behind thy back.

10 For this, behold me bringing evil to the house of Jeroboam, and I cut off to Jeroboam him pissing against the wall, the shut up and the forsaken in Israel, and I took away after the house of Jeroboam as dung shall be taken away till its finishing.

11 Him dying to Jeroboam in the city shall the dogs eat; and him dying in the field shall the birds of the heavens eat: for Jehovah spake.

12 And arise, thou, go to thy house: in the coming of thy feet to the city and the child died.

13 And all Israel mourned for him, and they buried him: for this alone to Jeroboam shall come to the grave, because there was found in him a good word to Jehovah God of Israel in the house of Jeroboam.

14 And Jehovah raised up to him a king over Israel who will cut off the house of Jeroboam that day: and what? also now

15 And Jehovah smote Israel as a reed will be shaken in the water, and he plucked up Israel from this good land which he gave to their fathers, and he scattered them from beyond the river, because they made their images, irritating Jehovah.

16 And he will give up Israel on account of the sins of Jeroboam who sinned, and who caused Israel to sin.

17 And Jeroboam's wife will arise and go, and come to Tirzah: she came upon the threshold of the house, and the boy died.

18 And they will bury him; and all Israel will mourn for him according to the word of Jehovah which he spake by the hand of his servant Ahijah the prophet

19 And the remainder of the words of Jeroboam, how he warred, and how he reigned, behold them written upon the book of the words of the days to the kings of Israel.

20 And the days which Jeroboam reigned, twenty and two years, and he will lie down with his fathers; and Nadab his son will reign in his stead.

21 And Rehoboam son of Solomon reigned in Judah. The son of forty and one years was Rehoboam in his reigning; and seventeen years he reigned in Jerusalem, the city that Jehovah chose to put his name there from all the tribes of Israel: and the name of his mother Naamah, the Ammonitess.

22 And Judah will do evil in the eyes of Jehovah, and they will provoke him to jealousy above all which their fathers did in the sins which they sinned.

23 And they will also build to them heights and statues, and pillars, upon every high hill, and, under every green tree.

24 And also there was a holy place in the land; and they did according to all the abominations of the nations that Jehovah dispossessed from the face of the sons of Israel.

25 And it will be in the fifth year to king Rehoboam, Shishak, king of Egypt, came up against Jerusalem.

26 And he will take the treasures of the house of Jehovah and the treasures of the king's house; and he took all: and he took all the shields of gold. which Solomon made.

27 And king Rehoboam will make in their stead shields of brass, and appointed upon the hand of the chief of the runners watching the door of the house of the king.

28 And it will be whenever the king went to the house of Jehovah, the runners will lift them up and they turned them back to the runner's chamber.

29 And the remainder of the words of Rehoboam, and all which he did, are they not written upon the book of the words of the days to the kings of Judah?

30 And war was between Rehoboam and Jeroboam all the days.

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31 And Rehoboam will lie down with his fathers and be buried with his fathers in the city of David. And the name of his mother, Naamah, the Ammonitess. And Abijam will reign in his stead.

1 KINGS CHAPTER 15

1 And in the eighteenth year to Jeroboam son of Nebat, Abijam reigned over Judah.

2 Three years he reigned in Jerusalem. And the name of his mother Maachah, daughter of Abishalom.

3 And he went in all the sins of his father which he did before him: and his heart was not perfect with Jehovah as the heart of David his father.

4 For on account of David, Jehovah his God gave to him a light in Jerusalem, to raise up a son after him, to cause Jerusalem to stand:

5 Because David did the right in the eyes of Jehovah, and turned not aside from all which he commanded all the days of his life, only in the word of Uriah the Hittite.

6 And war was between Rehoboam and between Jeroboam all the days of his life.

7 And the remainder of the words of Abijam, and all which he did, are they not written upon the book of the words of the days to the kings of Judah? and war was between Abijam and Jeroboam.

8 And Abijam will lie down with his fathers; and they will bury him in the city of David; and Asa his son will reign in his stead.

9 And in the twentieth year to Jeroboam king of Israel, Asa reigned over Judah.

10 Forty and one years he reigned in Jerusalem. And his mother's name Maachah, daughter of Abishalom.

11 And Asa will do the straight in the eyes of Jehovah, as David his father.

12 And he will take away the holy places from the land, and he will turn aside all the blocks which his fathers made.

13 And also Maachah, his mother, he will turn aside from being mistress, because she made terror to a statue; and Asa will cut off her terror, and burn by the torrent Kidron.

14 And the heights were not turned aside: but Asa's heart was perfect with Jehovah all his days.

15 And he will bring in the holy things of his fathers, and his holy things to the house of Jehovah, silver and gold and vessels.

16 And war was between Asa and between Baasha, king of Israel, all their days.

17 And Baasha, king of Israel, will come up against Judah, and he will build Ramah, so that he will not give to go out or to come in to Asa king of Judah.

18 And Asa will take all the silver and the gold being left in the treasures of the house of Jehovah, and the treasures of the king's house, and he will give them into the hand of his servants: and king Asa will send them to the son of Hadad, son of Tabrimon, son of Hezion, king of Aram, dwelling in Damascus, saying,

19 A covenant between me and between thee, between my father and between thy father: behold, I sent to thee a gift of silver and gold; go break thy covenant with Baasha king of Israel, and he will go up from me.

20 And the son of Hadad will hear to king Asa, and he will send the chiefs of the forces which were to him against the cities of Israel, and he will strike Ijon and Dan, and the meadow of the House of Oppression, and all Cinneroth with all the land of Naphtali.

21 And it will be when Baasha heard, and he will leave off building Ramah, and he will dwell in Tirzah.

22 And king Asa caused all Judah to hear; none free: and they will lift up the stones of Ramah and its woods which Baasha built, and king Asa will build with them Geba of Benjamin, and Mizpeh.

23 And the remainder of all the words of Asa and all his power and all which he did, and the cities which he built, are they not written upon the book of the words of the days to the kings of Judah? only at the time of his old age, he hurt his feet

24 And Asa will lie down with his fathers, and be buried with his fathers, in the city of David his father: and Jehoshaphat his son will reign in his stead.

25 And Nadab son of Jeroboam reigned over Israel in the second year to Asa king of Judah; and he will reign over Israel two years.

26 And he will do evil in the eyes of Jehovah, and he will go in the way of his father, and in his sins which he caused Israel to sin.

27 And Baasha son of Ahijah, to the house of Issachar, will conspire against him; and Baasha will strike him in Gibbethon, which is to the rovers; for Nadab and all Israel pressed upon Gibbethon.

28 And Baasha will kill him in the third year to Asa king of Judah, and he will reign in his stead.

29 And it will be when he reigned, he struck all the house of Jeroboam; he left not any breathing to Jeroboam, till he destroyed him according to the word of Jehovah which he spake by the hand of his servant Ahijah the Shilonite:

30 For the sins of Jeroboam which he sinned, and which he caused Israel to sin, in his irritation which he irritated Jehovah the God of Israel.

31 And the remainder of the words of Nadab and all which he did, are they not written upon the book of the words of the days to the kings of Israel?

32 And war was between Asa and between Baasha king of Israel, all their days

33 In the third year to Asa king of Judah, reigned Baasha son of Ahijah, over all Israel in Tirzah twenty and four years.

34 And he will do evil in the eyes of Jehovah, and he will go in the way of Jeroboam, and in his sins which he caused Israel to sin.

1 KINGS CHAPTER 16

1 And the word of Jehovah will be to Jehu, son of Hanani, against Baasha, saying,

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2 Because I raised thee up from the dust, and I will give thee chief over my people Israel, and thou wilt go in the way of Jeroboam, and cause my people Israel to sin, to irritate me in their sins.

3 Behold me taking away after Baasha, and after his house; and I gave thy house as the house of Jeroboam son of Nebat

4 Him dying to Baasha in the city shall the dogs eat; and him dying to him in the field, shall the birds of the heavens eat

5 And the rest of the words of Baasha, and what he did, and his strength, are they not written upon the book of the words of the days to the kings of Israel?

6 And Baasha will lie down with his fathers, and will be buried in Tirzah and his son Elah will reign in his stead.

7 And also by the hand of Jehu son of Hanani the prophet, the word of Jehovah was against Baasha and against his house, and for all the evil which he did in the eyes of Jehovah to irritate him in the work of his hands to be as the house of Jeroboam, and because he smote him.

8 In the twentieth and sixth year, the year to Asa king of Judah, Elah, son of Baasha reigned over Israel in Tirzah, two years.

9 And Zimri, captain of half his chariots will conspire against him, and he in Tirzah drinking strong drink in the house of Arza, who was over his house in Tirzah.

10 And Zimri will come in and strike him and will kill him in the twentieth and seventh year to Asa king of Judah, and he will reign in his stead.

11 And it will be in his reigning, in his sitting upon the throne, he struck all the house of Baasha; he left not to him, him pissing against the wall, and his near relatives and his friends.

12 And Zimri will destroy all the house of Baasha, according to the word of Jehovah which he spake against Baasha by the hand of Jehu the prophet.

13 For all the sins of Baasha, and the sins of Elah his son, which they sinned, and which they caused Israel to sin, to irritate Jehovah the God of Israel by their vanities.

14 And the rest of the words of Elah and what he did, are they not written upon the book of the words of the days to the kings of Israel?

15 In the twenty and seventh year, the year to Asa king of Judah, Zimri reigned seven days in Tirzah. And the people encamping in Gibbethon, which was to the rovers.

16 And the people encamping will hear, saying, Zimri conspired and also struck the king; and all Israel will make Omri chief of the army, king over Israel in that day in the camp.

17 And Omri will go up, and all Israel with him, from Gibbethon, and they will press upon Tirzah.

18 And it will be when Zimri saw that the city was taken, and he will come to the fortress of the king's house, and he will burn over him the king's house with fire, and he will die,

19 For his sins which he sinned to do evil in the eyes of Jehovah, to go in the way of Jeroboam, and in his sins which he did to cause Israel to sin.

20 And the rest of the words of Zimri and his conspiracy which he conspired, are they not written upon the book of the words of the days to the kings of Israel?

21 Then the people of Israel will be divided to half: half of the people were after Tibni, son of Ginath, to make him king; and half, after Omri.

22 And the people will be strengthened which were after Omri over the people which were after Tibni son of Ginath: and Tibni will die, and Omri will reign.

23 In the thirty and one year, the year to Asa king of Judah, Omri reigned over Israel, twelve years; in Tirzah he reigned six years.

24 And he will buy the mountain Shomeron of Shomer with two talents of silver, and he will build the mountain, and call the name of the city which he built after the name of Shomer, lord of the mountain Shomeron.

25 And Omri will do evil in the eyes of Jehovah, and he will be evil above all who were before him.

26 And he will go in all the way of Jeroboam son of Nebat, and in his sins which he caused Israel to sin, to irritate Jehovah the God of Israel with their vanities.

27 And the rest of the words of Omri which he did, and his strength which he did, are they not written upon the book of the words of the days to the kings of Israel?

28 And Omri will lie down with his fathers, and will be buried in Shomeron, and Ahab his son will reign in his stead.

29 And Ahab son of Omri, reigned over Israel in the year the thirty and eighth year to Asa king of Judah: and Ahab son of Omri will reign over Israel in Shomeron twenty and two years.

30 And Ahab son of Omri will do evil in the eyes of Jehovah above all which were before him.

31 And it will be light for him to go in the sins of Jeroboam son of Nebat, and he will take a wife, Jezebel, daughter of Ethbaal, king of the Zidonians, and he will go and serve Baal and worship to him.

32 And he will raise up an altar to Baal in the house of Baal which he built in Shomeron.

33 And Ahab will make a statue; and Ahab will add to do to irritate Jehovah the God of Israel above all the kings of Israel which were before him.

34 In his days Hiel of the house of God, built Jericho: in Abiram his first born he will found it, and in Segub his younger he set up its gates, according to the word of Jehovah which he spake by the hand of Joshua son of Nun.

1 KINGS CHAPTER 17

1 And Elijah the Tishbite from the Tishbites of Gilead, will say to Ahab, Jehovah the God of Israel lives whom I stood before him if there shall be dew and rain but according to the mouth of my word.

2 And the word of Jehovah will be to him, saying,

3 Go from hence and turn to thyself east, and hide by the torrent Cherith which is before Jordan.

4 And being thou shalt drink from the torrent; and I commanded the ravens to nourish thee there.

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5 And he will go and do according to the word of Jehovah: and he will go and dwell by the torrent Cherith which is upon the face of Jordan.

6 And the ravens bringing to him bread and flesh in the morning, and bread and flesh in the evening; and he will drink from the torrent.

7 And it will be from the end of days, and the torrent will dry up, for there was no rain upon the earth.

8 And the word of Jehovah will be to him, saying,

9 Arise, go to Zarephath which is to Zidon, and dwell there: behold, I commanded a widow woman to nourish thee there.

10 And he will rise and go to Zarephath, and will come to the entrance of the city, and behold there a widow woman gathering wood: and he will call to her, and say, Take now to me a little water in a vessel, and I will drink.

11 And she will go to take, and he will call to her and say, Take now to me a bit of bread in thy hand.

12 And she will say, Jehovah thy God lives, if there is to me a cake, but a handful of flour in a bucket, and a little oil in a cruse: and behold me gathering two woods, and I went to do it for me and for my son, and we shall eat and die.

13 And Elijah will say to her, Thou shalt not fear; go and do according to thy word: but make to me from thence a little cake at first, and bring forth to me, and for thee and for thy son thou shalt make at last

14 For thus said Jehovah the God of Israel, The bucket of flour shall not be spent, and the cruse of oil shall not fail until the day Jehovah shall give rain upon the face of the earth.

15 And she will go and do according to the word of Elijah: and she will eat, she and he, and her house, days.

16 The bucket of flour was not spent, and the cruse of oil failed no; according to the word of Jehovah which he spake by the hand of Elijah.

17 And it will be after these words, the son of the woman, the lady of the house, was sick, and his sickness was very strong till that breath was not left in him.

18 And she will say to Elijah, What to me and to thee, thou man of God? camest thou to me to bring to remembrance mine iniquity, and to kill my son?

19 And he will say to her, Give to me thy son. And he will take him from her bosom and bring him up into an upper chamber where he sat there, and he will lay him upon his bed.

20 And he will call to Jehovah, and say, Jehovah my God, didst thou also do evil upon the widow which I dwelt with her to kill her son?

21 And he will measure upon the child three times, and he will call to Jehovah, and say, Jehovah my God wilt thou turn back now the soul of this child within his inner part?

22 And Jehovah will hear to the voice of Elijah, and he will turn back the soul of the child within his inner part, and he will live.

23 And Elijah will take the child and bring him down from the upper chamber of the house, and give him to his mother: and Elijah will say, See, thy son lives

24 And the woman will say to Elijah, Now this I know that thou a man of God, and the word of Jehovah in thy mouth, truth.

1 KINGS CHAPTER 18

1 And it will be many days, and the word of Jehovah was to Elijah in the third year, saying. Go, be seen to Ahab; and I will give rain upon the face of the earth.

2 And Elijah will go to be seen to Ahab. And the famine strong in Shomeron.

3 And Ahab will call for Obadiaha who was over the house. (And Obadiaha was fearing Jehovah greatly:

4 And it will be in Jezebel's cutting off the prophets of Jehovah, and Obadiaha will take a hundred prophets, and hide fifty men in a cave, and he nourished them with bread and water.)

5 And Ahab will say to Obadiaha, Go into the land to all the fountains of waters, and to all the torrents; perhaps we shall find grass and preserve alive the horse and the mule, and we shall not be cut off from the cattle.

6 And they will divide the land to them to pass over in it: Ahab went in one way by himself, and Obadiaha went went in one way by himself.

7 And Obadiaha will be in the way, and behold, Elijah to his meeting: and he will behold him and fall upon his face, and say, Art thou this my lord Elijah?

8 And he will say to him, I. go say to thy lord, Behold, Elijah.

9 And he will say, What did I sin that thou gavest thy servant into the hand of Ahab to kill me?

10 Jehovah thy god lives if there is a nation and kingdom where my lord did not send there to seek thee: and they said, No; and he caused the kingdom and nation to swear that they shall not find.

11 And now thou sayest, Go, say to thy lord, Behold Elijah.

12 And being I shall go from thee and the spirit of Jehovah will lift thee up where I shall not know; and I went to announce to Ahab, and he will not find thee, and he will kill me: and thy servant feared Jehovah from my youth.

13 Was it not announced to my lord what I did in Jezebel's killing the prophets of Jehovah, and I shall hide of the prophets of Jehovah a hundred men, fifty, fifty men in a cave, and I shall nourish them with bread and water?

14 And now thou sayest., Go, say to thy lord, Behold, Elijah; and he will kill me.

15 And Elijah will say to him, Jehovah of armies lives whom I stand before him that this day, I will be seen to him.

16 And Obadiaha will go to meet Ahab, and he will announce to him: and Ahab will go to meet Elijah.

17 And it will be when Ahab saw Elijah, and Ahab will say to him, This thou, troubling Israel?

18 And he will say, I troubled not Israel? but thou and thy father's house in your forsaking the commands of Jehovah, and thou wilt go after the Baals.

19 And now send, gather to me all Israel to mount Carmel, and the prophets of Baal four hundred and fifty, and the

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prophets of the pillar, four hundred, eating at the table of Jezebel.

20 And Ahab will send to all the sons of Israel and gather the prophets to mount Carmel.

21 And Elijah will draw near to all the people and say, How long halt ye upon two opinions? if Jehovah is God, go ye after him: and if Baal, go ye after him. And the people answered him not a word.

22 And Elijah will say to the people, I was left alone a prophet to Jehovah; and the prophets of Baal four hundred and fifty men.

23 And they shall give to us two bullocks; and they shall choose for themselves the one bullock, and cut it in pieces and put upon woods, and put no fire: and I will do the other bullock and give upon woods, and put no fire:

24 And call ye upon the name of your god, and I will call upon the name of Jehovah, and the God who shall answer by fire, he shall be God. And all the people will answer and say, Good the word.

25 And Elijah will say to the prophets of Baal, Choose for yourselves the one bullock, and do first, for ye are many; and call upon the name of your god, and ye shall not put fire.

26 And they will take the bullock which was given to them, and do, and they will call upon the name of Baal, from morning even to noon, saying, O Baal, answer us. And no voice, and none answered. And they will leap upon the altar which was made.

27 And it will be at noon, and Elijah will deride upon them, and he will say, Call with a great voice, for he a god: for he is talking, and because a withdrawing to him, and because a way to him, perhaps he is sleeping, and he will awake.

28 And they will call with a great voice, and they will cut themselves according to their judgment, with swords and with spears, even to the pouring out of blood upon them.

29 And it will be as the noon passed by, and they will prophesy even to the going up of the gift, and no voice, and none answered, and no attention.

30 And Elijah will say to all the people, Draw near to me. And all the people will draw near to him. And he will repair the altar of Jehovah, having been torn down.

31 And Elijah will take twelve stones according to the number of the tribes of the sons of Jacob, whom was the word of Jehovah to him, saying, Israel shall be thy name:

32 And he will build with the stones an altar in the name of Jehovah: and he will make a channel, rolling up two measures of seed, round about the altar.

33 And he will put in order the woods, and he will cut the bullock in pieces and put upon the woods,

34 And he will say, Fill four buckets of water and pour upon the burnt-offering and upon the woods. And he will say, Do a second time. And they will do a second time. And he will say, Do a third time. And they will do a third time.

35 And the waters will go round about the altar; and he also filled the channel with water.

36 And it will be in the going up of the gift, and Elijah the prophet will draw near and say, Jehovah God of Abraham, Isaak, and Israel, this day it shall be known that thou art God in Israel, and I thy servant, and by thy words I did all these words.

37 Answer me, O Jehovah, answer me, and this people shall know that thou art Jehovah God, and thou didst turn their heart backwards.

38 And the fire of Jehovah will fall and will consume the burnt-offering and the woods, and the stones, and the dust, and it licked up the waters which were in the channel.

39 And all the people will see and fall upon their face, and say, Jehovah, he is God; Jehovah he is God.

40 And Elijah will say to them, Seize the prophets of Baal; a man shall not escape from them. And they will seize them, and Elijah will bring them down to the torrent Kishon, and they will slaughter them there.

41 And Elijah will say to Ahab, Go up, eat and drink; for a voice of a multitude of rain.

42 And Ahab will go up to eat and to drink. And Elijah will go up to the head of Cannel and prostrate himself upon the earth, and put his face between his knees.

43 And he will say to his boy, Go up now, look the way of the sea. And he will go up and look, and say, Not any thing. And he will say, Turn back seven times.

44 And it will be in the seventh, and he will say, Behold, a little cloud as the hand of a man, coming up from the sea. And he will say, Go up; say to Ahab, Harness; go down, and the rain shall not hinder thee.

45 And it will be even thus and even thus, and the heavens were darkened with clouds and wind, and there will be a great rain. And Ahab will ride and go to Jezrecl.

46 And the hand of Jehovah was to Elijah; and he will bind up his loins, and he will run before Ahab, even to thy Coming to Jezreel.

1 KINGS CHAPTER 19

1 And Ahab will announce to Jezebel all that Elijah did, and all how he killed all the prophets with the sword.

2 And Jezebel will send a messenger to Elijah, saying, Thus will God do and thus will he add that according to the time to-morrow I will set thy soul as the soul of one of them.

3 And he will see and arise, and go for his soul, and he will come to the Well of the Oath which was to Judah, and he will leave his boy there.

4 And he went into the desert the way of a day, and he will come and sit under one broom-tree: and he will ask for his soul to die: and he will say, Much now, O Jehovah, Take my soul, for I am not good above my fathers.

5 And he will lie down and sleep udder one broom-tree, and behold, then a messenger touched upon him, and he will say to him, Arise, eat

6 And he will look, and behold, from his head cakes baked on hot stones, and a cruse of water: and he will eat and drink, and turn back and lie down.

7 And the messenger of Jehovah will turn back the second time, and he will touch upon him, and say, Arise, eat, for much for thee the way.

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8 And he will rise and eat and drink, and go in the strength of that food forty days and forty nights, even to the mountain of God, Horeb.

9 And he will go there into a cave and lodge there; and behold, the word of Jehovah to him, and he will say to him, What to thee here Elijah?

10 And he will say, Being zealous I was zealous for Jehovah the God of armies: for the sons of Israel forsook thy covenant; they tore down thine altars, and thy prophets they killed with the sword, and I alone shall be left; and they will seek my soul to take it

11 And he will say, Go forth and stand upon the mountain before Jehovah And behold, Jehovah passed by, and a great and strong wind weakening the mountains, and breaking the rocks before Jehovah; Jehovah not in the wind: and after the wind, a shaking; Jehovah not in the shaking:

12 And after the shaking, a fire; Jehovah not in the fire: and after the fire, a voice of light stillness.

13 And it will be when Elijah heard, he will cover his face in his large cloak, and he will go forth and stand at the opening of the cave; and behold, to him a voice, and it will say, What to thee here, Elijah?

14 And he will say, Being zealous, I was zealous for Jehovah the God of armies, for the sons of Israel forsook thy covenant; thine altars they tore down, and thy prophets they killed with the sword, and I alone shall be left; and they will seek my soul to take it

15 And Jehovah will say to him, Go, turn back to thy way of the desert of Damascus: and come and anoint Hazael for king over Aram:

16 And Jehu, son of Nimshi, shalt thou anoint for king over Israel: and Elisha son of Shaphat, from Abel-Me-holah, It thou anoint for prophet in thy stead.

17 And it was him escaping from the sword of Hazael shall Jelu kill: and him escaping from the sword of Jehu, shall Elisha

18 And I left in Israel seven thousand, all the knees which bowed not to Baal, and every mouth which kissed him not

19 And he will go from thence and find Elisha son of Shaphat, and he ploughed with twelve yoke before him, and he with the twelve: and Elijah will pass away by him, and he will cast his wide cloak to him.

20 And he will forsake the oxen and run after Elijah, and say, I will kiss now to my father and to my mother, and I will go after thee. And he will say to him, Go, turn back; for what did I to thee?

21 And he will turn back from after him and take a yoke of oxen and sacrifice them, and with the instruments of the oxen he boiled them the flesh, and he will give to the people, and they will eat. And he will rise and go after Elijah and serve him.

1 KINGS CHAPTER 20

1 And the son of Hadad, king of Aram, gathered all his strength; and thirty and two kings with him, and horses and chariots: and he will go up and press upon Shomeron and war against her.

2 And he will send messengers to Ahab, king of Israel, to the city,

3 And he will say to him, Thus said the son of Hadad, Thy silver and thy gold it is to me; and thy wives and thy sons, the good, they are to me.

4 And the king of Israel will answer and say, According to thy word, my lord the king, to thee am I and all which is to me.

5 And the messengers will turn back and say, Thus said Ben-hadad, saying, That I sent to thee, saying, Thy silver and thy gold and thy wives and thy sons thou shalt give to me,

6 But about the time to-morrow I will send my servants to thee, and they searched thy house, and the houses of thy servants; and it was all the delight of thine eyes they shall put in their hand and take.

7 And the king of Israel will call for all the old men of the land, and he will say, Know now, and see that this seeks evil, for he sent to me for my wives and for my sons, and for my silver, and for my gold, and I withheld not from him.

8 And all the old men and all the people will say to him, Thou shalt not hear, and thou shalt not be willing.

9 And he will say to the messengers of Ben-hadad, Say to my lord the king, All which thou sentest to thy servant at first, I will do: and this word I shall not be able to do. And the messengers will go and turn back word.

10 And Ben-hadad will send to him and say, Thus will the gods do to me, and thus will they add, if the dust of Shomeron shall suffice for handfuls for all the people which are at my feet

11 And the king of Israel will answer and say, Speak ye. He binding shall not boast as he loosening.

12 And it will be when he heard this word he was drinking, and the kings in the booths; and he will say to his servants, Set ye. And they will set against the city.

13 And behold, one prophet drew near to Ahab king of Israel, and he will say, Thus said Jehovah, Sawest thou all this great multitude? Behold me giving it into thy hand this day and thou knewest that I am Jehovah.

14 And Ahab will say, By whom? And he will say, Thus said Jehovah, By the boys of the chiefs of the provinces. And he will say, Who shall bind the war? And he will say, Thou.

15 And he will review the boys of the chiefs of the provinces, and they will be two hundred and thirty: and after them he reviewed all the people, all the sons of Israel, seven thousand.

16 And they will go forth at noon. And Ben-hadad was drinking strong drink in the booths, he and the kings, the thirty and two kings helping him.

17 And the boys of the chiefs of the provinces will go forth at the first; and Ben-hadad will send and they will announce to him, saying, Men came forth from Shomeron.

18 And he will say, If for peace they came forth, seize them living; and if for war they came forth, seize them living.

19 And these came forth from the city, the boys of the chiefs of the provinces, and the strength which was after them.

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20 And they will strike a man his man: and Aram will flee, and Israel will pursue them: and Ben-hadad king of Aram, will escape upon a horse, and the horsemen.

21 And the king of Israel will go forth and strike the horse and the chariot, and he struck upon Aram a great blow.

22 And the prophet will draw near to the king of Israel, and say to him, Go, be strengthened, and know, and see what thou wilt do: for at the return of the year the king of Aram will come up against thee.

23 And the servants of the king of Aram said to him, A god of the mountains is their God; for this they were strong above us; and on the contrary, we will war with them in a plain; surely, shall we not be strong above them?

24 And do this word, Remove the kings a man from his place, and put prefects in their stead.

25 And thou shalt divide out to thee an army, as the army having fallen from thee, and horse for horse, and chariot for chariot: and we will war with them in the plain; surely, shall we not be strong above them? And he will hear to their voice and do so.

26 And it will be at the return of the year, and Ben-hadad will review Aram, and he will go up to Aphek to the war with the king of Israel.

27 And the sons of Israel were reviewed, and were nourished, and they will go up to their meeting: and the sons of Israel will encamp over against them as two flocks of she goats; and Aram filled the land.

28 And a man of God will come near and say to the king of Israel, and he will say, Thus said Jehovah, Because Aram said, A God of the mountains is Jehovah, and he is not the God of the valleys, and I gave all this great multitude into thy hand; and know ye that I am Jehovah.

29 And these will encamp over against those seven days. And it will be in the seventh day, and the battle will draw near: and the sons of Israel will strike Aram a hundred thousand footmen in one day.

30 And the rest will flee to Aphek, to the city; and the wall will fall upon twenty and seven thousand men being left And Ben-hadad fled, and he will come to the city, to a chamber in a chamber.

31 And his servants will say to him, Behold now, we heard that the kings of the house of Israel that they are kings of mercy; we will now put sackcloth upon our loins and ropes upon our heads, and we will go forth to the king of Israel; perhaps he will save alive thy soul.

32 And they will bind sackcloth upon their loins, and ropes upon their heads, and they will come to the king of Israel, and say, Thy servant Ben-hadad said, Now wilt thou save alive my soul? And he will say, Is he yet living? he is my brother.

33 And the men will prognosticate, and hasten, and urge whether it was from him, and they will say, Thy brother Benhadad. And he will say, Go take him. And Benhadad will come forth to him, and he will bring him up upon his chariot

34 And he will say to him, The cities which my father took from thy father, I will turn back; and thou shalt set streets for thee in Damascus, according as my father set in Shomeron. And I will send thee away with a covenant. And he will cut out to him a covenant and send him away.

35 And a man, one of the sons of the prophets, said to his neighbor in the word of Jehovah, Strike me now. And the man refused to strike him.

36 And he will say to him, Because thou heardst not to the voice of Jehovah, behold thee going from me, and the lion striking thee. And he will go from beside him, and the lion will find him and strike him.

37 And he will find another man, and he will say, Strike me now. And the man will strike him, striking and wounding.

38 And the prophet will go and stand by the king by the way; and he will be disguised with a bandage over his eyes.

39 And it will be the king passing by, and he cried to the king, and he will say, Thy servant went forth into the midst of the battle; and behold, a man turned aside, and he will bring a man to me, and say, Watch this man: if missing, he shall be missed, and thy soul being instead of his soul, or thou shalt weigh a talent of silver.

40 And it will be thy servant doing here and there, and he was not. And the king of Israel will say to him, Thus thy judgment; thou didst decide.

41 And he will hasten and remove the bandage from his eyes; and the king of Israel will know him that he is from the prophets.

42 And he will say to him, Thus said Jehovah, Because thou sentest away a man I devoted to destruction from thy hand, and thy soul being instead of his soul, and thy people instead of his people.

43 And the king of Israel will go to his house, rebellious and angry; and he will come to Shomeron.

1 KINGS CHAPTER 21

1 And it will be after these words, and a vineyard was to Naboth the Jezreelite which was in Jezreel, by the palace of Ahab king of Shomeron.

2 And Ahab will speak to Naboth, saying, Wilt thou give to me thy vineyard? and it shall be to me for a garden of herbs, for it is near by my house: and I will give to thee in its stead a vineyard good above it; if good in thine eyes I will give thee silver the price of this.

3 And Naboth will say to Ahab, Far be it to me from Jehovah, my giving the inheritance of my fathers to thee.

4 And Ahab will come to his house rebellious and angry for the word that Naboth the Jezreelite spake to him: and he will say, I will not give to thee the inheritance of my fathers. And he will lie down upon his bed and turn away his face, and not eat bread.

5 And Jezebel his wife will come to him, and she will speak to him, What this thy spirit rebellious, and thou not eating bread?

6 And he will speak to her, Because I shall speak to Naboth the Jezreelite and say to him, Thou shalt give to me thy vineyard for silver; or if thou art willing, I will give to thee a

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vineyard in its stead. And he will say, I will not give to thee my vineyard.

7 And Jezebel his wife will say to him, Thou now wilt do the kingdom over Israel: arise, eat bread, and do thy heart good: I will give to thee the vineyard of Naboth the Jezreelite.

8 And she will write letters in the name of Ahab, and seal with his seal; and she will send the letters to the old men, and to the nobles who were in his city dwelling with Naboth.

9 And she will write in the letters, Saying, Call a fast; set Naboth in the head of the people:

10 And set two men, sons of Belial, over against him, and they shall bear witness, saying, Thou didst praise God and the king. And they shall bring him forth and stone him, and he shall die.

11 And the men of his city, the old men and the nobles, who were dwelling in his city, will do as Jezebel sent to them, according to what was written in the letters which she sent to them.

12 They called a fast; they will set Naboth upon the head of the people.

13 And two men will come, sons of Belial, and they will set before him: and the men of Belial will testify against Naboth before the people, saying, Naboth praised Jehovah and the king. And they will bring him without the city, and stone him with stones, and he will die.

14 And they will send to Jezebel, saying, Naboth was stoned, and he will die.

15 And it will be when Jezebel heard that Naboth was stoned and he will die, and Jezebel will say to Ahab, Arise, inherit the vineyard of Naboth the Jezreelite, which he refused to give to thee for silver: for Naboth is not living, but dead.

16 And it will be when Ahab heard,that Naboth was dead, and Ahab will rise to go down to the vineyard of Naboth the Jezreelite, and to possess it

17 And the word of Jehovah will be to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Shomeron: behold, in the vineyard of Naboth where he went down there to possess it

19 And speak to him, saying, Thus said Jehovah, Didst thou kill and also possess? And speak to him, saying, said Jehovah, In the place which the dogs licked the blood of Naboth, dogs shall lick thy blood, also thine.

20 And Ahab will say to Elijah, Didst thou find me, O mine enemy? And he will say I found: because thou didst sell thyself to do evil in the eyes of Jehovah,

21 Behold me bringing evil to thee, and I took away after thee, and I cut off to Ahab him pissing against a wall and him shut up and left in Israel;

22 And I gave thy house as the house of Jeroboam son of Nebat, and as the house of Baasha, son of Ahijah, for the irritation which thou didst irritate, and thou wilt cause Israel to sin.

23 And also to Jezebel spake Jehovah, saying, Dogs shall eat Jezebel in the fortification of Jezebel.

24 Him dying to Ahab in the city shall dogs eat; and him dying in the field shall the birds of the heavens eat

25 Only there was not as Ahab who was sold to do evil in the eves of Jehovah, whom Jezebel stimulated him.

26 And he will cause abhorrence exceeding to go after blocks, according to all which the Amorites did whom Jehovah dispossessed from the face of the sons of Israel.

27 And it will be when Ahab heard these words, and he will rend his garments, and put sackcloth upon his flesh, and he will fast and lie down in sackcloth, and go softly.

28 And the word of Jehovah will be to Elijah the Tishbite, saying,

29 Thou sawest that Ahab humbled himself from before me. Because that he humbled. himself from before me, I will not bring the evil in his days: in the days of his sons I will bring the evil upon his house.

1 KINGS CHAPTER 22

1 And they will dwell three years, no war between Aram and between Israel.

2 And it will be in the third year, and Jehoshaphat king of Judah went down to the king of Israel.

3 And the king of Israel will say to his servants, Ye knew that to us Ramoth-Gilead, and we being inactive taking it from the hand of the king ofAram.

4 And he will say to Jehoshaphat, Go with me to battle to Ramoth-Gilead. And Jehoshaphat will say to the king of Israel, As me, as thee; as my people, as thy people; as my horses, as thy horses.

5 And Jehoshaphat will say to the king of Israel, Seek now, according to the day, the word of Jehovah.

6 And the king of Israel will gather together the prophets, about four hundred men, and he will say to them. Shall I go to Ramoth-Gilead to war, or shall I desist? and they will say, Go up; and Jehovah will give into the hand of the king.

7 And Jehoshaphat will say, Is there not here yet a prophet to Jehovah, and we will seek from him?

8 And the king of Israel will say to Jehoshaphat, Yet one man to seek Jehovah from him, and I hated him, for he will not prophesy good concerning me, but evil, Micaiah, son of Imlah And Jehoshaphat will say, The king shall not say thus.

9 And the king of Israel will call for one eunuch, and say, Hasten, Micaiah, son of Imlah.

10 And the king of Israel, and Jehoshaphat king of Judah, sitting each upon his throne, putting on their garments in the area of the opening of the gate of Shomeron; and all the prophets prophesying before them.

11 And Zedekiah, son of Chenaanah, will make to him horns of iron: and he will say, Thus said Jehovah, With these shalt thou push Aram till thou finished them. .

12 And all the prophets prophesying thus, saying, Go up to Ramath-Gilead and prosper: and Jehovah gave into the hand of the king.

13 And the messenger who went to call Micaiah, spake to him, saying, Behold now, the words of the prophets of one

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mouth good to the king: will thy words now be according to the word of one of them, and speak thou good?

14 And Micaiah will say, Jehovah lives, for what Jehovah shall say to me I will speak it.

15 And he will come to the king, and the king will say to him, Micaiah, shall we go to Ramoth-Gilead to war, or shall we desist? And he will say to him, Go up, and prosper: and Jehovah gave into the hand of the king.

16 And the king will say to him, Till how many times do I cause thee to swear that thou wilt not speak to me only truth in the name of Jehovah?

17 And he will say, I saw all Israel scattered to the mountains as sheep which not to them a shepherd: and Jehovah will say, No lords to these; they shall turn back a man to his house in peace.

18 And the king of Israel will say to Jehoshaphat, Did I not say to thee he will not prophesy good concerning me, but evil?

19 And he will say, For this, hear the word of Jehovah: I saw Jehovah sitting upon his throne, and all the army of the heavens standing by him from his right hand and from his left

20 And Jehovah will say, Who will deceive Ahab, and he shall go up and fall in Ramoth-Gilead? and this will say according to this, and this said according to this.

21 And the spirit will go forth and stand before Jehovah, and he will say, I will deceive him. And Jehovah will say, By what?

22 And he will say, I will go forth and be to him a lying spirit in the mouth of all his prophets. And he will say, Thou shalt deceive, and thou shalt be able: go forth and do thus.

23 And now behold, Jehovah gave a lying spirit in the mouth of all these thy prophets, and Jehovah spake evil concerning thee.

24 And Zedekiah the son of Chenaanah will come near, and strike Micaiah upon the cheek, saying, Where passed the spirit of Jehovah from me to speak to thee?

25 And Micaiah will say, Behold thee seeing in that day when thou shalt go into a chamber, in a chamber to hide thyself.

26 And the king of Israel will say, Take Micaiah and turn him back to Amon, chief of the city, and to Joash son of the king.

27 And say, Thus said the king, Put this in the house of shutting up, and cause him to eat the bread of oppression and the waters of oppression till my coming in peace.

28 And Micaiah will say, If turning back, thou shalt turn back in peace, Jehovah spake not in me. And he will say, Hear, ye peoples, all of them.

29 And the king of Israel will go up, and Jehoshaphat king of Judah, to Bamoth-Gilead.

30 And the king of Israel will say to Jehoshaphat, Disguising myself and going into the war; and thou put on thy garments. And the king of Israel will se himself, and will go into the war.

31 And the king of Aram commanded the chiefs of the chariots which were to him, thirty and two, saying, Ye shall not fight with little and with great, but with the king of Israel alone

32 And it will be when the chiefs of the chariots saw Jehoshaphat, and they said, Surely he is the king of Israel. And they will turn aside to fight against him: and Jehoshaphat will cry out

33 And it will be when the chiefs of the chariots saw that it was not the king of Israel, and they will turn back from after him.

34 And a man drew with a bow in his simplicity, and he will strike the king of Israel between the joinings and between the coat of mail; and he will say to his driver, Turn thy hand, and bring me forth from the war, for I was wounded.

35 And the battle will go up in that day: and the king was fixed in the chariot over against Aram, and he will die in the evening: and the blood of the wound will flow into the bosom of the chariot

36 And a shout of joy will pass through in the camp as the sun went down, saying, A man to his city, and a man to his land.

37 And the king will die, and he will be brought to Shomeron; and they will bury the king in Shomeron.

38 And one will inundate the chariot in the pool of Shomeron; and the dogs will lick his blood; and the harlots washed, according to the word of Jehovah which he spake.

39 And the rest of the words of Ahab, and all that he did, and the ivory house, which he built, and all the cities which he built, are they not written upon the book of the words of the days to the kings of Israel?

40 And Ahab will lie down with his fathers; and Ahaziah his son will reign in his stead.

41 And Jehoshaphat son of Asa, reigned over Judah in the fourth year to Ahab king of Israel.

42 Jehoshaphat the son of thirty and five years in his reigning; and twenty and five years he reigned in Jerusalem. And his mother's name Azubah, daughter of Shilhi.

43 And he went in all the way of Asa his father; he turned not aside from it to do the straight in the eyes of Jehovah: But the heights were not removed; the people yet sacrificing and burning incense upon the heights.

44 And Jehoshaphat will make peace with the king of Israel.

45 And the rest of the words of Jehoshaphat, and his strength that he did, and how he warred, are they not written upon the book of the words of the days to the kings of Judah?

46 And the remainder of the holy place which was left in the days of Asa his father, he took away from the land.

47 And a king not in Edom: a director reigned.

48 Jehoshaphat built ships of Thar-shish to go to Ophrah for gold: and it went not, for the ships were broken in Ezion-Geber.

49 Then said Ahaziah son of Ahab, to Jehoshaphat, My servants shall go with thy servants in the ships. And Jehoshaphat would not

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50 And Jehoshaphat will lie down with his fathers, and be buried with his fathers in the city of David his father: and Jehoram his son will reign in his stead.

51 And Ahaziah son of Ahab reigned over Israel in Shomeron in the seventeenth year to Jehoshaphat king of Judah; and he will reign over Israel two years

52 And he will do evil in the eyes of Jehovah and go in the way of his father, and in the way of his mother, and in the way of Jeroboam, son of Nebat, who caused Israel to sin:

53 For he will serve Baal and worship to him, and he will irritate Jehovah the God of Israel according to all which his father did.

THE SECOND BOOK OF KINGS

Hebrew Title: Melakhim
(also called The Fourth Book of Kings or 4 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C.

2 KINGS CHAPTER 1

1 And Moab broke with Israel after Ahab died.

2 And Ahaziah will fall through the lattice in his upper chamber which was in Shomeron, and he will be sick: and he will send messengers, and say to them, Go seek in Baal the fly god of Ekron, if I shall live from this disease.

3 And the messenger of Jehovah spake to Elijah the Tishbite, Arise, go up to the meeting of the messengers of the king of Shomeron, and speak to them, Is it because there is no God in Israel ye go to seek in Baal the fly god of Ekron?

4 And for this, thus said Jehovah, The bed where thou wentest up there, thou shalt not come down from it, but dying, thou shalt die, and Elijah will go

5 And the messengers will turn back to him, and he will say to them, Why this ye turned back?

6 And they will say to him, A man came up to our meeting, and he will say to us, Go, turn back to the king who sent you, and speak to him, Thus said Jehovah, Is it because there is no God in Israel thou sentest to seek in Baal the fly god of Ekron? for this the bed where thou wentest up there, thou shalt not come down from it, for dying, thou shalt die.

7 And he will speak to them, What the judgment of the man who came up to your meeting, and he will speak to you these words?

8 And they will say to him, A man possessing hair, girded with a girdle of skin upon his loins. And he will say, It is Elijah the Tishbite.

9 And he will send to him a chief of of fifty and his fifty. And he will go Up to him; and behold, he sat upon the head of the mountain. And he will speak to him,. Thou man of God, the king spake, Come down.

10 And Elijah will answer and speak to the captain of fifty, If I a man of God, fire shall come down out of the heavens and consume thee and thy fifty. And fire will come down from the heavens and consume him and his fifty.

11 And he will turn back and send to him another captain of fifty and his fifty. And he will answer and speak to him, O man of God, thus said the king, Come down quickly.

12 And Elijah will answer and speak to them, If I a man of God, fire shall come down from the heavens and con,sume thee and thy fifty. And the fire of God will come down from the heavens and consume him and his fifty.

13 And he will turn back and send a captain of the third fifty and his fifty. And the captain of the third fifty will go up and come and bend upon his knees before Elijah, and make supplication to him, and speak to him, O man of God, shall my soul now be precious, and the soul of these fifty, thy servants, in thine eyes?

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14 Behold, fire will come down from heaven and consume the two first captains and their fifties: and now shall my soul be precious in thine eyes?

15 And the messenger of Jehovah will speak to Elijah, Go down with him: thou shalt not be afraid of his face. And he will rise and go down with him to the king.

16 And he will speak to him, Thus said Jehovah, Because thou didst send messengers to seek in Baal the fly god of Ekron, Is it because there is no God. in Israel to seek in his word? for this, the bed where thou wentest up there, thou shalt not come down from it, for dying, thou shalt die.

17 And he will die according to the word of Jehovah which Elijah spoke. And Jehoram will reign in his stead in the second year to Jehoram son of Jehoshaphat, king of Judah; for there was no son to him.

18 And the rest of the words of Ahaziah which he did, are they not written upon the book of the words of the days to the kings of Israel?

2 KINGS CHAPTER 2

1 And it will be in Jehovah bringing up Elijah in a tempest to the heavens, and Elijah went up, and Elisha, from Gilgal.

2 And Elijah will say to Elisha, Sit now, here; for Jehovah sent me even to the house of God. And Elisha will say to him, Jehovah lives, and thy soul lives, if I shall forsake thee. And they will go down to the house of God.

3 And the sons of the prophets that were in the house of God will come forth to Elisha and say to him, Knewest thou that this day Jehovah takes thy lord from above thy head? And he will say, I also knew; be silent

4 And Elijah will say to him, Elisha, sit now here; for Jehovah sent me to Jericho. And he will say, Jehovah lives, and thy soul lives, if I shall forsake thee. And they will come to Jericho.

5 And the sons of the prophets which were in Jericho will come near to Elisha and say to him, Knewest thou that this day Jehovah takes thy lord from above thy head? And he will say, I also knew; be silent

6 And Elijah will say to him, Sit now, here; for Jehovah sent me to Jordan. And he will say, Jehovah lives and thy soul lives if I shall forsake thee. And they two will go.

7 And fifty men from the sons of the prophets went, and they will stand from opposite from afar off: and they two stood by Jordan.

8 And Elijah will take his wide cloak and roll together, and strike the waters, and they will be divided hence and thence, and they two will pass through into the desert

9 And it will be as they passed through and Elijah said to Elisha, Ask what I shall do for thee before I shall be taken from thee. And Elisha will say, Now shall the mouth of two in thy spirit be to me.

10 And he will say, Thou wert hard to ask: if thou shalt see me taken from thee, it shall be thus to thee; and if not, it shall not be.

11 And it will be they went, going speaking, and behold, a chariot of fire and horses of fire, and they will separate between them two; and Elijah will up in a tempest to the heavens.

12 And Elisha saw, and he crying, My father, my father!, the chariot of Israel and his horsemen! and he saw him no more: and he will lay hold upon his garments and rend them into two rents.

13 And he will lift, up the wide cloak of Elijah which fell from above him, and he will turn back and stand by the lip of Jordan.

14 And he will take the wide cloak of Elijah which fell from off him and strike the waters, and say, Where is Jehovah the God of Elijah, even he? And he will strike the waters and they will divide hence and thence, and Elisha will pass through.

15 And the sons of the prophets who were opposite in Jericho will see, and they will say, The spirit of Elijah rested upon Elisha. And they will come to meet him, and they will worship to him to the earth.

16 And they will say to him, Behold now, there is with thy servants fifty men, sons of strength: they shall go now and seek thy lord, lest the spirit of Jehovah lifted him up, and it will cast him upon one of the mountains or into one of the valleys. And he will say, Ye shall not send.

17 And they will press upon him till he was ashamed, and he will say, Send. And they will send fifty men; and they will seek three days, and they found not

18 And they will turn back to him, and he sitting in Jericho; and he will say to them, Did I not say to you, Ye shall not send?

19 And the men of the city will say to Elisha, Behold the situation of the city good, as my lord sees: and the waters evil and the land barren.

20 And he will say, Take to me a new dish, and put salt there. And they will take to him.

21 And he will go forth to the going forth of the waters, and he will cast salt there, and be will say, Thus said Jehovah, I healed these waters; there shall be no more from thence death and barren.

22 And the waters will be healed even to this day, wording to the word of Elisha which he spake.

23 And he will go up from thence to the house of God: and he going up in the way, and little boys will come forth from the city, and will scoff at him, and say to him, Go up, thou bald head; go up, thou bald head.

24 And he will turn behind him and see them, and he will curse them in the name of Jehovah. And, two she-bears will come forth from the forest and will rend of them forty and two children.

25 And he will go from thence to mount Cannel, and from thence he turned back to Shomeron.

2 KINGS CHAPTER 3

1 And Jehoram son of Ahab reigned over Israel in Shomeron in the eighteenth year to Jehoshaphat king of Judah, and he will reign twelve years

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2 And he will do evil in the eyes of Jehovah, but not as his father and; as his mother; and he will remove the statue of Baal which his father made.

3 But in the sins of Jeroboam the son of Nebat, who caused Israel to sin, he adhered; he departed not from them

4 And misha king of Moab was a shepherd, and he turned back to the king of Israel a hundred; thousand lambs and a hundred thousand rams, with the fleece.

5 And it wilt be as Ahab died; and the king of Moab will break with the king of Israel

6 And king Jehoram will go forth in that day out of Shomeron, and he will review all Israel.

7 And he will go and send to Jehoshaphat king of Judah, saying, The king of Moab broke with me; go with me against Moab to war. And he will say, I will go: as me, as thee; as my people as thy people; as my horses as thy horses

8 And he will say, Where the way we shall go up? And he will say, The way of the desert of Edom.

9 And the king of Israel will go and the king of Judah, and the king of Edom and they will encompass a way seven days; and there was no water for the camp, and for tire cattle which:were at their feet

10 And the king of Israel will say, Alas, that Jehovah called for thine three kings to give them into the hand of Moab!

11 And Jehoshaphat will say, Is there not here a prophet to Jehovah, and we will seek Jehovah from him? And one of the servants of the king of Israel will answer and say, Here is Elisha, son of Shaphat, who poured water upon, the hands of Elijah.

12 And Jehoshaphat will say the word of Jehovah is with him, and the king of Israel, and Jehoshaphat, and the king of Edom will come down to him

13 And Elisha will say to the king of Israel, What to me; and to thee go to the prophets of thy father and to the prophets of thy mother. And the king of Israel will say to him, Nay for Jehovah called these three kings to give them into the hand of Moab.

14 And Elisha will say, Jehovah of armies lives whom I stand before him, for unless I accept the face of Jehoshaphat king of Judah, if I will look to thee and if I will, see thee.

15 And now take to me a player on an instrument And it was when the player played, and the hand of Jehovah will be upon him.

16 And he will say, Thus said Jehovah, Make this torrent, pits, pits.

17 For thus said Jehovah, Ye shall not see wind, and ye shall not see rain; and that torrent shall be full of water, and ye drunk, and your possessions, and your cattle.

18 And: this was light in the eyes of Jehovah, and he gave Moab into your hand.

19 And strike ye every fortified city and every chosen city, and every good tree ye shall cause it to fall, and all the fountains of water ye shall shut up, and every good part ye shall mar with stones.

20 And it will be in the morning when the gift went up, and behold, water coming from the way of Edom, and the earth will be filled with waters

21 And all Moab heard that the kings came up to war against them, and they will be gathered together from all girding on a girdle, and above, and they will stand upon the bound.

22 And they will rise early in the morning, and the sun rose upon the waters and Moab will see from opposite the waters red as blood:

23 And they will say, This the blood of the sword; the kings were destroyed, and they will strike a man his neighbor: and now to the spoil, Moab.

24 And they will go to the camp of Israel, and Israel will rise and strike. Moab and they will flee from their face: and they will come upon it and smiting Moab.

25 And they will tear down the cities, and on all the good portion of Moab they will cast a man his stone, and they filled it; and they will shut up all the fountains of water, and they will cause every good tree to fall: till he left its stones in the city of potsherds, and the slingers will encompass and strike it.

26 And the king of Moab will see that the battle was strong above him, and he will take him seven hundred men drawing sword to break through to the king of Edom, and they will not be able.

27 And he will take his son, the firstborn, which shall reign in his stead, and bring him up a burnt-offering upon the wall: and there will be great anger against Israel, and they will remove from him and turn back to the land.

2 KINGS CHAPTER 4

1 And one woman from the wives of the sons of the prophets cried to Elisha, saying, Thy servant my husband died, and thou knewest that thy servant was fearing Jehovah: and the creditor came to take my two children for servants.

2 And Elisha will say to her, What shall I do for thee? announce to me what is to thee in the house. And she will say, Not anything to thy servant in the house but a flask of oil.

3 And he will say, Go ask for thyself vessels from without from all thine dwelling near; empty vessels; thou shalt not be little.

4 And come in and shut the door after thee and after thy sons, and thou shalt pour into all these vessels, and the full thou shalt remove.

5 And she will go from him and shut the door after her and after her sons, they bringing near to her, and she pouring out

6 And it will be as the vessels being full, and she will say to her son, Bring to me yet a vessel. And he will say. Not a vessel more. And, the oil will stand.

7 And she will go and announce to the man of God, and he will say, Go sell the oil and requite thy creditor, and thou shalt live with thy sons by the rest

8 And it will be the day, and Elisha will pass through to Shunem, and a great woman there; and she will lay hold on

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him to eat bread. And it will be as often as he passed by, he will turn aside there to eat bread.

9 And she will say to her husband, Behold now, I knew that he is a holy man of God, passing by us continually.

10 Now we will make a little wall chamber and put for him there a bed and a table, and a throne and a candlestick; and being in his coming to us he will turn aside there.

11 And the day will be and he will come there, and he will turn aside into the chamber, and lie there.

12 And he will say to Gehazi his boy, Call for this Shunamitess. And he will call for her, and she will stand before him.

13 And he will say to him, Say now to her, Behold, thou didst hasten for us all this concern; what to be done for thee? is it to speak for thee to the king, or to the chief of the army? And she will say, In the midst of my people I dwell.

14 And he will say, And what to be done for her? And Gehazi will say. Truly, not a son to her, and her husband an old man.

15 And he will say, Call to her. And he will call to her, and she will stand in the door.

16 And he will say, At this appointment about the time thou living to embrace a son. And she will say, My lord, thou man of God, do not deceive With thy servant

17 And the woman will conceive and bear a son at this appointment about the time of living which Elisha spake to her.

18 And the child will grow; and the day will be and he will go forth to his father to those reaping.

19 And he will say to his father, My head, my head. And he will say to the boy, Lift him up to his mother.

20 And he will lift him up and bring him to his mother, and he will lift him up and bring him to his mother, and he will sit upon her knees till noon, and he will die.

21 And she will go up and lay him down upon the bed of the man of God, and she will shut up after her and go forth.

22 And she will call to her husband and say, Send now to me one of the boys, and one of the she asses, and I will run even to the man of God, and I will turn back

23 And he will say, Wherefore goest thou to him this day? not new moon, and not Sabbath. And she will say, Peace.

24 And she will saddle the ass, and say to her boy, Lead on, and go; thou shalt not hold back for me to ride except I said to thee.

25 And she will go and come to the man of God to mount Carmel. And it will be when the man of God saw her from opposite, and he will say to Gehazi his boy, Behold this Shunamitess.

26 Now run now to her meeting, and say to her, Is peace to thee? and to thy husband? and peace to the child And she will say, Peace.

27 And she will come to the man of God to the mountain, and she will lay hold upon his feet; and Gehazi will come near to push her away; and the man of God will say, Let go to her, for her soul is bitter to her: and Jehovah hid from me and announced not to me.

28 And she will say, Did I ask a son from my lord? said I not, Thou shalt not deceive me?

29 And he will say to Gehazi, Gird up thy loins and take my prop in thy hand, and go: If thou shalt find a man, thou shalt not praise him; and if a man shall praise thee, thou shalt not answer him: and put my prop upon the face of the boy.

30 And the mother of the boy will say, Jehovah lives and thy soul lives, I will not leave thee. And he will rise and go after her.

31 And Gehazi passed over before them, and he will put the prop upon the face of the boy, and no voice and no attention. And he will turn back to meet him; and he will announce to him, saying, The boy awaked not

32 And Elisha will go into the house, and behold, the boy dead, lying upon his bed.

33 And he will go in and shut the door after them two, and he will pray to Jehovah.

34 And he will come up and lie down upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hand; and he will bow himself upon him, and the flesh of the child will be warm.

35 And he will turn back and go into the house, once hence, and once thence; and he will go up, and he will bow himself upon him: and the boy will sneeze, even to seven times; and the boy will open his eyes.

36 And he will call to Gehazi and say, Call to this Shunamitess. And he will call her, and she will come to him, and he will say, Lift up thy son.

37 And she will go in and fall at his feet, and worship him to the earth; and she will lift up her son and go forth.

38 And Elisha turned back to Gilgal. And the famine in the land; and the sons of the prophets sitting before him: and he will say to his boy, Place the great pot, and boil pottage for the sons of the prophets.

39 And one will go forth to the field to gather green herbs, and he will find a vine of the field, and he will gather from it wild cucumbers of the field his garment full, and he will come and cut up into the pot of pottage: for he knew it not.

40 And they will pour out for the men to eat., and it will be as they were eating from the pottage, and they cried out, and they will say, Death in the pot O man of God. And they could not eat.

41 And he will say, Take flour. And he will cast into the pot and say, Pour out for the people, and they shall eat And there was not a word of evil in the pot.

42 And a man came from the lord of three, and he will bring to the man of God bread of the first-fruits, twenty of bread of barley, and garden fruits in his sack; and he will say, Give to the people, and they shall eat

43 And he serving will say, What I shall I give this before a hundred men? and he will say, Give to the people, and they shall eat; for thus said Jehovah, Eating, and they leave.

44 And he will give before them, and they will eat and leave, according. to the word of Jehovah.

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2 KINGS CHAPTER 5

1 And Naaman chief of the army of the king of Aram was a man before his lord, and he was rifted up in the face, for by him Jehovah gave salvation to Aram: and the man was mighty of strength; being leprous.

2 And Aram will go forth by troops, and take captive from the land of Israel a little girl; and she will be before Naaman's wife.

3 And she will say to her mistress, O that my lord was before the prophet that is in Shomeron! then he will gather him from his leprosy.

4 And one will go and announce to his lord, saying, According to this, and according to this, spake the girl which was from the land of Israel.

5 And the king of Aram will say, Go; come, I will send a letter to the king of Israel. And he will go and take in his hand ten talents of silver and six thousand of gold, and ten changes of garments.

6 And he will bring the letter to the king of Israel, saying, Now when: this letter comes to thee, behold, I sent Naaman my servant, and do thou gather him from his leprosy.

7 And it will be when the king of Israel read the letter, and he will rend his garments and say, Am I God to kill and to make alive, that this one sent to me to gather a man from his leprosy? for surely know ye now, and see that he seeks occasion against me.

8 And it will be when Elisha the man of God heard that, the king of, Israel rent his garments, and he will send to the king, saying, Wherefore rentest thou thy garments? He shall come now to me and know that there is a prophet in Israel.

9 And Naaman will come with his horse and with his chariot, and he will stand at the door of the House to Elisha.

10 And Elisha will send a messenger to him, saying, Go and wash seven times in Jordan and, thy flesh shall: turn back to thee and be clean.

11 And Naaman will be angry, and go, and say, Behold, I said coming forth, he will come forth to me, and stand and call in the name of Jehovah his God and wave his hand up and down to the place, and he will gather him being leprous.

12 Is not Abana and Pharpar, rivers of Damascus, good above all the waters of Israel? and shall I not wash in them And be cleansed? And he will turn and go in wrath.

13 And his servants will come near and speak to him, and say, My father, spake the prophet a great word to thee, wilt thou not do? and much more he said to thee, Wash and be cleansed,

14 And he will go down and dip in Jordan seven times, according to the word of the man of God, and his flesh will turn: back as, the flesh of a small boy, and he will be cleansed.

15 And he will turn back to the man of God, he and all his camp; and he will come and stand before him, and say, Behold now, I knew that there is no God in all the earth but in Israel: and now take now a blessing from thy servant

16 And he will say, Jehovah lives whom I stood before him if I will take. And he will press upon him to take, and he will refuse.

17 And Naaman will say, And shall there not now be given to thy servant a pair of Mules lifting up earth? for thy servant will no more do a burnt-offering and a sacrifice to other gods but to Jehovah.

18 For this word will Jehovah forgive to thy servant in the going of my lord to the house of Rimmon to worship there, and he leaning upon my hand, and I worshiped in the house of Rimmon: in my worshiping in the house of Rimmon now will Jehovah forgive to thy servant in this word?

19 And he will say to him, Go for peace. And he will go from him a measure of land,

20 And Gehazi the boy of Elisha, the man of God, will say, Behold, my lord spared Naaman this Aramite from taking from his hand what he brought: Jehovah lives, for if I ran after him land book from him something.

21 And Gehazi will pursue after Naaman, and Naaman will see he ran after him, and will descend from his chariot to meet him, and he will say, Is it peace?

22 And he will say, Peace. My lord sent me, saying, Behold, now there came here to me two boys from mount Ephraim from the sons of the prophets: wilt thou give to them a talent of silver and two changes of garments?

23 And Naaman will say, Be content, take two talents And he will press upon him, and he Will bind two talents of silver in two bags, and two changes of garments, and he will give to his two boys, and they will lift up before him.

24 And he will come to the hill and; take from their hand and deposit in the house: and he will send away the men, said they will go.

25 And he came in, and he will stand by his lord: and Elisha will say to him, From whence, Gehazi? And he will say, Thy servant wait not hence and thence.

26 And he will say to him, Went not my heart when the man turned again from his chariot to meet thee? Is it a time to take silver, and to take garments, and olive trees, and vineyards, and sheep and oxen, and servants and maids?

27 And the leprosy of Naaman shall cleave upon thee and upon thy seed forever. And he will go forth from his face being leprous as snow.

2 KINGS CHAPTER 6

1 And the sons of the prophets will say to Elisha, Behold now, the place where we dwell there before thee is narrow for us.

2 We will go now even to Jordan and take from thence each, one beam, and we will make for us a place to dwell there. And he will say, Go.

3 And one will say, Be content, now, and go with thy servants And he will say, I will go.

4 And he will go with them; and they will come to Jordan, and they will cut woods.

5 And one will be felling the beam, and the iron fell into the water: and he will cry out and say, Alas, my lord! and it was borrowed.

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6 And the man of God will say, Where fell it? And he will cause him to see the place. And he will cut down wood and cast there; and the iron will overflow.

7 And he will say, Lift up to thee. And he will stretch forth his hand and take it

8 And the king of Aram was warring against Israel, and he counseled with his servants, saying, To such a certain place my encampments

9 And the man of God will send to the king of Israel, saying, Watch from passing through this place, for there Aram encamps.

10 And the king of Israel will send to the place which the man of God said to him and warned of it, and he watched himself there, not once, and not twice.

11 And the heart of the king of Aram will be agitated for this word; and he will call to his servants and say to them, Will ye not announce to me who is leading us astray to the king of Israel?

12 And one of his servants will say, No, my lord the king; but Elisha the prophet, who is in Israel, will announce to the king of Israel the words which thou wilt speak in thy bed-chamber.

13 And he will say, Go, and see where he is, and I will send and take him. And it will be announced to him, saying, Behold, in Dothan.

14 And he will send there horses and chariots, and weighty strength: and they will come by night, and they will surround upon the city.

15 And he serving the man of God will rise early to stand up, and he went forth, and behold, strength surrounding the city, and horse and chariot And his boy will say to him, Alas, my lord! how shall we do?

16 And he will say, Thou shalt not fear: for the many which are with us are more than with them.

17 And Elisha will pray, and say, Jehovah open now his eyes, and he shall see. And Jehovah will open the boy's eyes, and he will see: and behold, the mountain full of horses and chariots of fire round about Elisha.

18 And they will come down to him, and Elisha will pray to Jehovah, and say, Strike now, this nation with blindness. And he will strike them with blindness, according to the word of Elisha.

19 And Elisha will say to them, This not the way, and this not the city: go ye after me, and I will take you to the man whom ye will seek. And he will cause them to go to Shomeron.

20 And it will be when they came to Shomeron, and Elisha will say to Jehovah, Open the eyes of these, and they shall see. And Jehovah will open their eyes, and they will see; and behold, in the midst of Shomeron.

21 And the king of Israel will say to Elisha when he saw them, Shall I strike? shall I strike, my father?

22 And he will say, Thou shalt not strike: whom thou tookest captive with thy sword and with thy bow; strikest thou? set bread and water before them, and they shall eat and drink and go to their lord.

23 And he will purchase for them a great purchase: and they will eat and drink, and he will send them, and they will go to their lord. And the troops of Aram will add no more to come into the land of Israel.

24 And it will be after this, and Benhadad king of Aram will gather all his camp and come up and press upon Shomeron.

25 And a great famine will be in Shomeron: and behold them pressing upon it till the head of an ass was for eighty of silver, and the fourth of a cup of doves dung, for five of silver.

26 And the king of Israel will be passing by upon the wall, and a woman cried out to him, saying, Save, O lord the king.

27 And he will say, Wilt not Jehovah save thee, from whence shall I save thee from the threshing-floor or from the wine-press?

28 And the king will say to her, What to thee? and she will say, This woman said to me, Thou shalt give thy son, and we will eat him this day, and my son we will eat to-morrow.

29 And we shall boil my son, and eat him: and saying to her on the day after, Thou shalt give thy son, and we will eat him: and she will hide her son

30 And it will be when the king heard the woman's words, and he will rend his garments; and he passed by upon the wall, and the people will see, and behold, sackcloth upon his flesh, from within.

31 And he will say, Thus will God do to me, and thus will he add, if the head of Elisha son of Shaphat, shall stand upon him this day.

32 And Elisha sitting in his house, and the old men sitting with him; and he will send a man from before him: before the messenger will come to him, and he said to the old men, See ye that this son of a murderer sent to take away my head? see, when the messenger comes, shut the door and press him in the door: is not the voice of the feet of his lord behind him?

33 While yet speaking with them, behold, the messenger will come down to him: and he will say, Behold, this evil from Jehovah; what more shall I wait for Jehovah?

2 KINGS CHAPTER 7

1 And Elisha will say, Hear the word of Jehovah, thus said Jehovah, About the time to-motrow a measure of fine flour for a shekel, and two measures of barley for a shekel, in the gate of Shomeron.

2 And the third, which was to the king leaning upon his hand, will answer the man of God, and say, Behold, Jehovah making lattices in the heavens, will this word be? and he will say, Behold thee seeing with thine eyes, and from thence thou shalt not eat

3 And there were four men being leprous at the entrance of the gate, and they will say a man to his neighbor, What, shall we sit here till our death?

4 If we said, We will go into the city, and the famine in. the city, and our death there: and if we sat here, and we died. And now come, and we will fall to the camp of Aram: if they will save us alive we shall live; and if they will kill us, and we died.

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5 And they will rise in darkness to go to the camp of Aram: and they will come even to the end of the camp of Aram, and behold, not a man there.

6 And Jehovah caused the camp of Aram to hear a voice of chariot and a voice of horse, a voice of great strength: and they will say a man to his brother, Behold, the king of Israel hired the kings of the Hittites and the kings of Egypt to come upon us.

7 And they will rise and flee in darkness, and leave their tents, and their horses and their asses, the camp as it was, and flee for their soul.

8 And these leprous will come even to the end of the camp, and go to one tent, and eat and drink and lift up from thence silver and gold, and garments,. and they will go and hide and turn back, and come to another tent, and lift up from thence, and go and hide.

9 And they will say a man to his neighbor, Not thus do we: this day, it is a day of glad tidings, and we being silent: and waiting till morning light and sin will find us: an now come and we will go and announce to the king's house.

10 And they will go and call to the gate of the city and announce to them, saying, We came to the camp of Aram, and behold, not a man there, and voice of man, but the horse made fast, and the ass made fast, and the tents as they are

11 And it will be called out at the gates, and they will announce to the king's house within.

12 And the king will rise by night and say to his servants, I will now announce to you what Aram did to us. They knew that we are hungry, and they went forth from the camp to hide in the field, saying, When they shall come forth from the city and we will seize them living, and we will go info the city.

13 And one of his servants will answer and say, They shall take five of the horses remaining which were left in it, (behold them as all the multitude of Israel which were left in it: behold them as all the multitude of Israel which were finished:) and we will send and see.

14 And they will take two chariot horses, and the king will send after the camp of Aram, saying, Go and see.

15 And they will go after them even to Jordan; and behold, all the way full of garments and vessels which Aram cast away in their being terrified. And the messengers will turn back and announce to the king.

16 And the people will go out and plunder the camp of Aram. And a measure of fine flour will be for a shekel, and two measures of barley for a shekel, according to the word of Jehovah

17 And the king appointed the third who leaned upon his hand over the gate: and the people will tread upon him in the gate: and he will die according to the word of the man of God who spake in the king's coming down to him.

18 And it will be as the man of God spake to the king, saying, Two measures of barley for a shekel, and a meas are of fine flour for a shekel will be about the time tomorrow in the gate of homeron.

19 And the third will answer the man of God and say, Behold, Jehovah making lattices in the heavens, will it be according to this word? and he will say, Behold thee seeing with thine eyes, and thou shalt not eat from thence.

20 And thus it will be to him:and the people will tread upon him in the gate, and he will die.

2 KINGS CHAPTER 8

1 And Elisha spake to the woman whom he restored to life her son, saying, Arise, and go thou, and thy house, and sojourn where thou wilt sojourn; for Jehovah called for a famine; and also coming to the land seven

2 And the woman will rise and will do according to the word of the man of God: and will go, she and her house, and she will sojourn in the land of the rovers seven years.

3 And it will be from the end of seven years, and the woman will turn back from the land of the rovers, and come to cry to the king for her house and for her field.

4 And the king Speaking to Gehazi the boy of the man of God, saying, Relate now to me all the great things which Elisha did.

5 And it will be, he relating to the king how he restored the dead to life, and behold, the woman whom he restored to life her son, cried to the king for her louse and for her field. And Gehazi:will say, O lord the king, this the woman and this her son whom Elisha restored to life.

6 And the king will ask the woman, and she will relate to him: and the king will give to her one eunuch, saying, Turn back all which was to her and all the fruits of the field from the day she left the land and even till now.

7 And Elisha will come to Damascus: and the son of Hadad king of Aram was sick: and it will be announced to him, saying, The man of God came even here.

8 And the king will say to Hamel, Take in:thy hand a gift, and go to the meeting of the man of God, and seek Jehovah from him, saying, Shall I live from this sickness?

9 And Hazael will go to meet him, and he will take a gift in his hand, and every good of Damascus, the lifting up of forty camels, and he will go and stand before him, and say, Thy son the son of Hadad king of Aram sent me to thee, saying, Shall I live from this sickness?

10 And Elisha will say, Go, say, Living, shalt thou not live? and Jehovah caused me to eee that dying, he shall die.

11 And he will set his face, and he will set even till he was ashamed: and the man of God will weep.

12 And Hamel will say, Wherefore weeps my lord? and he will say, Because I knew that thou wilt do to the sons of Israel evil: their fortifications thou wilt send forth into fire, and their chosen thou wilt kill with the sword, and thou wilt dash in pieces their children, and the pregnant thou wilt cleave asunder.

13 And Hamel will say, For what! thy servant, the dog, that he will do this great word? and Elisha will say, Jehovah caused me to see thee king over Aram.

14 And he will go from Elisha and come to his lord; and he will say to him, What said Elisha to thee? and he will say, He said to me, Living, thou shalt live.

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15 And it will be on the morrow, and he will take a coarse cloth and dip in water and spread over his face, and he will die: and Hassel will reign in his stead.

16 And the fifth year to Jerson son of Ahab king of Israel, and Jehoshaphat king of Judah, Jehoram son of Jehoshaphat king of Judah, reigned.

17 The son of thirty and two years was he in his reigning; and eight years reigned be in Jerusalem.

18 And he will go in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was to him for wife: and he will do evil in the eyes of Jehovah.

19 And Jehovah Would net destroy Judah on account of David his servant, as he said to give to him a light for his sons all the days.

20 In his days Edom broke from under the hand of Judah, and they will make a king over them

21 And Joram will pass over to Zair, and all the chariots with him: and he will be rising by night, and he will strike Edom surrounding upon him, and the captains of his chariots: and the people will flee to his tents.

22 And Edom will break from under Judah even to this day. Then Libnab will break in that time.

23 And the rest of the words of Joram, and all that he did, are they not written upon the book of the words of the days to the kings of Judah?

24 And Joram will lie down with his fathers, and he will be buried with his fathers in the city of David; and Ahaziah his son will reign in his stead.

25 In the year, the twelfth year to, Joram, son of Ahab king of Israel, reigned Ahaziah son of Jehoram king of Judah.

26 The son of twenty and two years was Ahaziah in his reigning.; and he reigned one year in Jerusalem. And his mother's name Athaliah, daughter of Omri, king of Israel

27 And he will go in the way of the house of Ahab, and he will do evil in the eyes of Jehovah, as the house of Ahab, for he was son-in-law of the house of Ahab.

28 And he will go with Jehoram son of Ahab, to war with Hassel king of Aram, in Ramoth-Gilead,; and the Aramites will strike Jehoram.

29 And king Jehoram will turn back to be healed in Jezreel from the blows which the Aramites will strike him in Ramah in his fighting with Hazael king of Aram. And Ahaziah son of Jehoram king of Judah, went down to see Joram son of Ahab, in Jezeel, for he was sick.

2 KINGS CHAPTER 9

1 And Elisha the prophet called to one of the sons of the prophets, and he will say to him, Gird thy loins, and take this flask of oil in thy hand, and go to Ramoth-Gilead.

2 And go there and see there Jehuson of Jehoshaphat, son of Nimshi, and go and cause him to rise from the midst of his brethren, and bring him to a chamber in a chamber;

3 And take the flask of oil and pour upon his head, and say, Thus said Jehovah I anointed thee for king to Israel And open the door and flee, and thou shalt not wait.

4 And the boy will go, the boy the prophet, to Ramoth-Gilead.

5 And he will go in, and behold, the captains of the army sitting; and he will say, A word to me for thee the chief. And Jehu will say, To which of all of us? And he will say, To thee the chief.

6 And he will rise and go into the house, and he will pour the oil upon his head, and say to him, Thus said Jehovah the God of Israel, I anointed thee for king to the people, of Jehovah to Israel

7 And smite thou the house of Ahab thy lord, and I avenged the bloods of my servants the prophets, and the bloods of all the servants of Jehovah from the hand of Jezebel

8 And all the house of Ahab shall perish: and I out off to Ahab him pissing against the wall, and him shut up and left in Israel.

9 And I gave the house of Ahab as the house of Jeroboam son of Nebat, and as the house of Bassha son of Ahijah

10 And Jezebel shall the dogs eat in a part of Jezreel, and none to bury. And he will open the door and flee.

11 And Jelin will go forth to the servants of his lord: and it will be said to him, Peace? wherefore came this raving to thee? And he will say, to them, Ye knew the man and his speech.

12 And they will say, A falsehood; announce to us now And he will say, According to this, and according to this he said to me, saying, Thus said Jehovah, I anointed thee for king to Israel

13 And they will hasten and take a man his garment, and will put under him to the body of the steps, and they will strike upon the trumpet and say, Jehu reigned.

14 And Jehu son of Jehoshaphat son of Nimshi will conspire against Joram. (And Joram watched in Ramoth-Gilead, he and all Israel, from the face of Hazael king of Aram.

15 And Jehoram the king turned back to be healed in Jezreel from the blows which the Aramites struck him in his warring with Hazael king of Aram.) And Jehu will say, If it is your soul, none escaping, shall go forth from the city to go to announce in Jezreel.

16 And Jehu will ride and go to Jezreel; for Joram lay there. And Ahaziah king of Judah went down to see Joram.

17 And he watching stood. upon the tower in Jezreel, and he will see the multitude of Jehu in his coming, and he will say, I see a multitude. And Jehoram will say, Take a horseman and send to meet them, and he shall say, Is it peace?

18 And a horseman of the horse will go to meet him, and he will say, Thus said the king, Is it peace? And Jehu will say, What to thee and to peace? turn behind me. And he watching will announce, saying, The messenger went even to them and turned not back.

19 And he will send a second horseman of horse, and he will go to them and say, Thus said the king, Is it peace? and Jehu will say, What to thee and to peace? turn behind me.

20 And he watching will announce, saying, He came even to them and turned not back: and the driving as the driving of Jehu son of Nimshi, for he will drive in madness.

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21 And Jehoram will say, Harness. And he will harness his chariot And Jehoram king of Israel will go forth, and Ahaziah king of Judah, a man in his chariot; and they will go forth to meet Jehu, and they will find him in the portion of Naboth the Jezreelite

22 And it will be when Jehoram saw Jehu, and he will say, Is it peace? and Jehu will say, What the peace, while the fornication of Jezebel thy mother and her sorceries are many?

23 And Jehoram will turn his hands and flee, and say to Ahaziah, Fraud, O Ahaziah.

24 And Jehu filled his hand with a bow, and he will strike Jehoram between his arms, and the arrow will go forth from his heart, and he will bow down in his chariot

25 And he will say to Bidkar the third, Lift up, cast him in the portion of the field of Naboth the Jezreelite; for I remember I and thou riding in pairs after Ahab his father, and Jehovah lifted up upon him this lifting up.

26 But the bloods of Naboth and the bloods of his sons did I not see yester-night, said Jehovah; and I requited to thee in this portion, said Jehovah. And now lift up, and cast him into the portion according to the word of Jehovah.

27 And Ahaziah king of Judah saw, and he will flee the way of the house of the garden. And Jehu will pursue after him, and he will say, Strike him also to the chariot in the ascent of Gur, which is with Ibleam. And he will flee to Megiddo, and die there.

28 And his servants will cause him to ride to Jerusalem, and they will bury him in his grave with his fathers in the city of David.

29 And in the year, the eleventh year to Joram, son of Ahab, Ahaziah reigned over Judah.

30 And Jehu will come to Jezreel, and Jezebel heard, and she will put her eyes in paint, and do her head good, and she will look through the window.

31 And Jehu came into the gate, and she will say, Was peace to Zimri, killing his lord?

32 And he will lift up his face to the window, and say, Who with me? who? and there will look towards him two, three eunuchs.

33 And he will say, Throw her down. And they will throw her down, and there will be sprinkled of her blood upon the wall and upon the horses: and he will tread her under foot

34 And he will go in and eat and drink, and he will say, Review now this curse, and bury her, for she the daughter of a king.

35 And they will go to bury her: and they found not of her but the skull and the feet, and the palms of the hands

36 And they will turn back and announce to him, and he will say, This the word of Jehovah which he spake by the hand of his servant Elijah the Tishbite, saying, In the portion of Jezreel, dogs shall eat the flesh of Jezebel.

37 And the carcass of Jezebel was as dung upon the face of the field in the portion of Jezreel; that they shall not say this is Jezebel

2 KINGS CHAPTER 10

1 And to Ahab seventy sons in Shomeron. And Jehu will write letters and send to Shomeron to the chiefs of Jezreel, the old men, and to Ahab's nourishers, saying,

2 And now when this letter comes to you, and with you your lord's sons, and with you chariots and horses, and a fortified city, and weapons;

3 And see the good and the straight of your lord's sons, and set upon the throne of his father, and war for the house of your lord.

4 And they will fear greatly, greatly, and say, Behold, two kings stood not before him, and how shall we stand.

5 And he over the house will send, and he over the city, and the old men, and the nourishers, to Jehu saying, We thy servants, and all which thou shalt say to us we will do; we will not make a man king: do thou the good in thine eyes.

6 And he will write to them a second letter, saying, If ye are for me and ye hear to my voice, take the heads of the men your lord's sons, and come to me according to the time to-morrow, to Jezreel. (And the king's sons seventy men with the great of the city growing up with them.)

7 And it will be when the letter came to them, and they will take the sons of the king and slaughter seventy men, and put their heads in baskets, and send to him to Jezreel.

8 And a messenger will come and announce to him, saying, They brought the heads of the king's sons. And he will say, Put them two heaps at the door of the gate till the morning.

9 And it will be in the morning, and he will go forth and stand and say to all the people, Ye are just: behold, I conspired against my lord, and I will kill him: and who struck all these?

10 Know now that nothing shall fall from the word of Jehovah to the earth which Jehovah spake concerning the house of Ahab: for Jehovah did what he spake by the hand of his servant Elijah

11 And Jehu will strike all those being left to the house of Ahab in Jezreel, and all his great, and all his acquaintance, and his priests, till he left to him nothing escaping.

12 And he will rise and come, and go to Shomeron. He in the house of binding of the shepherds in the way.

13 And Jehu found the brethren of Ahaziah king of Judah, and he will say, Who are ye? and they will say, We the brethren of Ahaziah; and we shall go down for the peace of the sons of the king and the sons of power.

14 And he will say, Seize them living. And they will seize them living, and they will slaughter them at the pit of the house of binding, forty and two men; and he left not a man of them.

15 And he will go from thence and find Jehonadab son of Rechab at his meeting: and he will bless him, and say to him, Is thy heart straight, as my heart with thy heart? and Jehonadab will say. It is. And it is, give me thy hand. And he will give his hand; and he will bring him up to him in the chariot

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16 And he will say, Come with me, and see in my being zealous to Jehovah. And they caused him to ride with him in his chariot

17 And he will come to Shomeron, and he will strike all those remaining to Ahab in Shomeron till the destroying him according to the word of Jehovah which he spake to Elijah.

18 And Jehu will gather together all the people, and say to them, Ahab served Baal a little; Jehu will serve him much.

19 And now all the prophets of Baal, all his servants and all his priests, call ye to me: a man shall not be missing: for a great sacrifice to me for Baal; every one who shall be missing shall not live. And Jehu did in fraud, in order to destroy the servants of Baal.

20 And Jehu will say, Consecrate an assembly to Baal, and they will call.

21 And Jehu will send in all Israel: and all the servants of Baal will come, and there was not a man left who came not. And they will come to the house of Baal, and the house of Baal will be filled, mouth to mouth.

22 And he will say to him over the vestry, Bring forth garments for all the servants of Baal. And he will bring forth to them garments.

23 And Jehu will come, and Jehonadab son of Rechab, to the house of Baal, and he Will say to the servants of Baal, Search and see, lest there is here with you of the servants of Jehovah, but the servants of Baal only.

24 And they will go in to do sacrifices and burnt-offerings, and Jehu set to him without, eighty men; and he will say, The man who shall escape from these men which I bring upon your hands, his soul instead of his soul.

25 And it will be when they finished doing the burnt-offering, and Jehu will say to the runners and to the third rulers, Go in; strike them; a man shall not go forth. And they will strike them with the mouth of the sword and the runners and the thirds will cast out, and they will go even to the city of the house of Baal.

26 And they will bring forth the pillars of the house of Baal, and they will burn them.

27 And they will lay waste the images of Baal, and they will lay waste the house of Baal, and they will set it for a sink even to this day.

28 And Jehu will destroy Baal out of Israel.

29 But the sins of Jeroboam son of Nebat, who caused Israel to sin, Johu turned not away from after them, the calves of gold which were in the house of God and which were in Dan.

30 And Jehovah will say to Johu, Because thou didst good to do the straight in mine eyes, according to all which was in my heart thou didst to the house of Ahab, thy son of the descendants of the fourth generation shall sit to thee upon the throne of Israel.

31 And Jehu watched not to go in the law of Jehovah God of Israel with all his heart: he turned not away from the sins of Jeroboam who caused Israel to sin.

32 In those days Jehovah began to out off in Israel, and Hazael will strike them in all the bound of Israel;

33 From Jordan from the rising of the sun, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer which upon the torrent Arnon, and Gilead and shan.

34 And the remainder of the words of Jehu, and all which he did, and all his strength, are they not written upon the book of the words of the days to the kings of Israel?

35 And Jehu will lie down with his fathers, and they will bury him in Shomeron. And Jehoahaz his son will reign in his stead.

36 And the days which Jehu reigned over Israel twenty and eight years, in Shomeron.

2 KINGS CHAPTER 11

1 And Athaliah mother of Ahaziah, and she saw that her son dead; and she will rise and destroy all the seed of the kingdom.

2 And Jehosheba daughter of king Joram, sister of Ahaziah, will take Joash son of Ahaziah, and steal him from the midst of the king's sons being slain, him and his nurse in the bed-chamber, and they will hide him from the face of Athaliah, and he was not killed.

3 And he will be with her in the house of Jehovah being hid six years. And Athaliah reigned over the land.

4 And in the seventh year Jehoida will send and take the captains of hundreds for executioners, and for runners, and he will bring them to him to the house of Jehovah, and he will cut out to them a covenant, and he will cause them to swear in the house of Jehovah, and he will cause them to see the king's son.

5 And he will command them saying, This the word which ye shall do: The third of you coming in the Sabbath and watching the: watches of the king's house;

6 And the third in the gate of Sur; and a third in the gate behind the runners: and watch the watches of the house from being swept away.

7 And two hands among you. all going forth the Sabbath, and watch ye the watches of the house of Jehovah for the king.

8 And surround upon the king round about, a man and his weapon in, his hand: and he coming into the ranks shall be slain. And be ye with, the king in his going forth and in his coming

9 And the captains of hundreds will do according to all that Jehoida the priest commanded: and they will take each his men going in the Sabbath, with those going forth the Sabbath, and they will come to Jehoida the priest

10 And the priest will give to the captains of hundreds the spears: and shields: which were to king David, Which were in the house of Jehovah.

11 And the runners will stand, a man his weapon in his hand, from the right shoulder of the house even to the left shoulder of the house, to the altar and to the house by the king round about

12 And he will bring forth the king's son, and he will give upon him the diadem and the testimonies; and they will make

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him king, and: anoint him and they will strike the hand and say, The king shall live.

13 And Athaliah will hear the voice of the runners of the people; and she will go in to the: people to the house of Jehovah.

14 And she will see and behold, the king standing by the pillar according to judgment, and the captains and the trumpets to the king; and all the people of the land rejoicing, and striking with the trumpets. And Athaliah will rend her garments and call out, A conspiracy! a conspiracy!

15 And Jehoida the priest will command the captains of hundreds: overseeing the army, and he will say to them Bring her forth to within the ranks, be going after her being killed with the sword, For the priest said, She shall not be: killed in the house of Jehovah

16 And they will put their hands upon her; and she will go the way of the entrance of the, horses of the king's house: and she will die there.

17 And Jehoida will cut out the covenant between Jehovah and between the king, and between the people, to be for a: people to Jehovah; and between the king and between the people.

18 And all the people of the land will go into the house of Baal, and lay it waste; his altars and his images they brake in pieces diligently, and Mattan, priest of Baal, they slew before the altars. And the priest will set overseers over the house of Jehovah.

19 And he will take,the captains of hundreds, and the executioners, and the runners, and all the people of the land; and they will bring down the king from the house of Jehovah, and they will come the way of the gate of the runners of the king's house. And he will sit upon the throne of the kings.

20 And: all the people of the land will rejoice, and the city rested: and they killed Athaliah with the sword in the house of the king.

21 The son of seven years, Jehoash in his reigning.

2 KINGS CHAPTER 12

1 In the seventh year to Jehu, Jehoash reigned; and forty years he reigned in Jerusalem And his mother's name Zibiah, from the Well of the Oath.

2 And Jehoash will do the straight in the eyes of Jehovah all his days which Jehoida the priest taught him.

3 Only the heights were not removed; the people yet sacrificing and burning incense upon the heights.

4 And Jehoash will say to the priests, All the silver of the holies which shall come to the house of Jehovah, the silver of a man passing by, the silver of the souls of his estimation, all the silver which shall come up upon the heart of a man to bring in to the house of Jehovah,

5 The priests shall take to themselves a man from his selling; and they shall make firm the breach of the house to all which a breach shall be found there.

6 And it will be in the year the twenty and third year to king Jehoash, and the priests strengthened not the breach of the house.

7 And king Jehoash will call for Jehoida the priest, and for the priests, and he will say to them, Wherefore are ye not strengthening the breach of the house? now ye shall not take silver from the selling, for ye shall give it for the breach of the house.

8 And the priests will consent not to take silver from the people, and not to strengthen the breach of the house.

9 And Jehoida the priest will take one ark and bore a hole in its door, and he will give it by the altar on the right in a man's coming to the house of Jehovah: and the priests watching the threshold will give there all the silver being brought to the house of Jehovah.

10 And it will be when they saw much silver was in the ark, and the king's scribe will come up, and the great priest, and they will bind together, and number the silver found in the house of Jehovah.

11 And they gave the silver being prepared into the hand of those doing the work of those overseeing the house of Jehovah: and they will bring forth to the artificers of wood, and to the builders doing the house of Jehovah,

12 And to those building the wall, and to the cutters of stone, and to buy woods and stones being cut to strengthen the breach of the house of Jehovah, and for all which went forth upon the house to strengthen.

13 But there shall not be made for the house of Jehovah silver dishes, snuffers, vases, trumpets, any vessels of gold and vessels of silver from the silver being brought to the house of Jehovah:

14 For they shall give to those doing the work, and they strengthened with it the house of Jehovah.

15 And they will not reckon with the men which they will give the silver into their hand to give to those doing the work, for they do in faith.

16 The silver of trespass and the silver of sins shall not come into the house of Jehovah: it shall be to the priests.

17 Then Hazael king of Aram will go up and war against Gath, and he will take it: and Hazael will set his face to go up to Jerusalem.

18 And Jehoash king of Judah will take all the holy things which Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, consecrated, and his holy things, and all the gold found in the treasures of the house of Jehovah, and the king's house, and he will send to Hazael king of Aram: and he will go up from Jerusalem.

19 And the rest of the words of Joash, and all which he did, are they not written upon the book of the words of the days to the kings of Judah?

20 And his servants will arise and conspire a conspiracy, and strike Joash in the house of the fortress going down to Silla

21 And Jozachar son of Shimeath, and Jehozabad son of Shomer, his servants, will smite him, and he will die; and they will bury him with his fathers in the city of David: and Amaziah his son will reign in his stead.

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2 KINGS CHAPTER 13

1 In the twentieth year and third year to Joash son of Ahaziah king of Judah, Jehoahaz son of Jehu, reigned over Israel in Shomeron seventeen years

2 And he will do evil in the eyes of Jehovah, and go after the sins of Jeroboam son of Nebat, who caused Israel to sin; he turned not away from them.

3 And the anger of Jehovah will kindle against Israel, and he will give them into the hand of Hazael king of Aram, and into the hand of Ben-hadad son of Hazael, all the days.

4 And Jehoahaz will supplicate the face of Jehovah, and Jehovah will hear to him, for he saw the oppression of Israel, for the king of Aram oppressed them.

5 (And Jehovah will give to Israel a saviour, and they will go forth from under the hand of Aram: and the sons of Israel will dwell in their tents as yesterday the third day.

6 But they turned not away from the sins of the house of Jeroboam who caused Israel to sin; he went in it: and also a statue stood in Shomeron.)

7 For he left not to Jehoahaz of the people but fifty horsemen and ten chariots and ten thousand footmen; for the king of Aram destroyed them, and he will set them as dust to trample upon.

8 And the rest of the words of Jehoahaz, and all which he did, and his strength, are they not written upon the book of the words of the days to the kings of Israel?

9 And Jehoahaz will lie down with his fathers; and they will bury him in Shomeron: and Joash his son will reign in his stead.

10 And in the thirtieth year and seventh year to Joash king of Judah, Jehoash son of Jehoahaz will reign over Israel in Shomeron sixteen years.

11 And he will do evil in the eyes of Jehovah he turned not away from all the sins of Jeroboam son of Nebat, who caused Israel to sin; he went in it

12 And the rest of the words of Joash, and all which he did, and his powers with which he warred with Amaziah king of Judah, are they not written upon the book of the words of the days to the kings of Israel?

13 And Joash will lie down with his fathers, and Jeroboam will sit upon his throne, and Joash will be buried in Shomeron with the kings of Israel.

14 And Elisha was sick with his sickness which he will die in it. And Joash king of Israel will come down to him and weep over his face, and say, My father! my father the chariot of Israel and its horsemen

15 And Elisha will say to him, Take a bow and arrows. And he will take to him a bow and arrows.

16 And he will say to the king of Israel, Cause thine hand to ride upon the bow. And he will cause his hand to ride: and Elisha will put his hands upon the king's hands.

17 And he will say, Open the window eastward. And he will open. And Elisha will say, Shoot. And he will shoot And he will say, The arrow of salvation to Jehovah; and the arrow of salvation against Aram; and strike thou Aram in Aphek, till finishing.

18 And he will say, Take the arrows. And he will take. And he will say to the king of Israel, Strike the earth. And he will strike three times, and stand.

19 And the man of God will be angry against him, and he will say, To strike five or six times, then thou hadst struck Aram till the finishing: and now three times thou wilt strike Aram.

20 And Elisha will die, and they will bury him. And the troops of Moab will come against the land, the year came in.

21 And it will be they were burying a man, and behold, they saw a troop; and they will cast the man into the tomb of Elisha: and the man will go and touch upon the bones of Elisha, and he will live and rise upon his feet

22 And Hazael king of Aram pressed Israel all the days of Jehoahaz.

23 And Jehovah will compassionate them, and he will pity them, and he will turn to them on account of his covenant with Abraham, Isaak, and Jacob; and he would not destroy them, and he cast them not from his face even till now.

24 And Hazael king of Aram will die; and Benhadad his son will reign in his stead.

25 And Jehoash son of Jehoahaz will turn back and take the cities out of the hand of Benhadad, son of Hazael, which he took out of the hand of Jehoahaz his father, in war. Three times Joash struck him, and he will turn back the cities of Israel.

2 KINGS CHAPTER 14

1 In the second year to Joash son of Jehoahaz king of Israel, Amaziah son of Joash king of Judah reigned.

2 The son of twenty and five years was he in his reigning, and twenty and nine years he reigned in Jerusalem. And his mother's name Jehoaddan, from Jerusalem.

3 And he will do the straight in the eyes of Jehovah, but not according to David his father: he did according to all which his father Joash: did.

4 But the heights were not turned away: the people yet sacrificing and burning incense in the heights.

5 And it will be when the kingdom was strengthened in his hand, and he will smite his servants striking the king his father.

6 The sons of those striking he put not to death: according as it was written in the book of the Laws of Moses which Jehovah commanded, saying, Fathers shall not be put to death for sons, and sons shall not be put to death for fathers; but a man shall be put to death in his sin.

7 He struck Edom in the valley of salt, ten thousand; and he seized the rock in war, and he will call its name Joktheel, even to this day.

8 Then Amaziah sent messengers to Jehoash, son of Jehoahaz, son of Jehu king of Israel, saying, Come, we will see faces.

9 And Jehoash king of Israel will send to Amaziah king of Judah, saying, The thorn-bush which was in Lebanon sent to the cedar which was in Lebanon, saying, Thou shalt give thy daughter to my son for a wife: and a beast of the field which

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was in Lebanon will pass by and will tread down the thornbush.

10 Striking, thou struckest Edom, and thy heart lifted thee up: be honored, and sit in thy house: and wherefore wilt thou contend with evil, and fall, thou and Judah with thee?

11 And Amaziah heard not And Jehoash king of Israel will come up, and they will see faces, he and Amaziah king of Judah, in the house of the sun, which was to Judah.

12 And Judah will be smitten before Israel; and they will flee a man to his tent

13 And Jehoash king of Israel seized Amaziah king of Judah, son of Jehoash son of Ahaziah, in the house of the sun; and he will come to Jerusalem, and he will break in the wall of Jerusalem in the gate of Ephraim, even to the gate of the corner, four hundred cubits

14 And he took all the gold and the silver and all the vessels being found in the house of Jehovah, and in the treasures of the king's house, and the sons of suretyship, and he will turn back to Shomeron.

15 And the rest of the words or Johoash which he did, and his power and how he warred with Amaziah king of Judah, are they not written upon the book of the words of the days to the kings of Israel?

16 And Jehoash will lie down with his fathers, and he will be buried in Shomeron with the kings of Israel; and Jeroboam his son will reign in his stead.

17 And Amaziah son of Joash king of Judah, will live after the death of Jehoash son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the words of Amaziah, are they not written in the book of the words of the days to the kings of Judah

19 And they will conspire against him a conspiracy in Jerusalem, and he will flee to Lachish; and they will send after him to Lachish, and kill him there.

20 And they will lift him up upon horses; and he will be buried in Jerusalem with his fathers in the city of David.

21 And all the people of Judah will take Azariah, and he the son of sixteen years, and they will make him king instead of his father Amaziah.

22 He built Elath, and he will turn it back to Judah; afterwards the king will lie down with his fathers.

23 In the year the fifteenth year to Amaziah, son of Joash king of Judah; Jeroboam son of Joash king or Israel reigned in Shomeron forty and one years.

24 And he will do evil in the eyes of Jehovah he turned not away from all the sins of Jeroboam son or Nebat, who caused Israel to sin.

25 He turned back the bound of Is reel from the entrance of Hamath, even to the sea of the sterile region, according to the word of Jehovah the God of Israel which he spake by the hand of his servant Jonah, the son of Amittai the prophet, which was of the winepress of the pit.

26 For Jehovah saw the affliction of Israel exceedingly bitter, and none shut up, and none left, and no helper to Israel.

27 And Jehovah spake not to wipe away the name of Israel from under the heavens: and he will save them by the hand of Jeroboam son of Joash.

28 And the rest of the words of Jeroboam, and all which he did, and his powers, how he warred, and how he turned back Damascus and Hamath to Judah in Israel, are they not written upon the book of the words of the days to the kings of Israel?

29 And Jeroboam will lie down with his fathers, with the kings of Israel; and Zechariah his son will reign in his stead.

2 KINGS CHAPTER 15

1 In the twentieth year and seventh year to Jeroboam king of Israel, reigned Azariah son of Amaziah king of Judah.

2 The son of sixteen years was he in his reigning, and fifty and two years he reigned in Jerusalem. And his mother's name Jecholiah, from Jerusalem.

3 And he will do the straight in the eyes of Jehovah, according to all which Amaziah his father did.

4 But the heights were not turned away: the people yet sacrificing and burning incense upon the heights.

5 And Jehovah will strike the king, and he will be leprous until the day of his death, and he will dwell in a house of infirmity. And Jotham the king's son over the house, judging the people of the land.

6 And the rest of the words of Azariah, and all that he did, are they not written upon the book of the words of the days to the kings of Judah?

7 And Azariah will lie down with his fathers and they will bury him with his fathers in the city of David; and Jothem his son will reign in his stead.

8 And in the thirtieth year and eighth year to Azariah king of Judah, reigned Zechariah son of Jeroboam over Israel in Shomeron six months.

9 And he will do evil in the eyes of Jehovah, as did his fathers: he turned not away from the sins of Jeroboam son of Nebat, who caused Israel to sin.

10 And Shallum son of Jabesh will conspire against him, and strike him before the people, and kill him, and reign in his stead.

11 And the rest of the words of Zechariah, behold them written upon the book of the words of the days to the kings of Israel.

12 This the word of Jehovah which he spake to Jehu, saying, The fourth sons shall sit to thee upon the throne of Israel, and it will be so.

13 Shallum son of Jabesh reigned in the thirtieth year and ninth year to Uzziah king of Judah; and he will reign a month of days in Jerusalem.

14 And Menahem son of Gadi from Tirzah, will go up, and will come to Shomeron and strike Shallum son of Jabesh, in Shomeron, and kill him, and reign in his stead.

15 And the rest of the words of Shallum, and his conspiracy which he conspired, behold them written upon the book of the words of the days to the kings of Israel.

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16 Then Menahem will strike Tiphsah and all which was in her, and her bounds from Tirzah: for it was not opened, and he will strike; all those being pregnant in it he clave asunder.

17 In the thirtieth year and ninth year to Azariah king of Judah, reigned Menahem son of Gadi, over Israel, ten years in Shomeron.

18 And he will do evil in the eyes of Jehovah: he turned not away from the sins of Jeroboam son of Nebat, who caused Israel to sin, all his days.

19 Pul, king of Assyria came upon the land; and Menahem will give to Pul a thousand talents of silver, for his hands to be with him to strengthen the kingdom in his hand.

20 And Menahem will bring forth the silver upon Israel, upon all the mighty of strength, to give to the king of Assyria fifty shekels of silver to one man. And the king of Assyria turned back and stood not there in the land.

21 And the rest of the words of Menahem and all which he did, are they not written upon the book of the words of the days to the kings of Israel?

22 And Menahern will lie down with his fathers; and Pekahiah his son will reign in his stead.

23 In the year the fiftieth year to Azariah king of Judah, reigned Pekahiah son of Menahem over Israel in Shomeron, two years.

24 And he will do evil in the eyes of Jehovah: he turned not away from the sins of Jeroboam son of Nebat who caused Israel to sin.

25 And Pekah son of Remaliah, his third, will conspire against him, and will strike him in Shomeron, in the fortress of the king's house, with Argob and Arieh, and with him fifty men from the sons of the Gileadites: and he will kill him, and reign in his stead.

26 And the rest of the words of Pekahiah and all which he did, behold them written upon the book of the words of the days to the kings of Israel.

27 In the fiftieth year and second year to Azariah king of Judah, reigned Pekah son of Remaliah over Israel in Shomeron, twenty years.

28 And he will do evil in the eyes of Jehovah: he turned not away from the sins of Jeroboam son of Nebat who caused Israel to sin.

29 In the days of Pekah king of Israel, came Tiglath-Pileser, king of Assyria, and he will take Ijon, and Abel of the house of oppression, and Janoah, and Kadesh and Hazer, and Gilead, and Galilee, all the land of Naphtali, and he will carry them captive to Assyria.

30 And Hoshea son of Elah will conspire a conspiracy against Pekah son of Remaliah, and he will smite him and kill kim, and reign in his stead, in the twentieth year to Jotham son of Uzziah.

31 And the rest of the words of Pekah and all that he did, behold them written upon the book of the words of the days to the kings of Israel.

32 In the second year to Pekah son of Remaliah, king of Israel, reigned Jotham son of Uzziah king of Judah.

33 The son of twenty and five years was he in his reigning, and sixteen years he reigned in Jerusalem. And his mothers name Jerusha, daughter of Za-dok.

34 And he will do the straight in the eyes of Jehovah: he did according to all which Ahaziah his father did.

35 But the heights were not removed: the people yet sacrificing and burning incense upon the heights. He built the gate of the house of Jehovah the Most High.

36 And the rest of the words of Jo-tham and all which he did, are they not written upon the book of the words of the days to the kings of Judah?

37 In those days Jehovah began to send against Judah, Rezin, king of Aram, and Pekah son of Remaliah.

38 And Jotham will lie down with his fathers, and he will be buried with his fathers in the city of David his father: and Ahaz his son will reign in his stead.

2 KINGS CHAPTER 16

1 In the year the seventeenth to Pekah son of Remaliah, reigned Ahaz son of Jotham king of Judah.

2 The son of twenty years was Ahaz in his reigning, and sixteen years he reigned in Jerusalem; and he did not the straight in the eyes of Jehovah his God as David his father.

3 And he went in the way of the kings of Israel, and also he caused his son to pass through in fire, according to the abominations of the nations which Jehovah dispossessed them from the face of the sons of Israel.

4 And he will sacrifice and burn incense in the heights, and upon the hills, and under every green tree.

5 Then Rezin king of Aram will go up, and Pekah son of Remaliah, king of Israel, to Jerusalem to war: and they will press upon Ahaz, and they will not be able to fight

6 In that time Rezin king of Aram turned back Elath to Aram, and he will cast out the Jews from Elath, and the Aramites came to Elath and dwelt there even to this day.

7 And Ahaz will send messengers to lath-Pileser, king of Assur, saying, I thy servant and thy son: come up and save me out of the hand of the king of Aram, and out of the hand of the king of Israel rising up against me.

8 And Ahaz will take the silver and the gold found in the house of Jehovah, and in the treasures of the king's house, and send a gift to the king of Assur.

9 And the king of Assur will hear to him and the king of Assur will come up to Damascus and seize it, and carry the city into exile; and he killed Rezin.

10 And king Ahaz will go up to the meeting of Tiglath-Pileser king of As-sur to Damascus, and he will see an altar which was in Damascus: and king Ahaz will send to Urijah the priest a likeness of the altar and its structure, for all its work.

11 And Urijah the priest will build an altar according to all which king Ahaz sent from Damascus: thus did Urijah the priest till the coming of king Ahaz from Damascus.

12 And the king will come from Damascus, and the king will see the altar: and the king will come near upon the altar, and he will bring up upon it.

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13 And he will burn his burnt-offering and his gift, and will pour out his libation, and sprinkle the blood of the peace, which were to him, upon the altar.

14 And the altar of brass which was before Jehovah, and he will bring from the face of the house from between the altar and from between the house of Jehovah, and he will give it upon the thigh of the altar to the north.

15 And king Ahaz will command him, Urijah the priest, saying, Upon the great altar burn the burnt-offering of the morning, and the gift of the evening, and the king's burnt-offering and his gift, and the burnt-offering of all the people of the land, and their gifts and their libations, and all the blood of the burnt-offering and all the blood of the sacrifice: thou shalt sprinkle upon it and the altar of brass shall be to me for the morning.

16 And Urijah the priest will do according to all which king Ahaz commanded.

17 And king Ahaz will cut off all the enclosings of the bases, and he will remove from off them the wash-basin; and he will take down the sea from off the oxen of brass which was under it, and he will give it upon a pavement of stones.

18 And the shelter of the Sabbath which they built in the house, and the entrance of the king without, he turned from the house of Jehovah from the face of the king of Assur.

19 And the rest of the words of Ahaz which he did, are they not written upon the book of the words of the days to the kings of Judah?

20 And Ahaz will lie down with his fathers, and be buried with his fathers in the city of David: and Hezekiah his son will reign in his stead.

2 KINGS CHAPTER 17

1 In the twelfth year to Ahaz king of Judah, reigned Hoshea son of Elah, in Shomeron over Israel nine years.

2 And he will do evil in the eyes of Jehovah, but not as the kings of Israel which were before him.

3 Against him came up Shalmaneser king of Amur; and Hoshea will be to him a servant, and he will turn back to him a gift.

4 And the king of Assur will find conspiracy in Hoshea, because he sent messengers to So, king of Egypt, and he brought up no gift to the king of Assur, as year by year; and the king of Assur will surround him and bind him in the house of shutting-up.

5 And the king of Assur will come up upon all the land, and he will comp up to Shomeron, and press upon her three years.

6 In the ninth year to Hoshea the king of Assur took Shomeron, and he will carry Israel into exile to Assur, and set them in Halah and in Habor, the river of Gozan, and the cities of the Medes.

7 And it will be that the sons of Israel sinned against Jehovah their God, having brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and they will fear,other gods.

8 And they will go in the laws of the nations which Jehovah dispossessed from the face of the sons of Israel, and the kings of Israel which they made.

9 And the sons of Israel will cover the words not thus concerning Jehovah their God, and they will build to them heights in all their cities from the tower of those watching even to the fortified city.

10 And they will set to them statues and images upon every high hill, and under every green tree.

11 And they will burn incense there in all the heights as the nations which Jehovah carried into exile from their face; and they will do evil words to irritate Jehovah:

12 And they will serve blocks which Jehovah said to them, Ye shall not do this word.

13 And Jehovah will testify in Israel and in Judah by the hand of all his prophets, all seeing, saying, Turn back from your evil ways and watch my commands, my laws according to all my instruction which I commanded your fathers, and which I Sent to you by the hand of my servants the prophets.

14 And they heard not, and they will harden their neck as the neck Of their fathers who did not believe in Jehovah their God.

15 And they will reject his laws and his covenant which he cut out with their fathers, and his testimonies which he testified in them; and they will go after vanity, and they will be vain, and after the nations which were round about them which Jehovah commanded them not to do as they.

16 And they will forsake all the commands of Jehovah their God, and make to them a molten thing, two Calves; and they will make images, and they will worship to all the army of the heavens, and serve Baal.

17 And they will cause their sons and their daughters to pass through in fire, and divine divinations and enchantments, and they will be sold to do evil in the eyes of Jehovah to Irritate him.

18 And Jehovah will be greatly angry against Israel, and he will remove them from his face: not to leave only the tribe of Judah alone.

19 Also Judah watched not the commands of Jehovah their God, and they will go in the laws of Israel which they made.

20 And Jehovah will reject in all the seed of Israel, and will afflict them, and he will give them into the hand of plunderers, till he cast them from his face.

21 For he rent Israel from above the house of David; and they will make Jeroboam son of Nebat, king; and Jeroboam will thrust out Israel king after Jehovah, and he caused them to sin a great sin.

22 And the sons of Israel will go in all the sins of Jeroboam which he did; they turned not away from them;

23 Till Jehovah removed Israel from his face, as he spake by the hand of all his servants the prophets. And he will carry Israel into exile from his land to Assur, even to this day.

24 And the king of Assur will come from Babel and from Cuthah, and from Ava, and from Hamath, and sepharvaim, and he will set in the cities of Shomeron instead of the sons of Israel: and they will possess Shomeron and dwell in her cities.

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25 And it will be in the beginning of their dwelling there, they will not fear Jehovah; and Jehovah will send against them lions, and they will be killing among them.

26 And they will say to the king of Assur, saying, The nations which thou carriedst into exile, and thou wilt set in the cities of Shomeron, knew not the judgment of the God of the land, and he will send among them lions, and behold them slaying them because they knew not the judgment of the God of the land.

27 And the king of Assur will command, saying, Carry there one of the priests which ye brought from thence; and they shall go and dwell there, and he shall teach them the judgment of the God of the land.

28 And one of the priests which they carried into exile from Shomeron will come and dwell in the house of God, and he will be teaching them how they shall fear Jehovah.

29 And the nation, nation, will be making his gods, and will put in the house of the heights which the Samaritans made, nation, nation, in their cities which they dwell there.

30 And the men of Babel made Succoth-Benoth, and the men of Cuth made Nergal, and the men of Hamath, made Ashima.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites were burning their sons in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 And they will be fearing Jehovah, and make to them priests of their ends upon the heights, and they will be doing to them in the houses of the heights.

33 They were fearing Jehovah, and were serving their gods according to the judgment of the nations who carried them into exile from thence,

34 Even to this day they are doing according to the former judgments: they not fearing Jehovah, and not doing according to their laws and according to their judgments and according to the instruction and according to the command which Jehovah commanded the sons of Jacob, whom he set his name Israel.

35 And Jehovah cut out a covenant with them, and he commanded them, saying, Ye shall not fear other gods, and ye shall not worship to them, and ye shall not serve them, and ye shall not sacrifice to them.

36 But Jehovah who brought you up out of the land of Egypt with great power and with an extended arm, him shall ye fear, and to him shall ye worship, and to him shall ye sacrifice.

37 And the laws and the judgments, and the instruction and command which he wrote for you, ye shall watch to do all the days; and ye shall not fear other gods

38 And the covenant which I cut out with you ye shall not forget; and ye shall not fear other gods

39 But Jehovah your God ye shall fear, and he shall deliver you from the hand of all your enemies.

40 And they did not hearken, but! they were doing according to their former judgments.

41 And these nations were fearing Jehovah and were serving their carved images, also their sons and their sons sons; as their fathers did, they are doing even to this day.

2 KINGS CHAPTER 18

1 And it will be in the third year to Hoshea son of Elah, king of Is rael, reigned Hezekiah son of Ahaz, king of Judah.

2 The son of twenty and five years, was he in his reigning; and twenty and, nine years reigned he in Jerusalem 2Kings and his mothers name Abi, the daughter of Zachariah.

3 And he will do the straight in the eyes of Jehovah, according to all which, David his father did.

4 He removed the heights, and he brake in pieces the statues, and he cut off the image, and he beat down the serpent of brass which Moses made: for till those days the sons of Israel were burning incense to it and they called it brass.

5 And he trusted in Jehovah the God of Israel; and after him was not like him among all the kings of Judah, and who were before him.

6 And he will cleave upon Jehovah he turned not away from after him, and he will watch his commands which Jehovah commanded Moses.

7 And Jehovah was with him: in all which he will go forth he will prosper; and he will rebel against the king of Assur, and not serve him

8 He struck the rovers even to Azzah, and her bounds from the tower of those watching to the fortified city.

9 And it will be in the fourth year to king Hezekiah, this the seventh year to Hoshea son of Elah, king of Isreel, Shalmaneser, king of Assur, came up against Shomeron and pressed, upon it.

10 And he will take it from the end of three years: in the sixth year to Hezekiah, this the ninth year to Hoshea, king of Israel, Shomeron was taken.

11 And the king of Assur will carry Israel into exile to Assur, and put them in Halah and Habor, the river of Gihon, and the cities of the Medes:

12 Because they heard not to the voice of Jehovah their God, and they will pass by his covenant, all which Moses commanded, the servant of Jehovah, and they heard not and did not

13 And in the fourteenth year to Hezekiah, Senherib, king of Assur, came up against all the fortified cities of Judah, and he will seize them.

14 And Hezekiah king of Judah will send to the king of Assur to Lachish, saying, I sinned; turn back from me: what thou givest upon me I will bear. And the king of Assur will put upon Hezekiah three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah will give all the silver found in the house of Jehovah, and in the treasures of the king's house.

16 In that time Hezekiah broke off the doors of the temple of Jehovah, and the supporters which Hezekiah king of Judah overlaid, and he will give them to the king of Assur.

17 And the king of Assur will send Tartan, Rab-Saris, and Rabshakeh from Lachish to king Hezekiah, with weighty

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strength to Jeruslaem; and they will go up and come to Jerusalem: and they will go up and come and stand by the aqueduct of the highest pool in the highway of the field of the fuller.

18 And they will call for the king, and there will go forth to them Eliakim, son of Hilkiah, who was over the house, and Shebna the scribe, and Joah son of Asaph reminding.

19 And Rabshakeh will say to them, Say now to Hezekiah, Thus said the great king, the king of Assur, What this confidence in which thou trustedst?

20 Thou saidst (but a word of the lips) Counsel and strength for war Now upon whom didst thou trust that thou rebelledst against me?

21 Now behold, thou trustedst to thyself, upon the stay of this broken reed, upon Egypt, which a man shall lean upon it and it will go into his hand and bore it; thus Pharaoh king of Egypt to all trusting upon him.

22 And if ye shall say to me, We trusted to Jehovah our God: is it not he of whom Hezekiah turned away his heights and his altars, and he will say to Judah and to Jerusalem, Ye shall worship before this altar in Jerusalem?

23 And now become surety to my lord the king of Assur, and I will give to thee two thousand horses if thou shalt be able to give to thyself riders upon them.

24 And how wilt thou turn back the face of one prefect of my lord's servants of the least, and wilt thou trust to thyself upon Egypt for chariots and for horsemen?

25 Now came I up without Jehovah upon this place to destroy it? Jehovah said to me, Go up against this land and destroy it

26 And Eliakim son of Hilkiah, will say, and Shebna, and Joah, to Rabshakeh, Speak now to thy servants in Syriac; for we hear: and thou shalt not speak with us in Judaic in the ears of the people who are upon the wall

27 And Rabshakeh will say to them, To thy lord and to thee did my lord send me to speak these words? is it not to the men sitting upon the wall to eat their dung and to drink their piss with you?

28 And Rabshakeh will stand and call with a great voice in Judaic, and speak and say, Hear ye the words of the great king, the king of Assur:

29 Thus said the king, Hezekiah shall not be lifted up to you: for he shall not be able to deliver you from my hand:

30 And Hezekiah shall cause you to trust to Jehovah, saying, Delivering, Jehovah will deliver us, and this same city shall not be given into the hand of the king of Assur.

31 Ye shall not hear to Hezekiah: for thus said the king of Assur, Make me a gift, and come forth to me, and eat ye a man his vine and a man his fig tree, and drink ye a man water of his well,

32 Till my coming and I took you to a land as your land, a land of grain and new wine, a land of bread and vineyards, a land of olive-oil and honey; and live ye, and ye shall not die: and ye shall not hear to Hezekiah, for he will seduce you, saying, Jehovah will deliver us.

33 Delivering, did the gods of the nations deliver each his hand out of the hand of the king of Assur?

34 Where the gods of Hamath and Arpad? where the gods of Sepharvaim, Hena, and Ivah? for did they deliver Shomemn out of my hand?

35 Who of all the gods of the lands who delivered their land out of my hand, that Jehovah shall deliver Jerusalem out of my hand?

36 And the people were silent and answered him not a word: for it was the command of the king, saying, Ye shall not answer.

37 And there came Eliakim, son of Hilkiah, who was over the house, and Shebna the scribe, and Joah son of Asaph reminding, to Hezekiah, their garments rent; and they will announce to him the words of Rabshakeh.

2 KINGS CHAPTER 19

1 And it will be when king Hezekiah heard and he will rend his garments and cover himself with sackcloth, and go into the house of Jehovah.

2 And he will send Eliakim who was over the house, and Shebna the scribe, and the old men of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amos

3 And they will say to him, Thus said Hezekiah, A day of straits and chastisement and reproach this day: for the sons came to the breaking forth, and no strength to her bringing forth.

4 Perhaps Jehovah thy God will hear all the words of Rabshakeh which the king of Assur his lord sent him to reproach the living God; and he will decide upon the words which Jehovah thy God beard: and lift thou up a prayer for the remnant being found.

5 And the servants of the king Hezekiah will come to Isaiah.

6 And Isaiah will say to them, Thus shall ye say to your lord, Thus said Jehovah, Thou shalt not be afraid from before the words which thou heardest with which the boys of the king of Assur reviled me.

7 Behold me giving upon him a spirit, and he heard a hearing, and he turned back to his land; and I caused him to fall by the sword in his land.

8 And Rabshakeh will turn back and find the king of Assur warring against Libnah: for he heard that he removed from Lachish.

9 And he will hear Tirhakah king of Cush, saying, Behold, he came forth to war with thee: and he will turn back and send messengers to Hezekiah, saying,

10 Thus shall ye say to Hezekiah king of Judah, saying, Thy God will not lift thee up whom thou trustest in him, saying, Jerusalem shall not be given into the hand of the king of Assur.

11 Behold, thou heardest what the kings of Assur did to all lands to destroy them: and shalt thou be delivred?

12 Did the gods of the nations deliver them which my fathers destroyed Gozan and Haran and Rezeph and the sons of Eden who were in Thelasar?

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13 Where the king of Hamath, and the king of Arpad, and the king to the city of Sepharvaim, Hena and Ivah?

14 And Hezekiah will receive the letters from the hand of the messengers, and read them: and he will go up to the house of Jehovah, and Hezekiah will spread it out before Jehovah.

15 And Hezekiah will pray before Jehovah, and say, O Jehovah God of Israel, dwelling upon the cherubim; thou God himself alone to all the kingdoms of the earth; thou madest the heavens and the earth.

16 O Jehovah, incline thine ear and hear; O Jehovah open thine eyes and see: and hear the words of Senherib, which sent him to reproach the living God.

17 Indeed, O Jehovah, the kings of Assur laid waste the nations and their land.

18 And they gave their gods into fire, for they were not gods, but the work of the hands of man, wood and stone: and they will destroy them.

19 And now, O Jehovah our God, save us now out of his hand, and all the kingdoms of the earth shall know that thou Jehovah art God alone.

20 And Isaiah son of Amos will send to Hezekiah, saying, Thus said Jehovah God of Israel, What thou hast prayed to me against Senherib king of Assur, I heard.

21 This the word which Jehovah spake concerning him: The virgin daughter of Zion despised, she derided thee; after thee the daughter of Jerusalem shook her head.

22 Whom didst thou reproach and revile? and against whom didst thou lift up the voice, and thou wilt lift up thine eyes on high against the holy one of Israel?

23 By the hand of thy messengers thou didst reproach Jehovah, and thou wilt say, With the chariot of my horseman I came up upon the height of the mountains of the sides of Lebanon, and I said, I will cut off the height of the cedars and the chosen of its cypresses: and I will go in to the lodging-place of the extremity of the forest of its Carmel.

24 I dug and drank the waters of strangers, and I will dry up with the sole of my foot all the rivers of the fortress.

25 Didst thou not hear from remoteness I made it from days before and I formed it? and now I brought it in, and thou wilt be to set fortified cities for desolate ruins.

26 And the inhabitants were short of hand, they were terrified and they were ashamed; they were the grass of the field and the green herbage, and the grass of the roofs, and blasted before it rose up.

27 And thy sitting and thy going out and thy coming in I knew, and thy wrath against me.

28 Because thy wrath against me, and thine arrogance came up into mine ears, and I put my hook in thy nose and my bit into thy lips, and I turned thee back in the way which thou camest in it

29 And this the sign to thee, to eat this year things growing spontaneously, and in the second year, things springing up, and the third year, sow ye and reap, and plant vineyards and eat their fruits.

30 And the escaping of the house of Judah being left shall add a root downward, and make fruit above.

31 For from Jerusalem shall go forth a remnant, and an escaping from mount Zion: the zeal of Jehovah will do this.

32 Therefore, thus said Jehovah to the king of Assur, He shall not come into this city, and he shall not shoot an arrow there, and a shield shall not come before it, and he shall not cast a mound against it

33 In the way in which be shall come in it he shall turn back, and to this city he shall not come in, says Jehovah.

34 And I protected this city, to save it for my sake and for sake of David my servant

35 And it will be in that night the messenger of Jehovah will strike in the camp of Assur, a hundred eighty and five thousand; and they will rise early in the morning, and behold, all of them dead corpses.

36 And Senherib king of Assur will turn away and go and turn back and dwell in Nineveh.

37 And he will be worshiping in the house of Nisroch his god, and Adrammelech and Sharezer struck him with the sword: and they escaped to the land of Ararat: and Esarhaddon his son will reign in his stead.

2 KINGS CHAPTER 20

1 In those days Hezekiah was sick to death; and Isaiah son of Amos the prophet will come in to him, and he will say to him, Thus said Jehovah, Command to thy house, for thou art dying, and thou shalt not live.

2 And he will turn his face to the wall and pray, saying,

3 O Jehovah, remember now how I went before thee in truth and with a perfect heart, and I did the good in thine eyes. And Hezekiah will weep a great weeping.

4 And it will be Isaiah went not forth to the city of the middle, and the word of Jehovah was to him, saying,

5 Turn back and say to Hezekiah the leader of my people, Thus said Jehovah, God of David thy father, I heard thy prayer, I saw thy tears: behold me healing thee: in the third day thou shalt go up to the house of Jehovah.

6 And I added to thy days fifteen years; and from the hand of the king of Assur I will deliver thee and this city; and I protected this city for my sake, and for sake of David my servant

7 And Isaiah will say, Take a round mass of figs. And they will take and put upon the burning sore, and he will live.

8 And Hezekiah will say to Isaiah, What the sign that Jehovah will heal me, and I went up in the third day to the house of Jehovah?

9 And Isaiah will say, This the sign to thee from Jehovah, that Jehovah will do the word which he spake: the shadow going ten steps, or shall it turn back ten steps?

10 And Hezekiah will say, A light thing to the shadow to bow ten steps: nay, for the shadow shall turn back-wards ten steps.

11 And Isaiah the prophet will call to Jehovah, and he will turn back the shadow in the steps which went down, in the steps of Ahaz, backwards ten degrees

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12 In that time Berodach-Baladan son of Baladan, king of Babel, sent letters and a gift to Hezekiah, for he heard that Hezekiah was sick.

13 And Hezekiah will hear to them, and caused them to see all the house of his spices, the silver and the gold, and the spices and the good oil, and all the house of his vessels, and all which was found in his treasures: and there was not a word which Hezekiah caused them not to see in his house, and in all his dominion.

14 And Isaiah the prophet will come to king Hezekiah and say to him, What said these men? and from whence will they come to thee? and Hezekiah will say to him, From a land far off came they, from Babel.

15 And he will say, What saw they in thy house? And Hezekiah will say, All which is in the house they saw; there was not a word which I caused them not to see in my treasures.

16 And Isaiah will say to Hezekiah, Hear the word of Jehovah.

17 Behold, the days coming, and there was lifted up all which was in thy house, and what thy fathers treasured up, even to this day, to Babel: not a word shall be left, said Jehovah.

18 And from thy sons which shall go forth from thee, which thou shalt beget, shall be taken; and they were eunuchs in the temple of the king of Babel.

19 And Hezekiah will say to Isaiah, Good the word of Jehovah which thou spakest And he will say, Shall not peace and truth be in my days?

20 And the rest of the words of Hezekiah, and all his powers, and how he made the pool and the aqueduct, and he will bring waters to the city, are they not written upon the book of the words of the days to the kings of Judah?

21 And Hezekiah will lie down with his fathers, and Manasseh his son will reign in his stead.

2 KINGS CHAPTER 21

1 Manasseh the son of twelve years in his reigning, and fifty and five years he reigned in Jerusalem. And his mother's name Hephzibah.

2 And he will do evil in the eyes of Jehovah, according to the abominations of the nations which Jehovah dispossessed from the face of the sons of Israel.

3 And he will turn back and build the heights which Hezekiah his father destroyed; and he will raise up altars to Baal, and make a statue as did Ahab king of Israel; and he will worship to all the army of the heavens, and serve' them.

4 And he built altars in the house of Jehovah where Jehovah said, In Jerusalem I will put my name.

5 And he will build altars to all the army of the heavens in the two enclosures of the house of Jehovah.

6 And he caused his sons to pass through in fire, and he practiced magic, and took auguries, and made necromancy and a wizard spirit: he multiplied to do evil in the eyes of Jehovah to irritate.

7 And he will set up a carved thing of the image which he made in the house, of which Jehovah said to David and to Solomon his son, In this house and in Jerusalem which I chose from all the tribes of Israel, I will set my name forever:

8 And I will not add to move the foot of Israel from the land which I gave to their fathers; only if they will watch to do according to all I commanded them, and for all the instructions which Moses my servant commanded them.

9 But they heard not, and Manasseh will cause them to go astray to do evil more than the nations which Jehovah destroyed from the face of the sons of Israel.

10 And Jehovah will speak by the hand of his servants the prophets, saying,

11 Because Manasseh king of Judah did these abominations, doing evil above all which the Amorites did that were before him, and he will also cause Judah to sin with his blocks:

12 For this, thus said Jehovah the God of Israel, Behold me bringing evil upon Jerusalem and Judah, which all hearing it, his two ears shall tingle.

13 And I stretched over Jerusalem the cord of Shomeron, and the weight of the house of Ahab: and I wiped off Jerusalem as one will wipe dishes, wiping, and turning upon its face.

14 And I thrust out the remainder of my inheritance, and I gave them into the hand of their enemies; and they were for plunder and for a prey to all their enemies.

15 Because they did evil in mine eyes, and they will be irritating me from the day which their fathers came forth out of Egypt, and even to this day.

16 And also Manasseh poured out innocent blood exceeding much, till he filled Jerusalem mouth to mouth; besides his sins which he caused Judah to sin to do evil in the eyes of Jehovah.

17 And the rest of the words of Manasseh, and all that he did, and his sins which he sinned, are they not written upon the book of the words of the days to the kings of Judah?

18 And Manasseh will lie down with his fathers, and will be buried in the garden of his house, in the garden of Uzzah: and Amon his son will reign in his stead.

19 The son of twenty and two years was Amon in his reigning, and two years he reigned in Jerusalem. And his mother's name Meshullemeth, daughter of Haruz of Jotbah.

20 And he will do evil in the eyes of Jehovah as did Manasseh his father.

21 And he will go in all the ways which his father went, and he will serve the blocks which his father served, and he will worship to them.

22 And he will forsake Jehovah the God of his fathers, and he went not in the way of Jehovah.

23 And the servants of Amon will conspire against him, and they will kill the king in his house.

24 And the people of the land will strike all those conspiring against king Amon; and the people of the land will make Josiah his son king in his stead.

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25 And the rest of the words of Amon which he did, are they not written upon the book of the words of the days to the kings of Judah?

26 And he will be buried in his tomb in the garden of Uzzah; and Josiah his son will reign in his stead.

2 KINGS CHAPTER 22

1 The son of eight years was Josiah in his reigning, and thirty and one years reigned he in Jerusalem. And his mother's name Jedidah, daughter of Adaiah of Boscath.

2 And he will do the straight in the eyes of Jehovah, and go in all the way of David his father, and he turned not aside to the right or the left

3 And it will be in the eighteenth year to king Josiah, the king sent Shaphen son of Azaliah, son of Meshullam, the scribe of the house of Jehovah, saying,

4 Go up to Hilkiah the great priest, and he shall complete the silver being brought to the house of Jehovah, which the watchers of the threshold gathered from the people.

5 And they shall give it into the hand of those appointed in the house of Jehovah: and they shall give it to those doing the work which is in the house of Jehovah to strengthen the breach of the house.

6 To the artificers, and to the builders and the wall builders, and to buy woods and stones hewn to strengthen the house.

7 But the silver given into their hand will not be reckoned with them, for they do in faith.

8 And Hilkiah the great priest will say to Shaphan the scribe, I found the book of the law in the house of Jehovah, and Hilkiah will give the book to Shaphan and he will read it

9 And Shaphan the scribe will come to the king, and he will turn the king back word, and he will say, Thy servants melted the silver found in the house, and they will give it into the hand of those doing the work being appointed in the house of Jehovah.

10 And Shaphan the scribe will announce to the king, saying, Hilkiah the priest gave to me a book, and Shapban will read it before the king.

11 And it will be when the king heard the words of the book of the law, and he will rend his garments.

12 And the king will command Hilkiah the priest and Ahikam son of Shaphan, and Achbor, son of Michaiah, and Shaphan the scribe, and Asahiah the king's servant, saying,

13 Go ye, seek Jehovah for me, and for the people, and for all Judah. concerning the words of this book being found: for great the anger of Jehovah burning upon us because that our fathers heard not to the words of this book to do according to all written concerning us.

14 And Hilkiah the priest went, and Ahikam and Achbor, and Shaphan, and Asahiah, to Huldah the prophetess wife of Shallum, son of Tikvah, son of Harhas, watching the garments; (and she dwelt in Jerusalem in the second rank;) and they will speak to her.

15 And she will say to them, Thus said Jehovah God of Israel, Say ye to the man who sent you to me,.

16 Thus said Jehovah, Behold me bringing evil to this place, and upon its inhabitants all the words of the book which the king of Judah read.

17 Because they forsook me, and they will burn incense to other gods to irritate me in all the work of their hands; and my wrath burnt upon this place and it shall not be quenched.

18 To the king of Judah sending you to seek Jehovah, thus shalt thou say to him, Thus said Jehovah, God of Israel, The words which thou heardest;

19 Because thy heart was tender and thou wilt be humble from before Jehovah in thy hearing what I spake against this place, and against its inhabitants to be for desolation, and for a curse, and thou wilt rend thy garments and weep before me; and I also heard, says Jehovah.

20 For this, behold me gathering thee to thy fathers, and thou wert gathered to thy tomb in peace; and thine eyes shall not look upon all the evil which I bring upon this place. And they will turn back the king word.

2 KINGS CHAPTER 23

1 And the king will send and gather to him all the old men of Judah and Jerusalem.

2 And the king will go up to the house of Jehovah and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests and the prophets, and all the people to the small, and even to the great: and he will read in their ears all the words of the book of the covenant found in the house of Jehovah.

3 And the king will stand by the pillar, and he will cut out a covenant before Jehovah to go after Jehovah, and to watch his commands and his testimonies and his laws, with all the heart and with all the soul, and to raise up the words of this covenant written upon this book. And all the people will stand in the covenant

4 And the king will command Hilkiah the great priest and the priests of the second rank, and the watchers of the threshold to bring forth out of the temple of Jehovah all the vessels being made for Baal and for the image, and for all the army of the heavens: and they will burn them without Jerusalem in the fields of Kidron, and he lifted up their dust to the house of God.

5 And he caused the obscurations to cease which the kings of Judah gave, and he will burn incense in the heights in the cities of Judah, and those being round about Jerusalem, and those burning incense to Baal, to the sun and to the moon and to the constellations and to all the army of the heavens.

6 And he will bring forth the image from the house of Jehovah from without Jerusalem to the torrent Kidron, and he will burn it by the torrent Kidron, and he will beat small to dust and cast the dust upon the grave of the sons of the people.

7 And he will break down the houses of the holy places, which were in the house of Jehovah, where the women wove there houses for the image.

8 And he will bring all the priests out of the cities of Judah and defile the heights where the priests burnt incense there

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from the hill even to the Well of the Oath, and he brake down the heights of the gates which were at the door of the gate of Joshua chief of the city which were at the left of a man in the gate of the city.

9 But the priests of the heights will not come up to the altar of Jehovah in Jerusalem, but they ate the unleavened in the midst of their brethren.

10 And he defiled Topheth in the valley of the sons of Hinnom, for a man not to cause his son and his daughter to pass through in fire to the king.

11 And he will take away the horses which the kings of Judah gave to the sun at the going in of the house of Jehovah into the chamber the king gave the eunuch which was in the open portico, and he burnt the chariots of the sun in fire.

12 And the altars which were upon the roof of the upper chamber of Ahaz which the kings of Judah made, and the altars which Manasseh made in the two enclosures of the house of Jehovah, the king broke down, and he will break in pieces from thence, and cast their dust into the torrent Kidron.

13 And the heights which were before Jerusalem which were from the right to the mount of destruction which Solomon king of Israel built to Ashtaroth the abomination of the Sidonians, and to Chemosh the abomination of Moab, and to Milcom the abomination of the sons of Ammon the king defiled.

14 He brake in pieces the statues and he will cut off the images, and fill their places with bones of man.

15 And also the altar which was in the house of God, the height which Jeroboam son of Nebat who caused Israel to sin, made, also that altar and height he broke down and he will burn the height, and he beat small to dust, and he burnt the image.

16 And Josiah will turn and see the tombs which were there in the mount, and he will send and take the bones from the tombs and burn upon the altar, and he will defile it according to the word of Jehovah which the man of God called who called these words.

17 And he will say, What this pillar which I see? And the man of the city will say to him, The tomb of the man of God who came from Judah, and he will call these words which thou didst upon the altar of the house of God.

18 And he will say, Give rest to him; a man shall not move his bones; and they will let escape his bones and the bones of the prophet who came from Shomeron.

19 And also all the houses of the heights which were in the cities of Shomeron which the kings of Israel made to irritate, Josiah turned away, and he will do to them according to all the doings which he did in the house of God.

20 And he will sacrifice all the priests of the heights which were there upon the altars, and he will burn the bones of man upon them, and he will turn back to Jerusalem.

21 And the king will command all the people, saying, Do the passover to Jehovah your God, according to the writing upon the book of this covenant

22 For there was not done according to this passover from the days of the judges who judged Israel and all the days of the kings of Israel, and the kings of Judah.

23 But in the eighteenth year to king Josiah was done this passover to Jehovah in Jerusalem.

24 And also the necromancers, and the wizards and the family gods, and the blocks, and all the abominations that were seen in the land of Judah and in Jerusalem, Josiah took away in order to set up the words of the law written upon the book which Hilkiah the priest found in the house of Jehovah.

25 And like him was there not a king before him who turned back to Jehovah with all his heart and with all his soul and with all his might, according to all the law of Moses; and after him there arose not like him.

26 But Jehovah turned not back from the burning of his great anger, his anger which kindled against Judah because of all the provocations with which Manasseh irritated him.

27 And Jehovah will say, I will also turn away Judah from my face, as I turned away Israel, and I rejected this city which I chose, Jerusalem, and the house of which I said, My name shall be there

28 And the rest of the words of Josiah, and all which he did, are they not written upon the book of the words of the days to the kings of Judah?

29 In his days Pharaoh-Necho, king of Egypt, came up against the king of Assur, upon the river Phrath, and king Josiah will go up to his meeting, and he will kill him at Megiddo when he saw him.

30 And his servants will cause him to ride dead from Megiddo, and bring him to Jerusalem and bury him in his tomb. And the people of the land will take Jehoahaz son of Josiah, and they will anoint him and make him king instead of his father.

31 The son of twenty and three years was Jehoahaz in his reigning; and three months he reigned in Jerusalem. And his mother's name Hamutal, daughter of Jeremiah from Libnah.

32 And he will do evil in the eyes of Jehovah according to all which his fathers did.

33 And Pharaoh-Necho will bind him in Riblah in the land of Hamath, in reigning in Jerusalem; and he will give a fine upon the land, a hundred talents of silver and a talent of gold.

34 And Pharaoh-Necho will make Eliakim son of Josiah, king, instead of Josiah his father, and he will turn his name to Jehoiakim, and he took Jehoahaz: and he will come to Egypt and die there.

35 And the silver and the gold Jehoiakim gave to Pharaoh; but he estiated the land to give the silver at the mouth of Pharaoh; a man according to his estimation, he exacted the silver and the gold with the people of the land to give to Pharaoh-Necho.

36 The son of twenty and five years was Jehoiakim in his reigning, and eleven years he reigned in Jerusalem. And his mother's name Zebudah, daughter of Pedaiah of Ramah.

37 And he will do evil in the eyes of Jehovah according to all which his fathers did.

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2 KINGS CHAPTER 24

1 In his days came up Nebuchadnezzar, king of Babel, and Jehoiakim will be to him a servant three years: and he will turn back and rebel against him.

2 And Jehovah will send against him troops of Chaldeans and troops of Aram, and troops of Moab, and troops of the sons of Ammon, and he will send them against Judah to destroy it, according to the word of Jehovah which he spake by the hand of his servants the prophets.

3 But at the mouth of Jehovah it was upon Judah to turn away from his face through the sins of Manasseh, according to all which he did.

4 And also the innocent blood which he poured forth, (and he will fill Jerusalem with innocent blood) and Jehovah would not pardon.

5 And the rest of the words of Jehoiakim, and all that he did, are they not written upon the book of the words of the days to the kings of Judah?

6 And Jehoiakim will lie down with his fathers, and Jehoiachin his son will reign in his stead.

7 And the king of Egypt added no more to come forth from his land, for the king of Babel took from the torrent of Egypt, even to the river Phrath, all which was to the king of Eygpt

8 The son of eighteen years was Jehoiachin in his reigning, and three months he reigned in Jerusalem. And his mother's name Nehushta, daughter of Elnathan of Jerusalem.

9 And he will do evil in the eyes of Jehovah according to all which his father did.

10 In that time the servants of Nebuchadnezzar, king of Babel, came up to Jerusalem, and the city will come into siege.

11 And Nebuchadnezzar, king of Babel, will come against the city and his servants were pressing upon it

12 And Jehoiachin king of Judah will go forth upon the king of Babel, he and his mother, and his servants, and his chiefs, and his eunuchs: and the king of Babel will take him in the eighth year to his reigning.

13 And he will bring forth from thence all the treasures of the house of Jehovah, and the treasures of the king's house, and he will cut off all the vessels of gold which Solomon king of Israel made in the temple of Jehovah, according to the word of Jehovah.

14 And he carried into exile all Jerusalem, and all the chiefs, and all the mighty of strength, ten thousand exiles, and all the artificers, and the smiths: there was not left except the powerless of the people of the land.

15 And he will carry Jehoiachin into exile into Babel, and the king's mother, and the king's wives and his eunuchs and the powerful of the land, he brought away exiles from Jerusalem into Babel.

16 And all the men of strength, seven thousand and the artificers, and the smiths, a thousand, all strong, making war; and the king of Babel will bring them into exile into Babel.

17 And the king of Babel will make Mattaniah his uncle, king in his stead; and he will turn his name to Zedekiah.

18 The son of twenty and one years was Zedekiah in his reigning, and eleven years he reigned in Jerusalem. And his mothers name Hamutal, daughter of Jeremiah of Libnah.

19 And he will do evil in the eyes of Jehovah according to all which Jehoiakim did.

20 For upon the wrath of Jehovah it was in Jerusalem and in Judah, till he cast them from his face, and Zedekiah will rebel against the king of Babel.

2 KINGS CHAPTER 25

1 And it will be in the ninth year to his reigning, in the tenth month, in the tenth to the month, Nebuchadnezzar, king of Babel came, he, and all his strength, against Jerusalem, and he will encamp against it, and build a watch tower against her round about.

2 And the city will go into siege till the eleventh year to king Zedekiah.

3 In the ninth to the month and the famine will be strong in the city, and there was not bread for the people of the land.

4 And the city will be broken up, and all the men of war by night the way of the gate between the walls by the king's garden: (and the Chaldees against the city round about;) and he will go the way of the sterile region.

5 And the strength of the Chaldees will pursue after the king, and they will overtake him in the sterile region of Jericho: and all his strength was scattered from him.

6 And they will seize the king and bring him up to the king of Babel to Riblah; and they will speak judgment with him.

7 And they slaughtered the sons of Zedekiah before his eyes, and he blinded the eyes of Zedekiah, and he will bind him with fetters, and bring him to Babel.

8 And in the fifth month, in the seventh to the month. (this year the nineteenth year to king Nebuchadnezzar, king of Babel,) came Nebuzaradan, chief of the cooks, servant of the king of Babel, to Jerusalem.

9 And he will burn the house of Jehovah, and the king's house, and all the houses of Jerusalem, and every great house he burnt in fire.

10 And the walls of Jerusalem round about, all the strength of the Chaldees which were with the chief of the cooks brake down.

11 And the rest of the people being left in the city, and those falling away which fell to the king of Babel, and the rest of the multitude, Nebuzaradan chief of the cooks carried into exile.

12 And of the powerless of the land the chief of the cooks left for vine-dressers and for ploughers.

13 And the pillars of brass which were in the house of Jehovah, and the bases, and the sea of brass, which were in the house of Jehovah, the Chaldees brake in pieces, and they will lift up their brass into Babel.

14 And the pots and the shovels and the snuffers and the dishes, and all the vessels of brass which they served in them, they took.

15 And the fire pans and the vases which were of gold, gold, and which were of silver, silver, the chief of the cooks took

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16 The two pillars, the one sea, and the bases which Solomon made for the house of Jehovah; there was no weight to the brass of these vessels.

17 Eighteen cubits the height of the one pillar, and the capital upon it of brass: and the height of the capital, three cubits; and the net and the pomegranates upon the capital round about, all of brass; and according to these for the second pillar upon the net

18 And the chief of the cooks will take Seraiah the head priest, and Zephaniah the second priest, and the three watchers of the threshold:

19 And out of the city he took one eunuch, he who was appointed over the men of war, and five men seeing the face of the king, who were found in the city, and the scribe of the chief of the army mustering the people of the land, and sixty men from the people of the land being found in the city:

20 And Nebuzaradan, chief of the cooks, will take them and bring them to the king of Babel to Riblah:

21 And the king of Babel will strike them and kill them in Riblah in the land of Hamath; and Judah will be carried into exile from their land.

22 And the people being left in the land of Judah which Nebuchadnezzar king of Babel left, and he will appoint over them Gedaliah, son of Ahikam, son of Shaphan.

23 And all the chiefs of the armies, they and their men, will hear that the king of Babel appointed Gedaliah and there will come to Gedaliah to Mizpeh, and Ishmael, son of Nethaniah, and Johanan, son of Kareah, and Seraiah, son of Tanhumeth the Netophathite, and Jaazaniah son of a Maachathite, they and their men.

24 And Gedalian will swear to them and to their men, and say to them, Ye shall not fear serving the Chaldees: dwell in the land and serve the king of Babel, and it shall be well to you.

25 And it will be in the seventh month, Ishmael, son of Nethaniah, son of Elishama of the seed of the kingdom, came, and ten men with him, and he will strike Gedaliah, and he will die, and the Jews and the Chaldees who were with him in Mizpeh.

26 And all the people will rise from small and even to great, and the chiefs of the armies, and they will go to Egypt, for they were afraid from the face of the Chaldees.

27 And it will be in the thirty and seventh year to the exile of Jehoiachin, king of Judah, in the twelfth month, in the twenty and seventh of the month, Evil-Merodach king of Babel in the year of his reigning lifted up the head of Jehoiachin king of Judah from the house of shutting up.

28 And he will speak with him good things, and he will give his throne above the throne of the kings which were with him in Babel.

29 And he changed the garments of his shutting up: and he ate bread continually before him all the days of his life.

30 And his ration a ration continually, given to him from the king, the word of a day in its day all the days of his life.

THE BOOK OF THE PROPHET ISAIAH

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Author: Yeshayahu ben Amoz (Isaiah Son of Amoz)
Estimated Range of Dating: c. 8th and 5th centuries B.C.

(The Book of Isaiah is the first of the Latter Prophets in the Hebrew Bible and the first of the Major Prophets or Teachers in the Christian Old Testament. It is identified by a superscription as the words of the 8th-century BC teacher Isaiah ben Amoz, but there is extensive evidence that much of it was composed during the Babylonian captivity and later. Isaiah, the son of Amoz lived in the Kingdom of Judah during the time of four kings from the mid to late 8th-century BC. During this time, Assyria was growing to the west from Mesopotamia (Iraq) towards the Mediterranean, destroying first Aram [modern Syria] in 734–732 BC, then the Kingdom of Israel in 722–721, and Judah in 701.

The Book of Isaiah is one of the major prophetical writings of the Old Testament. The superscription identifies Isaiah as the son of Amoz and his book as "the vision of Isaiah . . . concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." According to 6:1, Isaiah received his call "in the year that King Uzziah died" (742 BC), and his latest recorded activity is dated in 701 BC.

The work is a compilation of 3 distinct parts: Chapters 1–39 can be assigned to Isaiahs lifetime. Chapters 40–55 are much later in origin and therefore known as Deutero-Isaiah (Second Isaiah). And even more distant in time are the chapters 56–66 and Trito-Isaiah (Third Isaiah).

Chapters 1–39 consist of numerous sayings and reports of Isaiah along with several narratives about the prophet that are attributed to his disciples. The growth of the book (1–39) was a gradual process, its final form dating from perhaps as late as the 5th century BC, a date suggested by the arrangement of the materials and the late additions. In spite of the lengthy and complicated literary history of the book, however, Isaiah's message is clearly discernible. He was much influenced by the cult in Jerusalem, and the exalted view of Yahweh in the Zion traditions is reflected in his message. He was convinced that only an unshakable trust in Yahweh, rather than in political or military alliances, could protect Judah and Jerusalem from the advances of their enemies—specifically, in this period, the Assyrians. He called for a recognition of the sovereignty of Yahweh and passionately denounced anything that worked against or obscured Yahweh's purposes—from social injustices to meaningless cultic observances. Although Isaiah pronounced Yahweh's judgement upon Judah and Jerusalem for their unfaithfulness,

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he also announced a new future for those who relied on Yahweh.

Deutero-Isaiah (40–55), consisting of a collection of oracles, songs, and discourses, dates from the Babylonian Exile (6th century BC). The anonymous prophet is in exile and looks forward to the deliverance of his people. The destruction of Babylon is prophesied and the return of the exiles to their homeland is promised. The servant-of-Yahweh songs in Deutero-Isaiah (42:1–4; 49:1–6; 50:4–9; 52:13–53:12) have generated animated discussions among scholars, but the ideas reflected in the songs suggest that they were written under the influence of the ideology of the king—the anointed one who, through his righteous rule, had the power to effect his people's deliverance.

Trito-Isaiah (56–66), coming from a still later period, reflects a Palestinian point of view, with the latter chapters in particular addressed to the cultic concerns of the restored community. The diversity of materials in these chapters suggests multiple authorship. How the three "Isaiahs" came together is not known.

The Isaiah Scroll, designated 1QIsaa and also known as the Great Isaiah Scroll, is one of the seven Dead Sea Scrolls that were first discovered in 1947 from Qumran Cave 1. The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1,000 years older than the oldest Hebrew manuscripts known before the scrolls' discovery. 1QIsaa is also notable in being the only scroll from the Qumran Caves to be preserved almost in its entirety.

The scroll is written on 17 sheets of parchment. It is particularly large, being about 734 cm (24 feet) long and ranges from 25.3 to 27 cm high (10 to 10.6 inches) with 54 columns of text. The exact authors of 1QIsa are unknown, as is the exact date of writing. Pieces of the scroll have been dated using both radiocarbon dating and palaeographic / scribal dating. These methods resulted in calibrated date ranges between 356 and 103 BC. The text of the Great Isaiah Scroll is generally consistent with the Masoretic version and preserves all sixty-six chapters of the Hebrew version in the same sequence.

It seems likely that Isaiah was the teacher of Hezekiah. King Hezekiah [reigned c. 715 and 686 BC.] was, according to the Bible, the son of Ahaz and the 13th king of Judah. He is considered a very righteous king in the Books of Kings. Hezekiah is most important to Jewish history because it was him who enacted sweeping religious reforms, including a strict mandate for the sole worship of Yahweh and a prohibition on venerating other deities within the Temple of Jerusalem. So, the is no surprise that Isaiah 44:6 contains the first clear statement of monotheism: "I am the first and I am the last; beside me there is no God". In Isaiah 44:09–20, this is developed into a satire [a genre of literture which we also find in the gospels] on the making and worship of idols, mocking the foolishness of the carpenter who worships the idol that he himself has carved. While Yahweh had shown his superiority to other gods before, in Second Isaiah, he becomes the sole God of the world. This model of monotheism became later the basis for Christianity and Islam.

The defeat of Jerusalem by Babylon and the exile of its ruling elite in 586 BC followed. Chapters 40 to 55 are given to the Jews in exile, telling them about the hope of return. This was the time of king Kurush II (Cyrus the Great). In 559 BC he became ruler of a small kingdom in what is today Iran. By 540 he ruled a big empire from the Mediterranean to Central Asia, and in 539 he conquered Babylon. Isaiah's "predictions" of the fall of Babylon and his talk about the glory of Cyrus as one who would help Israel mean these prophecies are about the period of 550–539 BC. [* It is better called 'report' because this passage was most likely written after the fall of Babylon. This is a literary tool which was used in the gospels too. There it talks about the "predictions" of Jerusalem's encirclement and fall.]*

The Persians ended the exile of Jewish teachers and leaders, and by 515 BC some of the exiles had returned to Jerusalem and rebuilt the Temple. This is what the final chapters of Isaiah are about. The Cyrus Cylinder, a Cunei script document, states that Cyrus was responsible for sending all captives home from Babylonia although it does not mention the Jews by name. Cyrus was a master of religious propaganda and presented himself as liberator rather than conqueror. It appears to have been effective with Jews as well. In the lengthy prophetic book attributed to the prophet Isaiah, the author explicitly states that Cyrus is God's anointed: "Thus says the Lord to his Anointed [Messiah], to Cyrus whom I took by his right hand" (Isa 45:1). The overwhelming majority of scholars believe that the Chapters 40—55 of Isaiah were written around the time of the return from exile and the years that followed.

Speculations florish as to the reasoning for Cyrus' release of the Jews from Babylon. The strongest argument is that Cyrus was a follower of Zoroaster [Zarathustra] the monotheistic prophet. His Zoroastrianism played a dominant religious role in Persia throughout its history until the Islamic conquest. As such, Cyrus would have felt a kindred spirit with the monotheistic Jews.)

ISAIAH CHAPTER 1

1 The vision of Isaiah son of Amos which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah.

2 Hear, ye heavens, and give ear thou earth, for Jehovah spake: for I caused to grow and lifted up sons, and they rebelled against me.

3 The ox knew his possessor, and the ass his lord's stall: Israel knew not; my people understood not

4 Wo! sinful nation, a people heavy with sin, a seed doing evil, sons acting wickedly; they forsook Jehovah; they despised the holy one of Israel; they separated themselves backward.

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5 For what shall ye be yet struck? will ye add apostasy? every head for sickness, and every heart sick

6 From the sole of the foot and even to the head, no wholeness in it; a wound and bruise, and a fresh blow: they were not pressed out, and they were not bound up, and they were not softened with oil.

7 Your land made desolate, your cities burnt with fire, your land before your strangers eating it up, and made desolate, as the overthrow of strangers.

8 And the daughter of Zion was left as a booth in a vineyard, as a lodge in a field of cucumbers, as a city besieged.

9 Unless Jehovah of armies left to us an escaping so small, we were as Sodom and we were made like to Gomorrah.

10 Hear the word of Jehovah, ye leaders of Sodom: give ear to the law of our God, ye people of Gomorrah.

11 For what to me the multitude of your sacrifices? Jehovah will say: I was filled with the burnt-offerings of rams and the fat of fatlings; and I delighted not in the blood of bullocks, and of he lambs and of he goats.

12 When ye shall come to be seen before me who sought this from your hand to tread my enclosure.

13 Ye shall not add to bring gifts of iniquity; incense, this an abomination to me; the new moon and the Sabbath, the calling of the assembly; I shall not be able to bear vanity and restraining.

14 Your new moons and your appointments my soul hated; they were for a burden upon me; I was wearied to lift up.

15 And in the spreading forth of your hands I will hide mine eyes from you.; also when ye shall multiply prayer I hear not: your hands were full of blood.

16 Wash ye, cleanse yourselves: turn away evil from your doings from before mine eyes; leave off the evil;

17 Learn to do good; seek out judgment, lead right the oppressor, judge the orphan, contend for the widow.

18 Come now we will confute together Jehovah will say: if your sins shall be as deep scarlet, they shall be white as snow; if they shall be red as crimson, they shall be as wool.

19 If ye shall be willing and hear, ye shall eat the good of the land.

20 And if ye shall refuse and rebel, ye shall be eaten by the sword: for the mouth of Jehovah spake.

21 How was the faithful city for a harlot! I filled with judgment; justice will lodge in her; and now they are killing

22 Thy silver was for dross, thy wine adulterated with water.

23 Thy chiefs turning away, and associates of thieves: every one loving a gift and following recompenses: the orphan they will not judge, and the cause of the widow will not come to them.

24 For this says the lord Jehovah of armies, the mighty one of Israel, Wo! I will take vengeance of mine adversaries, and I will avenge myself of mine enemies:

25 And I will turn back my hand upon thee, end I will straiten thy dross according to pureness, and I will remove all thine alloy:

26 And I will turn back thy judges as in the beginning, and thy counsellors as in the beginning: after this he shall call to thee, The city of justice, the faithful city.

27 Zion (Jerusalem) shall be ransomed with judgment and her captivity with justice.

28 Breaking the transgressing and the sinning together, and they forsaking Jehovah shall be finished.

29 For they shall be ashamed of their mighty ones which ye desired, and ye shall blush for the gardens which ye chose.

30 For ye shall be as an oak the leaf withering, and as a garden which there no water to it.

31 And the strong was for tow, and his work for a spark, and they two were burnt together, and none quenching.

ISAIAH CHAPTER 2

1 The word which Isaiah son of Amos saw concerning Judah and Jerusalem.

2 And it was in the last days, the mountain of the house of Jehovah shall be prepared upon the head of the mountains, and lifted up above the hills; and all nations flowed to it

3 And many people went and said, Come, and we will go up to the mountain of Jehovah, to the house of the God of Jacob, and he will teach us from his ways, and we will go in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.

4 And he judged between the nations, and he will decide for many peoples: and they shall beat down their swords to plough-shares and their spears to pruning-hooks: nation shall not lift up sword against nation, and they shall no more learn war.

5 O house of Jacob, come ye, and we will go in the light of Jehovah.

6 For thou didst cast out thy people the house of Jacob, for they were filled from the east, and practicing magic as the rovers, and they will strike hands with the children of strangers.

7 And their land shall be full of silver and gold, and no end to their treasures; and their land shall be full of horses, and no end to their chariots.

8 And their land will be full of nothings; they will worship to the work of their hand, to what their fingers made:

9 And man will bow down, and a man will humble himself, and thou shalt not lift up to them.

10 Go into the rock, and hide in the dust from the face of the fear of Jehovah, and from the splendor of his majesty.

11 The lofty eyes of man were humbled, and the height of men bowed down, and Jehovah alone was exalted in that day.

12 For the day to Jehovah of armies is upon all the haughty and the high, and upon all lifted up; and he was humbled:

13 And upon all the cedars of Lebanon being high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills being lifted up,

15 And upon every lofty tower, and upon every fortified wall,

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16 And upon all the ships of Tarshish, and upon all the flags of desire.

17 And the haughtiness of man was bowed down, and the height of man was humbled: and Jehovah alone was exalted in that day.

18 And the nothings he shall cause to wholly pass away.

19 And they shall go into the caves of the rocks, and into the caverns of the dust, from the face of the fear of Jehovah, and from the splendor of his majesty in his rising to terrify the earth.

20 In that day man shall cast the nothings of his silver and the nothings of his gold which they made for him to worship, to the digging of moles and to bats.

21 To go into the clefts of the rocks, and into the fissures of the rocks from the face of the fear of Jehovah, and from the splendor of his majesty in his rising to terrify the earth.

22 Cease to you from man of whom the breath is in his nose: for in what was he reckoned?

ISAIAH CHAPTER 3

1 For behold, the Lord Jehovah of armies taking away from Jerusalem and from Judah the stay, and the stay, all the stay of bread, and all the stay of water.

2 The strong one and the man of war, the judge and the prophet, and the divines, and the old man,

3 The captain of fifty and the elevated of face, and the counselor, and the wise of the artificers, and the intelligent one enchanting.

4 And I gave boys their chiefs, and the petulant shall rule over them.

5 And the people were pressed, man by man, and a man by his neighbor: the boy shall enlarge himself against the old man and the despised against the honorable.

6 For a man shall seize upon his brother of the house of his father, A garment to thee, thou shalt be chief to us, this ruin under thy hand:

7 He shall lift up in that day, saying, I will not be binding up; and in my house no bread and no garment: thou shalt not set me a chief of the people.

8 For Jerusalem was weak, and Judah fell: for their tongues and their doings are against Jehovah to embitter the eyes of his glory.

9 The withdrawing of their face answered against them; and they announced their sins as Sodom, and they covered not. Wo to their soul! for they rewarded evil to themselves.

10 Say to the just, that it is good that they shall eat the fruit of their doings.

11 Wo to the unjust! evil! for the reward of his hands shall be done to him.

12 My people, their tyrants from children, and women ruled over them. My people, they calling thee happy, causing to err; they destroyed the way of thy paths.

13 Jehovah stood up to contend and he stood to judge the peoples.

14 Jehovah will go into judgment with the old men of his people and his chiefs: and ye burnt up the vineyard; the spoil of the poor is in your houses.

15 Why will ye crush my people and grind the faces of the poor? says the Lord Jehovah of armies.

16 And Jehovah will say, Because the daughters of Zion were lifted up, and they will go extending the neck and ogling their eyes, going and tripping their going, and binding back their feet:

17 And Jehovah made bald the crown of the daughters of Zion, and Jehovah opened the redundance.

18 In that day Jehovah will turn away the ornament of the ankle bands, and the inter-weavings, and the crescents,

19 The drops, and the chains, and the veils,

20 The head-dresses and the step chains, and the girdles, and the houses of the soul, and the amulets.

21 The signet rings and the rings of the nose.

22 The costly garments and the cloaks, and the mantles, and the caskets.

23 The mirrors and the shirts and the turbans and the veils.

24 And it was instead of a sweet smell there shall be rottenness, and instead of a girdle, a rope, and instead of turned work, baldness, and instead of a variegated garment, a girding of sackcloth a brand instead of beauty.

25 Thy men shall fall by the sword, and thy strength in the war.

26 And her entrances sighed and mourned; and being clean, she shall sit upon the earth.

ISAIAH CHAPTER 4

1 And seven women shall lay hold upon one man in that day, saying, We will eat our bread, and we will be clothed with our garments: only thy name shall be called upon us to take away our reproach.

2 In that day shall the springing up of Jehovah be for beauty and for glory, and the fruit of the earth for majesty and for ornament, for the escaping of Israel.

3 And it was he being left in Zion and he remaining in Jerusalem, he shall say to him holy, all being written for their life in Jerusalem.

4 When Jehovah washed out the excrements of the daughters of Zion, and he shall cleanse the blood of Jerusalem from her midst with the spirit of judgment, and with the spirit of burning.

5 And Jehovah created upon all the foundation of mount Zion and upon all her convocation, a cloud by day, and smoke, and the shining of afire of flame by night: and upon all the glory a covering.

6 And a booth shall be for a shadow by day from heat, and for a refuge, and for a hiding place from the storm, and from rain.

ISAIAH CHAPTER 5

1 I will sing now to my beloved a song of my love for his vineyard. There was a vineyard to my beloved in the horn of the son of oil:

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2 And he will dig it up, and he will free it from stones, and he will plant it with a vine of purple grapes, and build a tower in its midst, and he will also hew out a wine-vat in it: and he will wait for grapes to be made, and it will make wild grapes. 3 And now, ye inhabitants of Jerusalem, and men of Judah, judge ye now, between me and between my vineyard

4 What to do more to my vineyard, and did I not in it? wherefore I waited for grapes to be made, and it will make wild grapes.

5 And now I will make known to you now what I do to my vineyard, taking away its hedge, and it was for consuming, breaking down its wall, and it was for a treading down.

6 And I will make it a desolation; it shall not be pruned and it shall not be dressed, and there came up sharp points and thorns: and upon the clouds I will command from raining rain upon it

7 For the vineyard of Jehovah of armies is the house of Israel, and the men of Judah the plant of his pleasures: and he will wait for judgment, and behold bloodshed; for justice, and behold a cry.

8 Wo to those touching house upon house, they will bring near field upon field, till no more place, and ye dwelt yourselves alone in the midst of the earth.

9 In the ears of Jehovah of armies, If not many houses shall be for desolation, great and good from none dwelling.

10 For ten measures of a vineyard shall make one bath, and the seed of an omer shall make an ephah.

11 Wo to those rising early in the morning, they will follow strong drink; remaining in the evening, wine will inflame them.

12 And there was the harp and the lyre, the drum and the pipe, and the wine of their drinking's: but the work of Jehovah they will not look at, and the work of his hands they saw not

13 For this my people were carried into exile from not knowing; and their honor, men of famine, and their multitude dry with thirst

14 For this, hades enlarged her soul, and opened wide her mouth without bound: and her honor shall go down, and her multitude, and her tumult, and he rejoicing, into her.

15 And man shall bow down, and man shall be humbled, and the eyes of the haughty shall be humbled.

16 And Jehovah of armies shall be exalted in judgment, and the holy God consecrated in justice.

17 And the lambs feed according to their word, and the deserts of the fat ones shall strangers eat

18 Wo to those drawing iniquity with cords of evil, and sin as the cords of a wagon:

19 Saying, He shall hasten, he shall urge on his work, so that we shall see: and the counsel of the holy one of Israel shall draw near and come and we shall know.

20 Wo to those saying, to evil, good, and to the good, evil; putting darkness for light, and light for darkness; putting bitter for sweet, and sweet for bitten

21 Wo to the wise in their eyes, and knowing before their face.

22 Wo to the strong to drink wine, and men of strength to mix strong drink:

23 Justifying the unjust on account of a gift, and they will take away the justice of the just from him.

24 For this as the tongue of fire consumes the straw, and the dry grass of flame will collapse: their root shall be as rottenness, and their flower shall go up as dust: for they rejected the law of Jehovah of armies, and the saying of the Holy One of Israel they despised.

25 For this the anger of Jehovah was kindled against his people, and he will stretch forth his hand against them and strike them: and the mountains will be moved and their carcasses shall be as dung in the midst of the streets. In all this his anger was not turned back, and his hand was yet stretched out.

26 And he lifted up a signal to the nations from far off, and he hissed to them from the extremity of the earth; and behold, they shall come swift from haste.

27 None fainted, and none were weak among them; none shall slumber and none shall sleep; and the girdle of their loins was not loosed, and the thong of their shoes was not broken:

28 Whose arrows were sharpened, and all their bows bent, the hoofs of their horses were reckoned as the rock, and their wheels as the whirlwind.

29 The roaring to him as the lion, and he roared as the young lions: and they shall groan and shall lay hold of the prey, and it shall escape, and none delivering.

30 And they shall groan against them in that day as the groaning of the sea: and they looked to the land and, behold, straitened darkness, and the light darkened in its clouds.

ISAIAH CHAPTER 6

1 In the year king Uzziah died, and I shall see Jehovah sitting upon his throne, high and lifted up, and his train filling the temple.

2 And seraphs standing from above to it; six wings, six wings to one; with two he will cover his face, and with two he will cover his feet, and with two he will fly.

3 And this called to this, and said, Holy, holy, holy, Jehovah of armies: all the earth full of his glory.

4 The foundations of the thresholds will tremble from the voice calling, and the house will be filled with smoke.

5 And saying, Wo to me! for I was cut off; because I a man of unclean lips, and in the midst of a people of unclean lips I dwell: for mine eyes saw the king, Jehovah of armies.

6 And one from the seraphs will fly to me, and in his hand a hot stone, he took with the tongs from off the altar:

7 And he will touch upon my mouth, and say, Behold, this touched upon thy lips; and took away thine iniquity, and thy sin shall be covered.

8 And I shall hear the voice of Jehovah, saying, Whom shall I send, and who shall go for us? and behold me saying, Send me.

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9 And he will say, Go, and say to this people, Hearing, hear ye, and ye shall not understand; and seeing, see ye, and ye shall not know.

10 Make the heart of this people fat and their ears heavy, and blind their eyes, lest they shall see with their eyes and hear with their ears, and their heart shall understand and turn back and be healed to them.

11 And saying, How long, O Lord? And he will say, Till when the cities were laid waste from not being inhabited, and the houses from not a man, and the land shall be laid waste with desolation.

12 And Jehovah put man far away, and much forsaking in the midst of the land.

13 And yet in it a tenth, and it turned back, and it was for consuming, as the terebinth and as the oak which in casting the trunk in them the holy seed its pillar.

ISAIAH CHAPTER 7

1 And it will be in the days of Ahaz son of Jotham son of Uzziah, king of Judah, Rezin, king of Aram came up, and Pekah, son of Remaliah, king of Israel, to Jerusalem, to war against her, and he was not able to fight against her.

2 And it will be announced to the house of David, saying, Aram rested upon Ephraim; and his heart will move to and fro and the heart of his people, as the woods of the forest moved from the face of the wind.

3 And Jehovah will say to Isaiah, Go forth now to meet Ahaz, thou and Shear-Jashub thy son, at the extremity of the channel of the highest pool of the highway, of the fuller's field;

4 And say to him, Watch and rest; thou shalt not fear, and thy heart shall not be tender from the two tails of these smoking fire-brands, upon the heat of anger of Rezin and Aram, and the son of Remaliah.

5 Because Aram, Ephraim, and the son of Remaliah, will counsel evil against thee, saying,

6 We will go up against Judah and terrify her and subdue her for us, and we will make a king in the midst of her, the son of Tabeal:

7 Thus said the Lord Jehovah, It shall not stand, and it shall not be.

8 For the head of Aram, Damascus, and the head of Damascus, Rezin, and in yet sixty and five years Ephraim shall be broken from a people.

9 And the head of Ephraim, Shomeron, and the head of Shomeron, the son of Remaliah. If ye will not believe, because ye will not believe.

10 And Jehovah will add to speak to Ahaz, saying,

11 Ask for thee a sign from Jehovah thy God; make deep the asking, or make high upwards.

12 And Ahaz will say, I will not ask and I will not tempt Jehovah.

13 And he will say, Hear ye now, house of David; is it small for you to weary men, but will ye weary God also

14 For this, Jehovah he will give to you a sign Behold, the virgin conceiving, and she will bare a son, and call his name Immanuel.

15 Curdled milk and honey he shall eat, for his knowing to reject in evil, and to choose in good.

16 For before the boy shall know to reject in evil and to choose in good the land which thou abhorrest shall be forsaken from the face of its two kings.

17 Jehovah shall bring upon thee and upon thy people, and upon thy father's house, days which came not, from the day Ephraim turned away from Judah; the king of Assur.

18 And it was in that day Jehovah shall hiss for the fly which is in the extremity of the rivers of Egypt, and for the bee which is in the land of Assur.

19 And they shall come and rest all of them in the valleys, and in the clefts of the rocks, and in all the thorn hedges, and in all pastures.

20 In that day shall Jehovah shave with a hired razor by those beyond the river, by the king of Assur, the head and the hair of the feet: and it also shall scrape off the beard.

21 And it was in, that day a man shall preserve alive a heifer of the herd, and two sheep.

22 And it was from the abundance of making milk he shall eat curdled milk; for curdled milk and honey shall eat all they being left in the midst of the land.

23 And it was in that day every place shall be where shall be there a thousand vines for a thousand of silver, for sharp points and thorns shall it be.

24 With arrows and with bows shall he come there: for sharp points and thorns shall be all the land.

25 And all the mountains which shall be dressed with the hoe, the fear of sharp points and thorns shall not come there: and it was for the sending forth of the ox and for the treading of sheep.

ISAIAH CHAPTER 8

1 And Jehovah will say to me, Take to thee a great tablet, and write upon it with a man's graving tool to hasten the spoil, urging on the plunder.

2 I will take to witness to me faithful witnesses, Uriah the priest, and Zechariah son of Jeberechiah.

3 And I shall draw near to the prophetess; and she will conceive and bear a son, and Jehovah will say to me, Call his name, Hastening the spoil, urging on the plunder.

4 For before the boy shall know to call, My father and my mother, he shall lift up the strength of Damascus and the spoil of Shomeron before the king of Assur.

5 And Jehovah will add yet to speak to me, saying,

6 Because this people rejected the water of Shiloh, going softly and rejoicing in Rezin and the son of Remaliah;

7 And for this, behold Jehovah bringing up upon them the water of the river, strong and many, the king of Assur and his glory: and he came up over all his channels and he went over all his banks.

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8 And he went in Judah; and he overflowed and passed through; he will reach even to the neck; and the expansion of his wings was the fulness of the land, God with us.

9 Make friendship, ye peoples, and be broken in pieces; and give ear, every land from afar; be girded and be broken in pieces; be girded and be broken in pieces.

10 Counsel ye, counsel, and it shall be dispersed; speak the word and it shall not stand: for God is with us.

11 For thus said Jehovah to me with strength of the hand, and he will turn me away from going in the way of this people, saying,

12 Ye shall not say, A conspiracy to all whom this people shall say a conspiracy; and ye shall not fear their fear, and ye shall not be afraid.

13 Jehovah of armies, him shall ye consecrate; and he your fear, and he your terror.

14 And he was for a holy place and for a stone of striking, and for a rock of falling to the two houses of Israel; for a trap net and for a snare to the inhabitants of Jerusalem.

15 And many fainted among them and fell, and were broken, and snared, and taken.

16 Bind up the oracle, seal up the law among the disciples.

17 And I waited for Jehovah in his hiding his face from the house of Jacob, and I trusted to him.

18 Behold me and the children which Jehovah gave to me for signs and for wonders in Israel from Jehovah of armies dwelling in mount Zion.

19 And when they shall say to you, Seek ye to necromancers and to wizards peeping and panting: shall not a people seek their God among the living for the dead?

20 To the law and to the testimony if they will not speak according to this word, because no morning is in them.

21 And passing through it, harshly oppressed and hungry; and it was when he shall be hungry, and they brake forth and cursed against their king and their God, and looked upwards.

22 And they shall look to the earth, and behold, straits and darkness and fainting of distress; and to darkness being removed.

ISAIAH CHAPTER 9

1 For the fainting not to what the straits to her according to the time of the first he made light the land of Zebulon and the land of Naphtali; and afterward he made heavy the way of the sea beyond Jordan of Galilee of the nations.

2 The people going in darkness saw a great light: they dwelling in the land of the shadow of death, light shone upon them.

3 Thou didst multiply the nation, thou didst not increase the joy: they rejoiced before thee according to the joy in harvest as they will exalt in their dividing the spoil.

4 For the yoke of his burden and the rod of his shoulder, and the rod of him oppressing with it thou didst break in pieces the day of Midian.

5 For every shoe of the shod with trembling, and a garment being rolled in bloods; and it was for burning the food of fire.

6 For a child was born to us, a son was given to us, and the dominion shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, Mighty God, everlasting Father, Captain of Peace.

7 To the increase of his dominion and to peace no end, upon the throne of David and upon his kingdom to prepare it and to support it in judgment and in justice from now and even to forever: the zeal of Jehovah of armies will do this.

8 Jehovah sent a word into Jacob, and it fell upon Israel.

9 And the people shall know, all they of Ephraim and the inhabitants of Shomeron, in pride and in greatness of heart, saying,

10 The bncks fell, and we will build with hewn stone: the sycamores were cut down, and the cedars we will renew.

11 And Jehovah will set on high the adversaries of Rezin against him, and he will arouse his enemies:

12 Aram from the east, and the rovers from behind; and they will eat up Israel with all the mouth. In all this his anger was not turned back, and yet his hand stretched out

13 And the people turned not back even to him smiting them, and Jehovah of armies they sought not

14 And Jehovah will cut off from Israel head and tail, palm branch and reed in one day.

15 The old man and they lifting up faces, he the head; and the prophet teaching falsehood, be the tail.

16 And there will be those leading this people causing them to wander; and those being led being swallowed up.

17 For this upon their young men Jehovah shall not rejoice, and their orphans and their widows he will not compassionate; for they all are polluted and doing evil, and every mouth speaking folly. In all this his anger turned not back, and yet his hand stretched out

18 For wickedness burnt as fire; the sharp point and the thorn it shall consume, and shall burn in the thickets of the forest, and they shall roll up in the mounting up of smoke.

19 In the outpourings of Jehovah of armies the land was consumed, and the people will be as the food of fire: and they shall not pity a man to his brother.

20 And he shall cut upon the right hand, and hungering; and he shall eat upon the left, and they were not satisfied: they shall eat a man the flesh of his arm.

21 Manasseh, Ephraim; and Ephraim, Manasseh: they being united against Judah. In all this his anger turned not back, and yet his hand stretched out

ISAIAH CHAPTER 10

1 Wo to those decreeing not decrees, and they wrote writings of labor;

2 To turn away the judgment of the powerless, and to strip off judgment of the distressed of my people, for widows to be their plunder, and they will plunder orphans.

3 And what will ye do for the day of reviewing, and for the tempest coming from far off? upon whom will ye flee for help? and where will ye leave your glory?

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4 Not to bow under the bound, and they shall fell under the slain; in all this his anger turned not back, and yet his hand stretched out

5 Wo to Assur the rod of mine anger, and that rod in their hand, my wrath.

6 Against a polluted nation will I send him, and upon a people of my outpouring will I command him to spoil a spoil and to plunder a plunder, and to set them a treading down as the clay of the streets.

7 And he will not thus purpose, and his heart will not reckon thus; for in his heart to destroy and to cut off nations not few.

8 For he will say, Are not my chiefs united together kings?

9 Is not as Carchemish, Calno? if not as Arpad, Hamath? if not as Damascus, Shomeron?

10 As my hand found for the kingdoms of nothing, and their carved images from Jerusalem and from Shomeron;

11 Is it not according to what I did to Shomeron and to her nothings, thus will I do to Jerusalem and to her images?

12 And it was when the Lord will complete all his work upon mount Zion and upon Jerusalem, I will review upon the fruit of the great heart of the king of Assur and upon the glory of his eyes lifted up.

13 For he said, By strength of my hand I did, and by my wisdom, for I was discreet: and I will remove the bounds of the people, and their things prepared I plundered, and I will bring down as a strong one the inhabitants.

14 And my hand will find as a nest for the strength of the peoples: and as he gathering eggs left, I gathered all the land; and there was not moving the wing, and opening wide the mouth, and peeping.

15 Shall the axe vaunt itself against him hewing with it? shall the saw magnify itself against him moving it up and down? as the rod moving up and down with those lifting it up; as the lifting up of the rod not wood.

16 For this shall Jehovah, the Lord of armies send among his fatnesses leanness; and under his glory he shall burn a burning as the burning of fire.

17 And the light of Israel was for a fire, and his Holy for a flame: and he burnt and consumed his thorns, and his sharp points in one day:

18 And the glory of his forest and his Carmel, from the soul and even to the flesh, he shall finish, and it was as he fainting pined away.

19 And the remainder of the wood of his forest shall be of number, and a boy shall write them.

20 And it was in that day the remainder of Israel shall no more add, and the escaping of the house of Jacob, to lean upon him smiting them; and were leaning upon Jehovah the holy of Israel in truth.

21 The remainder shall turn back the remainder of Jacob to the mighty God.

22 For if my people Israel shall be as the sand of the sea, the remnant shall turn back among them: a consumption decided overflowing justice.

23 For the Lord Jehovah of armies made a completion, and decided it in the midst of all the land.

24 For this, thus said the Lord Jehovah of armies, Thou my people dwelling in Zion shalt not fear from Assur: with the rod he shall strike thee and he will lift up his rod upon thee, in the way of Egypt.

25 For yet a very little and wrath finished, and mine anger, in their destruction.

26 And Jehovah of armies roused up for him a scourge according to the blow of Midian at the rock Oreb: and his rod upon the sea, and he lifted it up in the way of Egypt

27 And it was in that day, his burden shall remove from off thy shoulder, and his yoke from off thy neck, and the yoke was lightened from the face of the anointing.

28 He came upon Aioth, he passed through into Migron; at Michmash he will deposit his vessels.

29 They passed through the passage the hill a lodging to us; Ramesh trembled; the hill of Saul fled.

30 Cry aloud with thy voice, thou daughter of Gallim: hearken to Irish, Anathoth answered.

31 Madmenah moved; they dwelling in Gebim fled for safety.

32 Yet the day to stand in Nob: his hand will shake the mountain of the daughter of Zion, the hill of Jerusalem.

33 Behold the Lord Jehovah of armies dividing the bough with sudden violence: and the high of stature hewn down, and the lofty shall be humbled.

34 And he cut down the thickets of the forest with iron, and Lebanon shall fall with a lofty one.

ISAIAH CHAPTER 11

1 And a rod shall come forth from the stock of Jesse, and a sprout shall blossom from his roots:

2 And the spirit of Jehovah resting upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of Jehovah:

3 His sweet odor in the fear of Jehovah: and not according to the seeing of his eyes shall he judge, and not according to the hearing of his ears shall he decide.

4 And he judged the powerless with justice, and he decided in straightness for the humble of the earth: and he struck the earth with the rod of his mouth, and by the spirit of his lips he will slay the unjust.

5 And justice was the girding of his loins, and truth the girding of his loins.

6 The wolf dwelt with the lamb; and the panther will lie down with the kid; and the calf and the young lion and the falling together, and a little boy leading with them.

7 And the heifer and the bear shall feed together, and their young shall lie down; and the lion shall eat straw as the ox.

8 And the suckling was delighted upon the hole of the asp, and upon the viper's deu the weaned directed his hand.

9 They shall not do evil, and they shall not destroy in all my holy mountain, for the earth full of the knowledge of Jehovah as the waters covering to the sea.

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10 And there was in that day a root of Jesse which stood for a signal of the peoples; to him shall the nations seek, and his rest was glory.

11 And it was in that day Jehovah shall add the second time his hand to gain the remnant of his people which shall be left from Assur and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.,

12 And he lifted up a signal to the nations, and he gathered the outcasts of Israel, and he will collect the dispersed of Judah from the four wings of the earth.

13 And the jealousy of Ephraim was removed, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not press upon Ephraim.

14 And they flew upon the shoulder of the rovers to the sea; together shall they plunder the sons of the east: Edom and Moab the sending forth of their hand, and the sons of Ammon their audience.

15 And Jehovah exterminated the tongue of the sea of Egpyt, and he moved to and fro his hand over the river with the strength of his wind, and he struck it to the seven torrents, and he caused them to tread in shoes.

16 And there was a highway for the remnant of his people which shall be left from Assur, as it was to Israel in the day of his coming up from the land of Egypt.

ISAIAH CHAPTER 12

1 And thou saidst in that day, I will praise thee, O Jehovah: for thou wert angry with me, thine anger will turn back and thou wilt comfort me,

2 Behold God my salvation; I will trust and not be afraid: for my strength and song is Jah Jehovah, and he will be to me for salvation.

3 Ye drew water with gladness from the fountains of salvation.

4 And ye said in that day, Praise ye to Jehovah, call upon his name; make known his deeds among the peoples; keep ye in remembrance that his name was exalted.

5 Strike the chords to Jehovah, for he did a lifting up: this being known in all the earth.

6 Cry out and shout for joy thou inhabitress of Zion, for great in the midst of thee the Holy One of Isarel.

ISAIAH CHAPTER 13

1 The burden of Babel which Isaiah son of Amos saw.

2 Lift ye up a signal upon the bare mountain, lift up the voice to them; move the hand to and fro and they shall come in to the entrances of the noble minded.

3 I commanded to the consecrated, also I called the strong ones for mine anger, those exulting in my lifting up.

4 The voice of a mulitude in the mountain; the likeness of much people; the voice of the uproar of kingdoms, nations being gathered: Jehovah of armies reviewing the army of battle.

5 Coming from a land from afar, from the extremity of the heavens, Jehovah and the vessels of his wrath to overthrow all the earth.

6 Pipe ye, for the day of Jehovah draws near; as desolation shall it come from the Almighty.

7 For this all hands shall be relaxed, and every heart of man shall melt.

8 And they trembled; pains and writhings will lay hold of them; as she bringing forth they will be in pain: they shall wonder a man at his neighbor; their faces the face of flames.

9 Behold, the day of Jehovah coming fierce and overflowing, and burning anger to set the earth for desolation: and he will destroy the sinner out of it.

10 For the stars of the heavens and the giants of the sky shall not shine their light: the sun was darkened in his going forth, and the moon shall not cause her light to shine.

11 And I appointed evil over the habitable globe, and upon the unjust their iniquity; and I caused to cease the pride of the arrogant, and I will humble the pride of the terrible.

12 I will make a man precious above pure gold, and a man above the gold of Ophir.

13 For this I will provoke the heavens to anger, and the earth shall tremble from her place, in the wrath of Jehovah of armies, and in the day of his burning anger.

14 And it was as the roe being thrust down and as a sheep and not a man gathering: to his people shall they turn, and they shall flee a man to his land.

15 All being found shall be thrust through; and every one scraped together shall fall by the sword.

16 And their children shall be dashed in pieces before their eyes, and their houses shall be plundered, and their wives shall be ravished.

17 Behold me rousing up the Modes against them, who shall not reckon silver; and gold they shall not delight in it

18 And the bows of the boys shall be dashed in pieces, and the fruit of the womb they shall not pity; and upon their sons their eye shall not have compassion.

19 And Babel the glory of kingdoms, the beauty of the Chaldees' grandeur was as God overthrowing Sodom and Gomorrah.

20 It shall not be inhabited forever, and it shall not be dwelt in even to generation and generation: and the Arabian shall not go on there, and the shepherds shall not recline there.

21 And inhabitants of the desert reclined there, and their houses were filled with howlings, and the daughters of the ostrich dwelt there, and he goats shall leap there.

22 And howlers cried out in its palaces, and great serpents in the temples of delight: and her time draws near to come, and her days shall not be protracted.

ISAIAH CHAPTER 14

1 For Jehovah will pity Jacob, and he yet chose in Israel, and he gave them rest upon their land: and the stranger was joined to them, and they joined themseves to the house of Jacob.

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2 And peoples took them and brought them to their place, and the house of Israel inherited them upon the land of Jehovah for servants and for maids: and they were captives to those having been made captives, and they came down upon those pressing them.

3 And it was in that day Jehovah gave rest to thee from thy toil and from thy trouble, and from the hard service which was served upon thee.

4 And thou tookest up this parable against the king of Babel, and thou saidst, How did he oppressing, cease! oppression ceased.

5 Jehovah broke in pieces the rod of the unjust, the rod of the rulers.

6 Striking the peoples in wrath a blow not removed, bringing down the nations in anger; pursuing, not sparing.

7 All the earth rested, having quiet: they broke forth a rejoicing.

8 Also the cypresses rejoiced at thee, the cedars of Lebanon: From that time thou wert laid down, he cutting off will not come up against us.

9 Hades from beneath was moved for thee to meet thy coming: it roused the shades for thee, all the leaders of the earth: it raised up from their thrones all the kings of the nations.

10 All they will answer and say to thee, Also thou wert weak as we; thou wert made like to us.

11 Thy grandeur was brought down to hades, the sound of thy harps: the worm was spread under thee, and worms covering thee.

12 How thou fallest from the heavens, brilliant star, son of the morning! thou wert cut off to the earth, overthrowing upon the nations!

13 And thou saidst in thy heart, I will go up to the heavens; from above to the stars of God I will lift up my throne, and I will sit upon the mountain of appointment in the thighs of the north.

14 I will go up upon the heights of the cloud: I will become like the Most High.

15 But to hades shalt thou come down, to the thighs of the pit

16 They seeing thee shall look upon thee, they shall attend to thee. This the man moving the earth, shaking kingdoms:

17 Setting the habitable globe as a desert, and destroying its cities: for his bound opening not the house.

18 All the kings of the nations, all of them, lay down in honor, a man in his house.

19 And thou wert east out of thy grave as a sprout abhorred, a garment of the slain thrust through with the sword, and going down to the stones of the pit as a corpse trodden down.

20 Thou shalt not be united with them in the grave, for thou destroyedst thy land, and didst slay thy people: the seed of those doing evil shall not be called forever.

21 Prepare slaughter for his sons, for the iniquity of their fathers; they shall not rise and possess the land, and fill the face of the habitable globe with cities.

22 And I rose against them, said Jehovah of armies, and I cut off to Babel the name and remainder, offspring and progeny, says Jehovah.

23 And I set it for the possession of the hedge-hog, and pools of water: and I swept her with the broom of desolation, says Jehovah of armies.

24 Jehovah of armies sware, saying, If not as I purposed thus it was, and as I counseled, this shall stand:

25 To break Assur in my land, and upon my mountain I will tread him down: and his yoke was removed from off them, and his burden shall remove from off their shoulder.

26 This the counsel being counseled upon all the land: and this the hand stretched out upon all the nations.

27 For Jehovah of armies counseled and who shall bring to nought? and his hand was stretched out, and who shall turn it back?

28 In the year king Ahaz died was this burden.

29 Thou shalt not rejoice Philistia, all of thee, because the rod of him striking thee was broken: for from the root of the serpent shall come forth a viper, and his fruit burning flying.

30 And the first born of the poor were fed, and the needy shall lie down confidently: and I killed thy root with famine, and thy residue he shall slay.

31 Wail, thou gate; cry out, thou city; all thou Philistia, melting away, for from the north a smoke coming, and none being alone in his appointments.

32 And what shall the messengers of the nations answer? for Jehovah founded Zion, and the humble of his people shall trust in her.

ISAIAH CHAPTER 15

1 The burden of Moab. For in the night the city of Moab was destroyed, perishing; for in the night the wall of Moab was destroyed, perishing.

2 He went up to the house and to Dibon, the heights, to weep: over Nebo and Medeba shall Moab wail: upon all their heads baldness; every beard cut off.

3 And in their places without they girded themselves with sackcloth: upon her roofs and in her streets every one shall wail, going down into weeping.

4 And Heshbon shall cry and Elealah; even to Jahaz their voice was heard: for this the loins of Moab shall make a loud noise his soul shall be evil to him.

5 My heart shall cry out for Moab; passing through even to Zoar, a heifer of three years: for going up to Luhith with weeping shall they go up into it: for the way of Horonaim they shall rouse up a cry of breaking.

6 For the waters of Nimrim shall be desolation; for the grass dried up, the herbage failed; there was no green.

7 For this the abundance made and their wealth upon the torrent of the Arabians shall they lift them up.

8 For the cry surrounded the bound of Moab, its wailing even to Eglaim, and its wailing to the well of Elim.

9 For the waters of Dimon were filled with blood: I will put additions upon Dimon, to the escaping of Moab, lions, and to the rest of the land.

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ISAIAH CHAPTER 16

1 Send ye a lamb to the ruler to the land, from the rock of the desert to the mountain of the daughter of Zion.

2 And it shall be as the bird fleeing, the nest cast out, the daughters of Moab shall be from the passages to Arnon.

3 Bring ye counsel, do judgment; place as the night thy shadow in the midst of noon; hide the driven out; thou shalt not betray the fugitive.

4 The outcast shall dwell with thee, Moab; be thou a covering to them from the face of him laying waste: for the oppressor ceased, violence was finished, the treaders-down were consumed out of the land.

5 And the throne was set up in mercy: and he sat upon it in truth in the tent of David, judging and seeking judgment, and hastening justice.

6 We heard the pride of Moab; he was greatly elated; his haughtiness and his pride and his wrath; not so his empty talk

7 For this shall Moab wail for Moab, every one shall wail: for the foundations of the wall of Haresheth shall ye sigh; surely they were smitten.

8 For the fields of Heshbon languished, the vine of Sibmah: the lords of the nations struck its vine of purple grapes, they reached even to Jazer, they wandered to the desert: her sprouts were thrust out, they passed over the sea.

9 For this I will weep with the weeping of Jazer the vine of Sibmah; I will water thee with my tears, O Heshbon and Elealah: for upon thy fruit harvest and upon thy harvest the vintage shout fell.

10 And joy and gladness was taken away from Carmel, and in the vineyards there shall be no shout for joy, there shall be no cry with a loud voice: and he treading shall not tread out wine in the wine-vat: I caused the vintage shout to cease.

11 For this my bowels shall sound as a harp for Moab, and my inner parts for the wall of Haresh.

12 And it was when it was seen that Moab was weary upon the height, and Isaiah coming to his holy place to pray and he shall not be able.

13 This the word which Jehovah spake to Moab from that time.

14 And now Jehovah spake, saying, In three years as the years of a hireling and the honor of Moab despised with with all the great multitude; and the remnant being small, not great

ISAIAH CHAPTER 17

1 The burden of Damascus. Behold, Damascus being taken away from a city, and it was a falling heap of rubbish.

2 The cities of Aroer were forsaken : they shall be for flocks, and they lay down, and none terrifying.

3 And the fortress ceased from Ephraim, and the kingdom from Damascus, and the remnant of Aram: they shall be as the glory of the sons of Israel, says Jehovah of armies.

4 And it was in that day the glory of Jacob shall be feeble, and the fatness of his flesh shall waste away.

5 And it was as he gathered the harvest of standing grain, and he shall reap the ears with his arm; and it was as he gathering ears in the valley of Rephaim.

6 And he left in it gleaning, as the beating of the olive tree, two, three berries upon the head of the summit, four, five in the branches of its fruit, says Jehovah, God of Israel.

7 In that day shall the man look upon him making him, and his eyes shall look to the Holy One of Israel

8 And he shall not look to the altars, the work of his hands, and what his fingers made he shall not see, and the statues and the images.

9 In that day shall his strong cities be as the forsaken thicket, and the summit which they forsook from the face of the sons of Israel: and it was a desolation.

10 For thou didst forget the God of thy salvation, and didst not remember the rock of thy fortress, for this, thou shalt plant pleasant plants, and thou shalt sow it with vine shoots of the stranger.

11 In the day of thy planting thou shalt hedge in, and in the morning thou shalt make thy seed fruitful: the harvest a heap in the day of thy possession and incurable pain.

12 Wo to the multitude of many peoples; they will sound as the sound of the seas; and the tumult to the nations shall rage as the tumult of great waters.

13 To the nations as the tumult of many waters they shall rage, and he rebuked him and he fled from far off and was pursued as the chief of the mountains before the wind and as stubble before the whirlwind.

14 For the time of evening, behold, terror; before morning he is not This the portion of those plundering us, and the lot of those spoiling us.

ISAIAH CHAPTER 18

1 Wo to the land of the whizzing of wings, which is from beyond the rivers of Cush:

2 Sending messengers upon the sea, and in vessels of the bulrush upon the face of the waters, Go, ye swift messengers, to a nation drawn out and sharpened, to a people to be feared from this, and farther off; a nation of might, of might, and of treading down, of which the rivers divided up its land.

3 All ye inhabiting the habitable globe, and dwelling in the earth, when lifting up a signal on the mountains, ye shall see; and when striking the trumpet, ye shall hear.

4 For thus said Jehovah to me, I will cause rest, and I will behold in my dwelling place as the serene heat upon the light, and as a cloud of dew in the heat of harvest

5 For before the harvest, when the flower was completed, and the sour grape shall be ripening in the flower, and he cut off the shoots with pruning-hooks, and cutting off he took away the tendrils.

6 They shall be left together to the ravenous bird of the mountains, and to the beasts of the earth: and the ravenous bird summered upon them, and all the beasts of the earth shall winter upon them.

7 In that time shall a gift be brought to Jehovah of armies of a people drawn out, and sharpened, and from a people to

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be feared from this, and farther off; a nation of might, of might, and of treading down, of which the rivers divided up its lands, to the place of the name of Jehovah of armies, mount Zion.

ISAIAH CHAPTER 19

1 The burden of Egypt Behold, Jehovah riding upon a swift cloud and coming to Egypt: and the vanities of Egypt moved to and fro from his face, and the heart of Egypt will melt in its midst

2 And I aroused Egypt against Egypt, and they warred a man against his brother, and a man against his neighbor; city against city, and kingdom against kingdom.

3 And the spirit of Egypt was emptied in its midst, and its counsel I will destroy: and they sought to the vanities and to the mutterers, and to the necromancers, and to the wizards.

4 And I shut up Egypt into the hand of hard lords, and a strong king shall rule over them, says the Lord Jehovah of armies.

5 And the water failed from the sea, and the river will waste and dry up.

6 They cast away the rivers; the rivers of Egypt languished and dried up; the reed and the sedge pined away.

7 The naked places by the river upon the mouth of the river, and everything being sown by the river was dried up, driven away, and nothing of it

8 And the fishermen groaned, and all casting the hook into the river mourned, and they spreading nets upon the face of the water, languished.

9 And they working hatcheled flax and they weaving white linens were ashamed.

10 And her pillars were broken in pieces, and all making wages, sorrowful in soul.

11 Also the chiefs of Zoan are foolish, the wise counseling Pharaoh the counsel became brutish: how shall ye say to Pharaoh, I the son of the wise, the son of kings of old?

12 Where are they? where thy wise? and they shall announce to thee now, and they shall make known what Jehovah shall counsel upon Egypt

13 The chiefs of Zoan were foolish, the chiefs of Noph were deceived; and they caused Egypt to wander, the pinnacles of its tribes.

14 Jehovah mingled in the midst of her a spirit of perversities) and they caused Egypt to wander in all its works as the intoxicated wanders in his vomit

15 And there shall not be to Egypt a work which shall make head and tail, branch and reed.

16 In that day Egypt shall be as women; and it trembled and was afraid from the face of the shaking of the hand of Jehovah of armies which he shook over it

17 And the land of Judah was to Egypt for consternation, all which shall have it in remembrance shall be afraid to himself from the face of the counsel of Jehovah of armies which he shall counsel against it

18 In that day there shall be five cities in the land of Egypt speaking the lip of Canaan, and they sware to Jehovah of armies; and to one it shall be said, The city of the sun.

19 In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar near its bound to Jehovah.

20 And it was for a sign and for a witness to Jehovah of armies in the land of Egypt, for they shall cry to Jehovah from the face of those pressing them, and he shall send to them him saving, and great, and he delivered them.

21 And Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day, and they made a sacrifice and gift, and they vowed a vow to Jehovah, and they completed.

22 And Jehovah smote Egypt, and he smote and healed: and they turned back even to Jehovah, and he was entreated by them, and he healed them.

23 In that day shall be a highway from Egypt to Assur, and Assur came into Egypt, and Egypt into Assur, and the Egyptians served with Assur.

24 In that day Israel shall be the third to Egypt and to Assur, and a blessing in the midst of the land:

25 Whom Jehovah of armies blest him, saying, Blessed my people of Egypt, and the work of my hand, Assur, and my inheritance Israel.

ISAIAH CHAPTER 20

1 In the year Tartan came to Ashdod, (in Sargon's sending him, king of Assur) and he will fight with Ashdod and take it:

2 In that time spake Jehovah by the hand of Isaiah, son of Amos, saying, Go loose the sackcloth from off thy loins, and thou shalt draw off the shoe from thy foot And he will do so, going naked and barefoot

3 And Jehovah will say, As my servant Isaiah went naked and barefoot three years, a sign and miracle upon Egypt and upon Cush:

4 Thus shall the king of Assur lead the captivity of Egypt, and the exile of Cush, boys and old men naked and barefoot, and buttocks uncovered, the nakedness of Egypt

5 And they were dismayed and ashamed of Cush their expectation, and of Egypt their glory.

6 And he inhabiting this island said in that day, Behold, thus our expectation, where we fled there for help to be delivered from the face of the king of Assur: and how shall we escape?

ISAIAH CHAPTER 21

1 The burden of the desert of the sea. As whirlwinds in the south for passing through, from the desert it came, from a fearful land.

2 A hard vision was announced to me: The spoiler spoiled, and he laying waste, laid waste. Go up, O Elam: press, O Media; all her sighing I caused to cease.

3 For this, my loins were filled with pain: distress took hold of me as the pains of her bringing forth: I was shaken from hearing; I trembled from seeing

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4 My heart wandered; trembling made me afraid: the evening twilight of my desire he put to me for fear.

5 Set in order the table; view the watch-tower; eat, drink: arise ye chiefs, anoint the shield.

6 For thus said Jehovah to me, Go set up a watchman, he shall announce what he shall see.

7 He will see a chariot, a pair of horse men, the rider of an ass, the rider of a camel; and listening, he listened with much attention.

8 And he will call, A lion: on the watch-tower my lord, I stand continually in the day, and upon my watch I stand all the night

9 And behold, here came a chariot, a man, a pair of horsemen. And he will answer and say, She fell, Babel fell; and the carved images of her god he brake in pieces to the earth.

10 O my threshing, and the son of my threshing-floor, what I heard from Jehovah of armies the God of Israel, I announced to you.

11 The burden of Dumah. He called to me from Seir, Watch, what of the night? watch, what of the night?

12 The watch said, I will mark out morning, and also night; if ye will seek, seek ye: turn back, come.

13 The burden of Arabia. In the forest in Arabia shall ye lodge, ye wayfarers of Dedanim.

14 To meet the thirsty, bring ye water, O inhabitants of the land of Tema: anticipate ye him wandering, with bread.

15 For they fled from the face of the swords, the sword drawn out, and from the face of the bent bow, and from the face of the heaviness of war.

16 For thus said the Lord to me, Within yet a year; as the years of a hireling, and all the glory of Kedar was finished.

17 And the rest of the bows of the strong sons of Kedar shall be few: for Jehovah God of Israel spake.

ISAIAH CHAPTER 22

1 The burden of the valley of vision. What to thee now, that thou wentest up all of thee, to the roofs?

2 The city put in commotion was filled with noise, the exulting city: thy wounded not wounded of the sword, and not the dead of war.

3 All thy chiefs fled together, they were bound of the bow: all they finding thee were bound together; they fled from from far off.

4 For this I said, Look ye away from me; I will be bitter in my weeping, ye shall not hasten to comfort me upon the desolation of the daughter of my people.

5 For a day of consternation, and of treading down, and perplexity by the Lord Jehovah of armies of the valley of vision, of undermining the wall, and of a cry for help to the mountains.

6 And Elam lifted up the quiver with the chariot of men, horsemen; and Kir made naked the shield.

7 And it shall be the chosen of thy valleys was filled with chariots, and the horsemen placed a seat at the gate.

8 And he will uncover the covering of Judah, and thou wilt look in that day to the weapons of the house of the forest

9 The clefts of the city of David ye saw, that they were many: and ye shall gather the water of the lowest pool.

10 The houses of Jerusalem ye numbered, and ye will break down the houses to fortify the wall.

11 And ye made a gathering place between the two walls for the water of the old pool; and ye looked not to him making it, and ye saw not him forming it from far off.

12 And the Lord Jehovah of armies in that day will call to weeping and to wailing, and to baldness and to girding with sackcloth:

13 And behold, gladness and joy, killing cattle and slaughtering sheep, eating flesh, and drinking wine: eat and drink, for to-morrow we shall die.

14 And it was uncovered in the ears of Jehovah of armies, If this iniquity shall be expiated to you till ye shall die, said the Lord Jehovah of armies.

15 Thus said the Lord Jehovah of armies, Go, come in to this associate to Shebna who is over the house,

16 What to thee here, and who to thee here, that thou hewedst to thee here a tomb, he hewing from on high his tomb and cutting in a dwelling in a rock to himself?

17 Behold, Jehovah casting thee down, the casting down of a man, and covering, he covered thee.

18 Rolling, he will roll thee a roll as a ball into a land broad of hands: there shalt thou die, and there the chariots of thy glory the dishonor of thy lord's house.

19 And I thrust thee from thy station, and from thy standing place he will pull thee down.

20 And it was in that day I called for my servant, for Eliakim, son of Hilkiah:

21 And I will clothe him with thy tunic, and I will strengthen him with thy girdle, and I will give thy dominion into his hand, and he was for a father to the inhabitants of Jerusalem and to the house of Judah.

22 And I gave the key of the house of David upon his shoulder, and he opened and none shut, and he shut and none opened.

23 And I fastened him a peg in a faithful place; and he. was for a throne of glory to his father's house.

24 And they hung upon him all the glory of his father's house, the offspring and the sprouts, all the vessels of smallness, from the vessels of lavers and even to all the vessels of flasks.

25 In that day, says Jehovah of armies, shall the peg fastened in a faithful place give way, and it was cut down, and it fell; and the lifting up which was upon it was cut off: for Jehovah spake.

ISAIAH CHAPTER 23

1 The burden of Tyre. Wail, ye ships of Tarshish, for it was laid waste from a house from going in: from the land of Chittim it was uncovered to them.

2 Be ye silent, O inhabitants of the isle; the merchants of Zidon passing over the sea filled thee.

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3 On many waters the seed of Sihor, the harvest of the river her produce; and she shall be the emporium of nations.

4 Be thou ashamed, O Zidon: for the sea said, the strength of the sea, saying, I was not pained, I brought not forth, and I caused not youths to grow, and I raised not up virgins.

5 As the hearing to Egypt; they shall be pained as the hearing of Tyre.

6 Pass ye through Tarshish; wail, ye inhabitants of the isle.

7 This to you the exulting from the days of old, her beginning; her feet shall fail her sojourning from far off.

8 Who will counsel this against Tyre, encircled with a crown, whom her merchants, chiefs; her merchants the honored of the earth.

9 Jehovah of armies purposed it to profane the pride of all glory, to make light all the honored of the earth.

10 Pass through thy land as a river, thou daughter of Tarshish: no more girding.

11 He stretched forth his hand over the sea, he disquieted kingdoms: Jehovah commanded to Canaan to destroy her fortress.

12 And he will say, Thou shalt no more add to exalt, thou violated virgin, daughter of Zidon: arise, pass over to Chittim; also there it shall not be rest to thee.

13 Behold the land of the Chaldees; this people was not; Assur founded it for the inhabitants of the desert: they set up its watch-towers, they raised up its fortresses, he set it for ruins.

14 Wail, ye ships of Tarshish: your strength was laid waste.

15 And it was in that day, and Tyre was forgotten seventy years, according to the days of one king: from the end of seventy years it shall be to Tyre as the song of a harlot.

16 Take a harp, go about the city, O harlot having been forgotten; be cheerful, playing on the instrument; increase the song so that thou shalt be remembered.

17 And it was from the end of seventy years, Jehovah will review Tyre, and she turned back to her gift, and she committed fornication with all the kingdoms of the land upon the face of the earth.

18 And her traffic and her gift holy to Jehovah: it shall not be treasured up, and it shall not be laid up; for to those dwelling before Jehovah her traffic shall be for eating to be satisfied, and for a splendid covering.

ISAIAH CHAPTER 24

1 Behold, Jehovah emptying the earth and making it waste, and subverting its face, and scattering its inhabitants.

2 And it was as the people, so the priest; as the servant, so his lord; as the maid, so the mistress; as the buyer, so he selling; as he lending, so the borrower; as be lending on interest, so he exacting interest to him.

3 Being emptied, the land shall be emptied: and being plundered, it shall be plundered: for Jehovah spake this word.

4 The earth mourning, fell away: the habitable globe languishing, fell away: the heights of the people of the land languished,

5 And the earth was polluted under its inhabitants, for they passed by the instructions, they changed the law, they broke the eternal covenant

6 For this, the curse consumed the earth, and they dwelling in it, will transgress: for this, they dwelling upon the earth were burned, and those remaining, men of fewness.

7 The new wine mourned, the vine languished, all they joyful of heart, sighed

8 The exulting of the drums ceased, the noise of those triumphing, left off, the exulting of the harp ceased.

9 They shall not drink wine with a song; strong drink shall be bitter to those drinking it

10 The city of desolation was broken down: every house was shut up from coining in.

11 An outcry for wine in the streets; all joy grew dark, the exulting of the earth was carried into exile.

12 Desolation was left in the city, and the gate shall be struck in ruins.

13 For thus it shall be in the midst of the land in the midst of the peoples, as the beating of the olive, as the gleanings if the vintage was finished.

14 They shall lift up their voice, they shall shout for joy in the majesty of Jehovah they cried aloud from the sea.

15 For this, with lights they honored Jehovah in the isles of the sea, the name of Jehovah the God of Israel.

16 From the wing of the earth we heard songs, glory to the just one. And saying, Destruction to me, destruction to me, wo to me! they acting deceitfully, acted deceitfully; and spoiling, they acting deceitfully, acted deceitfully.

17 Fear, and the pit, and the snare, upon thee, thou inhabiters of the earth.

18 And it was he fleeing from the voice of the fear shall fall into the pit; and he coming up out of the midst of the pit, shall be taken in the snare: for the windows from the height were opened, and the foundations of the earth, will tremble.

19 And being broken, the earth was broken to pieces, and the earth being abolished, it was abolished; the earth being shaken, shook.

20 The earth moving to and fro, shall move to and fro as the intoxicated, and it was removed as a lodge; and its transgression was heavy upon it and it fell, and it shall not add to rise.

21 And it was in that day Jehovah shall review upon the army of the height upon the height, and upon the kings of the earth upon the earth.

22 And they gathered a collection of the bound into the dungeon. and they were shut up into a shutting up, and after many days they shall be reviewed.

23 And the moon blushed, and the sun was ashamed, for Jehovah of armies reigned in mount Zion, and in Jerusalem, and was honored before his old men.

ISAIAH CHAPTER 25

1 O Jehovah, thou my God; I will exalt thee, I will praise thy name, for thou didst a wonder; counsels from far off, stability, faithfulness.

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2 For thou didst set from a city to a heap, a fortified city to ruins: a palace of strangers from a city; it shall not be built forever.

3 For this shall the strong people honor thee, the city of terrible nations shall fear thee.

4 For thou wert a fortress to the poor, a fortress to the needy in straits; to him a refuge from the inundation, a shadow from the heat when the wind of the terrible ones as the inundation of the wall.

5 As the heat in Zion the noise of strangers thou shalt bring down; the heat with the shadow of a cloud: the song of the terrible shall be humbled.

6 Jehovah of armies will make to all peoples in this mountain a drinking of fatness, a drinking of lees of wine, fatness of marrows, strained lees of wine.

7 And he will swallow up in this mountain the face of the covering covered over all peoples, and the veil covered over all nations.

8 He swallowed up death for glory, the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people he will remove from off all the earth, for Jehovah spake.

9 And it was said in that day, Behold, this our God, we hoped for him, and he will save us: this Jehovah, we hoped for him, we will rejoice and be glad in his salvation.

10 For the hand of Jehovah shall rest in this mountain, and Moab was thrust down under him as straw was thrust down in the water of the dunghill.

11 And he spread forth his hands in their midst, as he swimming will spread forth to swim: and he humbled their pride with the ambuscades of their hands.

12 And the fortress of the height of thy walls shall be brought low; be humbled, be struck to the earth, even to the dust.

ISAIAH CHAPTER 26

1 In that day this song shall be sung in the land of Judah: A strong city to us; he will set salvation the wall and the fortification.

2 Open ye the gates and the just nation watching truths shall come in.

3 The mind placed upon thee thou wilt form peace, peace, because he trusted in thee.

4 Trust ye in Jehovah even to eternity, for in Jah Jehovah is the rock of ages.

5 For he bows down those dwelling in height; for the city set up on high he will bring it down; he will bring it down even to the earth; he will cause it to touch even to the dust

6 The foot shall tread it down, the feet of the humble, the steps of the poor.

7 The way to the just one is straightness: being upright, thou wilt prepare the departing of the just one.

8 Also the way of thy judgments, O Jehovah, we hoped for thee; to thy name and to thy remembrance is the desire of the soul.

9 My soul desired thee in the night; also my spirit in the midst of me I will seek thee: for when thy judgments to the earth, those dwelling in the habitable globe will learn justice.

10 Shall the unjust be shown favor? He learnt not justice; in the land of justice he will act perversely, and he will not see the majesty of Jehovah.

11 O Jehovah, high thy hand, they will not see: they shall see and be ashamed for their jealousy of the people; also the fire of thine enemies shall consume them.

12 O Jehovah, thou wilt judge peace for us: for also all our works thou didst for us.

13 O Jehovah our God, lords besides thee had dominion over us; but in thee alone will we make mention of thy name.

14 The dead shall not live; shades shall not rise; for this, thou reviewedst and thou wilt destroy them, and all remembrance to them shall perish.

15 Thou didst add to the nation, O Jehovah, thou didst add to the nation thou wert honored: thou didst put far; away all the ends of the earth.

16 O Jehovah, in straits they looked after thee; they poured out a whispering thy correction to them.

17 As she conceiving will draw near to bring forth, she will be pained and cry out in her pangs, thus were we from before thee, O Jehovah.

18 We conceived, we were pained, thus we brought forth wind; we shall not make the earth salvation, the inhabitants of the habitable globe shall not fall.

19 Thy dead shall live, with my corpse shall they rise. Awake and shout, ye dwelling in dust: for the dew of brightness is thy dew, and the land of the shades shall fall.

20 Go, my people, enter into thy apartments and shut thy doors about thee: hide thee as a little moment till the wrath shall pass by.

21 For behold, Jehovah will come forth out of his place to review the iniquity of him dwelling in the earth upon him; and the earth uncovered her bloods, and she will no more cover over her slain.

ISAIAH CHAPTER 27

1 In that day Jehovah will review with his hard and great and strong sword upon leviathan the serpent fleeing, and upon leviathan the winding serpent; and he killed the dragon which was in the sea.

2 In that day, A vineyard being red, sing to her.

3 I Jehovah watched her; for the moments I will water her; lest he will review upon her, night and day I will watch her.

4 Wrath not to me: who shall distribute to me the sharp point of the thorn in battle? I will rush upon her; I will set her on fire together.

5 Or he shall lay hold upon my strength, he shall make peace to me, he shall make peace to me.

6 Those coming of Jacob shall he cause to take root: Israel shall blossom and be fruitful, and they filled the face of the habitable globe with produce.

7 According to the blow of him striking him, he struck him; or according to the killing of those killing him, he killed.

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8 In measure, in sending her forth thou wilt contend with her: he took away with a hard spirit in the day of the east,

9 Therefore by this the iniquity of Jacob shall be expiated; and this all the fruit to remove his sin; in his setting all the stones of the altar as stones of lime broken in pieces, the statues and images shall not stand up.

10 For the fortified city was separated, the habitation being cast out and forsaken as the desert: there shall the Isaiah calf feed, and there he shall lie down, and there he finished its branches.

11 In its harvest being dried up, women shall break it off in coming, illuminating it: for it is a people not understanding: for this he making them will not compassionate them, and he forming them will not have mercy upon them.

12 And it was in that day Jehovah will beat off from the stream of the river even to the torrent of Egypt, and ye shall be gathered together by one, one, ye sons of Israel.

13 And it was in that day he shall strike upon the great trumpet, and they perishing came into the land of Assui, and the outcasts into the land of Egypt, and they worshiped to Jehovah in the holy mountain in Jerusalem.

ISAIAH CHAPTER 28

1 O to the crown of pride, wo to the hirelings of Ephraim! a flower falling away is the glory of his beauty which is upon the head of the valley of fatness of those smitten with wine.

2 Behold, a strong and active one to Jehovah, as a storm of hail, a destroying tempest, as a storm of vast waters overflowing, let fall to the earth with the hand.

3 With the feet shall the crown of pride, the hirelings of Ephraim, be trodden down.

4 And the flower falling away was the glory of his beauty which is upon the head of the valley of fatness, as the first-fruits before fruit harvest which he looking at it shall see, in its continuing in his hand he will swallow it up.

5 In that day shall Jehovah of armies be for a crown of glory, and for a diadem of beauty, to the remnant of his people.

6 And for a spirit of judgment to him sitting upon the judgment, and for strength of them turning back the battle of the storm.

7 And these also went astray by wine, and by strong drink they erred; the priest and the prophet went astray by strong drink, they were swallowed up from wine, they erred from strong drink, they went astray in seeing, they wavered in judgment.

8 For all tables were full of vomit, of filth without place.

9 Whom shall he teach knowledge? whom shall he cause to understand hearing? those weaned from milk and those taken away from the breasts.

10 For precept to precept, precept to precept; line to line, line to line; a little there, a little there:

11 For with the stammerings of the lip and with another tongue he will speak to this people.

12 To whom he said to them, This the rest they caused to the weary to rest; and this the quiet: and they would not hear.

13 And the word of Jehovah was to them, precept to precept, precept to precept; line to line, line to line; a little there, a little there, so that they shall go and they stumbled backward, and were broken and snared and taken.

14 For this, hear ye the word of Jehovah, ye men of scorn, ruling this people which is in Jerusalem.

15 Because ye said, We cut out a covenant with death, and with hades we did this; when this overflowing scourge passed through it shall not come to us, for we set falsehood our refuge, and in ahewe hid ourselves.,

16 For this, thus said the Lord. Jehovah, Behold me placing for a foundation in Zion a stone, a stone of trial, a corner precious, a foundation being founded: and he believing shall not hasten.

17 And I set judgment to the line and justice to the weight: and the hail shall sweep away the refuge of falsehood, and the waters shall overflow the covering.

18 And your covenant with death was obliterated, and your league with hades shall not stand; when the overflowing scourge shall pass through and ye. were for a treading down to it

19 When passing through it shall take you: for by morning by morning it shall pass through in the day and in the night: and it was only an agitation to;understand the hearing.

20 For the spreading was shortened above stretching out, and the covering narrow for hiding one's self.

21 For as mount Perazim shall Jehovah rise up, as the valley in Gibeon shall he be moved to do his work, his strange work, and to work his service, his unknown service.

22 And now ye shall not be mocker's lest your bonds shall be strong: for I heard a completion and decision from the Lord. Jehovah of armies upon all the earth.

23 Give ear and hear my voice; tend and hear my saying.

24 Shall he ploughing, plough all the day to sow? shall he open and level his earth?

25 Did he not make level its face and disperse the fennel flower, and he will scatter the cummin, and he set the wheat in order, and designated the barley, and the spilt in his bound?

26 He will instruct him, according to judgment his God will teaeh

27 For the fennel flower shall not be beaten with the threshing sledge, and the wheel of a wagon shall not be turned about upon the cummin; for the fennel flower shall be beaten out with the rod and the cummin with the rod.

28 Bread shall be beaten small; for threshing, he will not forever thresh it; and the wheel of his wagon he put in motion and his horsemen shall not beat it small.

29 Also this shall come forth from Jehovah of armies, he being wonderful of counsel and great of understanding.

ISAIAH CHAPTER 29

1 Wo to Ariel, Ariel, the city David encamped in! add ye year upon year; the festivals shall run their circle.

2 And I pressed upon Ariel, and there was sorrow and sighing, and it was to me as Ariel.

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3 And I encamped as a circle upon thee, and I pressed upon thee with a garrison, and I raised intrenchments against thee.

4 And thou being brought down, thou shalt speak from the earth, and thy word shall be depressed out of the dust, and thy voice as a necromancer from the earth, and thy saying Shall peep from the dust

5 And the multitude of thy strangers was as the thin dust, and Its the chaff passing away, the multitude of the terrible ones: and it was at a moment suddenly.

6 From Jehovah of armies shalt thou be reviewed, with thunder and with shaking, and a great voice, whirlwind and storm, and the flames of consuming fire.

7 And it was as a dream of a vision of the night, the multitude of all the nations warring against Ariel and all warring against her and her fastnesses, and those pressing upon her.

8 And it was as when the hungry shall dream, and behold, he ate; and he awoke and his soul was empty: and as when the thirsty shall dream, and behold, he drank, and he awoke, and behold, he fainted, and his soul desired: thus shall be the multitude of all the nations warring against mount Zion.

9 Linger ye, and wonder; delight yourselves, and be ye blinded; they were drunken and not with wine; they reeled and not with strong drink.

10 For Jehovah poured out upon you the spirit of deep sleep, and he will close your eyes: the prophets and your heads, the seeing he covered.

11 And the vision of all will be to you as the words of the book being sealed, which they shall give to him, to him knowing writing, saying, Read now, this: and he said, I shall not be able, for it was sealed.

12 And the book was given to him not knowing writing, saying, Read now, this: and he said, I know not writing.

13 And Jehovah will say, Because that this people drew near with their month, and honored me with their lips, and their heart was far from me, and their fear towards me shall be taught from the command of men.

14 For this, behold me adding to be wonderful with this people, dealing wonderfully and being a wonder: and the wisdom of their wise perished, and the understanding of their understanding ones shall be hid.

15 Wo to those making deep to hide counsel from Jehovah, and their work was in darkness, and they will say, Who saw us? and who knew us?

16 Shall not your perverting be reckoned as the potter's clay? for shall the work say to him making it, He made me not? andhebeing formed, say to him forming, He understood not?

17 Is it not yet a very little and Lebanon turned back to Carmel, and Carmel shall be reckoned for a forest?

18 In that day the deaf heard the words of the book, and the eyes of the blind shall see out of thick darkness, and darkness.

19 And the humble shall add joy in Jehovah, and the poor of men shall rejoice in the Holy One of Israel.

20 For the terrible one ceased, the mocker was consumed, and they watching vanity were cut off:

21 Leading a man into sin by a word, and laying snares for him doing justice in the gate, and they will turn aside the just one by vanity.

22 For this, thus said Jehovah, to the house of Jacob, who redeemed Abraham, Jacob shall not now be ashamed and his face shall not now become pale.

23 For in his seeing his children, the work of my hand, in his midst, they shall consecrate my name, and consecrate the Holy One of Jacob, and they shall fear the God of Israel.

24 And they going astray shall know understanding, and they murmuring shall learn knowledge.

ISAIAH CHAPTER 30

1 Wo to sons turning aside, says Jehovah, to make counsel and not from me; and to cover a covering, and not my spirit so as to add sin upon sin:

2 Going to come down to Egypt, and my mouth they asked not; to be strengthened by the strength of Pharaoh, and to trust in the shadow of Egypt

3 And the strength of Pharaoh was to you for shame, and the refuge in the shadow of Egypt for reproach.

4 For his chiefs were in Zoan, and his messengers will reach to Hanes.

5 All acted wickedly for a people who will not profit them, not for help and not for profiting, but for shame and also for a reproach.

6 The burden of quadrupeds of the south: into the land of straits and distress, the lioness and the lion from them, the viper and the burning flying they will lift up upon the shoulder of young asses, their riches, and upon the humps of camels their treasures, for a people who shall not profit

7 And the Egyptians shall help in vain, and to no purpose; therefore I called to this their violence ceased.

8 Now go, write it to them upon a tablet, and engrave it upon a book, and it shall be for the latter day, forever even forever.

9 For this is a people of contradiction, sons of lies, sons who will not to hear the law of Jehovah.

10 Who said to the seeing, Ye shall not see, and to the perceiving, Ye shall not perceive for us right things, speak to us smooth things, perceive delusions.

11 Remove from the way, turn aside from the path, cause to cease from before us the Holy One of Israel.

12 Therefore thus said the Holy One of Israel, Because ye rejected in this word, and ye will trust in violence and perverseness, and ye will do upon it

13 For this, this iniquity shall be to you as a breach falling, gushing out in a high wall, of which the breaking will come suddenly at a moment

14 And he broke it as the breaking of a vessel of the potter's being crushed; he will not spare: and there shall not be found in its crushing a sherd to take fire from the burning, and to skim off water from the reservoir.

15 For thus said Jehovah, the Holy One of Israel, In turning back and in rest shall ye be saved; in quiet and in trust shall be your strength, and ye would not.

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16 And ye will say, No; for upon horses we will flee: for this ye shall flee: and upon the swift will we ride; for this they pursuing you shall be swift.

17 One thousand from before the rebuke of one; from before the rebuke of five shall ye flee: till ye were left as a mast upon the head of the mountain, and as a signal upon the hill.

18 And for this Jehovah will wait to compassionate you, and for this he will be lifted up to pity you, for Jehovah is a God of judgment: happy all they waiting for him.

19 For the people shall dwell in Zion in Jerusalem: weeping, thou shalt not weep: pitying, he will pity thee at the voice. of thy cry; for in his hearing, he answered thee.

20 And Jehovah gave to you the bread of straits and the waters of oppression, and he will no more cover those teaching thee, and thine eyes shall be seeing those teaching thee:

21 And thine ears shall hear the word from after thee, saying, This the way, go ye in it when ye shall turn to the right, and when ye shall turn to the left

22 And defile ye the thin covering of the carved images of thy silver, and the overlaying of the molten things of thy gold: thou shalt scatter them as a menstruous cloth, thou shalt say to it, Go forth.

23 And he gave the rain of thy seed which thou shalt sow the earth and bread of the increase of the earth: and it was fat and fertile, thy cattle shall feed in that day in a large meadow.

24 And the oxen and the young asses working the land shall eat salted provender which was winnowed with the fan and by the winnower.

25 And there was upon every mountain being lofty and every hill lifted up, brooks and streams of water in the day of much slaughter, in the falling of the towers.

26 And the light of the moon was as the light of the sun, and the light of the sun, shall be seven fold, as the light of seven days, in the day Jehovah bound up the breaking of his people, and he will heal the wound of his smiting.

27 Behold, the name of Jehovah coming from far off, burning his wrath, and its lifting up heavy: his lips they were full of anger, and his tongue as consuming fire:

28 And his spirit as the torrent overflowing, shall divide even to the neck, to shake the nations in the sieve of ruin: and a curb upon the cheeks of the people, causing to err.

29 The song shall be to you as by night, consecrating a festival and gladness of heart, as he going with a pipe to come into the mountain of Jehovah to the rock of Israel.

30 And Jehovah caused the swelling of his voice to be heard, and he will cause the letting down of his arm to be seen in the anger of his wrath, and the flame of a consuming fire, violent rain and tempest, and the stone of hail,

31 For from the voice of Jehovah shall Assur be broken down, he will smite with a rod.

32 And it was every one passing by the rod of foundation which Jehovah shall cause to rest upon him, with drums and with harps: and in battles of moving to and fro shall he war with with it.

33 For tophet was set in order from yesterday; also it was prepared; for the king, he made deep, he made broad, its pile fire and much wood; the breath of Jehovah as a torrent of pitch burned upon it

ISAIAH CHAPTER 31

1 Wo to those going down to Egypt for help; and they will look upon horses, and trust upon chariots, because they are many; and upon horsemen because they were strong greatly; and they looked not upon the Holy One of Israel, and sought not Jehovah.

2 And he also being wise and he will bring evil, and he removed not his words: and he rose up against the house of those doing evil, and against the help of those working vanity.

3 And the Egyptians, men and not God; and their horses, flesh and not spirit And Jehovah will stretch forth his hand, and he helping became weak, and he being helped, fell, and together shall they all be finished.

4 For thus spake Jehovah to me, As the lion shall growl, and the young lion over his prey, when a fulness of shepherds shall be called against him, from their voice shall he not be terrified, and shall not he be humbled from their noise: thus shalt Jehovah of armies come down to war from mount Zion and for its hill.

5 Its birds flying, so will Jehovah of armies cover over Jerusalem, covering and he delivered; and passing over he saved.

6 Turn ye back to him against whom the sons of Israel made a deep turning away.

7 For in that day they shall reject a man the vanities of his silver, and the vanities of his gold which your hands made for you to sin.

8 And Assur fell by the sword, not of a man, and the sword not of a man, shall consume him, and he fled for himself from the face of the sword, and his young men shall be for tribute.

9 And his rock shall pass through from fear, and his chiefs were terrified from the signal, says Jehovah whose light to him in Zion, and furnace to him in Jerusalem.

ISAIAH CHAPTER 32

1 Behold, a king shall reign for justice, and for chiefs they shall rule for judgment

2 And a man was as a hiding of the spirit, and a covering of the tempest; as brooks of water in Zion, as the shadow of a weighty rock in a weary land.

3 And the eyes of those seeing shall not be blinded, and the ears of those hearing shall attend.

4 And the heart of the hasty shall understand to know, and the tongue of those stammering shall hasten to speak plain.

5 Liberal shall no more be called to the foolish, and noble shall not be said to the deceiver.

6 For the foolish will speak folly, and his heart will do vanity to do profaneness and to speak error to Jehovah, to empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

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7 And the implements of the deceiver are evil: he will meditate counsels to destroy the humble with words of falsehood, and in the needy's speaking judgments.

8 And the liberal will counsel liberal things, and upon liberal things shall he stand.

9 Rise up, ye careless women; hear my voice, ye confident daughters; give ear to my word.

10 Days over a year shall ye being confident, be disturbed; for the vintage being finished, the ingathering shall not come.

11 Tremble, ye careless be disturbed, ye, confident: strip and be naked, gird upon the loins.

12 Smiting upon the breasts for the fields of desire, for the fruitful vine.

13 Upon the land of my people shall come up the thorn of the sharp point; so upon the houses of rejoicing of the exulting city.

14 For the fortress was left, the multitude of the city was forsaken; the hill and the watch-tower for caves even forever; the rejoicing of the wild asses a pasture of the flocks;

15 Until the spirit shall be poured upon us from on high, and the desert be for Carmel, and Carmel be reckoned for a forest.

16 And judgment dwelling in the desert, and justice shall sit in Carmel.

17 And the work of justice was peace, and the service of justice, rest and confidence, even to forever.

18 And my people shall sit in a dwelling of peace, and in habitations of trust and in quiet resting places.

19 And the hail hailing upon the forest; and the city shall be made low in lowness.

20 Happy ye sowing upon all waters, sending the foot of the ox and the ass.

ISAIAH CHAPTER 33

1 Wo to thee oppressing, and thou not oppressed; and spoiling, and they spoiled not upon thee! when thou finishing to oppress, thou shalt be oppressed; when thou ceasing to spoil, they shall spoil upon thee.

2 O Jehovah, pity us: we hoped for thee: be thou their arm for the mornings, also our salvation in time of straits.

3 From the voice of the multitude peoples fled; from thy lifting up, nations were scattered.

4 And your spoil was gathered the gathering of the locust: as the running about of locusts he ran to and fro upon it

5 Jehovah was exalted; for he dwells On high: he filled Zion with judgment and justice.

6 And the stability of thy times, the strength of salvation, was wisdom and knowledge: the fear of Jehovah this his treasure.

7 Behold the lions of God they cried out without: the messengers of peace shall weep bitterness.

8 The highways lay waste, the traveler passing by, ceased: he brake the covenant, he despised the cities, he reckoned them not men.

9 The earth mourning, languished: Lebanon being ashamed, pined away: Sharon was as a sterile region, and Bashan was shaken, and Carmel.

10 Now will I rise, Jehovah will say; now will I be exalted; now will I be lifted up.

11 Ye shall conceive dry grass, ye shall bring forth straw: your spirit of fire shall consume you.

12 And peoples were the burnings of lime; thorns cut down, in fire shall they be burnt

13 Hear, ye afar off, what I did and know, ye drawing near, my strength.

14 The sinners in Zion trembled; trembling seized the profane. Who to us shall sojourn with devouring fire? who to us with everlasting burning?

15 He going in justice and speaking uprightness, rejecting in the plunder of oppression; shaking his hands from holding upon a gift, shutting his ear from the hearing of bloods, and binding up his eyes from looking upon evil;

16 He shall dwell upon heights: the strongholds of rocks his height: his bread was given; his waters sure.

17 Thine eyes shall perceive the king in his beauty: they shall see the land from far off.

18 Thy heart shall meditate terror. Where the scribe? where the weigher? where he writing the towers?

19 Thou shalt not see a firm people, a people of a deep lip above,hearing; of a stammering tongue, of no understanding.

20 Behold Zion the city of our appointment: thine eyes shall see Jerusalem a quiet dwelling, the tent shall not remove; its pegs shall not be pulled up forever, and none of its cords shall be broken.

21 But there the mighty Jehovah to us a place of rivers, rivers broad of hands; a ship with the oar shall not go in it, and a mighty ship shall not pass over it.

22 For Jehovah is our Judge, Jehovah our law-giver, Jehovah our king; he will save us.

23 Thy cords were broken in pieces; they will not well strengthen their mast; they spread not the flag: then was the prey of a great spoil divided; the lame plundered the plunder.

24 And the inhabitant shall not say, I was sick: to the people dwelling in it, iniquity was lifted up.

ISAIAH CHAPTER 34

1 Draw near, ye nations, to hear; and ye people, attend: the earth shall hear, and its fulness; the habitable globe, and all its offspring.

2 For the wrath of Jehovah is upon all nations, And anger upon all their army: he devoted them to destruction, he gave them to slaughter.

3 And their wounded shall be cast out, and their carcasses the stench shall go up, and the mountains flowed down from their blood.

4 And all the army of the heavens melted, and the heavens shall roll together as a book, and all their army shall fall away as the leaf falling from the vine, and as a falling from the fig tree.

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5 For my sword was drunk in the heavens: behold, it shall come down upon Edom, and upon the people of destruction for judgment

6 The sword of Jehovah was filled with blood, it was made fat from the fat of the blood of lambs and he goats, from the fat of kidneys of rams: for a sacrifice to Jehovah in Bozrah, and a great slaughter in the land of Edom.

7 And the buffaloes shall come down with them, and the bullocks with the strong ones; and their land was drunk from blood, and from fat shall their dust be made fat

8 For a day of vengeance to Jehovah, a year of retributions for the contention of Zion.

9 And its torrents turned to pitch, and its dust to sulphur, and its land to burning pitch.

10 Night and day it shall not be quenched; its smoke shall go up forever: from generation to generation it shall be laid waste; none passing through it forever to forever.

11 And the pelican and the hedgehog shall possess it; the ibis and the raven shall dwell in it: and he stretched out upon it the line of desolation and the stones of emptiness.

12 Its nobles shall be called to the kingdom, and none there, and all its chiefs shall be no more.

13 And thorns came up in her palaces, the nettle and the thorn bush in her fortifications, and it was a dwelling of jackals, an enclosure for the daughters of the ostrich.

14 And animals of the desert lighted upon the howlers, and the he goat shall call to his neighbor; also there the night spectre rested, and found for herself a resting place.

15 There the arrow-snake nested, and she will lay eggs and hatch, and brood in her shadow: also there the falcons were collected, the female with her companion.

16 Seek ye from the book of Jehovah, and read: One of these was not wanting; a female her companion they missed not: for my mouth it commanded, and his spirit it collected them.

17 And be cast the lot for them, and his hand divided it to them by line; they shall possess it even forever, to generation and generation they shall dwell in it

ISAIAH CHAPTER 35

1 The desert and the dryness shall be glad for them; and the sterile region shall rejoice and blossom as the meadow flower.

2 Blossoming, it shall blossom and rejoice, also with joy and shouting: the glory of Lebanon was given to it, the majesty of Carmel and Sharon they shall see the glory of Jehovah, the majesty of our God.

3 Strengthen the relaxed hands and make firm the feeble knees.

4 Say to those hasty of heart, Be strong ye shall not fear; behold, your God will come with vengeance, the recompense of God; he will come and save you.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall be opened.

6 Then shall the lame one leap as the stag, and the tongue of the dumb shall give forth the voice: for waters brake forth in the desert, and torrents in the sterile region.

7 And the dry was for a pool, and the thirsty land for fountains of water: in the dwelling of jackals its lying down, an enclosure for the reed and the bulrush

8 And a highway was there, and a way, and it shall be called to it, A way of holiness; the unclean one shall not pass through it; and it is for them; he going the way, and the foolish shall not err.

9 The lion shall not be there, and the rapacious beast shall not go up upon it, it shall not be found there; and the redeemed went

10 And the ransomed of Jehovah shall turn back and come to Zion with a shout of joy and eternal joy upon their heads: and they shall attain joy and gladness, and sorrow and sighing shall flee away.

ISAIAH CHAPTER 36

1 And it will be in the fourteenth year to king Hezekiah, Senherib kind of Assur came up against all the fortified cities of Judah, and he will seize them.

2 And the king of Assur will send Rabshakeh from Lachish to Jerusalem to king Hezekiah with a weighty army. And he will stand by the channel of the higher pool in the highway of the fuller's field.

3 And Eliakim, son of Hilkiah, will come forth, who was over the house, and Shebna the scribe, and Joah Asaph's son, remembering.

4 And Rabshakeh will say to them, Say now to Hezekiah, Thus said the king, the great king of Assur, What this trust in which thou trustedst?

5 I said, (also a word of the lips) Counsel and strength for the war; now upon whom trustedst thou that thou didst rebel against me?

6 Behold, thou trustedst upon the staff of this broken reed, upon Egypt; which, shall a man rest upon it, it was into his hand and pierced it: thus Pharaoh king of Egypt to all trusting upon him.

7 And if thou shalt say to me, We trusted to Jehovah our God: is it not he whom Hezekiah turned away his heights, and his altars, and he will say to Judah and to Jerusalem, Before this altar shall ye worship?

8 And now, become surety now, to my lord the king of Assur, and I will give to thee two thousand horses if thou shalt be able to give to thee riders upon them.

9 And how wilt thou turn back the face of one prefect of the servants of my lord, the smallest of them, aid trust for thee upon Egypt for chariot and for horsemen I

10 And now came I up without Jehovah against this land to destroy it? Jehovah said to me, Go up against this land and destroy it

11 And Eliakim will say, and Shebna, and Joah, to Rabshakeh, Speak now to thy servants Aramean, for we hear; and thou shalt not speak to us Judaic in the ears of the people who are upon the wall

12 And Rabshakeh will say, Did my lord send me to thy lord and to thee to speak these words? did he not to the men

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sitting upon the wall to eat their excrements and to drink their urine with you?

13 And Rabshakeh will stand and call with a great voice in Judaic, and say, Hear ye the words of the king, the great king of Assur.

14 Thus said the king, Hezekiah shall not lift up to you, for he will not be able to deliver you.

15 And Hezekiah shall not cause you to trust to Jehovah, saying, Delivering, Jehovah will deliver us: this city shall not be given into the hand of the king of Assur.

16 Ye shall not hear to Hezekiah; for thus said the king of Assur, Make to me a blessing, and come forth to me: and eat a man of his vine and a man of his fig tree, and drink ye a man water of his cistern;

17 Till my coming and I took you to a land as your land, a land of grain and new wine, a land of bread and vineyards.

18 Lest Hezekiah shall stimulate you, saying, Jehovah will deliver us. Did each of the gods of the nations deliver his land from the hand of the king of Assur?

19 Where the gods of Hamath and Arpad? where the gods of Sepharvaim? and when have they delivered Shomeron from my hand?

20 Who among all the gods of these lands who delivered their land from my hand, that Jehovah will deliver Jerusalem from my hand?

21 And they will be silent and not answer him a word: for this the command of the king, saying, Ye shall not answer.

22 And Eliakim son of Hilkiah who was over the house, will go in, and Shebna the scribe, and Joah son of Asaph, remembering, to Hezekiah, their garments rent, and they will announce to him the words of Rabshakeh.

ISAIAH CHAPTER 37

1 And it will be when king Hezekiah heard, and he will rend his garments, and he will be covered with sackcloth and go in to the house of Jehovah.

2 And he will send Eliakim who was over the house, and Shebna the scribe, and the old men of the priests covered with sackcloth, to Isaiah, son of Amos, the prophet

3 And they will say to him, Thus said Hezekiah, A day of straits and chastisement and reproach, this day; for the sons came even to the breaking forth and not strength to bring forth.

4 Perhaps Jehovah thy God will hear the words of Rabshakeh whom his lord the king of Assur sent him to reproach the living God, and judge upon the words which Jehovah thy God heard; and lift thou up a prayer for the remnant being found.

5 And the servants of king Hezekiah will come to Isaiah.

6 And Isaiah will say to them, Thus shall ye say to your lord, Thus said Jehovah, Thou shalt not fear from the face of the words which thou heardest which the boys of the king of Assur reviled me.

7 Behold me giving a spirit into him and he heard a report, and he turned back to his land; and I caused him to fall by the sword in his land.

8 And Rabshakeh will turn back and find the king of Assur warring against Libnah: for he heard that he removed from Lachish.

9 And he heard concerning Tirhakah, king of Cush, saying, He came forth to war with thee. And he will hear, and send messengers to Hezekiah, saying,

10 Thus shall ye say to Hezekiah king of Judah, saying, Thy God in whom thou trustest shall not lift thee up in him, saying, Jerusalem shall not be given into the hand of the king of Assur.

11 Behold, thou heardest what the kings of Assur did to all the lands to destroy them; and shalt thou be delivered?

12 Did the gods of the nations deliver them which my fathers destroyed, Gozan and Haran and Rezeph and the sons of Eden which were in Thelassar?

13 Where the king of Hamath, and the king of Arpad, and the king to the city of Sepharvaim, Hena and Ivah?

14 And Hezekiah will take the letter from the hand of the messengers and read it: and he will go up to the house of Jehovah, and Hezekiah will spread it before Jehovah.

15 And Hezekiah will pray to Jehovah, saying,

16 Jehovah of armies, God of Israel, dwelling in the cherubim, thou thy-self God alone to all the kingdoms of the earth; thou hast made the heavens,and the earth.

17 Bend, O Jehovah, thine ear, and hear; open, O Jehovah, thine eye, and see; and hear all the words of Senherib which he sent to reproach the living God.

18 Indeed, O Jehovah, the kings of Assur laid waste all the lands, and their land;

19 And he gave their gods into fire; for they were not God but the work of man's hands, wood and stone: and they will destroy them.

20 And now, Jehovah our God, save us from his hand, and all the kingdoms of the earth shall know that thou alone art Jehovah.

21 And Isaiah son of Amos will send to Hezekiah, saying, Thus said Jehovah God of Israel, Because thou didst pray to me against Senherib the king of Assur

22 This the word that Jehovah spake concerning him: The virgin daughter of Zion despising to thee, deriding to thee; the daughter of Jerusalem shook her head after thee.

23 Whom didst thou reproach and revile, and against whom didst thou raise up the voice, and wilt thou lift up thine eyes on high to the Holy One of Israel?

24 By the hand of thy servants thou didst reproach Jehovah, and wilt thou say, By the multitude of my chariots I came up to the height of the mountains, to the thighs of Lebanon; and I will cut down the stature of his cedars, the choicest of his cypresses: and I will go into the height of his extremity, the forest of his Carmel.

25 I dug and drank water; and I will dry up with the sole of my footstep all the rivers of Egypt,

26 Didst thou not hear to remoteness I did it? from days of old and I formed it? now did I bring it and thou shalt be to lay waste fortified cities into straits.

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27 And their inhabitants short of hand; they were dismayed and ashamed; they were the greet herb of the field and the verdure, and the tender grass of the enclosure of the roofs, and a blasting before it rose up.

28 And thy dwelling, and thy going out, and thy coming in, I knew; and thine anger against me.

29 Because thine anger against me and thine arrogance came up into mine ear, and I put my hook in thy nose and my curb in thy lips, and I turned thee back in the way which thou camest in it

30 And this the sign to thee: To eat this year the self-sown; and in the second year, that growing of itself: and in the third year, sow and reap, and plant vineyards and eat the fruits.

31 And the escaping of the house of Judah being left shall add a root downward and make fruit upward:

32 For from Jerusalem shall come forth a remnant, and the escaping from mount Zion: the zeal of Jehovah of armies shall do this.

33 For this, thus said Jehovah concerning the king of Assur, Thou shalt not come into this city, and thou shalt not shoot an arrow there, and thou shalt not go before it with a shield, and thou shalt not cast a mound against it.

34 In the way which he came in it he shall turn back, and to this city he shall not come in, says Jehovah.

35 And I covered over this city to Save it for my sake, and for the sake of David my servant.

36 And the messenger of Jehovah will go forth, and strike in the camp of Assur a hundred and eighty-five thousand: and they will rise early in the morning, and behold, all of them dead corpses.

37 And Senherib king of Assur will remove and go and turn back and dwell in Nineveh.

38 And it will be he worshiping in the house of Nisroch his god, and Adrammelech and Sharezer, his sons, struck him with the sword; and they escaped to the land of Ararat; and Esar-Haddon his son will reign in his stead.

ISAIAH CHAPTER 38

1 In those days Hezekiah was sick to death. And Isaiah son of Amos, the prophet, will come in to him, and say to him, Thus said Jehovah, Command to thy house, for thou diest, and shalt not live.

2 And Hezekiah will turn his face to the wall and pray to Jehovah.

3 And he will say, O Jehovah, remember now how I went before thee in truth and with a perfect heart, and I did the good in thine eyes: And Hezekiah will weep a great weeping.

4 And the word of Jehovah will be to Isaiah, saying,

5 Go and say to Hezekiah, Thus said Jehovah, the God of David thy father, I heard thy prayer; and I saw thy tears: behold, I will add to thy days fifteen years.

6 And I will deliver thee and this city from the hand of the king of Assur: and I covered over this city.

7 And this to thee the sign from Jehovah that Jehovah will do this word which he spake:

8 Behold me turning back the shadow of the steps which will go down in the steps of Ahaz in the sun, backward ten steps. And the sun will turn back ten steps in the steps which it will go down.

9 The writing to Hezekiah king of Judah in his being sick, and he will live from his sickness:

10 I said in the quiet of my days, I shall go to the gates of hades: I was missed the remainder of my years.

11 I said, I shall not see Jah Jah [Yah, Yahweh, Lord, God], in the land of the living: I shall no more behold man with the inhabitants of the place of rest.

12 Mine age removed, and was carried away from me as a shepherd's tent: I rolled together as a weaver my life: from the thread he will cut me off: from the day even to the night thou wilt finish me.

13 I set till the morning, as the lion thus will he break all my bones: from the day even to the night thou wilt finish me.

14 As the twittering swallow so shall I chirp: I shall murmur as the dove: mine eyes languished for height: O Jehovah, oppression is to me; be surety for me.

15 What shall I speak? and he said to me, and he did: I shall go slowly all my years upon the bitterness of my soul.

16 O Jehovah, upon these they shall live, and for all of these the life of my spirit: and thou wilt heal me and cause me to live.

17 Behold, for peace bitterness, to me bitterness: and thou didst cleave to my soul from the pit of destruction: and thou didst cast all my sin behind my back

18 For not hades shall praise thee, death celebrate: they going down to the pit shall not hope for thy truth.

19 The living; the living, he shall praise thee, as from me this day the father to the sons shall make known for thy truth.

20 Jehovah to save me; and striking my stringed instruments all the days of our life for the house of Jehovah.

21 And Isaiah will say, They shall lift up round cakes of figs, and rub over the burning sore, and he shall live.

22 And Hezekiah will say, What the sign that I shall go up to the house of Jehovah?

ISAIAH CHAPTER 39

1 In that time Merodach-Baladan, son of Baladan king of Babel, sent letters and a gift to Hezekiah: and he will hear that he was sick, and he will be strengthened.

2 And Hezekiah rejoiced over them, and he will cause them to see the house of the spices, the silver and the gold and the aromatics, and the good oil, and all the house of his vessels: and all which was found in his treasures, there was not a word which Hezekiah caused them not to see, in his house and in all his dominions.

3 And Isaiah the prophet will come to king Hezekiah, and say to him, What said these men? and from whence will they come to thee? And Hezekiah will say, From a land far off came they to me, from Babel.

4 And he will say, What saw they in thy house? and Hezekiah will say, All which is in my house they saw: there was not a word that I caused them not to see in my treasures.

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5 And Isaiah will say to Hezekiah, Hear thou the word of Jehovah of armies:

6 Behold, the days coming and all which is in thy house and which thy fathers treasured up, even to this day, being lifted up to Babel: there shall not be left a word, said Jehovah.

7 And from thy sons that shall come forth from thee which thou shalt beget, they shall take; and they were eunuchs in the temple of the king of Babel.

8 And Hezekiah will say to Isaiah, Good the word of Jehovah which thou spakest And he will say, That there shall be peace and truth in my days.

ISAIAH CHAPTER 40

1 Comfort ye, comfort ye my people, will your God say

2 Speak ye to the heart of Jerusalem, and call to her that her war was filled up, her iniquity was paid off: that she received from the hand of Jehovah double for all her sins.

3 The voice of him calling in the desert, Prepare ye the way of Jehovah, make straight in the sterile region a highway for our God.

4 Every valley shall be lifted up, and every mountain and hill shall be made low: and the acclivity was for evenness, and the mountain ranges for a valley:

5 And the glory of Jehovah was uncovered, and all flesh saw it together: for the mouth of Jehovah spake.

6 The voice said, Call And he said, What shall I call? All flesh grass, and all its goodness as the flower of the field:

7 The grass was dried up, the flower fell away: for the spirit of Jehovah blew upon it: surely the people grass.

8 The grass was dried up, the flower fell away: and the word of our God shall stand forever.

9 Upon the high mountain come up for thee, O Zion: announcing the good news, lift up thy voice with strength, O Jerusalem; announcing the good news, lift up, thou shalt not be afraid; say to the cities, Behold your God!

10 Behold the Lord Jehovah will come in strength, and his arm ruling for him: behold, his reward with him and his work before him.

11 As a shepherd he will feed his flock: with his arm he will gather the lambs, and will lift up into his bosom, he will lead those coming up.

12 Who measured the water in his palm, and measured the heavens with a span, and held the dust of the earth in a third, and weighed the mountains in a balance and the bills in scales?

13 Who measured the spirit of Jehovah? and will a man of his counsel make him to know?

14 With whom did he consult, and will he cause him to understand and teach him in the path of judgment, and teach him knowledge, and cause him to know the way of understanding?

15 Behold, the nations as a drop from a bucket; they were reckoned as the fine dust of the scales: behold, he will cast down the isles as small dust

16 And Lebanon not enough to burn, and its beasts not enough for a burnt-offering.

17 All the nations as nothing before him; they were reckoned to him from nothing, and vanity.

18 And to whom will ye liken God? what likeness will ye compare to him?

19 The artificer cast the carved image, and the founder will spread it out with gold, and he smelted chains of silver.

20 And he being poor of oblation will choose wood that will not be rotten; he will seek to him a wise artificer to prepare a carved image that will not shake.

21 Will ye not know? will ye not hear? was it not announced to you from the beginning? did ye not understand from the foundations of the earth?

22 He sitting upon the circle of the earth, and its inhabitants as locusts; he stretching out the heavens as fine cloth, and he will extend them as a tent to dwell in:

23 He gave princes to nothing; he made the judges of the earth as vanity.

24 Also they were not planted: also they were not sown: also their stock took not root in the earth: and he also blew upon them and they will be dried up, and the storm will lift them up as straw.

25 And to whom will ye liken me, and shall I be equal? will say the Holy One.

26 Lift up your eyes on high, and see who created these, bringing forth their army by number: he will call to all of them by name, from the multitude of their strength; and he is strong of power; a man was not wanting.

27 For what wilt thou say, O Jacob, and wilt thou speak, O Israel, My way was hid from Jehovah, and my judgment will pass over from my God.

28 Didst thou not know? heardest thou not the eternal God, Jehovah, creating the extremities of the earth, will not faint, and will not be weary? no searching to his understanding.

29 He gave power to the faint; and to the not strong he will increase strength.

30 And the boys shall be faint and weary, and the young men faltering, shall become feeble

31 And they waiting for Jehovah shall change power; they shall go up on the wing as eagles; they shall run and not be weary; they shall go and not faint.

ISAIAH CHAPTER 41

1 Be silent to me, ye islands; and the people shall change strength: they shall draw near; then shall they speak: together we will come near for judgment

2 Who raised up justice from the sunrising? he shall call him to his foot; he will give the nations before him; and he will bring down kings: he will give as the dust of his sword, as driven straw, his bow.

3 He will pursue them, he will pass over in peace; the path he will not come in with his feet

4 Who made and did, calling the generations from the beginning? I Jehovah, the first, and with the last; I am he.

5 The isles saw, and they will be afraid; the extremities of the earth will tremble; they drew near and they will come.

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6 They will help a man his neighbor, and he will say to his brother, Be strong.

7 And the artificer will strengthen the founder, he making smooth with the hammer, he beating the anvil, saying, It is good for the welding; he will strengthen it with nails; it shall not totter.

8 And thou, Israel, my servant Jacob whom I chose thee, the seed of Abraham my beloved:

9 Whom I held thee fast from the extremities of the earth, and I called thee from its sides, and saying to thee, Thou my servant; I chose thee, and I rejected thee not

10 Thou shalt not fear, for I am with thee: thou shalt not look around for help for I thy God will strengthen thee; also I helped thee; also I held thee up with the right hand of my justice.

11 Behold, all they burning with anger against thee shall be ashamed and disgraced: they shall be as nothing; and the men of thy strife shall be destroyed.

12 Thou shalt seek them, and shalt not find them; the man of thy contention, the men of thy war, shall be as nothing and as no more.

13 For I Jehovah thy God holding thy right hand, saying to thee, Thou shalt not fear; I helped thee.

14 Thou shalt not fear, thou worm Jacob, ye men of Israel; I helped thee, says Jehovah, and thy redeemer the Holy One of Israel.

15 Behold, I set thee to a new cutting threshing sledge having mouths: thou thalt thresh the mountains, and beat small, and the hills thou shalt set as chaff.

16 Thou shalt winnow them, and the wind shall lift them up, and the storm shall scatter them: and thou shalt rejoice in Jehovah, and glory in the Holy One of Israel.

17 The poor and the needy seeking water, and none; their tongue failing in thirst, I Jehovah will answer them; the God of Israel, I will not forsake them.

18 I will open rivers upon naked hills, and fountains in the midst of the valleys: I will set the desert for a pool of water, and the dry land for goings forth of water.

19 I will give in the desert the cedar, the acacia, and the myrtle, and the tree of oil; I will set in the sterile region the the elm and the box tree together.

20 So that they shall see and know and attend, and consider together that the hand of Jehovah did this, and the Holy One of Israel created it

21 Bring near your cause, Will say Jehovah; draw near your strong defences, will the king of Jacob say:

22 They shall draw near and announce to us what shall happen: shewed they the former things, what they were, and we will set our heart, and we shall know their latter state; or did we hear things coming?

23 Announce the things coming hereafter, and we shall know that ye are God: also will ye do good or will ye do evil, and we shall look around for help and see together.

24 Behold, ye are from nothing, and your work no more: an abomination he will choose in you.

25 I roused up from the north, and he will come: from the rising of the sun he shall call upon my name: and he shall come upon prefects as clay, and as the potter will tread down the mud.

26 Who announced from the beginning, and we shall know? and before, and we shall say, He is just; also none announcing; also none hearing; also none heard your words.

27 The first to Zion, Behold, behold them: and to Jerusalem I will give him announcing good news.

28 And I shall see, and no man; and from these, and no counselor; and I shall ask them, and they will not turn back a word.

29 Behold, all of them, nothing; their works are no more: wind and emptiness are their libations.

ISAIAH CHAPTER 42

1 Behold my servant, I will hold fast in him; my chosen, my soul delighted; I gave my spirit upon him: he shall bring forth judgment to the nations.

2 He shall not cry, and be shall not lift up, and he shall not cause his voice to be heard without

3 A broken reed he shall not break, and bedimmed flax shall he not quench it: he shall bring forth judgment to truth.

4 He shall not be weak, and he shall not break, till he shall set judgment in the earth; and the isles shall wait for his law:

5 Thus said God Jehovah, creating the heavens and stretching them out; and spreading out the earth and its productions; giving breath to the people upon it, and spirit to those going upon it:

6 I Jehovah called thee in justice, and I will hold by thy hand, and I will guard thee and give thee for a covenant of the people, for the light of the nations,

7 To open the eyes of the blind, to bring forth the bound out of prison, those sitting in darkness out of the house of the prison.

8 I Jehovah, this my name: and my glory I will not give to another, and my praise to carved images.

9 The first things, behold, they came, and new things I announce: before they shall spring up I will cause you to hear.

10 Sing ye to Jehovah a new song, and his praise from the extremity of the earth, ye going down to the sea, and its fulness; the isles and their inhabitants.

11 The desert and its cities shall lift up, the enclosures shall Kedar inhabit: they inhabiting the rock shall shout for joy, from the head of the mountains they shall shout for joy.

12 They shall set glory to Jehovah, and they shall announce' his praise in the islands.

13 Jehovah as a strong one shall go forth; as a man of war he shall raise up jealousy: he shall shout, also he shall cry aloud; he shall be strong against his enemies.

14 I was silent of old; I will be still, I will restrain myself: as she bringing forth I will cry out; I will lay waste and snuff up together.

15 I will lay waste mountains and hills, and I will dry up all their green herbage; and I set the rivers for islands, and I will dry up the pools.

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16 I brought the blind by a way they knew not; and I will cause them to tread in beaten paths they knew not: I will set darkness for light before them, and crooked ways into straightness; these words I did them, and I forsook them not

17 They were turned back, they will be ashamed with shame, trusting in the carved image, saying to the molten image, Thou our God.

18 Hear, ye deaf; and look, ye blind, to see.

19 Who blind but my servant? and deaf as my messenger I shall send? who blind he being perfect? and blind as the servant of Jehovah?

20 Seeing many things, and thou wilt not watch; opening the ears, and he will not bear.

21 Jehovah was pleased for sake of his justice; he will magnify the law and make glorious.

22 And this people was plundered and spoiled; snaring all of them in holes, and they were hid in houses of prisons: they were for plunder and none delivering; a treading down, and none said, Turn back

23 Who among you will give ear to this? and will attend and hear hereafter?

24 Who gave Jacob for a treading down, and Israel for spoils? did not Jehovah against whom we sinned? and they would not go in his ways and they heard not to his laws.

25 And be will pour upon him the heat of his anger, and the strength of war: and it will burn him from round about, and he will not know; and it will feed upon him and he will not lay to the heart.

ISAIAH CHAPTER 43

1 And now, thus said Jehovah creating thee, O Jacob, and forming thee, O Israel, Thou shalt not fear, for I redeemed thee; I called by thy name; thou art to me.

2 When thou shalt pass through the waters, I with thee; and through the rivers, they shall not overflow thee: when thou shalt go through fire thou shalt not be burnt, and the flame shall not consume thee.

3 For I Jehovah thy God, the Holy One of Israel, saving thee: I gave Egypt expiating thee, Cush and Seba instead of thee.

4 From that thou wert precious in mine eyes, thou wert honored, and I loved thee: and I will give man instead of thee, and peoples instead of thy soul.

5 Thou shalt not fear, for I am with thee: I will bring thy seed from the sunrisings, and from the west I will gather thee.

6 Say to the north, Thou shalt give, and to the south thou shalt not withhold: bring in my sons from far off, and my daughters from the extremities of the earth;

7 All being called by name: and I created him; for my glory I formed him; also I made him.

8 Bring forth the blind people, and there are eyes; and the deaf, and ears to them.

9 Gather all nations together, and people shall be collected: who among them shall announce this, and will they cause us to hear former things? shall they give their witnesses, and be justified? and will they hear, and say, Truth

10 Ye my witnesses, says Jehovah, and my servants whom I chose: so that ye shall know and trust to me, and understand that I am he: before me was no God formed, and after me shall be none.

11 I, I, Jehovah, and none saving besides me.

12 I announced and I saved, and I caused to hear, and no stranger among you: and ye are witnesses, says Jehovah, and I am God.

13 Also from the day I am he, and none delivering from my hand: I will do and who shall turn it back?

14 Thus said Jehovah redeeming you, the Holy One of Israel; For your sake I sent to Babel, and brought down the bars all of them, and the Chaldees shouting in their ships.

15 I Jehovah your Holy One, creating Israel your king.

16 Thus said Jehovah giving a way in the sea, and a beaten path in the strong waters;,

17 Bringing forth the chariot and the horse, the strength and the might together, they shall fall down, they shall not rise: they went out; they were quenched as tow.

18 Will ye not remember the former things? will ye not discern the things of old?

19 Behold me doing a new thing; now it shall spring forth, shall ye not know it? I will also set a way in the desert, rivers in the waste.

20 The beast of the field shall know me, the sea monster and the daughters of the ostrich: for I gave waters in the desert, rivers in the waste to give drink to my people, my chosen.

21 This people I formed for myself; they shall recount my praise.

22 And thou calledst me not, O Jacob; and thou overt weary of me, O Israel.

23 Thou broughtest not to me the sheep of thy burnt-offering, and thou honoredst me not with thy sacrifices I caused thee not to serve with a gift, and I wearied thee not with frankincense.

24 Thou broughtest not for me a buying with silver, thou didst not satiate me with the fat of thy sacrifices also thou causedst me to serve with thy sins, thou didst weary me with thine iniquities.

25 I, I am he wiping away thy transgressions for my sake, and I will not remember thy sins.

26 Cause me to remember; we will judge together; relate thou so that thou shalt be justified.

27 Thy first father slimed, thy interpreter transgressed against me.

28 And will defile the chiefs of the holy place, and will give Jacob to be devoted, and Israel for reproaches.

ISAIAH CHAPTER 44

1 Hear now, O Jacob and Israel, whom I chose:

2 Thus said Jehovah making thee, and forming thee from the belly, he will help thee; Thou shalt not be afraid, my servant Jacob, and Jeshurun whom I chose.

3 For I will pour water upon the thirsty, and flowings upon the dry: I will pour my spirit upon thy seed, and my blessing upon thine offspring.

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4 And they sprung up in the midst of the enclosure as willows by streams of water.

5 This shall say, I to Jehovah; and this shall call in the name of Jacob; and this shall write his hand to Jehovah, and he shall address in the name of Israel.

6 Thus said Jehovah king of Israel, and Jehovah of armies, redeeming him, I the first and I the last; and besides me no God.

7 And who as I shall call and announce it, and set it in order for me from my placing the people of old? and the things coming and that shall come, they shall announce to them.

8 Ye shall not tremble, and ye shall not be afraid: did I not from thence cause thee to hear? and I announced, and ye my witnesses. Is there a God besides me? and no rock; I knew not

9 They forming a carved image all of them emptiness; and their delights shall not profit, and they are their witnesses; they will not see and they will not know, so that they shall be ashamed.

10 Who formed a god and a carved molten image, profiting for nothing?

11 Behold, all his associates shall be ashamed: and the workmen, they from man, they shall be gathered together, all of them; they shall stand, they shall tremble, they shall be ashamed together.

12 The workman of iron with an axe also worked with coal, and he will cleave it with hammers, and will work with the arm of his strength: also he hungered and no strength: he drank not water and was wearied.

13 The workman of woods stretched out the line; he will delineate it with an awl, he will do it with chisels, and he will delineate it with a compass, and he will make it according to the image of a man, according to the beauty of man; to dwell in the house

14 To cut down for him cedars, and he will take the fir tree and the oak, and he will strengthen for himself among the trees of the forest: he planted an ash and the rain will cause to grow.

15 And it was for a man to burn: and he will take from them and he will be warmed; also he will kindle, and bake bread; also he will make a god, and he will worship; he made it a carved image, and he will fall down to them.

16 Half of it he burnt in the fire; upon half of it he will eat flesh; he will roast roast, and he will be satisfied: also he will be warm, and he will say, Aha, I was warm, I saw the light

17 And its remainder he made for a god, for his carved image: he will fall down to it, and he will worship and pray to it, and say, Deliver me, for thou my god.

18 They will not know, and they will not discern: he spread over their eyes from seeing; their heart from considering.

19 And none will set to his heart; and not knowledge, and not understanding to say, Half of it I burnt in the fire; and also I baked bread upon its coals; I will roast flesh and eat: and its remainder shall I make for an abomination? shall I fall down to a trunk of wood?

20 He fed upon ashes: a deceived heart turned him away, and he shall not deliver his soul, and he shall not say, Is there not a lie in my right hand?

21 Remember these, O Jacob and Israel; for thou art my servant: I formed thee; a servant to me: thou Israel shalt not forget me.

22 I wiped away as a cloud thy transgressions, and as a cloud thy sins: turn back to me for I redeemed thee.

23 Shout, ye heavens, for Jehovah made: make a loud noise, ye lower parts of the earth: break forth into a shout of joy, ye mountains, thou forest and every tree in it, for Jehovah redeemed Jacob, and he will be honored in Israel.

24 Thus said Jehovah redeeming thee, and forming thee from the belly, I am Jehovah making all; stretching forth the heavens alone; spreading out the earth from myself:

25 Bringing to naught the signs at vain boasters, and he will make those divining, foolish; turning back the wise backward, and he will frustrate their knowledge.

26 Setting up the word of his servant, and he will complete the cousnel of his messengers; saying to Jerusalem, Thou shalt be dwelt in; and to the cities of Judah, Ye shall be built, and will raise up her wastes:

27 Saying to the depth, Be thou dry, and I will dry up thy rivers.

28 Saying to Cyrus, My shepherd, and he shall complete all my delight: and saying to Jerusalem, Thou shalt be built; and the temple shall be founded.

ISAIAH CHAPTER 45

1 Thus said Jehovah to his Messiah, to Cyrus whom I held by his right hand to bring down nations before him; and I will loosen the loins of kings to open before him the doors; and the gates shall not be shut

2 I will go before thee, and I will make straight the circles: I will break in pieces the doors of brass, and I will cut down the bars of iron:

3 And I gave to thee the treasures of darkness, and the hidden stores of lurking places, so that thou shalt know that I Jehovah calling by, thy name am the God of Israel.

4 For sake of my servant Jacob, and Israel my chosen, and I will call to thee by thy name:.and I will address thee, and thou knewest me not

5 I am Jehovah, and none yet, no God besides me: I will gird thee and thou knewest me not:

6 So that they shall know from the rising of the sun, and from the west, that none besides me. I am Jehovah, and none yet

7 I shall form light and create darkness: making peace and creating evil: I Jehovah doing all these.

8 Drop, ye heavens, from above, and the clouds shall shake out justice: the earth shall open, and they shall bring forth salvation, and justice shall spring up together; I Jehovah created it

9 Wo to him striving with him forming him! the potsherd with the potsherds of the earth. Shall the clay say to him

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forming it, What wilt thou make? and thy work, No hands to it?

10 Wo to him saying to the father, What wilt thou beget? and to the woman, What wilt thou bring forth?

11 Thus said Jehovah, the Holy One of Israel, and his potter, Ask me of things coming concerning the sons, and concerning the work of my hands will ye command me?

12 I made the earth, and man upon it I created: my hand stretched forth the heavens, and all their army I commanded.

13 I mused him up in justice, and I will make straight all his ways: he shall build my city, and he shall send away my captivity, not by price and not by a gift, said Jehovah of armies.

14 This said Jehovah, The labor of Egypt and the gain of Cush, and of the Sabeans, men of measure, shall pass over upon thee, and to thee shall they be: after thee shall they come in fetters: they shall pass over and to thee shall they worship and supplicate to thee, Surely God is in thee, and none yet: no God.

15 Surely thou art God hiding thyself, the God of Israel, the Saviour.

16 They were ashamed and also disgraced, all of them: together they went in shame the workmen of images.

17 Israel was saved in Jehovah with an everlasting salvation: ye shall not be ashamed and ye shall not be disgraced even to forever, forever.

18 For thus said Jehovah creating the heavens, He the God forming the earth, and he made it; he prepared it, be created it not in vain, he formed it to be dwelt in: I Jehovah and none besides

19 I spake not in secret in a dark place of the earth: I said not to the seed of Jacob, Seek ye me in vain: I Jehovah speak justice, announcing straightnesses.

20 Assemble ye together and come; draw ye near together, the escaped of the nations: they knew not lifting up the wood of their carved image, and praying to God he will not save.

21 Announce ye, and bring near; also ye shall take counsel together: who caused this to be heard from of old, from then announcing it? was it not I Jehovah? and no God more beside me; a just God and Saviour; none beside me.

22 Look to me all ye ends of the earth and be saved, for I am God, and none else.

23 By myself I sware the word, justice went forth out of my mouth, and shall not turn back, That to me every knee shall bend, every tongue shall swear.

24 Surely saying, In Jehovah to me justice and strength: even to him shall he come; and all being angry against him shall be ashamed.

25 In Jehovah shall all the seed of Israel be justified, and shall glory.

ISAIAH CHAPTER 46

1 Bel bent; Nebo bowed down; their images were for the beast and for the cattle: your gifts were carried; a lifting up to the weary.

2 They bowed down, they bent together; they were not able to deliver the burden and their soul went into captivity.

3 Hear to me, ye house of Jacob, and all the remnant of the house of Israel, being carried from the belly, being lifted up from the womb:

4 find even to old age I am he; and even to grayness I will bear; I made and I will lift up, and I will bear, and I will deliver.

5 To whom will ye liken me and make equal? and compare me and we shall be like?

6 Squandering gold out of the bag and they will weigh silver in the balance, they will hire a founder, and he will make it a god: they will fall down, they will also worship

7 They will lift him up upon the shoulder, they will carry him, they will set him down in his place and he will stand; from his place he shall not depart: also he will cry out to him and he will not answer; he will not save him from his straits

8 Remember this, shew yourselves men: turn back, ye transgressing, upon the heart

9 Remember the former things from forever: for I am God and no god besides, and none like me.

10 Announcing the last part from the beginning, and from of old what was not done, saying, My counsel shall stand, and I will do all my delight:

11 Calling a ravenous beast from the sunrising, from a land afar off a man of my counsel: also I spake, also I will bring it; I formed, also I will do it.

12 Hear to me, ye strong of heart, being far from justice.

13 I brought near my justice; it shall not be far off, and my salvation shall not delay: and I gave salvation in Zion for Israel my beauty.

ISAIAH CHAPTER 47

1 Come down and sit upon the dust, thou virgin daughter of Babel, sit upon the earth: no throne, thou daughter of the Chaldeans: for thou shalt not be added for them to call thee tender and delicate.

2 Take the two mill-stones and grind flour, and uncover thy veil; strip off the train, uncover the leg, pass through the rivers.

3 Thy nakedness shall be uncovered, also thy reproach shall be seen: I will take vengeance, I will not make peace with man.

4 Jehovah of armies redeemed us, his name the Holy One of Israel

5 Sit thou silently and go into darkness, thou daughter of the Chaldeans for thou shalt no more be added for them to call thee The mistress of kingdoms

6 I was angry against my people; I defiled my inheritances, and I will give them into thine hand, and thou didst not set mercy to them; upon the old thou didst make heavy thy yoke greatly.

7 And thou wilt say, I shall be mistress forever: till thou didst not set these upon thy heart, thou didst not remember its last part

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8 And now hear this, thou living delicately, dwelling securely, saying in her heart, I, and none besides me; I shall not sit a widow, and I shall not know bereavement

9 And these two shall come to thee suddenly, in one day, bereavement and widowhood: as finished they came upon thee, in the multitude of thy sorceries, and in the great numbers of thy enchantments.

10 And thou wilt trust in thy wickedness: thou saidst, None saw me. Thy wisdom and thy knowledge it caused thee to turn away; and thou wilt say in thy heart, I, and none yet besides me.

11 And evil came upon thee; thou shalt not know its dawn, and ruin shall fall upon thee; thou shalt not be able to expiate it, and desolation shall suddenly come upon thee; thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries in which thou didst labor from thy youth; perhaps thou wilt be able to be of use, perhaps thou wilt cause fear.

13 Thou wert wearied in the multitude of thy counsels. Shall those searching out the heavens, those looking upon the stars, causing to know concerning the months, now stand and save thee from what shall come upon thee?

14 Behold, they were as straw; the fire burnt them; they shall not deliver their soul from the hand of the flame:. not a coal for warming, light to sit before it

15 Thus shall they be to thee for whom thou didst labor, thy merchants, from thy youth; they wandered a man to his other side; none saving thee.

ISAIAH CHAPTER 48

1 Hear this, ye house of Jacob, being called by the name of Israel, and from the water of Judah they came forth swearing by the name of Jehovah, and by the God of Israel they shall bring to remembrance, not in truth and not in justice.

2 For they were called of the holy city, and rested themselves upon the God of Israel; Jehovah of armies his name.

3 From then I announced the former things, and they went forth out of my Mouth, and I caused them to be heard; I did suddenly, and they shall come.

4 From my knowledge that thou wert hard, and thy neck an iron sinew, and thy forehead of brass:

5 I will announce to thee from then; before it shall come I caused thee to hear, lest thou shalt say, My image did them; and my carved image, and my Molten image commanded them.

6 Thou heardest, seeing it all; and will ye not announce? I caused thee to hear new things from now, and hidden things, and thou knewest them not

7 Now were they created and not from then; and before the day and thou heardest them not; lest thou shalt say, Behold, I knew them.

8 Also thou heardest not; also thou knewest not; also from then thine ear was not opened: for I knew, acting deceitfully, thou wilt act deceitfully, and it was called to thee transgressing from the womb.

9 For sake of my name I will delay Mine anger; I will be muzzled towards thee, not cutting thee of

10 Behold, I purified thee and not with silver; I chose thee in the furnace of affliction.

11 For my :sake, for my sake will I do: for how shall it be defiled? and I will not give my glory to another.

12 Hear to me, O Jacob and Israel, my calling; I am he, I the firsts also I the last

13 Also my hand will found the earth, and my right hand spread out the heavens: -I call to them, they shall stand together.

14 Assemble, all ye, and hear; who among them announced these things? Jehovah loved him: he will do his delight upon Babel, and his arm upon the Chaldeans

15 I, I spike; also I called him: I brought him, and his way prospered.

16 Draw ye near to me, hear this; I spake not in secret in the beginning; from the time of its being, there was I: and now the Lord Jehovah sent me, and his spirit

17 Thus said Jehovah redeeming thee, the Holy One of Israel: I Jehovah thy God teaching thee to profit, causing thee to tread in a way thou shalt go.

18 Would thou didst attend to my commands! and thy peace shall be as a river, and thy justice as the billows of the sea.

19 And thy seed shall be as the sand, and the offspring of thy bowels as its bowels; his name shall not be cut off and shall not be destroyed from before me.

20 Go ye forth from Babel; flee from the Chaldeans; with the voice of shouting, announce ye; cause this to be heard; cause it to go forth, even to the extremity o the earth; say ye, Jehovah redeemed his servant Jacob.

21 And they thirsted not causing them to go in dry places: he caused the waters to flow out of the rock for them: and he will cleave asunder the rock, and the waters will flow out

22 No peace, said Jehovah, to the unjust

ISAIAH CHAPTER 49

1 Hear to me, ye islands, and attend ye people from far off; Jehovah called me from the belly; from my mother's bowels he made mention of my name.

2 And he set my mouth as a sharp sword; in the shadow of his hand he hid me, and he will set me for a polished arrow; in his quiver he hid me.

3 And he will say to me, Thou my servant, Israel, whom I will be honored in thee.

4 And I said, I labored in vain, for emptiness; and I finish my strength vainly; surely my judgment is with Jehovah and my work with my God.

5 And now, said Jehovah, forming me from the belly for servant to him to turn back Jacob to him, And Israel shall not be gathered, and I shall be honored in the eyes of Jehovah, and God was my strength.

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6 And he will say, It was light thou being to me a servant to raise up the tribes of Jacob, and to turn back the preserved of Israel: and I gave thee for a light of the nations to be my salvation even to the extremity of the earth.

7 Thus said Jehovah redeeming Israel, his Holy One, to the despised of soul, to him being abhorred of the nations, to a servant of rulers, Kings shall see and princes arose, and they shall worship him for sake of Jehovah who was faithful, the Holy One of Israel, and he shall choose thee.

8 Thus said Jehovah, In a time of acceptance I answered thee, and in the day of salvation I helped thee: and I will guard thee, and I will give thee for a covenant of the people to cause the earth to stand, to cause to inherit the inheritance of desolations,

9 To say to the bound, Go forth; to those in darkness, Uncover yourselves. They shall feed upon the ways, and in all naked hills their pastures.

10 They shall not hunger and they shall not thirst, and the heat shall not strike them, and the sun: for he pitying them shall lead them, and to fountains of water he shall conduct them.

11 And I set all the mountains for a way, and the highways shall be raised up.

12 Behold, these shall come from far off; and behold, these from the north, and from the sea; and these from the land of Sinim.

13 Shout, ye heavens, and rejoice thou earth; and the mountains shall break forth with shouting: for Jehovah comforted his people and he will pity his afflicted.

14 And Zion will say, Jehovah forsook me, and the Lord forgot me.

15 Shall a woman forget her child, from pitying the son of her womb? also these shall forget, and I shall not forget thee.

16 Behold, upon the palms I engraved thee; thy walls before me continually.

17 Thy sons hastened; they destroying thee and laying thee waste shall come forth from thee.

18 Lift up round about thine eyes and see: they all gathered themselves together, they came to thee. I live, says Jehovah, thou shalt put them all on as an ornament, and thou shalt bind them as a bride.

19 For thy wastes and thy desolations, and the land of thy destruction, for now it shall press for the inhabitants, and they swallowing thee up were far away.

20 Yet shall the sons of thy bereavement say in thine ears, The place is strait to me: draw near to me and I shall dwell.

21 And thou saidst in thy heart, Who begat these to me, and I being bereaved and barren, an exile, and departing? and who caused these to grow? Behold, I was left alone; they, where were they?

22 Thus said the Lord Jehovah, Behold, I will lift up my hand to the nations, and to the peoples I will raise up my signal: and they brought thy sons in the bosom, and thy daughters shall be lifted up upon the shoulder.

23 And kings were thy supporters, and princesses thy nurses: their faces to the earth they shall worship to thee, and the dust of thy feet shall they lick up; and thou knewest that I Jehovah, that they shall not be ashamed waiting for me.

24 Shall the prey be taken from the strong? and if the captivity of the just shalt be delivered?

25 For thus said Jehovah, Also the captivity of the strong shall be taken, and the prey of the terrible shall escape: and I will contend with him contending with thee, and thy sons I will save.

26 And I will cause those oppressing thee to eat their own flesh, and they shall drink their blood to the full as new wine: and all flesh shall know that I am Jehovah saving thee, and redeeming thee, the Mighty One of Jacob.

ISAIAH CHAPTER 50

1 Thus said Jehovah, Where this writing of cutting off of your mother which I sent her away? or which of my creditors whom I sold you to him? Behold, in your iniquities ye sold yourselves, and in your transgressions your mother was sent away.

2 Wherefore, I came, and no man? I called and none answered. Being short, was my hand shortened from redeeming? and if not power in me to deliver behold, in my rebuke I will dry up the sea; I will set the rivers a desert: their fish shall stink from no water, and they shall die with thirst.

3 I will put darkness upon the heavens, and I will put sackcloth their covering.

4 The Lord Jehovah gave to me the tongue of the expert to know to help the weary with a word: he will rouse up in the morning by morning, he will rouse up to me the ear to hear as the expert

5 The Lord Jehovah opened to me the ear and I opposed not, and I drew not back.

6 My back I gave to those smiting, and my cheeks to those tearing out the hair: and my face I hid not from shame and spittle.

7 And the Lord Jehovah will help to me: for this I was not ashamed; for this I set my face as the flint, and I shall know that I shall not be ashamed.

8 He drawing near justifying me: who shall contend with me? we will stand together: who the lord of my judgment? he shall draw near to me.

9 Behold, the Lord Jehovah will help for me; who is he that shall condemn me? behold, they all shall decay as a garment; the moth shall eat them.

10 Who among you fearing Jehovah, hearing to the voice of his servant? who goes in darkness and no light to him? he shall trust in the name of Jehovah and rest upon his God.

11 Behold, all ye kindling a fire, girding yourselves with fiery darts: go ye in the light of your fire, and in the fiery darts ye kindled. From my hand was this to you; ye shall lie down for sorrow.

ISAIAH CHAPTER 51

1 Hear to me, ye pursuing justice, seeking Jehovah: look to the rock ye hewed, and at the quarry of the pit ye dug out

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2 look to Abraham your father, and to Sarah bringing you forth: for one I called him, and I will bless him, and I will increase him.

3 For Jehovah comforted Zion: he comforted all her wastes, and he will set her desert as Eden, and her sterile region as the garden of Jehovah; joy and gladness shall be found in her confession, and the voice of song.

4 Attend to me, my people, and give ear to me, my nation: for a law shall go forth from me, and I will cause my judgment to rest for the light of the peoples.

5 My justice is near; my salvation went forth, and mine arms shall judge the peoples; the islands shall wait for me, and to mine arm shall they hope.

6 Lift up your eyes to the heavens, and look to the earth from beneath: for the heavens as smoke vanished away, and the earth as a garment shall decay, and they inhabiting as thus shall die; and my salvation shall be forever, and my justice shall not be broken.

7 Hear to me, ye knowing justice, the people my law in their heart; ye shall not fear the reproach of men; and from their reviling ye shall not be dismayed.

8 For the moth shall eat them as a garment, and as wool shall the moth eat them: and my justice shall be forever, and my salvation to generation of generations.

9 Rouse up, rouse up, put on strength, thou arm of Jehovah; rouse up as the days of old, of everlasting generations. Was it not with him cutting off Rahab, wounding the sea monster?

10 Was it not with him desolating the sea, the water of the great deep? setting the depths of the sea a way for the redeemed to pass over?

11 And the redeemed of Jehovah shall turn back, and they came to Zion with shouting and eternal joy upon their head: and gladness and joy shall they attain; sorrow and sighing fled.

12 I, I am he comforting you: who thou? and shalt thou be afraid of man he shall die, and of the son of man shall be given for grass?

13 And shalt thou forget Jehovah making thee, stretching out the heavens and founding the earth? and thou wilt tremble continually all the day from the face of the anger of him pressing as being prepared to destroy: and where the wrath of him pressing?

14 He being bowed down hastened to be loosed, and he will not die in the pit, and his bread shall not fail.

15 And I am Jehovah thy God causing the sea to tremble. And its billows shall be put in motion: Jehovah of armies his name.

16 And I will put my word in thy mouth, and in the shadow of my hand I covered thee, to plant the heavens and to found the earth, and to say to Zion, Thou my people.

17 Arise, arise, stand up, O Jerusalem, who drank from the hand of Jehovah the cup of his wrath; thou didst drink the goblet cup of reeling, pressing out

18 None providing for her of all the sons she brought forth; and none holding by her hand of all the sons she caused to grow.

19 These two encountering thee; who shall be moved for thee? desolation and breaking, and famine, and the sword: by whom shall I comfort thee?

20 Thy sons fainted; they lay down upon the head of all the streets as an antelope in a net: being full of the wrath of Jehovah the rebuke of thy God.

21 For this, bear now this, thou afflicted and drunken, and not from wine:

22 Thus said thy Lord Jehovah and thy God, he will contend for his people, Behold, I took from thy hand the cup of reeling, the goblet cup of my wrath; thou shalt not add to drink it more.

23 And I put it in the hand of those afflicting thee; who said to thy soul, Bow down, and we will pass over; thou wilt set thy middle as the earth, and as the street to those passing over.

ISAIAH CHAPTER 52

1 Awake, awake, put on thy strength, O Zion; put on the garments of thy glory, O Jerusalem, the holy city: for the uncircumcised shall no more add to come into thee, and the unclean.

2 Shake thyself from dust: arise, sit down, O Jerusalem: loose thyself from the bonds of thy neck, thou captive daughter of Zion.

3 For thus said Jehovah, Ye sold yourselves gratuitously, and ye shall not be redeemed with silver.

4 Thus said the Lord Jehovah, My people at first went down to Egypt to sojourn there, and Assur oppressed them for nothing.

5 And now what to me here, says Jehovah, that my people were taken gratuitously? ruling, they will cause to give a sharp sound, says Jehovah; and continually all the day my name being despised.

6 For this, my people shall know my name: for this in that day, for I am he speaking: behold me.

7 How exalted upon the mountains the feet of him announcing good news, causing peace to be beard: announcing good news of good, causing salvation to be heard; saying to Zion, Thy God reigns!

8 They watching thee lifted up the voice; the voice together they will shout: for they shall see eye to eye in Jehovah's turning back Zion.

9 Break forth into joy, shout together, ye wastes of Jerusalem, for Jehovah comforted his people, he redeemed Jerusalem.

10 Jehovah uncovered his holy arm to the eyes of all nations, and all the ends of the earth saw the salvation of our God.

11 Turn aside, turn aside, come ye forth from thence; ye shall not touch the unclean thing; come forth from the midst of her; be separated ye lifting up the vessels of Jehovah.

12 For ye shall not come forth with haste, and in flight ye shall not go; for Jehovah goes before you, and he gathering you the God of Israel.

13 Behold, my servant shall be wise, he shall be exalted, and lifted up, and be high exceedingly.

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14 As many were astonished at thee, his appearance being so spoiled from man, and his form from the sons of men.

15 So shall he cause many nations to rejoice for him; kings shall shut their mouth; for what was not recounted to them they saw; and what they heard not, they considered.

ISAIAH CHAPTER 53

1 Who believed in our report? and to whom was the arm of Jehovah uncovered?

2 He shall come up as a sucking child before him, and as a root out of a land of dryness: no form to him and no decoration; and we shall see him, and no appearance and we shall desire him.

3 He was despised and forsaken of men; a man of griefs and knowing affliction: and as hiding the faces from him; he was despised and we regarded him not

4 Surely he lifted up our afflictions, and our griefs he carried them: and we reckoned him to be smitten, struck of God, and afflicted.

5 And he being wounded for our transgressions, and crushed from our iniquities; the correction of our peace upon him, and in the marks of his stripes it was healed to us.

6 All we as sheep went astray; we turned a man to his way; and Jehovah caused the iniquity of us all to fall upon him.

7 He was pressed, and he was afflicted, and he will not open his mouth: he was brought as a sheep for the slaughter, and as a sheep before his shearers being dumb and he will not open his mouth.

8 From constraint and from judgment was he taken, and his generation who shall comprehend? for he was cut off out of the land of the living: for the transgression of my people was he struck for them.

9 And he will give with the unjust his grave, and with the rich in his deaths, for he did no violence, and no deceit in his mouth.

10 And Jehovah inclined to crash him; piercing him when his soul shall be set a sacrifice for sin, he shall see seed, he shall prolong the days, and the delight of Jehovah shall prosper in his hand.

11 And be shall see of the labor of his soul, he shall be satisfied: by his knowledge my just servant shall justify for many; and he shall bear their iniquities..

12 For this I will divide to him with many, and he shall divide the spoil with the strong; for which his soul was poured out to death, and he was numbered with transgressors; and he lifted up the sin of many, and he will supplicate for transgressors.

ISAIAH CHAPTER 54

1 Shout, thou barren, not bringing forth; break forth in shouting, cry aloud, not being pained; for more the sons of the desolate than the sons of the married, said Jehovah.

2 Enlarge the place of thy tent, stretch forth the hangings of thy dwellings; thou shalt not spare; lengthen thy cords and strengthen thy pegs.

3 For the right and the left thou shalt break forth, and thy seed shall inherit the nations, and they shall cause desolated cities to be inhabited.

4 Thou shalt not fear; for thou shalt not be ashamed: and thou shalt not be disgraced, and thou shalt not be put to shame, for thou shalt forget the shame of thy youth, and thou shalt no more remember the reproach of thy widowhood.

5 For thy Lord making thee; Jehovah of armies his name; and he redeeming thee, the Holy One of Israel; the God of the earth shall he be called.

6 As a wife forsaken and grieved of spirit Jehovah called thee, and a wife of youth; for thou shalt be rejected, said thy God.

7 In a little moment I forsook thee; and with great mercies I will gather thee.

8 In the outpouring of anger I hid a moment my face from thee; and in eternal mercy I compassionated thee, said Jehovah redeeming thee.

9 For this the water of Noah to me: as I sware to the water of Noah from again passing over the earth; thus I sware from being angry against thee and from rebuking upon thee.

10 For the mountains shall remove and the hills shall waver; and my mercy shall not remove from thee, and the covenant of my peace shall not waver, said Jehovah compassionating thee.

11 Thou afflicted, tossed about, not comforted behold me laying thy stones with paint, and I founded thee with sapphires

12 And I set thy battlements the ruby, and thy gates in stones of sparkling, and all thy bound in stones of delight

13 And all thy sons taught of Jehovah; and much the peace of thy sons.

14 In justice shalt thou be prepared: go far off from violence; for thou shalt not be afraid: and from terror, for it shall not draw near to thee.

15 Behold, gathering, it shall gather together, not from me: who sojourned with thee shall fall for thee.

16 Behold, I created the workman blowing the coals in the fire, and bringing forth a utensil for his work; and I created the destroyer to overthrow.

17 Every vessel formed against thee shall not prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This the inheritance of the servants of Jehovah, and their justice is from me, says Jehovah.

ISAIAH CHAPTER 55

1 Ho, every one thirsting, Come ye to the waters, and whom there is not to him silver, come ye, buy and eat; and come ye, and buy without silver and without price, wine and milk.

2 Wherefore will ye weigh silver without bread? and your labour not for fulness? hearing, hear ye to me, and eat good, and your soul shall delight in fatness.

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3 Incline your ear, and come to me, and hear, and your soul shall live; and I will cut out with you an eternal covenant, the sure mercies of David.

4 Behold, I gave him a witness of the nations, a leader and commanding the nations

5 Behold, nations thou shalt not know; thou shalt call, and nations that knew thee not shall run to thee, for sake of Jehovah thy God, and for the Holy One of Israel; for he honored thee.

6 Seek ye Jehovah in his being found, and call him in his being near.

7 The unjust one shall forsake his way, and the man of vanity his purposes, and turn back to Jehovah, and he will pity him, and to our God, for he will multiply to forgive.

8 For not my purposes your purposes and not your ways my ways, says Jehovah

9 As the heavens were high above the earth, so my ways were high above your ways, and my purposes above your purposes.

10 For as the rain coming down and the snow from the heavens, and shall not turn back there, but watering the earth and causing it to bring forth and sprout, and giving seed to be sown, and bread to be eaten;

11 So shall be my word which went forth out of my mouth: it shall not turn back to me empty, but doing what I delighted in, and it shall prosper for what I send it

12 For with joy shall ye go forth, and in peace shall ye be led forth; the mountains and hills shall break forth before you into shouting, and all the trees of the field shall clap the hand.

13 Instead of the thorn-hedge shall come up the cypress; of the briar shall come up the myrtle: and it was to Jehovah for a name for an eternal sigh; it shall not be cut off.

ISAIAH CHAPTER 56

1 Thus said Jehovah, Watch ye judgment and do justice; for my salvation drew near to come, and my justice to be uncovered.

2 Happy the man that shall do this, and the son of man that shall lay hold upon it; watching the Sabbath from defiling it, and watching his hand from doing all evil.

3 And the son of the stranger joining himself to Jehovah, shall not say, saying, Jehovah separating, will separate me from his people; and the eunuch shall not say, Behold me a dry tree.

4 For thus said Jehovah to the eunuchs who shall watch my Sabbaths, and choose in what I delighted, and taking hold upon my covenant;

5 And I gave to them in my house and in my walls a hand and a name good above sons and above daughters: an eternal name will I give to him which shall not be cut off.

6 And the sons of the stranger joining themselves to Jehovah to serve him, and to love the name of Jehovah, to be to him for servants, every one watching the Sabbath from defiling it, and taking hold upon my covenant;

7 And I brought them to my holy mountain, and I made them rejoice in the house of my prayer: their burnt-offerings and their sacrifices for acceptance upon mine altar; for my house shall be called the house of prayer for all the peoples.

8 Says the Lord Jehovah gathering the outcasts of Israel, Yet will I gather to him to his gathered.

9 All ye beasts of the fields, come ye to eat; all ye beasts in the forest

10 Look about, ye blind; they all knew not, they all dumb dogs, they shall not be able to bark; dreaming, lying down, loving to slumber.

11 And dogs hard of soul, they knew not fulness; and they are evil, they know not understanding; they all looked to their way, a man to his plunder from his extremity.

12 Come ye, I will take wine, and we will drink strong drink to excess; and the morrow being as this day, the remainder great exceedingly.

ISAIAH CHAPTER 57

1 The just one perished and none put upon the heart: men of kindness being taken away, for none understanding that the just one was taken away from the face of evil

2 He shall come into peace: they shall rest upon their beds, he went in his justice.

3 And ye, come ye near here, sons of her practicing magic, seed of the adulterer and the harlot.

4 Against whom will ye deride? against whom will ye make broad the mouth, will ye thrust out the tongue? are ye not children of transgressing and a seed of falsehood?

5 Being comforted with gods under every green tree, slaughtering the children in the valleys, under the clefts of the rocks?

6 In the smoothnesses of the torrent they thy portion, they thy lot; also to them thou didst pour out a libation, thou didst bring up a gift Shall I be comforted with these?

7 Upon a mountain high and lifted up thou didst set thy bed: also there thou wentest up to sacrifice a sacrifice.

8 Behind the doors and the door-post thou didst set thy memorial: for from me thou didst migrate, and thou wilt go up; thou didst make broad thy bed, and thou wilt cut out to thee from them; thou didst love their bed; thou didst look upon the hand.

9 And thou wilt pour out for the king with oil and thou wilt increase thy perfumes, and thou wilt send thy messengers even from far off, and thou wilt be made low, even to hades.

10 In the abundance of thy way thou wert wearied; thou midst, Not to give over; thou didst find the living of thy hand; for this, thou wert not pained.

11 And whom didst thou fear? and wilt thou be afraid? for thou wilt lie, and thou didst not remember me; thou didst not put it upon thy heart; was not I being silent and from of old, and thou wilt not be afraid of me?

12 I will announce thy justice and thy works, and they shall not profit thee.

13 In thy crying out, shall thy gatherings deliver thee? and the wind shall lift them all up; a breath shall take: and he

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taking refuge in me shall inherit the land, and he shall inherit my holy mountain;

14 And he shall say, Lift ye up, lift ye up; clear the way, take up the stumbling block out of the way of my people.

15 For thus said the high and lifted up inhabiting eternity, and his name Holy; being lifted up, and I will dwell in the holy place, and with the broken and humble of spirit, to preserve alive the spirit of the humble, and to revive the heart of the broken.

16 For not forever will I contend, and not to everlasting will I be angry: for the spirit will faint from before me, and the lives I made.

17 For the iniquity of his plunder was I angry, and I will smite him: covering myself, and I will be angry, and he went turning away in the way of his heart.

18 I saw his ways, and I will heal him: and I will lead him and I will restore comforts to him, and to his mourners.

19 Creating the fruit of the lips; Peace, peace to him being far off, and to him being near, said Jehovah; and I healed him.

20 And the unjust as the tossed sea when it shall not be able to rest, and its waters will toss up mud and mire;

21 no peace, said God, to the unjust.

ISAIAH CHAPTER 58

1 Call with the throat; thou shalt not spare; as a trumpet lift up thy voice, and announce to my people their transgression, and to the house of Jacob their sin.

2 And day, day, they will seek me, and delight to know my way as a nation who did justice and forsook not the judgment of his God: they will ask me the judgments of justice, they will delight to draw near to Gad.

3 For what did we fast, and thou sawest not? we humbled our soul and thou wilt not know? Behold, in the day of your fasting ye will find desire, and ye will exact all your labors.

4 behold, for contention and strife ye will fast, and to strike with the fist of injustice: ye shall not fast as today to cause your voice to be heard on high.

5 Will this be the fast I shall choose? a day for a man to humble his soul? to bend his head as a bulrush, and he will place sackcloth and ashes? wilt thou call this a fast and a day of acceptance to Jehovah.

6 Is not this the fast I shall choose? to loose the bands of injustice, to shake off the bundles of the yoke, and to send away the broken free, and ye shall break every yoke?

7 Is it not to break thy bread to the hungry, and thou shalt bring the wandering poor to thy house? when thou shalt see the naked and cover him; and thou shalt not hide from thy flesh.

8 Then shall thy light break forth as the dawn, and thy healing shall spring forth quickly: and thy justice going before thee; the glory of Jehovah shall gather thee.

9 Then shalt thou call and Jehovah will answer; thou shalt cry for help, and he will say, Behold me. If thou shalt take away from the midst of thee the yoke, the extending of the finger, and the word of vanity;

10 And thou shalt give out thy soul to the hungry, and satisfy the humble soul; and thy light rising in darkness,, and thy thick darkness as the noon.

11 And Jehovah led thee continually, and he satisfied thy soul in dry places, and he will make thy bones strong: and thou wed as a watered garden, and as a spring of water which its waters shall not deceive.

12 And from thee the old wastes were built; the foundations of generation and generation thou shalt raise them up, and it was called to thee, Walling the breach, Turning back the beaten paths to dwell in.

13 If thou shalt turn back thy foot from the Sabbath, doing thy delight in my holy day; and thou calledst to the Sabbath a delight for the holy of Jehovah, being honored; and thou honoredst him from doing thy ways, from finding thy delight, and speaking the word.

14 Then shalt thou delight thyself in Jehovah, and I caused thee to ride upon the heights of the earth, and I caused thee to eat the inheritance of Jacob thy father: for the mouth of Jehovah spake.

ISAIAH CHAPTER 59

1 Behold, the hand of Jehovah was not shortened from saving, and his ear heavy from hearing:

2 But your iniquities were separating between you and between your God, and your sins caused to hide;the face from you from hearing.

3 For your hands were polluted with blood, and your fingers with iniquity; your lips spake falsehood, your tongue will mutter evil.

4 None called upon justice, and none judged in truth: trusting in vanity and speaking evil, they conceived labor and brought forth vanity.

5 They plundered vipers' eggs, and they will weave spiders webs: he eating from their eggs shall die, and being crushed, it shall break forth a viper.

6 Their webs shall not be for a garment, and they shall not be covered with their works: their works the works of vanity, and the work of violence in their hands.

7 Their feet will run to evil, and they will hasten to pour out innocent blood: their purposes, purposes of vanity; destruction and breaking in their highways.

8 The way of peace they knew not, and no judgment in their paths: they perverted their beaten paths for themselves: every one treading in it shall not know peace.

9 For this judgment was far off from us, and justice shall not overtake us: we shall wait for light, and behold, darkness; for brightness, and we shall walk in thick darkness.

10 We shall feel for the wall as the blind, and we shall feel, as no eyes: we stumbled at noon as at evening twilight; in fertile fields as the dead.

11 We shall growl as bears all of us, and murmuring we shall murmur as doves: we shall wait for judgment, and none; for salvation, it was far from us.

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12 For our transgressions were multiplied before thee, and our sins answered against us: for our transgressions are with us, and our iniquities we knew them.

13 Transgressing and lying against Jehovah, and departing from after our God, speaking violence and apostasy, they conceived and muttered from the heart words of falsehood.

14 And judgment was turned away behind, and justice shall stand from far off: for truth fainted in the street, and right will not be able to come in.

15 And truth shall be lacking; and he departing from evil being plundered: and Jehovah will see, and it will be evil in his eyes, for no judgment

16 And he will see that not a man, and he will be astonished that none was supplicating: and his arm will save for him, and his justice it upheld him.

17 And he will put on justice as a coat of mail, and a helmet of salvation upon his head; and be will put on robes of vengeance a garment, and he will clothe himself with zeal as an upper garment

18 According to the works, accordingly he will recompense, wrath to his adversaries, recompense, to his enemies; to the islands will he requite recompense.

19 And from the west they shall fear the name of Jehovah, and from the rising of the sun, his glory. When the adversary shall come in as a river, the spirit of Jehovah was lifted up against him.

20 And be redeeming came to Zion, and they turning away. transgression in Jacob, says Jehovah.

21 And I, this my covenant with them, said Jehovah: my spirit which is upon thee, and my word which I put in thy mouth shall not depart from thy mouth, and from the mouth of thy seed, from the mouth of thy seed's seed, said Jehovah, from now and even forever.

ISAIAH CHAPTER 60

1 Arise,shine, for thy light has come, and the glory of Jehovah has risen upon thee.

2 For behold, the darkness shall cover the earth, and gloom the nations: and Jehovah shall arise upon thee, and his glory shall be seen upon thee.

3 And nations shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: they all gathered together, they came to thee: thy sons shall come from far off, and thy daughters shall be supported upon the side.

5 Then thou shalt see and flow together, and thy heart shall fear and be enlarged; for the multitude of the sea shall turn to thee, the strength of the nations shall come to thee.

6 An abundance of camels shall cover thee, the young camels of Midian and Ephah; all they from Seba shall come: they shall lift up gold and frankincense; they shall announce good news, the praises of Jehovah.

7 All the sheep of Kedar shall be gathered together to thee, the rams of Nebaioth shall serve thee: they shall go up for acceptance to mine altar and I will adorn the house of my glory.

8 Who are these? they will fly as a cloud, and as doves to their lattices.

9 For the islands shall wait for me, and the ships of Tarshish among the first to bring thy sons from far off, their silver and their gold with them, to the name of Jehovah thy God, and to the Holy One of Israel, because he honored thee.

10 And the sons Of the stranger built thy walls, and their kings shall serve thee: for in my wrath I struck thee, and in mine acceptance I compassionated thee.

11 And thy gates were opened continually; day and night they shall not be shut; to bring to thee the strength of the nations, and their kings being led on.

12 For the nation and the kingdom which will not serve thee shall perish; and the nations shall be laid waste with the sword.

13 The glory of Lebanon shall come to thee, the cypress, the plane tree, and the box tree together, to adorn my holy place; and I will honor the place of my foot

14 And sons humbling thee came bowing down to thee: and all they despising thee worshiped at the soles of thy feet; and they called thee, The city of Jehovah, Zion, the Holy One of Israel

15 Because of thy being forsaken and hated, and none passed through, and I set thee for a perpetual excellency, the joy of generation and generation.

16 And thou didst suck the milk of nations, and thou shalt suck the breast of kings: and thou knewest that I am Jehovah, saving thee and redeeming thee, the Mighty One of Jacob.

17 Instead of brass I will bring gold, and instead of iron I will bring silver, and instead of woods, brass, and instead of stones, iron: and I set thine overseers peace, and thy rulers justice.

18 Violence shall no more be heard in thy land, desolation and breaking in thy bounds: and thou calledst thy walls Salvation, and thy gates, Praise.

19 The sun shall be no more to thee for light by day, and for brightness the moon shall not shine to thee: and Jehovah was to thee for an eternal light, and thy God for thy glory.

20 Thy sun shall no more go down, and thy moon shall not withdraw, for Jehovah shall be to thee for an eternal light, and the days of thy mourning were finished.

21 And thy people all of them just: forever shall they inherit the land, watching his planting, the work of my hand for glory.

22 The little one shall be for a thousand, and the small for a strong nation: I Jehovah will hasten it in its time.

ISAIAH CHAPTER 61

1 The spirit of the Lord Jehovah is upon me; because Jehovah anointed me to announce good news to the afflicted, he sent me to bind up to the broken of heart, to call freedom to the captives, and the opening of the prison to the bound.

2 To call the year of acceptance to Jehovah, and the day of vengeance to our God; to comfort all those mourning;

3 To set to those mourning in Zion, to give to them adorning instead of ashes, the oil of joy instead of mourning,

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the vestment of praise for the spirit of faintness; and it shall be called to them, The mighty trees of justice of the planting of Jehovah, to be honored.

4 And they shall build the perpetual wastes; they shall raise up the former desolations, and they renewed the cities of the waste, the desolations of generation and generation.

5 And strangers stood and fed your sheep, and the sons of the stranger, your husbandmen and your vinedressers.

6 And ye shall be called the priests of Jehovah, serving our God; he shall say to you, Ye shall eat the strength of the nations, and ye shall take place in their honor.

7 For your shame the second place; and they shall rejoice in reproach, their portion: for this in their land they shall inherit the second place; eternal joy shall be to them.

8 For I Jehovah love judgment, hating robbery for burnt-offering; and I gave their works in truth, and I will cut out to them an eternal covenant

9 And their seed was known among the nations, and their offspring in the midst of the peoples: all seeing them shall recognise them, for they the seed Jehovah blessed.

10 Rejoicing, I will rejoice in Jehovah, my soul shall exult in my God, for he put upon me the garments of salvation, and he clothed me with a robe of justice, as a bridegroom will be a priest with a turban, and as a bride will be adorned with her dress.

11 For as the earth will bring forth her sprout, and as a garden will cause the things sown to sprout, so the Lord Jehovah will cause justice and praise to sprout before all nations.

ISAIAH CHAPTER 62

1 For sake of Zion I will not be silent, and for sake of Jerusalem I will not rest till its justice shall go forth as brightness, and her salvation as a flame shall burn.

2 And the nations shall see thy justice, and all kings thy glory: and a new name shall be called to thee which the mouth of Jehovah shall name it

3 And thou wert a crown of glory in the hand of Jehovah, and a tiara of royalty in the hand of thy God.

4 It shall no more be said to thee, Forsaken; and to thy land it shall no more be said, Desolation; for it shall be called to thee, My delight in her, and to thy land, Married: for Jehovah delighted in thee, and thy land shall be married.

5 As a young man will marry a virgin, thy sons shall marry thee: and the bridegroom rejoicing over the bride, thy God will rejoice over thee.

6 I appointed those watching over thy walls, O Jerusalem: all the day and all the night continually they shall not be silent: ye remembering Jehovah, no stillness to you.

7 And ye shall not give rest to him till he shall prepare, and till he shall set Jerusalem a praise in the earth.

8 Jehovah sware by his right hand, and by the arm of his strength, If I shall give more thy grain for food to thine enemies, and if the sons of the stranger shall drink thy new wine which thou didst labor for it:

9 For they gathering it shall eat it, and praise Jehovah; and they collecting it shall drink it in the enclosures of my holy place.

10 Pass through, pass through in the gates; clear ye the way of the people; lift up, lift up the highway; free it from stone; raise up a signal for the peoples.

11 Behold, Jehovah caused to be heard to the extremity of the earth, Say ye to the daughter of Zion, Behold, thy salvation coming: behold, his reward with him, and his work before his face.

12 And they called to them, The holy people, redeemed of Jehovah: and it shall be called to thee, A city sought for: not forsaken.

ISAIAH CHAPTER 63

1 Who this coming from Edom, splendid with garments from Bozra? this adorned in his attire, bowing himself in his strength? I, speaking in justice, great for salvation.

2 Wherefore red to thine attire, and thy garments as he treading in the wine press?

3 I trod the wine-press alone; and from the people not a man with me: and I will tread them down in my wrath, and I will trample them in mine anger, and their juice shall be sprinkled upon my garment, and I will stain all my vestment

4 For the day of vengeance is in my heart, and the year of my redemption came.

5 And I shall look, and none helping; and I shall be astonished and none upholding: and my arm will save for me, and my wrath it upheld me.

6 And I:will tread down peoples in mine anger; and I will make them drunk in my wrath, and I will bring down their juice to the earth.

7 I will remember the mercies of Jehovah, the praises of Jehovah according to all that Jehovah benefited us, and the abundance of good to the house of Israel which he benefited them according to his mercies and according to the multitude of his kindnesses.

8 And he will say, Surely they my people, sons that will not lie: and he will be to them for Saviour.

9 In all their straits not an adversary, and: a messenger of his face saved them: in his love and in his pity he redeemed them; and he will take them up and bear them all the days forever.

10 They embittered and grieved his holy spirit; and he will turn to them for an enemy; he fought against them.

11 And he will remember the days of old, Moses his people; Where he bringing them up from the sea with the shepherd of his sheep? where he putting his holy spirit in the midst of him?

12 Leading by the right hand of Moses, the arm of his glory dividing the waters from before them to make to him an eternal name.

13 Leading them through the depths as a horse in the desert, they shall not be weak

14 As cattle in the valley the spirit of Jehovah will come down, it will cause us to rest: so thou didst lead thy people, to make to thee a name of glory.

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15 Look from the heavens, and see from thy holy dwelling and thy glory: where thy zeal and thy strength? the multitude of thy bowels and thy compassions to me restrained themselves.

16 For thou our Father, for Abraham knew us not, and Israel will not recognize us: thou Jehovah our Father redeeming us; thy name from eternity.

17 Wherefore, O Jehovah, wilt thou cause us to wander from thy ways, wilt thou harden our heart from thy fear? turn back for sake of thy servants, the tribes of thine inheritance.

18 For a little While the people of thy holy place possessed it: our adversaries trod down thy holy place.

19 We were from of old: thou didst not rule with them; thy name was not called upon them.

ISAIAH CHAPTER 64

1 Would that thou didst rend the heavens; thou camest down; the mountains flowed from before thee.

2 As the fire of meltings was kindled the fire will cause the water to boil, to cause thy name to be known to thine adversaries; from thy face shall the nations be moved.

3 In thy doing wonderful things we shall not expect, thou camest down, the mountains flowed from before thee.

4 From forever they heard not, they gave not ear, the eye saw not, O God, besides thee, he will do to him waiting for him.

5 Thou mettest him rejoicing and doing justice, they shall remember thee in thy ways: behold, thou wert angry; and we shall sin in them of old, and we shall be saved.

6 And we were all as the unclean, and all our justice as the garment of monthly courses; and we shall all fail away as the leaf; and our iniquities as the wind will take us away.

7 And none calling upon thy name, none rousing himself to take hold upon thee: for thou hiddest thy face from us, and thou wilt melt us by the hand of our iniquities.

8 And now, O Jehovah, thou our Father; we the clay and thou forming us; and we all the work of thy hand.

9 Thou wilt not be angry, O Jehovah, even greatly, and not forever wilt thou remember iniquity: behold, look now, Ye are all thy people.

10 The cities of thy holy place were desert; Zion was a desert., Jerusalem a desolation.

11 The house of our holy place and our glory where our fathers praised thee, was for a burning of fire, and all our precious things were for desolation.

12 For these wilt thou refrain thyself, O Jehovah? wilt thou be silent, and wilt thou humble us even greatly?

ISAIAH CHAPTER 65

1 I was sought by them they asked not; I was found by them not seeking me: I said, Behold me, behold me, to a nation not calling upon my name.

2 I spread forth my hands all the day to a perverse people, going the way not good, after their purposes.

3 The people irritating me to my face continually; sacrificing in gardens, and burning incense upon bricks;

4 Dwelling among the graves, and they will lodge among the watchers, eating swine's flesh, and broth of unclean things in their vessels.

5 Saying, Come near to thyself; thou shalt not touch upon me, for I was clean to thee. These a smoke in my wrath, a fire burning all the day.

6 Behold, it written before me: I will not be silent, but I requited, and I requited upon their bosom,

7 Your iniquities and the iniquities of your fathers together, said Jehovah, who burnt incense upon the mountains, and upon the hills they reproached me: and I measured their former work upon their bosom.

8 Thus said Jehovah, As the new wine will be found in the cluster, and he will say, Thou shalt not destroy it, for a blessing in it: thus will I do for sake of my servant, to not destroy them all.

9 And I brought forth a seed out of Jacob, and out of Judah he shall inherit my mountain: and my chosen shall inherit it, and my servants shall dwell their.

10 And Sharon was for a dwelling of sheep, and the valley of Achor for a resting place of the herd, for my people who sought me.

11 And ye forsaking Jehovah, forgetting my holy mountain, and preparing a table for Gad, and filling up for fate from mixed wine.

12 And I numbered you to the sword, and ye all shall bend to the slaughter, because I called, and ye answered not: I spake and ye heard not; and ye will do evil in mine eyes, and in what I delighted not, ye chose.

13 For this, thus said the Lord Jehovah, Behold, my servants shall eat and ye shall be hungry: behold, my servants shall drink and ye shall thirst: behold, my servants shall rejoice, and ye shall be ashamed.

14 Behold, my servants shall shout from good of heart, but ye shall cry from pain of heart, and wail from breaking of spirit

15 And ye set down your name for a curse to my chosen: and the Lord Jehovah slaying thee, and he will call his servants another name.

16 That he praising himself in the earth shall praise himself in the true God; and he swearing in the earth, shall swear in the true God; for the former straits were forgotten, and because they were hid from mine eyes.

17 For behold me creating new heavens and a new earth: and the former things shall not be remembered, and they shall not come upon the heart

18 But be ye glad and rejoice even forever, for what I create: for behold me creating Jerusalem a joy, and her people a rejoicing.

19 And I rejoiced in Jerusalem, and was glad in my people; and the voice of weeping shall no more be heard in her, and the voice of crying.

20 There shall be no more from thence a child of days, and an old man who shall not fill up his days: for the boy shall die

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the son of a hundred years and he sinning, the son of a hundred years, shall be cursed.

21 And they built houses and they dwelt in them; and they planted vineyards, and they ate the fruit

22 They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree the days of my people, and my chosen shall wear out the work of their hands.

23 They shall not labor in vain, and they shall not bring forth for terror; for they the seed of the blessed of Jehovah, and their offspring with them.

24 And it was before they shall call, I will answer; they yet speaking, and I will hear.

25 The wolf and the lamb shall feed as one, and the lion and the ox shall eat straw, and the serpent, dust his bread. They shall not do evil, and they shall not destroy in all my holy mountain, said Jehovah

ISAIAH CHAPTER 66

1 Thus said Jehovah, The heavens my throne, and the earth the footstool of my feet: where this house which ye will build to me? and where this place of my rest?

2 And all these my hand made, and all these shall be, says Jehovah: and to this will I look, to the humble. and smitten of spirit, and trembling at my word.

3 He slaughtering the ox, striking a man; he sacrificing a sheep, broke a dog's neck; he bringing up a gift, swine's blood; he making remembrance of frankincense, praising vanity; also they chose their ways, and in their abominations their soul delighted.

4 Also I will choose upon their vexations, and I will bring their fears to them; for I called, and none answered; I spake, and they heard not: and they will do evil in mine eyes, and in what I delighted not, they chose.

5 Hear the word of Jehovah, ye trembling at his word: Your brethren hating you, excluding you for sake of my name, said, Jehovah shall be honored: and he was seen to your joy, and they shall be ashamed.

6 A voice of uproar from the city, a voice from the temple, a voice of Jehovah requiting retribution to his enemies.

7 Bringing forth before she will travail, before pain will come to her, she was delivered of a male.

8 Who heard such as this? who saw such as these things? shall the earth be made to travail in one day? if a nation shall be brought forth at once? for Zion was pained, she also brought forth her sons.

9 Shall I cause to break and not cause to bring forth? will Jehovah say: If I cause to bring forth and did I shut up? said thy God.

10 Rejoice ye with Jerusalem, and be glad in her, all ye loving her: rejoice with her from joy, all ye mourning over her:

11 So that ye shall suck and be satisfied from the breast of her consolation; so that ye shall press out and be delighted from the brightness of her glory.

12 For thus said Jehovah, Behold me extending peace to her as a river, and as a torrent flowing to the glory of the nations: and ye sucked, ye shall be lifted upon the side, and ye shall be caressed Upon the knees.

13 As a man whom his mother shall comfort him, so will I comfort you; and in Jerusalem ye shall be comforted.

14 And ye saw, and your heart rejoiced, and your bones shall break forth as the tender grass: and the hand of Jehovah was known with his servants, and his wrath to his enemies.

15 For behold, Jehovah will come with fire, and his chariots as a whirlwind, to turn back in the wrath of his anger, and his rebuke in flames of fire.

16 For with fire and with sword Jehovah judged all flesh: and the wounded of Jehovah were many.

17 They consecrating themselves and cleansing themselves in the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; together shall they perish, says Jehovah

18 And I come to gather together all nations and tongues, their works and their purposes; and they came and saw my glory.

19 And I set a sign among them and I sent those escaping of them to the nations, Tarshish, Pul, and Lud, drawing the bow, Tubal and Javan, the isles far off, that heard not my report, and saw not my glory; and they announced my glory among the nations.

20 And they brought all your brethren out of all the nations a gift to Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon swift camels, to my holy mountain Jerusalem, said Jehovah, as the sons of Israel shall bring a gift in a clean vessel to the house of Jehovah.

21 And I also will take from them for priests, for Levites, said Jehovah.

22 For as the new heavens and the new earth which I made, standing before me, says Jehovah, so shall stand your seed and your name.

23 And it was as often as the new moon in its new moon, and as often as the Sabbath in its Sabbath, all flesh shall come to worship before me, says Jehovah.

24 And they went forth and saw the carcasses of the men transgressing against me: for their worm shall not die, and their fire shall not be quenched; and they were an abhorrence to all flesh.

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THE BOOK OF THE PROPHET JEREMIAH

Hebrew title: Sefer Yirmeyahu
Author: Baruch ben Neriah (Baruch Son of Neriah)
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Jeremiah (Hebrew: Sefer Yirmeyahu), is part of the Hebrew Bible and the Old Testament. Jeremiah Chapter 1, verses 1 to 3 says that the book is "the words of Jeremiah son of Hilkiah". Jeremiah is seen as a real person, talking to his scribe Baruch about his role as a servant of God who had bad news for the people. His book is a message to the Jews in exile in Babylon, saying that the disaster of exile is God's response to Israel's pagan worship.

Jeremiah began began his work in the thirteenth year of king Josiah (about 627 BC) and finished in the eleventh year of king Zedekiah (586 BC), when Jerusalem went into exile. During this period, Josiah reformed their religion, Babylon destroyed Assyria and Egypt briefly made Judah their subject. Then Babylon defeated Egypt and made Judah their subject (605 BC). Judah revolted several times and after the final time, Babylon destroyed Jerusalem and its Temple and took away its king and many of the leading people in 586 BC.

It is generally agreed that the three types of material interspersed through the book – poetic, narrative, and biographical – come from different sources or circles. Authentic oracles of Jeremiah are probably to be found in the poetic sections of chapters 1–25, but the book as a whole has been heavily edited and added to by followers (including perhaps the prophet's companion, the scribe Baruch) and later generations of Deuteronomists. The date of the final versions of the book (Greek and Hebrew) can be suggested by the fact that the Greek shows concerns typical of the early Persian period, while the Masoretic (i.e., Hebrew) shows perspectives which, although known in the Persian period, did not reach their realisation until the 2nd century BC.

Jeremiah exists in two versions, a Greek translation, called the Septuagint, dating from the last few centuries before Christ and found in the earliest Christian manuscripts, and the Masoretic Hebrew text of traditional Jewish bibles – the Greek version is shorter than the Hebrew by about one eighth, and arranges the material differently. Equivalents of both versions were found among the Dead Sea Scrolls, so that is clear that the differences mark important stages in the transmission of the text. Most scholars hold that the Hebrew text underlying the Septuagint version is older than the Masoretic text, and that the Masoretic evolved either from this or from a closely related version. The shorter version ultimately became canonical in Greek Orthodox churches, while the longer was adopted in Judaism and in Western Christian churches.)

JEREMIAH CHAPTER 1

1 The words of Jeremiah son of Hillkiah, of the priests that were in Anathoth in the land of Benjamin:

2 When the word of Jehovah was to him in the days of Josiah son of Amon, king of Judah, in the thirteenth year to his reigning.

3 And it will be in the days of Jehoiakim son of Josiah king of Judah, even to the fulness of the eleventh year to Zedekiah son of Josiah king of Judah, even to the captivity of Jerusalem in the fifth month.

4 And the word of Jehovah will be to me, saying,

5 Before I shall form thee in the belly, I knew thee; and before thou shalt go forth from the womb I consecrated thee; I gave thee a prophet to the nations.

6 And saying, Ah, Lord Jehovah, behold I knew not to speak: for I a boy.

7 And Jehovah will say to me, Thou shalt not say, I a boy; for thou shalt go to all to whom I shall send thee, and all which I shall command thee thou shalt speak

8 Thou shalt not be afraid of their faces, for I am with thee to deliver thee, says Jehovah.

9 And Jehovah will stretch forth his hand and touch upon my mouth: and Jehovah will say to me, Behold, I gave my words into thy mouth.

10 See, I appointed thee this day over the nations and over the kingdoms to pluck up and to tear down, and to destroy, and to overthrow, to build and to plant

11 And the word of Jehovah will be to me, saying, What seem thou, Jeremiah? and saying, I see the shoot of an almond tree.

12 And Jehovah will say to me, Thou didst well to see; for I watch upon my word to do it

13 And the word of Jehovah will be to me the second time, saying, What seest thou? and saying, I see a pot blown under, and its face from the face of the north.

14 And Jehovah will say to me, From the north shall evil be opened upon all the inhabitants of the earth.

15 For behold me calling to all the families of the kingdoms of the north, says Jehovah; and they came, and gave a man his throne at the opening of the gates of Jerusalem, and upon all her walls round about and upon all the cities of Judah.

16 And I spake my judgment with them concerning all their evil, who forsook me, and they will burn incense to other gods, and they will worship to the works of their hands.

17 And thou shalt gird thy loins and rise and speak to them all that I shall command thee: thou shalt not be terrified from their face lest I shall break thee before them.

18 Behold, I gave thee this day for a fortified city and for a pillar of iron and for a wall of brass upon all the land to the kings of Judah, to her chiefs, to her priests, and to the people of the land.

19 And they warred against thee; and they shall not prevail against thee, for I am with thee, says Jehovah, to deliver thee.

JEREMIAH CHAPTER 2

1 And the word of Jehovah will be to me, saying,

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2 Go and call in the ears of Jerusalem, saying, Thus said Jehovah, I remembered for thee the kindness of thy youth, the love of thy completion, thy going after me in the desert in a land not, sown.

3 Israel is holy to Jehovah, the beginning of the produce: all consuming him shall transgress; evil shall come upon them, says Jehovah.

4 Hear ye the word of Jehovah, O house of Jacob, and the families of the house of Israel:

5 Thus said Jehovah, What iniquity found your fathers in me that they removed far off from me, and went after vanity, and they became vain?

6 And they said not, Where is Jehovah bringing us up out of the land of Egypt, causing us to go through the desert into a sterile land and a pit, through a land of drought and the shadow of death, through a land not a man passed through it, and not a man dwelt there?

7 And I will bring you to the land of Carmel, to eat its fruit and its goodness; and ye will come and defile my land, and ye set mine inheritance for an abomination.

8 The priests said not Where is Jehovah? and they holding the law knew me not: and the shepherds transgressed against me, and the prophets prophesied by Baal, and they went After what will not profit

9 For this I will even contend, with you, says Jehovah, and with your sons' sons will I contend.

10 For pass over the isles of Chittim, and see; and send to Kedar, and consider greatly, and see whether there was like this.

11 Did a nation change their gods, and they no gods? and my people changed their glory for what will not profit

12 Be astonished, ye heavens, at this, and shudder; be ye greatly desolate, says Jehovah.

13 For my people did two evils: they forsook me the fountain of living waters, to hew out for them wells, broken wells which will not hold water.

14 Is Israel a servant? if he was born in the house wherefore was he for plunder?

15 Upon him the young lions roared, they gave their voice, they will set his land for a desolation: his cities were burned from not being inhabited.

16 Also the sons of Noph and Tahapanes, they will feed thee upon the crown of the head.

17 Wilt thou not do this to thyself? thou didst forsake Jehovah thy God in the time of thy being led in the way.

18 And now what to thee for the way of Egypt, to drink the water of Sihor? and what to thee to the way of Amur, to drink the water of the river?

19 Thy wickedness shall correct thee, and thy turnings back shall convict thee: and know thou and see that evil and bitter thy forsaking Jehovah thy God, and that my fear was not to thee, says the Lord Jehovah of armies.

20 For from of old I broke thy yoke, I burst thy bonds; and thou wilt say, I will not serve; for upon every high hill and under every green tree thou turnest one side, committing fornication:

21 And I planted thee a vine of purple grapes, wholly a true seed: and how didst thou turn to me the removings of a strange vine?

22 For if thou shalt wash thyself with nitre, and thou shalt increase to thee cleansing, thine iniquity was graven before me, says the Lord Jehovah.

23 How wilt thou say, I was not defiled? I went not after the Baalims? See thy way in the valley, know what thou didst; a young she camel entangling her ways;

24 A wild ass accustomed to the desert in gratifying her soul, panting after the wind in her heat; who shall turn her back? all seeking her will not be wearied; in her new moon they shall find her.

25 Withhold thy foot from being barefoot, and thy throat from thirst: and thou wilt say, Despairing, no; for I loved strangers, and after them will I go.

26 As the shame of the thief when he shall be found, so was the house of Israel ashamed; they, their kings, their chiefs, and their priests, and their prophets,

27 Saying to the wood, Thou my father; and to the stone, Thou didst bring me forth: for they turned to me the back of the neck and not their face: and in the time of their evil they will say, Arise, and save us.

28 And where thy gods which thou didst make to thee? they will arise, if they shall save thee in the time of thine evil: for from the numbering of thy cities were thy gods, O Judah.

29 Wherefore will ye contend against me? all ye transgressed against me, says Jehovah.

30 In vain did I strike your sons; they received no instruction: your sword consumed the prophets as a lion destroying.

31 O generation, see ye the word of Jehovah. Was I the desert to Israel? If a land of thick darkness? wherefore said my people, We had dominion, we will come no more to thee?

32 Will a virgin forget her ornaments, or a bride her girdles? and my people forgat me days of no numbering.

33 How wilt thou make good thy way to seek love? for this also thou didst teach the evil ones thy ways.

34 Also in thy wings were found the blood of the souls of the innocent poor: not by breaking in did I find them, but upon all these.

35 And thou wilt say, Because I was innocent his anger turned back from me. Behold me judging thee for thy saying, I sinned not

36 Why wilt thou despise greatly to do the second time thy way? also thou shalt be ashamed of Egypt as thou wert ashamed of Assur.

37 Also from this thou wilt go forth and thy hands upon thy head: for Jehovah rejected thy trusts and thou shalt not give success to them.

JEREMIAH CHAPTER 3

1 Saying, If a man shall send away his wife, and she went from him and she was to another man, shall he yet turn back to her? Being defiled, shall not that land be defiled? and thou

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committedst fornication with many shepherds; and turn back to me, says Jehovah.

2 Lift up thine eyes upon the naked hills and see where thou wert not lain with. Upon the ways thou didst sit for them as the ravens in the desert; and thou wilt defile the land with thy fornications and with thine evil

3 And the showers will be withheld, and the latter rain was not; and the forehead of a woman a harlot was to thee, and thou refusedst to be ashamed.

4 From the time didst thou not call to me, My father, thou the friend of my youth?

5 Will he guard forever? if he will watch to the end? Behold, I spake, and wilt thou do evil, and shalt thou be able?

6 And Jehovah will say to me in the days of Josiah the king, Sawest thou what Israel turning back, did? She went up upon every high mountain and under every green tree, and she will commit fornication there.

7 And saying after she did all these, Thou shalt turn back to me. And she turned not back; and her faithless sister Judah will see it

8 And I shall see for all the causes that Israel turning away committed adultery, I sent her away and I shall give a writing of her cutting off to her; and her faithless sister Judah was not afraid, and she will go and commit fornication, she also.

9 And it was her fornication being light, and she will defile the land, and she will commit adultery with stones and with woods.

10 And also in all this her faithless sister Judah turned not back to me with all the heart, but in falsehood, says Jehovah.

11 And Jehovah will say to me, Israel turning away justified her soul above faithless Judah.

12 Go and call these words to the north, and say, Turn back, O Israel, turning away, says Jehovah; I will not cause my face to fall upon you: for I am merciful, says Jehovah, I will not guard forever.

13 Only know thine iniquity that thou didst transgress against Jehovah thy God, and thou wilt scatter thy ways to strangers under every green tree, and to my voice ye heard not, says Jehovah.

14 Turn back, ye sons having turned away, says Jehovah; for I was lord over you: and I took you one from a city and two from a family, and I brought you to Zion.

15 And I gave to you shepherds according to my heart, and they fed you with knowledge and understanding.

16 And it was that ye shall be multiplied and be fruitful in the land in those days, says Jehovah; they shall no more say, The ark of the covenant of Jehovah: and it shall not come up upon the heart, and they shall not remember upon it, and they shall not review and it shall be clone no more.

17 In that time they shall call to Jerusalem the throne of Jehovah; and all nations assembled together to her to the name of Jehovah, to Jerusalem: and they shall no more go after the stubbornness of their evil heart

18 In those days the house of Judah shall go with the house of Israel, and they shall go together out of the land of the north to a land which I caused your fathers to inherit.

19 And I said, How shall I place thee among the sons, and I will give to thee a land of desire, an inheritance of glory of the armies of nations? And saying, Ye shall call to me, My father; and ye shall rot turn back from after me.

20 Surely a wife acting faithlessly by her friend, so ye acted faithlessly against me, O house of Israel, says Jehovah.

21 A voice was heard upon the naked hills, weepings, supplications of the sons of Israel: for they perverted their way, they forgot Jehovah their God.

22 Turn back, ye sons turning away; I will heal your turnings-away. Behold, we came to thee; for thou Jehovah our God.

23 Truly in vain from the hills; the multitude of mountains; truly in Jehovah our God the salvation of Israel.

24 And shame consumed the labor of our fathers from our youth; their sheep and their herd, their sons and their daughters.

25 We shall lie down in our shame, and our reproach will cover us: for we sinned against Jehovah our God, we and our fathers, from our youth even to this day, and we heard not to the voice of Jehovah our God.

JEREMIAH CHAPTER 4

1 If thou wilt turn back, O Israel, says Jehovah; thou shalt turn back to me: and if thou wilt remove thine abominations from my face thou shalt not be moved.

2 And thou swearest, Jehovah lives in truth, in judgment, and in justice; and the nations were blessed in him, and in him shall they praise.

3 For thus said Jehovah to the men of Judah and to Jerusalem, Break up to you the fallow ground, and ye shall not sow to thorns.

4 Be circumcised to Jehovah, and remove the uncircumcision of your heart, ye men of Judah and inhabitants of Jerusalem; lest my wrath shall come forth as fire, and burn, and none quenching it from the face of the evil of your doings.

5 Announce ye in Judah, and cause to be heard in Jerusalem; and say, Strike the trumpet in the land: call, fill up, and say, Be ye gathered together and we will go to the fortified cities.

6 Lift up the signal of Zion: save ye by flight, ye shall not stand: for I bring evil from the north, and a great breaking.

7 The lion came up from his thicket, and destroying, he broke up the nations; he went forth from his place to set thy land for a desolation; thy cities shall be laid waste from none inhabiting.

8 For this, be ye girded with sackcloth, lament and wail: for the heat of the anger of Jehovah turned not back from us.

9 And it was in that day, says Jehovah, the heart of the king shall perish, and the heart of the chiefs; and the priests were astonished, and the prophets shall wonder.

10 And saying, Ah, Lord Jehovah! surely, deceiving, thou didst deceive to this people and to Jerusalem, saying, Peace shall be to you; and the sword reached even to the soul.

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11 In that time it will be said to this people and to Jerusalem, A clear wind of the naked hills in the desert the way of the daughter of my people, not for winnowing, and not for separating.

12 A spirit of fulness above these shall come to me: now will I also speak judgments to them.

13 Behold, he shall come up as clouds, and his chariots as the whirlwind: his horses were swift above eagles. Wo to us for we were laid waste.

14 O Jerusalem, wash from evil to thy heart so that thou shalt be saved. How long shall purposes of thy vanity lodge in the midst of thee?

15 For a voice announcing from Dan, and causing calamity to be heard from mount Ephraim.

16 Bring ye to remembrance to the nations; behold, cause to be heard against Jerusalem, watchers coming from a land afar off, and they shall give their voice against the cities of Judah.

17 As watching a field they were against her from round about; for she embittered against me, says Jehovah.

18 Thy way and thy doings did these things to thee; this thine evil, for it was bitter because it reached even to thy heart.

19 My bowels, my bowels! I shall afflict the walls of my heart; my heart made commotion to me; I shall not be silent, for the voice of the trumpet thou didst hear, O my soul, the tumult of war.

20 Breaking upon breaking was called; for all the land was laid waste: suddenly were my tents laid waste, my curtains in a moment

21 How long shall I see the signal, shall I hear the voice of the trumpet?

22 For my people are foolish, they knew me not; foolish sons are they and they not understanding; wise are they to do evil, and to do good they knew not

23 I saw the earth, and behold, emptiness and a void; and to the heavens, and no lights.

24 I saw the mountains, and behold them trembling, and all the hills were shaken.

25 I saw, and behold, no man, and all the birds of the heavens fled away.

26 I saw, and behold, Carmel a desert, and all its cities were broken down from the face of Jehovah, from the face of the heat of his anger.

27 For thus said Jehovah, All the earth shall be a desert; and I will not make a completion.

28 For this, shall the earth mourn, and the heavens became dark from above: because I spake, I purposed, I lamented not, and I will not turn back from it

29 From the voice of the horseman and the throwing of the bowman all the city fled; they went into thickets, and they went up upon rocks: every city was forsaken, and not a man dwelling in them.

30 And thou being laid waste, what wilt thou do? If thou shalt put on scarlet, if thou shalt adorn thee with ornaments of gold, if thou shalt rend thine eyes with paint, in vain shalt thou beautify thyself: the lovers despised thee; they will Seek thy soul.

31 For I heard. the voice as of her bringing forth, the anguish as of her bearing her first child; the voice of the daughter of Zion, she will sigh, she will spread forth her hands, Wo now to me for my soul fainted for those slaying.

JEREMIAH CHAPTER 5

1 Run ye to and fro in the streets of Jerusalem, and see now, and know, and seek in her broad places, if ye shall find a man, if there is he doing judgment, seeking faithfulness; and I will pardon to her.

2 And if Jehovah lives, they will say, for this they will swear to a falsehood.

3 O Jehovah, are not thine eyes upon faithfulness? thou didst smite them, and they were not pained; thou didst consume them, they refused to take instruction: they made their faces firm above the rock; they refused to turn back.

4 And I said, Surely, they are weak; they became foolish: for they knew not the way of Jehovah, the judgment of their God.

5 I will go for myself to the great ones, and I will speak to them; for they knew the way of Jehovah, the judgment of their God: surely they together broke the yoke and tore away the bonds.

6 For this, a lion from the forest struck them, a wolf of the deserts will destroy them, the panther watched over their cities: every one going forth from thence shall be torn in pieces; for their transgressions were multiplied, their turnings away were strong.

7 How shall I forgive to thee for this? thy sons forsook me, and they will swear by not God; and I will satisfy them, and they will commit adultery, and they will crowd themselves together to the house of the harlot

8 They were horses seducing to fornication: roaming about, they will neigh, a man for the wife of his neighbor.

9 For these shall I not review? says Jehovah; and shalt not my soul be avenged upon a nation such as this?

10 Go ye up upon her walls and destroy; and ye shall not make a completion: remove her twigs, for they are not to Jehovah.

11 For acting faithlessly, the house of Israel and the house of Judah acted faithlessly against me, says Jehovah.

12 They lied against Jehovah, and they will say, Not he; and evil shall not come upon us; and we shall not see the sword and famine:

13 And the prophets shall be for wind, and the word not in them: so shall it be done to them.

14 For this, thus said Jehovah, the God of armies, Because ye spake this word, behold me giving my word in thy mouth for fire, and this people wood, and it consumed them.

15 Behold me bringing upon you a nation from far off, O house of Israel, says Jehovah: it is a nation of strength, it is a nation of old, a nation thou wilt not know its tongue, and thou shalt not hear what it will speak.

16 Its quiver as a grave being opened, all they are strong.

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17 And it ate thy harvest and thy bread, that thy sons and thy daughters shall eat: it shall eat thy sheep and thine oxen: it shall eat thy vine and thy fig-trees: it shall break down thy fortified cities which thou trustedst in them, with the sword.

18 And also in those days, says Jehovah, I will not make with you a completion.

19 And it was when ye shalt say, For what did Jehovah our God all these things to us? and thou saidst to them, As ye forsook me, and ye will serve a strange god in your land, so shall ye serve strangers in a land not to you.

20 Announce ye this in the house of Jacob, and cause it to be heard in Judah, saying,

21 Hear now this, O foolish people, and no heart; eyes to them and they will not see; and ears to them, and they will not hear:

22 Will ye not fear me? says Jehovah; or will ye not tremble from my face, who set the sand a bound to the sea a law forever, and it shall not pass over it: and its waves shall toss themselves and shall not prevail; and they were put in commotion and shall not pass over it

23 And to this people was a heart turning aside and perverse, and they turned aside and departed.

24 And they said not in their heart, Now will we fear Jehovah our God, giving rain, and the early and latter rain in its time: the appointed sevenths of harvest he will watch for us

25 Your iniquities turned away these things, and your sins withheld the good from you.

26 for evil ones were found among my people: he will look about as the stooping of fowlers; they set snares, they will take men.

27 As a cane full of birds, so their houses full of deceit: for this they were magnified and they will be rich.

28 They became fat, they shone: they passed over words of evil: they judged not judgment, the judgment of the orphan, and they will give success; and the judgment of the needy they judged not.

29 For these things shall I not review? says Jehovah: or shall not my soul be avenged upon a nation such as this?

30 Astonishment and horror was in the land.

31 The prophets prophesied in falsehood, and the priests will spread out with their hands; and my people loved it thus: and what will ye do to its last part

JEREMIAH CHAPTER 6

1 Be strong, ye sons of Benjamin, from the midst of Jerusalem, and in Tekoa strike the trumpet, and lift up a lifting up upon the house of the vineyard, for evil overhung from the north, and great breaking.

2 I likened the daughter of Zion to her becoming and delicate

3 To her shall come the shepherds and their flocks; they fixed the tents upon her round about; they fed each with his hand.

4 Consecrate ye war against her; arise, and we will go up at noon. Wo to us! for the day turned away, for the shadows of the evening will stretch forth.

5 Arise, and we will go up in the night, and we will destroy her fortresses.

6 For thus said Jehovah of armies, Cut off the wood, and throw up a mound against Jerusalem: this the city to be reviewed; oppression is wholly in her midst

7 As a pit, letting flow her waters, so she dug up her evil: violence and oppression will be heard in her; upon my face continually disease and smiting.

8 Be admonished, O Jerusalem, lest thy soul shall be alienated from thee; lest I shall set thee a desolation, a land not inhabited.

9 Thus said Jehovah of armies, Gleaning, they shall glean as a vine the remainder of Israel: turn back thy hand as he gathering grapes into wicker baskets.

10 To whom shall I speak and testify, and they will hear? behold, their ear being uncircumcised, and they shall not be able to hearken: behold, the word of Jehovah was to them for a reproach; they will not delight in it

11 I was filled with the wrath of Jehovah; I was weary holding up; to pour out upon the child in the street and upon the assembly of the young men together; for also the man with the woman shall be taken, the old man with the full of days.

12 And their houses were turned to others, the fields and women together; for I will stretch out my hand upon the inhabitants of the earth, says Jehovah.

13 For from their little even to their great, every one plundering, plundered; and from the prophet and even to the priest every one did falsehood.

14 And they will heal the breaking of the daughter of my people by making light, and saying, Peace, peace; and no peace.

15 Were they ashamed when they did abomination? also shaming they will not be ashamed; also they knew not feeling shame; for this they shall fall with those falling: in the time of my reviewing them they shall faint, said Jehovah.

16 Thus said Jehovah, Stand ye upon the ways, and see, and ask for the beaten paths of old, where this the good way, and go ye in it, and find rest to your soul. And they will say, We will not go.

17 And I set up watchers over you, Attend ye to the voice of the trumpet And they will say, We will not attend.

18 For this, hear ye nations, and know, O Assembly, what is among them.

19 Hear, thou earth: Behold me bringing evil to this people, the fruit of their purposes, for to my word they hearkened not, and my law they will reject it.

20 Wherefore this to me shall frankincense come from Sheba, and the good cane from a land from far off? your burnt-offerings are not for acceptance, and your sacrifices were not sweet to me.

21 For this, thus said Jehovah, Behold me giving to this people stumbling blocks, and they stumbled upon them, the

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fathers and sons together; the inhabitant and his neighbor shall perish

22 Thus said Jehovah, Behold, a people coming from the land of the north, and a great nation shall be raised up from the thighs of the earth.

23 They shall lay hold of bow and javelin; it is fierce and they will not pity; their voice will roar as the sea, and they will ride upon horses arranged as men for war against thee, O daughter of Zion..

24 We heard its report: our hands were relaxed; straits held us, pain as of her bringing forth

25 Thou shalt not go forth to the field, and thou shalt not go by the way; for the sword to the enemy, fear from round about.

26 O daughter of my people, gird on sackcloth, and roll thyself in ashes: make to thee the mourning of an only begotten, a wailing of bitterness; for he laying waste shall suddenly come upon us.

27 I gave thee a watch-tower among my people, a fortification, and thou shalt know and try their way.

28 They are all turning aside, degenerate shoots, going about tale-bearing: brass and iron, they are destroyers all of them.

29 The bellows were burnt from their fire, the founder melted the lead in vain, and the evil were not plucked up.

30 They called to them, Rejected silver, because Jehovah rejected them.

JEREMIAH CHAPTER 7

1 The word that was to Jeremiah from Jehovah, saying,

2 Stand in the gate of the house of Jehovah, and call there this word, and say, Hear ye the word of Jehovah, all Judah coming into these gates to worship to Jehovah

3 Thus said Jehovah of armies, God of Israel, Make good your ways and your doings, and I will cause you to dwell in this place.

4 Ye shall not trust to yourselves to words of falsehood, saving, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are they.

5 For if making good, ye shall make good your ways and your doings; if doing, ye shall do judgment between man and between his neighbor;

6 Ye shall not oppress the stranger, the orphan and the widow, and innocent blood ye shall not pour out in this place, and after other gods ye shall not go, for evil to you;

7 And I caused you to dwell in this place, in the land which I gave to your fathers from forever even to forever.

8 Behold, you trusting to yourselves upon words of falsehood not to receive profit.

9 Stealing, killing, and committing adultery, and swearing for falsehood, and burning incense to Baal, and going after other gods which ye knew not;

10 And ye came and stood before me in this house which my name was called upon it, and ye said, We were delivered to do all these abominations.

11 Was this house which my name was called upon it a cave of those breaking down in your eyes? also I, behold, I saw, says Jehovah.

12 But go now to my place which is in Shiloh, where I caused my name to dwell there at the first, and see what I did to it from the face of the evil of my people Israel.

13 And now, because ye did all these works, says Jehovah, and I will speak to you, rising early and speaking, and ye heard not; and I will call you and ye answered not;

14 And I did to the house which my name was called upon it, which ye are trusting in it, and to the place which I gave to you and to your fathers, as I did to Shiloh.

15 And I cast you out from my face, as I cast out all your brethren, all the seed of Ephraim.

16 And thou shalt not pray for this people, and thou shalt not lift up a wailing and prayer for them, and thou shalt not entreat upon me: for I hear thee not

17 Seest thou not what they are doing in the cities of Judah and in the streets of Jerusalem?

18 The sons are gathering up woods, and the fathers kindling the fire, and the women knead the dough to make cakes for the queen of the heavens, and to pour out libations to other gods, to irritate me.

19 Are they irritating me? says Jehovah. Are they not themselves to the shame of their faces?

20 For this, thus said the Lord Jehovah; Behold my anger and my wrath was poured out to this place, upon man, and upon cattle, and upon the tree of the field, and upon the fruit of the land; and it burnt and it shall not be quenched.

21 Thus said Jehovah of armies, God of Israel; Add your burnt-offerings upon your sacrifices and eat flesh.

22 for I spake not to your fathers, and I commanded them not in the day of bringing them forth out of the land of Egypt, concerning my word of burnt-offering and sacrifice:

23 But this word I commanded them, saying, Hear to my voice, and I was to you for God, and in shall be to me for a people: and go in all the ways which I shall command you, so that it shall be well to you.

24 And they heard not and inclined not their ear, and they went in the counsels in the stubbornness of their evil heart, and they shall be for behind and not before.

25 From the day that your fathers came forth out of the land of Egypt even to this day, and I will send to you all my servants the prophets, in the day rising early and sending:

26 And they heard not to me and they inclined not their ear, and they will harden their neck: they did evil above their fathers.

27 And speak thou to them all these words, and they will not hear to thee: and call to them, and they will not answer.

28 And say to them, This a nation that heard not to the voice of Jehovah its God, and they received not instruction: faithfulness perished, and was eat off from their mouth.

29 Shave thy consecration and cast away, and lift up a lamentation upon the lips; for Jehovah rejected and cast out the generation of his wrath.

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30 For the sons of Judah did evil in mine eyes, says Jehovah; they set, their abominations in the house which my name was called upon it, to defile it,

31 And they built heights to Tophet which is in the valley of the son of Hinnom, to burn their sons and their daughters in fire; which I commanded not, and it came not upon my heart.

32 For this, behold, the days coming, says Jehovah, and it shall no more be said, Tophet, and The valley of the son of Hinnom, but The valley of Slaughter: and they buried in Tophet, from not being place.

33 And the carcass of this people was for food to the birds of the heavens and for the cattle of the earth; and none terrifying.

34 And I caused to cease from the cities of Judah and from the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall be for a desolation.

JEREMIAH CHAPTER 8

1 In that time, says Jehovah, and they shall bring forth the bones of the kings of Judah, and the bones of his chiefs, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they spread them to the sun and to the moon, and to all the army of the heavens which they loved, and which they served, and which they, went after, and which they sought and which they worshiped to them: they shall not be gathered and they shall not be buried; they shall be for dung upon the face of the earth.

3 And death was chosen above life to all the remnant of those being left from this evil family, in all the places being left where I cast them out there, says Jehovah of armies.

4 And say to them, Thus said Jehovah, Shall they fall and not rise? if he shall turn back, and not turn back?

5 Wherefore did this people of Jerusalem turn away a continual turning away? they laid hold upon deceit; they refused to turn back.

6 I hearkened and I will hear, they shall not speak thus: no man lamented for his evil, saying, What did I? Every one turned back in his race as the horse rushing into battle.

7 Also the stork in the heavens knew her appointment; and the turtle-dove, and the swallow, and the twitterer watched the time of their coming; and my people knew not the judgment of Jehovah.

8 How shall ye say, We are wise, and the law of Jehovah with us? Behold, surely for falsehood he made the style of the scribes a lie.

9 The wise were ashamed, they were confounded, and they will be taken: behold, they rejected in the word of Jehovah; and what wisdom to them?

10 For this I will give their wives to others; their fields to those inheriting them: for from small and even to great all plundering a plunder, from the prophet and even to the priest, all did falsehood.

11 And they will heal the breaking of the daughter of my people by making light of, saying, Peace, peace; and no peace.

12 Were they ashamed when they did abomination? also shaming they will not be ashamed, and they knew not to feel shame: for this they shall fall among the falling: in the time of their reviewing they shall faint, said Jehovah.

13 Destroying, I will destroy them, says Jehovah; no grapes upon the vine, and no figs upon the fig-tree, and the leaf fell away; and what I shall give to them shall pass by them.

14 For what are we sitting? gather ye together and we will go into the fortified cities, and we shall be silent there: for Jehovah our God caused us to cease, and he will give us to drink the water of poison, for we sinned against Jehovah.

15 Hoping for peace, and no good; for a time of healing, and behold, terror.

16 From Dan was heard the snorting of his horses; from the voice of the neighings of his strong ones all the land trembled: and they will come and cut up the land, and its fulness; the city and those dwelling in it

17 For behold me sending serpents, vipers among you, which to them no hissing, and they bit you, says Jehovah.

18 Because I afflicted not sorrow upon myself, my heart was sick upon me.

19 Behold the voice of the cry for help of the daughter of my people from the land of those being far off: is not Jehovah in Zion? or her king not in her? wherefore did they irritate me with their carved images, with strange vanities?

20 The harvest passed by, the summer was completed, and we were not saved.

21 For the breaking of the daughter of my people was I broken; I was darkened; astonishment took hold of me.

22 Is there no balsam in Gilead, or healing there? for wherefore did not the health of the daughter of my people go up?

JEREMIAH CHAPTER 9

1 Who will give my head waters, and mine eyes a fountain of tears? and I will weep day and night for the wounded of the daughter of my people.

2 Who will give me in the desert a lodging-place of travelers? and I will leave my people and go from them, for they all commit adultery; an assembly of those acting faithlessly.

3 And they will bend their tongue, their bow, a lie: and they were not strong for faithfulness upon the land; for from evil to evil they went forth, and they knew me not, says Jehovah.

4 Watch ye each from his neighbor, and to any brother ye shall not trust, for every brother deceiving, will deceive, and every neighbor will go tale-bearing.

5 And they will mock, a man upon his neighbor, and they will not speak the truth: they taught their tongue to speak falsehood, they wearied themselves to sin.

6 Thy dwelling is in the midst of deceit; by deceit they refused to know me, says Jehovah.

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7 For this, thus said Jehovah of armies, Behold me melting them, and I tried them; for how shall I do for the face of the daughter of my people?

8 Their tongue a deadly arrow, speaking deceit; in his mouth he will speak peace to his neighbor, and be will lay his wait in his midst

9 For these things, shall I not review upon them? says Jehovah; or shall not my soul be avenged upon a nation such as this?

10 For the mountains I will lift up weeping and lamentation, and for the seats of the desert, a song of mourning, for they were burnt, from not a man passing through; and they heard not the voice of cattle: from the bird of the heavens and even to the cattle, they fled away, they departed.

11 And I gave Jerusalem for heaps and a dwelling of jackals; and the cities of Judah I will give a desolation from none inhabiting.

12 Who the wise man and he will understand this? and which the mouth of Jehovah spake to him, and he will announce it, for what the land perished it was burnt as the desert, from not being passed through.

13 And Jehovah will say, For their forsaking my law which I gave before their face, and they heard not to my voice, and they went not in it.

14 And they went after the stubbornness of their heart, and after the Baalims which their fathers taught them.

15 For this, thus said Jehovah of armies, God of Israel: Behold me causing this people to eat wormwood, and I gave them to drink water of poison.

16 And I scattered them in the nations which they knew not, they and their fathers: and I sent after them the sword till I consumed them.

17 Thus said Jehovah of armies, Give heed, and call ye for the wailing women, and they shall come forth; and send ye to the wise women, and they shall come forth.

18 And they shall hasten and lift up a lamentation for us, and our eyes shall go down with tears, and our eyelashes shall shake out waters.

19 For a voice of lamentation was heard from Zion: How were we laid waste! we were greatly ashamed, for we forsook the land, and cast away our dwellings

20 For hear, ye women, the word of Jehovah, and your ear shall receive the word of his mouth, and teach ye your daughters lamentation, and a woman her neighbor, the song of mourning.

21 For death came up into our windows, it came into our palaces to cut off the child from without, the young men from the streets.

22 Speak: Thus says Jehovah, The carcasses of men fell as dung upon the face of the field, as the handful after the reaper, and none gathering.

23 Thus said Jehovah, The wise shall not boast in his wisdom, and the strong shall not boast in his strength; the rich shall not boast in his riches:

24 But he boasting shall boast in this, to understand and know me, that I am Jehovah, doing mercy, judgment and justice in the earth: for in these I delighted, says Jehovah.

25 Behold, the days coming, says Jehovah, and I reviewed over all the circumcised with the uncircumcised;

26 Over Egypt and over Judah and over Edom, and over the sons of Ammon, and over Moab, and over all cut off of the extremity dwelling in the desert: for all the nations being uncircumcised, and all the house of Israel uncircumcised of heart

JEREMIAH CHAPTER 10

1 Hear ye the word which Jehovah spake to you, O house of Israel:

2 Thus said Jehovah, Ye shall not learn according to the way of the nations, and from the signs of the heavens ye shall not be terrified; for the nations will be terrified from them.

3 For the laws of the peoples, this vanity: for they cut down a tree out of the forest, the work of the hands of the workman with the axe.

4 With gold and with silver they will beautify; with nails and with hammers they will make firm and it will not move.

5 They are of turned work, as the palm tree, and they shall not speak; being lifted up they shall be lifted up, for they shall not mount up. Ye shall not be afraid of them, for they will not do evil, and also doing good is not with them.

6 For none like thee, O Jehovah; thou art great, and great thy name in strength.

7 Who shall not fear thee, thou king of the nations? for to thee he shall come: for among all the wise of the nations, and among all their kings, from none like thee.

8 And in one they will become brutish, and they will be foolish: the tree itself a correction of vanities.

9 Silver beaten out shall be brought from Tarshish, and gold from Uphaz, the work of the workman, and the hands of the founder: cerulean purple and red purple their clothing: they all are the work of the wise.

10 And Jehovah the God of truth; he the living God, and king eternal: from his wrath the earth shall tremble, and the nations shall not prevail over his anger.

11 Thus shall ye say to them, The gods who made not the heavens and the earth shall perish from the earth, and from under these heavens.

12 He made the earth in his power, setting upright the habitable globe by his wisdom, and by his understanding he stretched out the heavens.

13 At the voice his giving a multitude of waters in the heavens, and he will bring the lifting up from the end of the earth; he made lightnings to the rain, and he will bring forth the wind from his treasures.

14 Every man was brutish from knowledge: every founder was ashamed from his carved image; for his molten image a falsehood, and no spirit in them.

15 They are vanity, the work of delusions: in the time of their reviewing they shall perish.

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16 The portion of Jacob not as these: for he forming all things, and Israel the rod of his inheritance: Jehovah of armies his name.

17 Gather the bundles out of the land, thou dwelling in the fortress.

18 For thus said Jehovah: Behold me slinging out those inhabiting the land at this once, and I pressed upon them so that they shall find.

19 Wo to me for my breaking! my blow was sickly; and I said, Surely this a sickness, and I will bear it.

20 My tent was laid waste, and all my cords were broken: my sons went forth from me, and they are not: none stretched forth my tent any more, and the place of my curtains.

21 For the shepherds were brutish, and they sought not Jehovah: for this they considered not, and all their flock was scattered.

22 Behold, a voice of tidings coming, and a great shaking from the land of the north, to set the cities of Judah a desolation, a dwelling of jackals.

23 I knew, O Jehovah, that not to man his way; not to man to go and set right his step.

24 Correct me, O Jehovah, but in judgment, not in thy wrath, lest thou shalt make me small.

25 Pour out thy wrath upon the nations which knew thee not, and upon the families that called not upon thy name: for they ate up Jacob and consumed him, and they will finish him, and they made desolate his dwelling.

JEREMIAH CHAPTER 11

1 The word which was to Jeremiah from Jehovah, saying,

2 Hear ye the words of this covenant, and speak to the men of Judah and to the inhabitants of Jerusalem:

3 And say to them, Thus said Jehovah, God of Israel: Cursed the man who will not hear the words of this covenant,

4 Which I commanded your fathers in the day of my bringing them forth out of the land of Egypt, from the furnace of iron, saying, Hear ye to my voice, and do them according to all that I shall command you: and be to me for a people, and I will be to you for God:

5 To establish the oath which I sware to your fathers, to give to them a land flowing milk and honey, as this day. And I shall answer and say, Verily, O Jehovah.

6 And Jehovah will say to me, Call all these words in the cities Of Judah and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For testifying, I testified to your fathers in the day of my bringing them up out of the land of Egypt, even to this day, rising early and testifying, saying, Hear ye to my voice.

8 And they heard not, and inclined not their ear, and they went a man in the stubbornness of their evil heart: and I will bring upon them all the words of this covenant which I commanded to do; and they did not

9 And Jehovah will say to me, A conspiracy was found in the men of Judah, and in the inhabitants of Jerusalem.

10 They turned back to the iniquities of their fathers before them who refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah brake my covenant which I cut out with their fathers.

11 For this, thus said Jehovah, Behold me bringing evil to them which they shall not be able to go forth from it; and they cried to me and I will not hear to them.

12 And the cities of Judah and the inhabitants of Jerusalem went and cried to the gods which they burnt incense to them: and saving, they will not save to them in the time of their evil

13 For from the numbering of thy cities were thy gods, O Judah; and from the numbering of the streets of Jerusalem, ye set up altars to shame, altars to burn incense to Baal.

14 And thou shalt not pray for this people, and thou shalt not lift up for them an outcry and a prayer: for I hear not in the time of their calling to me for their evil.

15 What is to my beloved in my house making mischief to many, and they shall cause the holy flesh to pass away from thee? for thou didst evil, then wilt thou exult

16 A green olive tree, fair, of fruit of figure, Jehovah called thy name; by the voice of a great noise he kindled a fire upon her, and its branches were evil.

17 And Jehovah of armies planting thee, spake evil against thee, on account of the evil of the house of Israel and the house of Judah which they did to themselves to irritate me, burning incense to Baal.

18 And Jehovah made known to me and I shall know: then thou caused me to see their doings.

19 And I as a gentle lamb being brought to the slaughter; and I knew not that against me they purposed purposes: We will destroy the tree with its food, and we will cut him off from the land of the living, and his name shall no more be remembered.

20 O Jehovah of armies, judging justice and trying the reins and the heart, I shall see thy vengeance from them, for to thee I uncovered my cause.

21 For this, thus said Jehovah, concerning the men of Anathoth seeking my soul, saying, Thou shalt not prophesy in the name of Jehovah, and thou shalt not die by our hand.

22 For this, thus said Jehovah of armies, Behold me reviewing over them: their young men shall die by the sword; their sons and their daughters shall die by famine:

23 And a remnant shall not be to them: for I will bring evil to the men of Anathoth, the year of their reviewing.

JEREMIAH CHAPTER 12

1 Just art thou, O Jehovah, for I will strive to thee: surely I will speak judgments with thee: Wherefore did the way of the evil prosper? all they acting faithlessly with treachery were secure?

2 Thou didst plant them; they took root; they went on, also they made fruit: thou being near in their mouth, and far off from their reins.

3 And thou, Jehovah, knew me: thou wilt see me, and thou didst try my heart with thee: pluck them out as sheep for the slaughter, and consecrate them to the day of slaughter.

4 How long shall the land mourn, and the herbage of every field dry up from the evil of those dwelling in it the earth

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perished, and the birds; for they said, He shall not see our last Part

5 If thou didst run with the footmen and they will weary thee, and how wilt thou contend with horses? and in the land of peace thou trustest, and how wilt thou do in the grandeur of Jordan

6 For also thy brethren and the house of thy father, they also acted faithlessly with thee; they also called after thee a fulness: thou shalt not believe in them for they will speak to thee good things.

7 I forsook my house, I rejected mine inheritance; I gave the beloved of my soul into the hand of her enemies.

8 My inheritance was to me as a lion in the forest; she gave upon me with her voice: for this I hated her.

9 The ravenous hyena is my inheritance to me, rushing round about upon her; go ye, gather together all the beasts of the field, set ye upon to eat her.

10 Many shepherds destroyed my vineyard, they trod down my portion, they gave the portion of my desire for a desert of desolation.

11 Setting her for a desolation, she mourned to me; all the land was set a desolation, for no man put upon his heart

12 They spoiling came upon all the hills of the desert: for the sword of Jehovah consumed from the extremity of the land even to extremity of the land: no peace to all flesh.

13 They sowed wheat and they reaped thorns: they were wearied, they shall not profit; and they were ashamed of your gains from the burning of the anger of Jehovah.

14 Thus said Jehovah concerning all my evil neighbors, those touching upon the inheritance which I caused my people Israel to inherit: behold me tearing them up from their land, and I will tear up the house of Judah from the midst of them.

15 And it was after my tearing them up I will turn back and compassionate them, and cause them to dwell a man to his inheritance, and a man to his land.

16 And it was if learning, they shall learn the ways of my people to swear in my name, Jehovah lives; as they taught my people to swear by Baal; and they were built up in the midst of my people.

17 And if they will not hear, tearing up and destroying, I tore up that nation, says Jehovah.

JEREMIAH CHAPTER 13

1 Thus said Jehovah to me, Go buy for thee a girdle of linen, and put it upon thy loins, and thou shalt not cause it to come into water.

2 And I shall buy the girdle according to the word of Jehovah, and I shall put upon my loins.

3 And the word of Jehovah will be to me the second time, saying,

4 Take the girdle that thou boughtest, which is upon thy loins, and arising, go to Euphrates and hide it there in the cleft of the rock.

5 And I shall go and hide it by Euphrates as Jehovah commanded me.

6 And it will be from the end of many days, and Jehovah will say to me, Rising, go to Euphrates, and take from thence the girdle which I commanded thee to hide it there.

7 And I shall go to Euphrates, and dig, and take the girdle from the place which I hid it there: and behold, the girdle was corrupted, it will not profit for anything.

8 And the word of Jehovah will be to me, saying,

9 Thus said Jehovah, According to this I will corrupt the pride of Judah and the great pride of Jerusalem.

10 This evil people, refusing to hear my words, going in the stubbornness of their heart, and they will go after other gods to serve them and to worship to them, and it shall be as this girdle which shall not profit for anything.

11 For as the girdle will adhere to the loins of a man, so did I cause to adhere to me all the house of Israel and all the house of Judah, says Jehovah: to be to me for a people, and for a name, and for a praise, and for glory: and they heard not

12 And say to them this word: Thus said Jehovah God of Israel, Every flask shall be filled with wine: and they said to thee, Knowing, shall it not be known that every flask shall be filled with wine?

13 And say to them, Thus said Jehovah, Behold me filling all inhabiting this land, and all the kings sitting to David upon his throne, and the priests and the prophets, and all inhabiting Jerusalem, with drunkenness.

14 And I dashed them in pieces, a man against his brother, and the fathers and the sons together, says Jehovah. I will not pity, and I will not spare, and I will not compassionate from destroying them.

15 Hear ye, and give ear; ye shall not be proud: for Jehovah spake.

16 Ye shall give glory to Jehovah your God, before he shall darken, and before your feet shall strike upon the mountains of darkness, and ye waited for light, and he set it for the shadow of death, he will place for gloom.

17 And if ye will not hear it, my soul shall weep in hiding places from the face of pride, and mine eye weeping shall weep and bring down tears, because the flock of Jehovah was taken captive.

18 Say to the king and to the mistress, Humble yourselves, sit down: for the crown of your glory was brought down from your heads.

19 The cities of the south were shut up and none opened: Judah was carried away captive, it was all carried away captive, the whole of them.

20 Lift up your eyes and see them coming from the north: where the flock given to thee, the sheep of thy glory?

21 What wilt thou say when he shall review upon thee? and thou didst teach them the chiefs for head over thee: shall not pains lay hold of thee as a woman bringing forth?

22 And if thou shalt say in thy heart, Wherefore did these things befal me? for the multitude of thine iniquities thy skirts were uncovered, thy heel treated with violence.

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23 Will the Cushite change his skin and the panther his variegated spots? Ye shall also be able to do good, being taught to do evil.

24 And I will scatter them as the straw passing away by the wind of the desert.

25 This thy lot and the portion of thy measure from me, says Jehovah; because thou didst forget me and thou wilt trust in falsehood.

26 And also I uncovered thy skirts upon thy face and thy dishonor was seen.

27 Thine adulteries and thy neighings, the purpose of thy harlotry upon the hills, in the field, I saw thine abominations. Wo to thee, O Jerusalem thou wilt not be cleansed after me; how long yet?

JEREMIAH CHAPTER 14

1 The word of Jehovah which was to Jeremiah concerning the words of the drought.

2 Judah mourned and her gates languished; they were darkened to the earth, and the outcry of Jerusalem went up.

3 And their great ones sent their small ones to the waters; they came to the wells, they found no water; they turned back their vessels empty; they were ashamed and disgraced, and they covered their head.

4 For the land was broken, for there was no rain in the land; the husband-men were ashamed, they covered their head.

5 For also the hind brought forth in the field, and forsook, for there was no grass.

6 And the wild asses stood upon the naked hills, they panted after the wind as the jackals; their eyes failed because no grass.

7 If our iniquities answered against us, O Jehovah, do for sake of thy name: for our turnings back were many; we sinned against thee.

8 The hope of Israel, saving him in time of straits, wherefore wilt thou be as a sojourner in the earth, and as a traveler turning aside to lodge?

9 Wherefore shalt thou be as a man struck dumb? as a strong one he shall not be able to save? and thou in the midst of us, O Jehovah, and thy name was called upon us; thou wilt not leave us.

10 Thus said Jehovah to this people, Thus they loved to wander, they restrained not their feet, and Jehovah accepted them not; now will he remember their iniquity and he will review their sin.

11 And Jehovah will say to me, Thou shalt not pray for this people for good.

12 When they shall fast I hear not their outcry; and when they shall bring up a burnt-offering and gift, I accept them not; for with the sword and by famine and by death I consume them.

13 And saying, Ah, Lord Jehovah! behold, the prophets saying to them, Ye shall not see the sword, and famine shall not be to you; for the peace of truth will I give to you in this place.

14 And Jehovah will say to me, The prophets are prophesying a lie in my name: I sent them not, and I commanded them not, and I spake not to them: a vision of falsehood and a divination, and nought, and the deceit of their heart they are prophesying to you.

15 For this, thus said Jehovah concerning the prophets prophesying in my name, and I sent them not, and they saying, The sword and famine shall not be in this land; by the sword and by famine shall these prophets die.

16 And the people which they are prophesying to them shall be cast out in the streets of Jerusalem, from the face of the famine and the sword; and none to them burying them, their wives and their sons and their daughters; and I poured their evil upon them.

17 And say to them this word: Mine eyes shall bring down tears night and day, and they shall not rest: for the virgin daughter of my people was broken with a great breaking, a very sickly wound.

18 If I shall go forth into the field, and behold, the wounded of the sword and if I came into the city, and behold, they shall be sick with famine for also the prophet, also the priest went about to a land they knew not

19 Rejecting, didst thou reject Judah? if thy soul abhorred in Zion? wherefore didst thou smite us, and no healing to us? waiting for peace, and no good; and for a time of healing, and behold terror.

20 We knew, O Jehovah, our evil, the iniquity of our fathers: for we sinned to thee.

21 Thou wilt not despise us; for sake of thy name, thou wilt not disgrace the throne of thy glory: remember, thou wilt not break thy covenant with us.

22 Is there among the vanities of the nations those causing ruin? and if the heavens will give showers? Art not thou he, Jehovah our God? And we will wait for thee: for thou didst make all these.

JEREMIAH CHAPTER 15

1 And Jehovah will say to me, If Moses shall stand, and Samuel, before my face, my soul not to this people: casting from my face they shall go forth.

2 And it was if they shall say to thee, Whither shall we go forth? And say to them, Thus said Jehovah, Whom for death to death; and whom for the sword to the sword; and whom for famine to famine; and whom for captivity to captivity.

3 And I reviewed over them four kinds, says Jehovah: the sword to kill, and dogs to tear in pieces, and the birds of the heavens, and the beasts of the earth, to consume and destroy.

4 And I gave them for maltreatment to all the kingdoms because of Manasseh, son of Hezekiah, king of Judah, for what he did in Jerusalem.

5 For who shall have compassion upon thee, O Jerusalem? and who shall bewail for thee? and who shall turn aside to ask for thy peace?

6 Thou didst reject me, says Jehovah; thou wilt go backward; and I will stretch forth my hand against thee, and I will destroy thee; I was weary of lamenting.

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7 And I will scatter them with a scatteriiig in the gates of the land; I bereaved of offspring, I destroyed my people; they turned not back from their ways.

8 Their widows were many to me above the sand of the seas: I brought to them against the mother a young man laying waste at noon: I caused to fall upon her suddenly wrath and terror.

9 She bringing forth seven, languished: she breathed out her soul; her sun went down in the midst of the day: she was ashamed and blushed: and their remainder I will give to the sword before their enemies, says Jehovah.

10 Wo to me, my mother, for thou broughtest me forth a man of strife and a man of contention to all the earth. I lent not on interest and they lent not to me on interest: they are altogether cursing me.

11 Jehovah said, If to do well to thy remnant; if not, I caused the enemy in the time of evil and in time of straits to supplicate to thee.

12 Shall iron break the iron of the north, and brass?

13 Thy strength and thy treasures I will give for a spoil not for price, and in all thy sins and in all thy bounds.

14 And I caused to pass with thine enemies into a land thou knewest not: for a fire was kindled in my wrath; it shall burn upon you.

15 Thou knewest, O Jehovah: remember me, and review me, and avenge for me from him pursuing me; not for being slow of thy wrath wilt thou take me away; know, I suffered reproach for thee.

16 Thy words were found, and eating them; and thy word will be to me for the gladness and for the joy of my heart: for thy name was called upon me, Jehovah the God of armies.

17 I sat not in the assembly of those mocking, and I will not exult; from the face of thy hand I sat alone, for thou didst fill me with anger.

18 Wherefore was my pain everlasting and my blow incurable, refusing to be healed? Being, wilt thou be to me as falsehood, the waters were not faithful?

19 For this, thus said Jehovah, If thou wilt turn back, and I will turn thee back, thou shalt stand before me: and if thou shalt bring forth the precious from the vile thou shalt be as my mouth: they shall turn back to thee and thou shalt not turn back to them.

20 And I gave thee to this people for a wall of brass, fortified: and they shall war against thee, and they shall not prevail against thee: for I am with thee to save thee and to deliver thee, says Jehovah.

21 And I delivered thee out of the hand of the evil, and I redeemed thee from the hand of the terrible.

JEREMIAH CHAPTER 16

1 And the word of Jehovah was to me, saying,

2 Thou shalt not take to thee a wife, and sons and daughters shall not be to thee in this place.

3 For thus said Jehovah concerning the sons, and concerning the daughters born in this place, and concerning their mothers bearing them, and concerning their fathers begetting them in this land:

4 Deaths of diseases shall they die; they shall not be lamented, and they shall not be buried; they shall be for dung upon the face of the earth, and by sword and by famine shall they be consumed, and their carcass was for food to the birds of the heavens and to the beasts of the earth.

5 For thus said Jehovah, Thou shalt not go in to the house of wailing, and thou shalt not go to lament and thou shalt not deplore for them, for I took away my peace from this people, says Jehovah; -kindness and mercies.

6 And the great and small died in this land: they shall not be buried, and they shall not lament for them, and none shall cut himself or make bald for them:

7 They shall not break bread in mourning to comfort him for the dead; and they shall not give them to drink the cup of consolations for his father and for his mother.

8 And to the house of drinking thou shalt not go in to sit with them to eat and to drink.

9 For thus said Jehovah of armies, God of Israel: Behold me causing to cease from this place to your eyes and in your days the voice of gladness and the voice of joy, the voice of the bridegroom and the voice of the bride.

10 And being when thou shalt announce to this people all these words, and they said to thee, For what did Jehovah speak against us all this great evil? and what our iniquities? and what our sins which we sinned to Jehovah our God?

11 And say to them, Because your fathers forsook me, says Jehovah, and went after other gods, and they will serve them and worship to them, and they forsook me, and my law they watched not;

12 And ye acted wickedly to do more than your fathers; and behold, you going a man after the stubbornness of his evil heart for not hearing to me.

13 And I cast you out from this land upon the land which ye knew not, ye and your fathers; and ye served there other gods day and night, where I will not give to you mercy.

14 For this, behold, the days coming, says Jehovah, and it shall no more be said, Jehovah lives who brought up the sons of Israel out of the land of Egypt;

15 But Jehovah lives who brought up the sons of Israel from the land of the north, and from all the lands where he thrust them away there: and I turned them back upon their land which I gave to their fathers.

16 Behold me sending for many fishers, says Jehovah, and they fished them; and after this I will send for many hunters, and they hunted them from every mountain, and from every hill, and from the clefts of the rocks.

17 For mine eyes are upon all their ways, and they were not hid from my face, and their iniquity was not concealed from before mine eyes.

18 And I requited first double their iniquity and their sin, for their defiling my land, with the carcasses of their abominable things, and their abominations they filled up mine inheritance.

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19 O Jehovah, my strength and my fortress, and my refuge in days of straits, to thee shall the nations come from the ends of the earth, and they shall say, Surely our fathers inherited falsehood, vanity, and no receiving profit in them.

20 Shall man make to himself gods, and they not gods?

21 For this, behold me causing them to know in this once, I will cause them to know my hand and my strength; and they shall know that my name is Jehovah.

JEREMIAH CHAPTER 17

1 The sin of Judah was written with a style of iron, with the nail of diamond: being graved upon the table of their heart, and to the horns of your altars.

2 For their sons remember their altars and their images by the green tree upon the high hills.

3 O my mountain in the field, thy strength, all thy treasures I will, give for plunder, thy heights for sin in all thy bounds.

4 And thou wert thrust in thyself from thine inheritance which I gave to thee; and I caused thee to serve thine enemies in a land which thou knewest not: for ye kindled a fire in mine anger; it shall burn forever.

5 Thus said Jehovah: Cursed the man who shall trust in man, and set flesh his arm, and shall turn away his heart from Jehovah.

6 And he was as ruins in the sterile region, and he shall not see when good shall come; he inherited the arid places in the desert, a salt land, and it shall not be inhabited.

7 Blessed the man who shall trust in Jehovah, and his trust was Jehovah.

8 And he was as a tree planted by the waters, and it shall spread out its roots by the river, and it shall not see when heat shall come, and its leaf was green; and it shall not be afraid in the year of restraint, and it shall not withdraw from making fruit.

9 The heart is deceitful above all, and man himself, who shall know him?

10 I Jehovah searching the heart, trying the reins, to give to each according to his way, according to the fruit of his doings.

11 The partridge brooded and she brought not forth; to make riches and not in judgment, he shall leave them in the half of his days, and in his latter part he shall be foolish.

12 A throne of glory being lifted up from the first our holy place.

13 The hope of Israel, O Jehovah, all forsaking thee shall be ashamed, turning away from me they shall be written in the earth, for they forsook the fountain of the water of life, Jehovah.

14 Heal me, O Jehovah, and I shall be healed; save me, and I shall be saved: for thou my praise.

15 Behold them saying to me, Where the word of Jehovah? it shall come now.

16 And I withdrew not from following after thee; I desired not man's day, thou knewest: the going forth of my lips was straight before thee.

17 Thou wilt not be for a terror to me; thou my refuge in the evil day.

18 They pursuing me shall be ashamed, and I shall not be ashamed: they shall be dismayed, and I shall not be dismayed: bring upon them the evil day, and break them with a double breaking.

19 Thus said Jehovah to me: Go and stand in the gate of the sons of the people which the kings of Judah shall come in in it, and which they shall go forth in it, and in all the gates of Jerusalem.

20 And say to them, Hear the word of Jehovah, ye kings of Judah, and all Judah, and all inhabiting Jerusalem, coming in by these gates:

21 Thus said Jehovah: Watch ye in your souls, and ye shall not lift up a lifting up in the day of the Sabbath, and bring in by the gates of Jerusalem.

22 And ye shall not bring forth a burden from your houses in the day of the Sabbath, and all work ye shall not do, and consecrate the day of the Sabbath as I commanded your fathers.

23 And they heard not, and they inclined not their ear, and they will harden their neck not to hear, and not to receive instruction.

24 And it was, if hearing, ye shall hear to me, says Jehovah, not to bring a burden into the gates of this city in day of the Sabbath, and to consecrate the day of the Sabbath, not to do in it any work;

25 And there came into the gates of this city kings and chiefs sitting upon the throne of David, riding in chariots and upon horses, they and their chiefs, men of Judah and inhabitants of Jerusalem: and this city was inhabited forever.

26 And they came from the cities of Judah and from round about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountain, and from the south, bringing a burnt-offering and sacrifice, and gift, and frankincense, and bringing praise into the house of Jehovah.

27 And if ye will not hear to me to consecrate the day of the Sabbath, not to lift up a burden, and coming into the gates of Jerusalem in the day of the Sabbath; and I kindled a fire in her gates and it consumed the palaces of Jerusalem and it shall not be quenched.

JEREMIAH CHAPTER 18

1 The word which was to Jeremiah from Jehovah, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my word.

3 And I shall go down to the potter's house, and behold him doing a work upon the stone.

4 And the vessel which he made was destroyed as clay in the hand of the potter: and he turned back, and he will make another vessel as was right in the eyes of the potter to make.

5 And the word of Jehovah will be to me, saying,

6 As this potter shall I not be able to do to you, O house of Israel? says Jehovah. Behold, as the clay in the hand of the potter, thus are ye in my hand, O house of Israel.

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7 The moment I shall speak concerning a nation and concerning a kingdom, to pluck up and to tear down, and to destroy:

8 And that nation which I spake against it turned back from its evil, and I lamented for the evil which I proposed to do to it.

9 And the moment I shall speak concerning a nation and concerning a kingdom, to build and to plant:

10 And it did evil in mine eyes not to hear to my voice, and I lamented for the good which I said to do well to it

11 And now, say now to the men of Judah, and concerning the inhabitants of Jerusalem, saying, Thus said Jehovah: Behold, I will form evil against you, and purpose a purpose against you; turn ye back now each from his evil way, and make your ways and your doings good.

12 And they said, We shall despair; for after our purposes we will go, and we will do each the stubbornness of his evil heart

13 For this, thus said Jehovah: Ask now among the nations, who heard like as these things: the virgin of Israel did very horrible things.

14 Shall the field cut loose from the rock the snow of Lebanon? or shall the cold flowing waters of an inundation be dried up?

15 Because my people forgat me they will burn incense in vain; by their ways they will cause the paths of old to fail, to go beaten paths, a way not cast up;

16 To set their land for a desolation, eternal hissings; every one passing over it shall be astonished and shall shake with his head.

17 As the east wind I will scatter them before the face of the enemy; I will cause them to see the neck and not the face, in the day of their destruction.

18 And they will say, Come, and we will purpose purposes against Jeremiah; for law shall not perish from the priest, and counsel from the wise, and the word from the prophet Come, and we will strike him with the tongue, and we will not attend to any of his words.

19 Attend to me, O Jehovah, and hear for the voice of mine adversary.

20 Shall evil be requited for good? for they dug a pit for my soul. Remember my standing before thee to speak good for them, to turn back thy wrath from them.

21 For this, give their sons to the famine, and pour them out upon the hands of the sword; and their wives shall be bereaved of offspring, and be widows; and their men shall be slain by death; their young men struck of the sword in battle.

22 A cry shall be heard from their houses, for thou shalt bring upon them a trap suddenly, for they dug a pit to take me, and hid snares for my feet

23 And thou, O Jehovah, knewest all their counsel against me to kill: thou wilt not expiate for their iniquity, and their sin from before thee thou wilt not wipe away, and they shall be weak before thee; do with them in the time of thine anger.

JEREMIAH CHAPTER 19

1 Thus said Jehovah, Go and buy a potter's earthen bottle, and from the old men of the people and from the old men of the priests;

2 And go forth to the valley of the, son of Hinnom, which is at the opening of the gate of the pottery, and call there the words which I shall speak to thee.

3 And say, Hear the word of Jehovah, ye kings of Judah, and ye dwelling n Jerusalem; Thus said Jehovah of armies, God of Israel: Behold me bringing evil upon this place, which every one hearing. it, their ears shall tingle.

4 Because they forsook me and rejected this place, and they will burn incense in it to other gods which they knew them not, they and their fathers, and the kings of Judah; and they filled this place with the blood of the innocent ones.

5 And they built the heights of Baal to burn their sons with fire, burnt-offerings to Baal, which I commanded not, and I spake not, and it came not up upon my heart.

6 For this, behold, the days coming, says Jehovah, and it shall no more be called to this place Tophet, and The valley of the son of Hinnom, but the valley of Slaughter.

7 And I emptied out the counsel of Judah and Jerusalem in this place; and I caused them to fall by the sword before their enemies, and by the hands of them seeking their soul: and I gave their carcasses for food to the fowls of the heavens and to the beasts of the earth.

8 And I set this city for a desolation, and for hissing: every one passing over it shall be astonished and shall hiss over all her blows.

9 And I caused them to eat the flesh of their sons and the flesh of their daughters, and each the flesh of his neighbor shall they eat in the straitness and in the distress which their enemies, and they seeking their souls, shall press upon them.

10 And break the bottle before the eyes of the men going with thee,

11 And say to them, Thus said Jehovah of armies: According to this will I break this people and this city, as he will break the potter's vessel which shall not be able to be healed any more: and in Tophet shall they bury, from not a place to bury.

12 Thus will I do to this place, says Jehovah, and to its inhabitants, and to give this city as Tophet:

13 And the houses of Jerusalem and the houses of the kings of Judah were defiled as the place of Tophet to all the houses which they burnt incense upon their roofs to all the army of the heavens, and pouring out libations to other gods

14 And Jeremiah will come from Tophet where Jehovah sent him there to prophesy; and he will stand in the enclosure of the house of Jehovah and say to all the people,

15 Thus said Jehovah of armies, God of Israel, Behold me bringing to this city and upon all her cities all the evil which I spake against her, because they hardened their neck not to hear my word.

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JEREMIAH CHAPTER 20

1 And Pashur, son of Immer the priest, and he appointed overseer of the house of Jehovah, will hear Jeremiah prophesying these words.

2 And Pashur will strike Jeremiah the prophet and give him upon the stocks which were in the gate of Benjamin the highest, which were in the house of Jehovah.

3 And it will be on the morrow, and Pashur will bring forth Jeremiah from the stocks. And Jeremiah will say to him, Jehovah called not thy name Pashur, but Terror from round about.

4 For thus said Jehovah, Behold me giving thee for terror to thyself and to all loving thee; and they fell by the sword of their enemies, and thine eyes seeing: and I will give all Judah into the hand of the king of Babel, and he carried them captive to Babel, and be struck them with the sword.

5 And I gave all the strength of this city, and all her labors, and everything precious of hers, and all the treasures of the kings of Judah will I give into the hand of their enemies, and they spoiled them, and took them and brought them to Babel.

6 And thou, Pashur, and all dwelling in thy house shall go into captivity: and thou shalt come to Babel, and thou shalt die there, and there shalt thou be buried, and all those loving thee to whom thou didst prophesy to them in falsehood.

7 Thou didst persuade me, O Jehovah, and I shall be persuaded: thou didst hold me fast, and thou wilt prevail: I was for a derision all the day, all mocking to me.

8 For as often as I shall speak I shall cry; violence and oppression I shall call; for the word of Jehovah was to me for a reproach and for a derision all the day.

9 And I said, I will not bring him to remembrance, and I will no more speak in his name. And it was in my heart as a burning fire shut up in my bones, and I was wearied to endure, and I shall not be able.

10 For I heard the slander of many, terror from round about Announce ye, and we will announce. Every man of my peace watching my halting: perhaps he will be persuaded, and we shall prevail against him, and we will take our vengeance of him.

11 And Jehovah is with me as a strong terrible one: for this, they pursuing shall be weak, and they shall not prevail; they were greatly ashamed, for they prospered not; perpetual shame shall not be forgotten.

12 And Jehovah of armies trying the just, seeing the reins and the heart, I shall see thy vengeance of them: for to thee I uncovered my cause.

13 Sing ye to Jehovah, praise ye Jehovah: for he delivered the soul of the needy from the hand of those doing evil.

14 Cursed the day which I was born in it; the day which my mother brought me forth shall not be blessed.

15 Cursed the man who announced to my father, Good news; saying, A son, a male was born to thee; with rejoicing, making him rejoice.

16 And that man being as the cities which Jehovah overthrew, and lamented not: and hearing the cry in the morning and the loud noise in time of noon.

17 Because he killed me not from the womb, and my mother will be to me my grave, and her womb pregnant forever.

18 Wherefore this came I forth from the womb to see labor and sorrow, and my days shall be finished with shame?

JEREMIAH CHAPTER 21

1 The word which was to Jeremiah from Jehovah in king Zedekiah's sending to him Pashur son of Melchiah, and Zephaniah son Maaseiah the priest, saying,

2 Seek now: Jehovah for us; for Nebuchadnezzar king of Babel is warring against us; perhaps Jehovah will do with us his wonders, and he shall go up from us.

3 And Jeremiah will say to them, Thus shall ye say to Zedekiah:

4 Thus said Jehovah God of Israel: Behold me turning about the weapons of war which are in your hands which ye are fighting with them with the king of Babel, and the Chaldeans (New-Babylonians, an Aramaic-speaking nation like Assyrians and Jews), pressing upon you without the wall, and I gathered you to the midst of this city.

5 And I warred with you with a hand stretched out and with an arm of strength, and in anger and in heat and in great wrath.

6 And I struck the inhabitants of this city, and man and beast: in great death they shall die.

7 And after this, says Jehovah, I will give Zedekiah king of Judah, and his servants, and the people, and those being left in this city, from death, from the sword, and from famine, into the hand of Nebuchadnezzar king of Babel, and into the hand of their enemies, and into the hand of them seeking their soul: and he smote them with the mouth of the sword; he shall not have compassion upon them, and he shall not spare, and he shall not pity.

8 And to this people thou shalt say, Thus said Jehovah, Behold me giving before your face the way of life and the way of death.

9 He dwelling in this city shall die. by the sword, and by the famine, and by death: and he going forth and falling to the Chaldeans pressing upon you, shall live, and his soul was to him for booty.

10 For I set my face against this city for evil, and not for good, says Jehovah: into the hand of the king of Babel shall it be given, and it was burnt with fire.

11 And for the house of the king of Judah, hear ye the word of Jehovah:

12 O house of David, thus said Jehovah, Judge judgment for the morning, and deliver him taken by force from the hand of him oppressing, lest my wrath shall go forth as fire, and burn, and none quenching from the face of the evil of your doings.

13 Behold me against thee, thou inhabitress of the valley, rock of the plain, says Jehovah; those saying, Who shall come down against us? and who shall come into our habitations?

14 And I reviewed over you according to the fruit of your doings, says Jehovah: and I kindled a fire in her forest, and it consumed all round about her.

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JEREMIAH CHAPTER 22

1 Thus said Jehovah: Go down to the house of the king of Judah and speak there this word,

2 And say, Hear thou the word of Jehovah, O king of Judah, sitting upon the throne of David, thou and thy servants, and thy people coming in to these gates:

3 Thus said Jehovah, Do ye judgment and justice, and deliver him taken by force, from the hand of him oppressing: ye shall not be violent, ye shall not oppress the stranger, the orphan, and the widow, and ye shall not pour but innocent blood in this place.

4 For if doing, ye shall do this word, and kings came into the gates of this house, sitting to David upon his throne, riding in chariots and upon horses, he send his servants and his people.

5 And if ye will not bear these words, by myself I sware, says Jehovah, that this house shall be for a desolation.

6 For thus said Jehovah, concerning the house of the king of Judah: Thou Gilead to me, the head of Lebanon, if I shall not set thee a desert cities not inhabited.

7 And I consecrated destroyers against thee, a man and his weapons: and they cut off from the chosen of thy cedars and cast upon the fire.

8 And many nations passed through this city, and they said a man to his neighbor, For what did Jehovah thus to this great city?

9 And they said, Because they forsook the covenant of Jehovah their God, and they will worship to other gods, and serve them.

10 Ye shall not weep for the dead, and ye shall not bewail for him: weep ye, weep ye for him going away, for he shall no more turn back and see the land of his nativity.

11 For thus said Jehovah to Shallum son of Josiah, king of Judah, reigning, instead of Josiah his father, who went forth from this place: He shall no more return there:

12 For in the place where they carried him captive, there he shall die, and shall no more see this land.

13 Wo to him building his house not with justice, and his upper chambers not with judgment; by his neighbor he will work gratuitously, and he will give him not for his work;

14 Saying, I will build to me a house of extension, and airy upper chambers, and he rent to himself windows; and covered with cedar, and painted with red.

15 Shalt thou reign, for thou art kindled with cedar? did not thy father eat and drink and do judgment and justice, then it was well to him?

16 He judged the judgment of the poor and the needy; then it was well: was this not knowing me? says Jehovah.

17 For thine eyes and thy heart not but for thy plunder and for guiltless blood to pour out, and for oppression and for running, to do.

18 For this, thus said Jehovah of Jehoiakim son of Josiah, king of Judah: They shall not lament for him: Alas, my brother! and, Alas, sister! they shall not lament for him, Alas, lord! and, Alas, the majesty!

19 He shall be buried the burial of an ass, dragged and cast from beyond the gate of Jerusalem.

20 Go up to Lebanon and cry, and in Basilan thou shalt give thy voice and cry from the passages, for all they loving thee were broken.

21 I spake to thee in thy, securities, thou saidst, I will not hear. This thy way from thy youth, for thou heardest not to my voice.

22 The wind shall feed all thy shepherds, and they loving thee shall go into captivity: for then shalt thou be ashamed and disgraced for all thine evil.

23 Thou dwelling in Lebanon, building a nest in the cedars, how being compassionated in pangs coming to thee the pain as of her bringing forth.

24 I live says Jehovah, for if Coniah son of Jehoiakim, king of Judah, shall be the seal upon my right hand, I will pluck thee off from thence.

25 And I gave thee into the hand of those seeking thy soul, and into the hand of whom thou fearest their face, and into the hand of Nebuchadnezzar king of Babel, and into the hand of the Chaldeans

26 And I cast thee and thy mother who bare thee upon another land where ye were not born there, and there shall ye die.

27 And upon the land where they lift up their soul to turn back there, there they shall not turn back.

28 Is this man Coniah a despised broken earthen vessel? or a vessel no delight in it? wherefore they were cast out, he and his seed, and they were cast upon a land which they knew not

29 O earth, earth, earth, hear the word of Jehovah.

30 Thus said Jehovah, Write ye this man destitute, a man shall not prosper in his days: for not a man of his seed shall prosper, sitting upon the throne of David, and ruling yet in Judah.

JEREMIAH CHAPTER 23

1 Wo to the shepherds destroying and scattering the sheep of my pasture! says Jehovah.

2 For this, thus said Jehovah God of Israel, against the shepherds feeding my people: Ye scattered my flock and ye will thrust them away, and ye reviewed them not: behold me reviewing over you the evil of your doings, says Jehovah.

3 And I will gather the remnant of my flock from all the lands where I thrust them away there, and I turned them back to their rests, and they were fruitful and multiplied.

4 And I set up shepherds over them, and they fed them; and they shall no more fear, and they shall not be terrified, and they shall not be reviewed, says Jehovah.

5 Behold the days coming, says Jehovah, and I raised up to David a just sprout, and a king reigned and prospered, and he did judgment and justice in the earth.

6 In his days shall Judah be saved, and Israel shall dwell with confidence: and this his name which he shall be called: Jehovah Our Justice.

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7 For this, behold the days coming, says Jehovah, and they shall no more say, Jehovah lives, who brought up the sons of Israel out of the land of Egypt

8 But But Jehovah lives who brought up and who caused the seed of the house of Israel to come from the land of the north, and from all the lands where I thrust them away there; and they shall dwell upon their land.

9 For the prophets my heart was broken in the midst of me, and all my bones were relaxed; I was as a man intoxicated, and as a man wine passing over him, from the face of Jehovah, and from the face of the words of his holiness.

10 For the land was filled from adulteries, for from the face of these the land mourned, the beautiful things of the desert were dried up, and their race will be evil, and their strength not right

11 For also the prophets, also the priests were polluted; also in my house I found their evil, says Jehovah.

12 For this their way shall be to them as slippery places in darkness: they shall be thrust away and they fell in it; for I will bring evil upon them, the year of their reviewing, says Jehovah.

13 And I saw folly in the prophets of Shomeron; they prophesied in Baal, and they will cause my people Israel to wander.

14 And in the prophets of Jerusalem I saw a horrible thing, committing adultery and going in falsehood: and they strengthened the hands of those doing evil, they turned not back a man from his evil: they were to me all of them as Sodom, and those dwelling in her as Gomorrah.

15 For this, thus said Jehovah of armies concerning the prophets, Behold me feeding them with wormwood, and I caused to drink the water of poison: for from the prophets of Jerusalem went forth profaneness to all the earth.

16 Thus said Jehovah of armies, Ye shall not hear to the words of the prophets prophesying to you; they making you vain: they will speak the vision of their heart, not from the mouth of Jehovah.

17 Saying to say to those despising the word of Jehovah, There shall be peace to you; and every one going in the stubbornness of his heart, they said, Evil shall not come to you.

18 For who stood in the consultation of Jehovah, and will see and hear his word who attended to his word and will hear?

19 Behold, the storm of Jehovah went forth with wrath, a piercing storm; it shall be hurled upon the head of the evil ones.

20 The anger of Jehovah shall not turn back till his doing, and till his setting up the purposes of his heart: in the last of the days ye shall understand in it with understanding.

21 I sent not the prophets, and they ran; I spake not to them, and they prophesied.

22 And if they stood in my consultation, and they will cause my people to hear my word, and turn them back from their evil way and from the evil of their doings.

23 Am I God from near, says Jehovah, and not God from far off?

24 If a man shall hide in secret places and I shall not see him, says Jehovah. Do I not fill the heavens and the earth? says Jehovah.

25 I heard what the prophets said, prophesying a falsehood in my name, saying, I dreamed, I dreamed.

26 How long is it in the heart of the prophets prophesying a lie, and prophesying the deceit of their heart?

27 Reckoning to cause my people to forget my name by their dreams which they will recount a man to his neighbor, as their fathers forgat my name in Baal.

28 The prophet whom with him a dream, he will recount a dream; and whom my word with him, he will speak my word in truth. What to the straw with the grain? says Jehovah.

29 So is not my word as fire? says Jehovah; and as a hammer, it will break the rock in pieces.

30 For this, behold me against the prophets, says Jehovah, stealing my words, a man from his neighbor.

31 Behold me against the prophets, says Jehovah, taking their tongue, and they will mutter an oracle.

32 Behold me against them prophesying dreams of falsehood, says Jehovah, and they will recount them, and will cause my people to wander by their falsehoods and by their boasting; and I sent them not, and I commanded them not; and helping, they shall be of no profit to this people, says Jehovah.

33 And when this people, or prophet, or priest, shall ask thee, saying, What the burden of Jehovah? and thou saidst to them, What burden? And I cast you off, says Jehovah.

34 And the prophet and the priest and the people which shall say, The burden of Jehovah, and I reviewed upon that man, and upon his house.

35 Thus shall ye say, a man to his neighbor, a man to his brother, What answered Jehovah? and what spake Jehovah?

36 And ye shall no more make mention of the burden of Jehovah, for the burden to a man shall be his word; and ye perverted the words of the living God, Jehovah of armies our God.

37 Thus shalt thou say to the prophet, What answered Jehovah? and what spake Jehovah?

38 And if ye shall say, The burden of Jehovah; for this, thus said Jehovah, Because ye said this word, The burden of Jehovah, and I shall send to you, saying, Ye shall not say, The burden of Jehovah:

39 Therefore behold me, and neglecting, I deserted you, and I cast you off, and the city which I gave to you and to your fathers from my face.

40 And I gave upon you an eternal reproach and perpetual shame, which shall not be forgotten.

JEREMIAH CHAPTER 24

1 Jehovah showed me, and behold, two baskets of figs set before the face of the temple of Jehovah, after Nebuchadnezzar king of Babel carried away captive Jeconiah son of Jehoiakim, king of Judah, and the chiefs of Judah and the artificers, and the smiths, from Jerusalem, and he will bring them to Babel

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2 One basket of figs exceedingly good as the figs first ripe, and the one basket of figs exceedingly evil, which shall not be eaten from being evil.

3 And Jehovah will say to me, What seest thou, Jeremiah? and saying, Figs: the good figs, exceedingly good; and the evil, exceedingly evil, which shall not be eaten from being evil.

4 And the word of Jehovah will be to me, saying,

5 Thus said Jehovah, God of Israel: As these good figs, so will I know the captivity of Judah which I sent out of this place to the land of the Chaldeans for good.

6 And I set mine eyes upon them for good, and I turned them back upon this land: and I built them, and I will not pull down: and I planted them, and I will not pluck up.

7 And I gave to them a heart to know me, that I am Jehovah: and they were to me for a people, and I will be to them for God: for they shall turn back to me with all their heart

8 And as the evil figs which shall not be eaten from being evil; for thus said Jehovah, So will I give Zedekiah king of Judah, and his chiefs, and the remainder of Jerusalem, those remaining in this land, and those dwelling in the land of Egypt:

9 And I gave them for maltreatment, and for evil to all the kingdoms of the earth, for a reproach and for a parable, and for a derision, and for a curse in, all the places which I shall thrust them away there.

10 And I sent among them the sword, the famine, and the death, even to the consuming them from off the land which I gave to them and to their fathers.

JEREMIAH CHAPTER 25

1 The word which was to Jeremiah concerning all the people of Judah, in the fourth year to Jehoiakim, son of Josiah, king of Judah, this the first year to Nebuchadnezzar king of Babel

2 Which Jeremiah the prophet spake to all the people of Judah, all dwelling in Jerusalem, saying,

3 From the thirteenth year of Josiah son of Amon, king of Judah, and even to this day, this the three and twentieth year, the word of Jehovah was to me, and I will speak to you, rising early and speaking, and ye heard not

4 And Jehovah sent to you all his servants the prophets, rising early and sending; and ye heard not, and ye inclined not your ear to hear.

5 Saying, Turn back now each from his evil way, and from the evil of your doings, and dwell upon the land which Jehovah gave to you and to your fathers to from forever and even to forever.

6 And ye shall not go after other gods to serve them and to worship to them, and ye shall not irritate me in the work of your hands; and I will not do evil to you.

7 And ye heard not to me, says Jehovah; so as to irritate me in the works of your hands for evil to you.

8 For this, thus said Jehovah of armies: Because ye heard not my word,

9 Behold me sending, and I took all the families of the north, says Jehovah, to Nebuchadnezzar king of Babel, my servant, and I brought them against this land and against its inhabitants, and against all these nations round about, and I devoted them to destruction, and I set them for a desolation and for a hissing, and for perpetual wastes.

10 And I destroyed from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the two millstones and the light of the lamp.

11 All this land was for a waste, for a desolation, and these nations served the king of Babel seventy years.

12 And it was when seventy years were filled up, I will review over the king of Babel and upon this nation, says Jehovah, their iniquity, and upon the land of the Chaldeans, and I set it for eternal desolations

13 And I brought upon this land all the words I spake against it, all being in this book which Jeremiah prophesied against all the nations.

14 For many nations they also served upon them, and great kings: and I requited to them according to their work and according to the doings of their hands.

15 For thus said Jehovah God of Israel to me: Take the cup of wine of this wrath from my hand, and cause all the nations which I sent thee to them to drink it

16 And they drank and they staggered, and they were mad from the face of the sword which I sent in the midst of them.

17 And I shall take the cup from the hand of Jehovah, and I shall cause all the nations. which Jehovah sent me to them to drink.

18 Jerusalem and the cities of Judah and her kings, her chiefs, to give them for a waste and for a desolation, and for a hissing and for a cursing; as this day.

19 Pharaoh king of Egypt and his servants, and his chiefs, and all his people.

20 And all the intermingled, and all the kings of the land of Uz, and all the kings of the land of the rovers, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom and Moab and the sons of Ammon,

22 And all the kings of Tyre, and all the kings of Zidon, and the kings of the island which is beyond the sea,

23 Dedan and Tema, and Buz, and all the cutting off the extremity,

24 And all the kings of Arabia, and all the kings of the intermingled dwelling in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes.

26 And all the kings of the North, being near and being far off, a man to his brother, and all the kingdoms of the land which are upon the face of the earth: and the king of Sheshach shall drink after them.

27 And say to them, thus said Jehovah of armies, God of Israel, Drink ye and be drunken, and vomit and fall, and ye shall not rise from the face of the sword which I sent in the midst of you.

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28 And it was if they shall refuse to take the cup from my hand to drink, and say to them, Thus said Jehovah of armies: Drink ye; ye shall drink.

29 For behold me beginning to do evil upon the city which my name was called upon it; and shall ye being acquitted be unpunished? Ye shall not be unpunished, for I call a sword upon all the inhabitants of the earth, says Jehovah of armies.

30 And thou shalt prophesy to them all these words, and say to them; Jehovah shall roar from on high, and he will give his voice from his holy habitation; roaring, he will roar from his seat; he shall cry aloud as they treading, to all the inhabitants of the earth.

31 A noise came even to the extremity of the earth; for a strife to Jehovah with the nations; he judged for all flesh; he gave them being evil, to the sword, says Jehovah.

32 Thus said Jehovah of armies, Behold, evil shall go forth from nation to nation, and a great storm shall be raised up from the thighs of the earth.

33 And the wounded of Jehovah were in that day from the extremity of the earth and even to the extremity of the earth: they shall not be lamented, and they shall not be gathered, and they shall not be buried; they shall be for dung upon the face of the earth.

34 Wail, ye shepherds, and cry; and wallow yourselves, ye chiefs of the flocks; for your days for slaughter and your dispersions were filled up, and ye fell as a vessel of desire.

35 And flight perished from the shepherds, and escaping from the chiefs of the flock.

36 A voice of the cry of the shepherds, and wailing of the chiefs of the flock, for Jehovah laid waste their pasture.

37 And the dwellings of peace were destroyed from the face of the burning of the anger of Jehovah.

38 He forsook his booth as the young lion: for their land was for a desolation from the face of the burning of him oppressing, and from the face of the burning of his anger.

JEREMIAH CHAPTER 26

1 In the beginning of the reign of Jehoiakim son of Josiah king of Judah, was this word from Jehovah, saying,

2 Thus said Jehovah, Stand in the enclosure of the house of Jehovah and speak to all the cities of Judah coming to worship in the house of Jehovah, all the words which I command thee to speak to them; thou shalt not withhold a word.

3 Perhaps they will hear and turn back a man from his evil way, and I lamented for the evil which I purposed to do to them from the face of the evil of their doings.

4 And say to them, Thus said Jehovah, If ye will not hear to me to go in my law which I gave before your face,

5 To hear to the words of my servants the prophets which I sent to you, and rising early and sending, and ye heard not;

6 And I gave this house as Shiloh, and this city I will give for cursing to all the nations of the earth.

7 And the priests and the prophets and all the people will hear Jeremiah speaking these words in the house of Jehovah.

8 And it will be as Jeremiah finished to speak all which Jehovah commanded to speak to all the people, and the priests and the prophets and all the people will seize him, saying, Dying, thou shalt die.

9 Wherefore didst thou prophesy in the name of Jehovah, saying, This house shall be as Shiloh, and this city shall be laid waste from none inhabiting? And all the people will be convoked together to Jeremiah in the house of Jehovah.

10 And the chiefs of Judah will hear these words, and they will come up from the king's house to the house of Jehovah, and they will sit in the opening of the new gate of Jehovah.

11 And the priests and the prophets will say to the chiefs, and to all the people, saying, The judgment of death for this man, for he prophesied against this city, as ye heard with your ears.

12 And Jeremiah will say to all the chiefs and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words which ye heard.

13 And now make good your ways and your doings, and hear to the voice of Jehovah your God; and Jehovah will lament for the evil which he spake against you.

14 And I, behold me in your hand do to me as the good and right in your eyes:

15 But knowing, ye shall know that if ye put me to death, that ye give innocent blood upon yourselves and upon this city, and to her inhabitants: for in truth Jehovah sent me to you to speak in your ears all these words.

16 And the chiefs will say, and all the people to the priests and to the prophets: Not for this man the judgment of death, for in the name of Jehovah his God he spake to us.

17 And men will rise up from the old men of the land, and they will say to all the convocation of the people, saying,

18 Micah the Morasthite was prophesying in the days of Hezekiah king of Judah, and he will say to all the people of Judah, saying, Thus said Jehovah of armies: Zion shall be ploughed a field, and Jerusalem shall be ruins, and the mountain of the house for the heights of a forest

19 Putting to death, did Hezekiah king of Judah put him to death, and all Judah? Did he not fear Jehovah, and wait for the face of Jehovah, and Jehovah will lament for the evil which he spake against them? And we are doing great evil against our souls.

20 And also a man was prophesying in the name of Jehovah, Urijah son of Shemaiah, from the city of the forests, and he will prophesy against this city and against this land according to all the words of Jeremiah.

21 And king Jehoiakim will hear, and all the great ones, and all the chiefs, his words, and the king will seek to kill him: and Urijah will hear and be afraid, and he will flee and go to Egypt

22 And king Jehoiakim will send men to Egypt, Elnathan, son of Achbor, and men with him to Egypt

23 And they will bring forth Urijah from Egypt and bring him to king Jehoiakim; and he will strike him with the sword, and cast his carcass into the graves of the sons of the people.

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24 But the hand of Ahikam son of Shaphan was with Jeremiah not to give him into the hand of the people to kill him.

JEREMIAH CHAPTER 27

1 In the beginning of the reign of Jehoiakim son of Josiah king of Judah was this word to Jeremiah from Jehovah, saying,

2 Thus said Jehovah to me: Make to thee bonds and rods and give them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the sons of Ammon, and to the king of Tyre, and to the king of Zidon, by the hand of messengers coming to Jerusalem to Zedekiah king of Judah;

4 And command them to say to their lords, Thus said Jehovah of armies God of Israel: Thus shall ye say to your lords:

5 I made the earth, the man and the cattle which are upon the face of the earth, by my great power and by mine arm stretched forth, and I gave it to whom was right in mine eyes.

6 And now I gave all these lands into the hand of Nebuchadnezzar king of Babel, my servant; and also the beasts of the field gave I to him to serve him.

7 And all the nations served him, and his son, and his son's son, even till the time itself also of his land came: and many nations and great kings served upon him.

8 And it was the nation and kingdom which shall not serve him, Nebuchadnezzar king of Babel, and which shall not give his neck in the yoke of the king of Babel, with the sword and with famine and with death I will review upon that nation, says Jehovah, even to my finishing them by his hand.

9 And ye shall not hear to your prophets and to your divinations, and to your dreamers, and to those of you practicing magic, and to your sorcerers, which they are saying to you, saying, Ye shall not serve the king of Babel:

10 For they are prophesying a lie to you so as to remove you far off from your land; and I thrust you away, and ye perished.

11 And the nation which shall bring his neck into the yoke of the king of Babel and serve him, and I gave him rest upon his land, says Jehovah; and he worked it, and dwelt in it

12 And to Zedekiah king of Judah I spake according to all these words, saying, Bring your necks into the yoke of the king of Babel, and serve him and his people, and live.

13 Wherefore will ye die, thou and thy people, by the sword and by famine and by death, as Jehovah spake against the nation who will not serve the king of Babel?

14 And ye shall not bear to the words of the prophets, saying to you, saying, Ye shall not serve the king of Babel; for they are prophesying a lie to you.

15 For I sent them not, says Jehovah, and they are prophesying in my name for falsehood; for my thrusting you away, and ye perish, ye, and the prophets prophesying to you.

16 And to the priests and to all this people I spake, saying, Thus said Jehovah: Ye shall not hear to the words of your prophets prophesying to you, saying, Behold the vessels of the house of Jehovah being now turned back from Babel speedily: for they are prophesying a lie to you.

17 Ye shall not hear to them; serve ye the king of Babel, and live: wherefore shall this city be laid waste?

18 And if they be prophets, and if the word of Jehovah be with them, they shall now supplicate to Jehovah of armies for the vessels being left in the house of Jehovah, and the house of the king of Judah, in Jerusalem, not to go into Babel

19 For thus said Jehovah of armies concerning the pillars, and concerning the sea, and concerning the bases, and concerning the remainder of the vessels being left in this city.

20 Which Nebuchadnezzar king of Babel took them not in his carrying away captive Jeconiah son of Jehoiakim, king of Judah, from Jerusalem into Babel, and all the nobles of Judah and Jerusalem.

21 For thus said Jehovah of armies, God of Israel, concerning the vessels being left in the house of Jehovah, and the house of the king of Judah and Jerusalem:

22 They shall be brought to Babel, and there shall they be till the day of my reviewing them, says Jehovah; and I brought them up and turned them back to this place.

JEREMIAH CHAPTER 28

1 And it will be in this year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, Hananiah son of Azur the prophet which was from the hill, said to me in the house of Jehovah, before the eyes of the priests, and all the people, saying,

2 Thus said Jehovah of armies, God of Israel, saving, I broke the yoke of the king of BabeL

3 In yet two years of days I turn back to this place all the vessels of the house of Jehovah which Nebuchadnezzar king of Babel took from this place, and brought them to BabeL

4 And Jeconiah son of Jehoiakim King of Judah, and all the captivity of Judah going to Babel, I turn back to this place, says Jehovah; for I will break the yoke of the king of Babel.

5 And Jeremiah the prophet will say to Hansaiah the prophet, before the eyes of the priests and before the eyes of all the people standing in the house of Jehovah,

6 And Jeremiah the prophet will say, Verily: so will Jehovah do: will Jehovah raise up thy words which thou didst prophesy, to turn back the vessels of the house of Jehovah, and all the captivity from Babel to this place.

7 But hear now this word which I speak in thine ears and in the ears of all the people.

8 The prophets which were before me and before thee from of old, and they will prophesy to many lands and against great kingdoms, for war and for evil and for death.

9 The prophet which will prophesy for peace in the coming of the word of the prophet, the prophet shall be known: that Jehovah sent him in truth.

10 And Hananiah the prophet will take the yoke from off the neck of Jeremiah the prophet, and break it.

11 And Hananiah will say before the eyes of all the people, saying, Thus said Jehovah, Thus will I break the yoke of Nebuchadnezzar the king of Babel in yet two years of days

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from off the neck of all the nations. And Jeremiah the prophet will go to his way.

12 And the word of Jehovah will be to Jeremiah after Hananiah the prophet broke the yoke from off the neck of Jeremiah the prophet, saying,

13 Go and say to Hananiah, saying, Thus said Jehovah, Thou didst break the staves of wood; but make instead of them staves of iron.

14 For thus said Jehovah of armies, God of Israel, I gave an iron yoke upon the neck of all these nations to serve Nebuchadnezzar king of Babel: and they served him: and also the beasts of the field I gave to him.

15 And Jeremiah the prophet will say to Hananiah the prophet, Hear now, Hananiah; Jehovah sent thee not; and thou didst cause this people to trust upon falsehood.

16 For this, thus said Jehovah, Behold me sending thee from off the face of the earth: this year thou diest, because thou spakest turning away against Jehovah.

17 And Hananiah the prophet will die in this year in the seventh month.

JEREMIAH CHAPTER 29

1 And these the words of the writing which Jeremiah the prophet sent from Jerusalem to the remnant of the old men of the captivity, and to the priests and to the prophets, and to all the people which Nebuchadnezzar carried away captive from Jerusalem to Babel;

2 (After the going forth of Jeconiah, the king and the mistress, and the eunuchs, the chiefs of Judah and Jerusalem, and the artificers, and the smiths, from Jerusalem;)

3 By the hand of Elasah son of Shaphan, and Gemariah, son of Hilkiah, (whom Zedekiah king of Judah sent to Nebuchadnezzar king of Babel, into Babel) saying,

4 Thus said Jehovah of armies, God of Israel, to all the captivity, which I caused to be carried away captive from Jerusalem into Babel:

5 Build ye houses and dwell; and plant gardens and eat their fruit:

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and ye shall give your daughters to husbands, and they shall bring forth sons and daughters: and ye be increased there, and ye shall not be diminished.

7 And seek ye the peace of the city where I caused you to be carried away captive there, and pray for it to Jehovah; for in her peace, peace shall be to you.

8 For thus said Jehovah of armies, God of Israel, Your prophets in the midst of you shall not deceive to you, and your diviners and you shall not hear to your dreams which ye dream.

9 For they are prophesying in falsehood to you in my name: I sent them not, says Jehovah.

10 For thus said Jehovah, That according to the filling up to Babel of seventy years I will review you and lift up to you my good word to turn you back to this place.

11 For I knew the purposes which I purposed concerning you, says Jehovah; purposes of peace, and not for evil, to give to you the last part and expectation.

12 And ye called me, and went and prayed to me, and I heard to you.

13 And ye sought me and found, for ye will seek me with all your heart.

14 And I was found to you, says Jehovah: and I turned back your captivity, and I gathered you from all the nations, and from all the places where I thrust you away there says Jehovah; and I turned you back to the place where I caused you to be carried away captive from thence.

15 For ye said Jehovah raised up to us prophets in Babel

16 For thus said Jehovah to the king sitting upon the throne of David, and to all the people dwelling in this city, your brethren which went not forth with you into captivity.

17 Thus said Jehovah of armies, Behold me sending upon them the sword, the famine, and the death, and I gave them as evil figs which shall not be eaten from being evil.

18 And I pursued after them with the sword, with famine and with death, and I gave them for agitation to all the kingdoms of the earth, for a curse and for astonishment, and for hissing and for a reproach among all the nations which I thrust them away there:

19 For that they heard not to my word, says Jehovah, which I sent to them with my servants the prophets, rising early and sending; and ye heard not, says Jehovah.

20 And hear ye the word of Jehovah, all the captivity which I sent from Jerusalem into Babel.

21 Thus said Jehovah of armies, God of Israel, to Ahab son of Kolaiah, and to Zedekiah son of Maaseiah, prophesying a lie to you in my name; Behold, I gave them into the hand of Nebuchadnezzar king of Babel, and he struck them before your eyes;

22 And a curse was taken from them to all the captivity of Judah which are in Babylon, saying, Jehovah will set thee as Zedekiah, and as Ahab, whom the king of Babel roasted them in fire;

23 Because they did folly in Israel, and they will commit adultery with their neighbors' wives, and they will speak the word of a lie in my name, which I commanded them not; and I know, and a witness, says Jehovah.

24 And to Shemaiah the Nehelamite thou shalt say, saying,

25 Thus said Jehovah of armies, God of Israel, saying, Because thou didst send writings as thy name to all the people which are in Jerusalem, and to Zephaniah son of Maaseiah the priest, and to the priests, saying,

26 Jehovah gave thee priest instead of Jehoida the priest to be overseers of the house of Jehovah, and for every man raving and prophesying, and give him to the stocks and to the prison.

27 And now wherefore didst thou not reprove with Jeremiah of Anathoth prophesying to you?

28 For, for this, he sent to us in Babel, saying, This is long: build ye houses, and inhabit; plant gardens, and eat their fruit

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29 And Zephaniah the priest will read this writing in the ears of Jeremiah the prophet.

30 And the word of Jehovah will be to Jeremiah, saying,

31 Send to all the captivity, saying, Thus said Jehovah to Shemaiah the Nehelamite; Because Shemaiah prophesied to you, and I sent him not, and he will cause you to trust in falsehood:

32 For this, thus said Jehovah, Behold me reviewing upon Shemaiah the Nehelamite, and upon his seed: there shall not be to him a man in the midst of this people; and he shall not look upon the good I do to ray people, says Jehovah; for he spake turning away against Jehovah.

JEREMIAH CHAPTER 30

1 The word which was to Jeremiah from Jehovah, saying,

2 Thus said Jehovah God of Israel, saying, Write for thee all the words which I spake to thee upon the writing.

3 For behold, the days coming, says Jehovah, and I turned back the captivity of my people Israel and Judah, said Jehovah: and I turned them back to the land which I gave to their fathers, and they shall inherit it

4 And these the words which Jehovah spake to Israel and to Judah.

5 For thus said Jehovah; We heard the voice of fear and of terror, and not of peace

6 Ask ye now, and see if a male brought forth? wherefore did I see every man his hands upon his loins as she bringing forth, and all faces were turned to paleness?

7 Alas! for that day is great from none being like it: and this the time of straits to Jacob and he shall be saved from it.

8 And it was in that day, says Jehovah of armies, I will break his yoke from off thy neck, and I will tear away thy bonds, and strangers shall no more serve upon him.

9 And they served Jehovah their God, and David their king whom I will raise up to them.

10 And thou my servant Jacob shall not fear, says Jehovah, and thou Israel shalt not be dismayed: for behold me saving thee from far off, and thy seed from the land of their captivity; and Jacob turned back and rested, and was quiet, and none making afraid.

11 For I am with thee, says Jehovah, to serve thee: for I will make a completion to all nations where I scattered thee there, but with thee I will not make a completion: and I corrected thee for judgment, and acquitting, I will not let thee go unpunished.

12 For thus said Jehovah, Thy breaking is incurable, and thy blow sickly.

13 None judging thy judgment for binding up: no healing will come up to thee.

14 All loving thee forgat thee; they will not seek thee; for I struck thee the blow of an enemy, the correction of the cruel one, for the multitude of thine iniquity; thy sins were strong.

15 Why wilt thou cry for thy breaking? thy pain is incurable for the multitude of thine iniquity: thy sins were strong, I did these things to thee.

16 For this, all consuming thee shall be consumed; and all thine adversaries, all of them shall go into captivity; and they spoiling thee, were for spoiling, and all plundering thee I will give to plunder.

17 For I will bring up healing to thee, and I will heal thee of thy blows, says Jehovah: for they called to thee an outcast: This is Zion, none seeking for her.

18 Thus said Jehovah, Behold me turning back the captivity of Jacob's tents, and I will compassionate his habitations; and the city was built upon her hill, and the palace sat upon its judgment

19 And thanksgiving shall go forth from them, and the voice of those playing, and I multiplied them, and they shall not be few; and I honored them, and they shall not be small.

20 And their sons were as of old, and their testimony shall be prepared before me, and I reviewed upon all pressing them,

21 And his mighty one was from himself, and his ruler shall go forth from his midst.; and I caused him to draw near, and he came near to me: for who this pledging his heart to approach to me? says Jehovah.

22 And ye were to me for a people, and I will be to you for God.

23 Behold, the storm of Jehovah went forth with wrath, a cutting storm: it shall be hurled upon the head of the wicked.

24 The burning of the anger of Jehovah shall not turn, back till his doing, and till his setting up the thoughts of his heart: in the last of the days ye shall have understanding in it

JEREMIAH CHAPTER 31

1 In that time, says Jehovah, I will be for God to all the families of Israel, and they shall be to me for a people.

2 Thus said Jehovah, The people escaped of the sword found grace in the desert; Israel going to cause him to rest

3 Jehovah was seen to me from afar off; and I loved thee an eternal love: for this I drew thee in kindness.

4 I will yet build thee, and thou wert built, O virgin of Israel: thou shalt yet be adorned with the tabret, and thou wentest forth into the dance of those playing.

5 Thou shalt yet plant vines upon the mountains of Shomeron: they planting, planted, and they made common

6 For there is a day they watching upon mount Ephraim called, Arise ye, and we will go up to Zion to Jehovah our God.

7 For thus said Jehovah, Shout gladness to Jacob, and cry aloud to the head of the nations: cause ye to be heard, praise ye and say, O Jehovah save thy people, the remnant of Israel.

8 Behold me bringing them from the land of the north, and I gathered them from the thighs of the earth, with them the blind and the lame, her being Pregnant, and her bringing forth together: a great convocation shall turn back hither.

9 In weeping will they come, and I will lead them in mercies; I will cause them to go to the streams of waters in a straight way; they shall not stumble in it: for I was to Israel for a father, and Ephraim he is my first-born.

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10 Hear the word of Jehovah, ye nations, and announce in the islands from far off, and say, He scattering Israel will gather him, and watch him as the shepherd his flock.

11 For Jehovah redeemed Jacob, and ransomed him from the hand of the stronger than he.

12 And they came and shouted in the height of Zion, and they flowed together to the goodness of Jehovah, for the grain and for the new wine, and for the oil, and for the sons of the flock and the herd: and their soul was as a watered garden, and they shall not add to pine away any more.

13 Then shall the virgin rejoice in the dance, and the young men and old men together: and I turned their mourning to joy, and I comforted them and caused them to rejoice from their sorrow.

14 And I satiated the soul of the priests with fatness and my people shall be satisfied with my goodness, says Jehovah.

15 Thus said Jehovah, A voice was heard in Ramah, lamentation, weeping of bitterness; Rachel, weeping for her sons, refused to be comforted for her sons, for they are not

16 Thus said Jehovah, Restrain thy voice from weeping, and thine eyes from tears: for there is a reward to thy work, says Jehovah; and they turned back from the land of the enemy.

17 And there is hope to thy latter state, says Jehovah, and thy sons turned back to their bound.

18 Hearing, I heard Ephraim being thrust away: Thou didst correct me, and I shall be corrected as a calf not being taught: turn me back and I shall be turned back, for thou Jehovah my God.

19 For after my being turned back I was comforted; and after my knowing I struck upon the thigh: I was ashamed and also disgraced for I bore the reproach of my youth.

20 Is Ephraim a precious son to me? if a child of delights? for whenever my speaking against him, remembering, I shall remember him yet; for this the bowels were put in motion to me compassionating, I will compassionate him, says Jehovah.

21 Set up to thee thorns, set to thee bitternesses: place thy heart to the highway, the way thou wentest: turn back, O virgin of Israel, turn back to these thy cities.

22 How long wilt thou wander about, O daughter turning away? for Jehovah created a new thing in the earth: A female shall go about a male.

23 Thus said Jehovah of armies, God of Israel: Yet shall they say this word in the land of Judah and in its cities, in my turning back their captivity; Jehovah shall bless thee, thou habitation of justice, thou mountain of holiness

24 And in Judah shall dwell in it, and in all its cities together, husband-men, and they removed with the flock.

25 For I satiated the weary soul, and every soul pining away I filled.

26 Upon this I awoke, and I shall see; and my sleep sweet to me

27 Behold, the days coming, says Jehovah, and I sowed the house of Israel and the house of Judah, the seed of man and the seed of beast.

28 And it was as I watched over them to pluck up and to break down, and to destroy and to cut off, and to break in pieces; so will I watch over them to build and to plant, says Jehovah.

29 In those days they shall no more say, The fathers ate sour grapes and the sons' teeth will be blunted.

30 But each shall die in his iniquity: every man eating the sour grape, his teeth shall become dull.

31 Behold the days coming, says Jehovah, and I cut out the house of Israel and the house of Judah a new covenant

32 Not according to the covenant which I cut out with their fathers in the day I laid hold upon their hand to bring them forth out of the land of Egypt; which they brake my covenant, and I was Lord over them, says Jehovah.

33 For this the covenant that I will cut out with the house of Israel: After those days, says Jehovah; I gave my law in the midst of them, and upon their heart will I write it; and I was to them for God, and they shall be to me for a people.

34 And they shall teach no more a man his neighbor and a man his brother, saying, Know Jehovah: for they all shall know me to their small and even to their great, says Jehovah: for I will forgive their iniquity, and to their sin I will have no more remembrance

35 Thus said Jehovah, giving the sun for light the day, the laws of the moon and the stars for a light the night., causing the sea to tremble, and its waves shall roar; Jehovah of armies his name.

36 If these laws shall depart from my face, says Jehovah, also the seed of Israel shall cease from being a nation before me all the days.

37 Thus said Jehovah: If the heavens from above shall be measured, and the foundations of the earth shall be searched out beneath, I also will reject in all the seed of Israel for all which they did, says Jehovah.

38 Behold the days, says Jehovah, and the city was built to Jehovah, from the tower of Hananeel, even to the gate of the corner.

39 And the line of measure shall yet go forth over against it upon the hill Gareb, and it went about Goath.

40 And all the valley of the carcasses and the ashes, and all the fields even to the torrent Kidron, even to the corner of the gate of horses, from the sunrising, a holy place to Jehovah; it shall not be plucked up, and it shall no more be destroyed forever.

JEREMIAH CHAPTER 32

1 The word which was to Jeremiah from Jehovah in the tenth year to Zedekiah king of Judah, this year the eighteenth year to Nebuchadnezzar.

2 And then the strength of the king of Babel pressed upon Jerusalem: and Jeremiah the prophet was shut up in the enclosure of the prison which was in the house of the king of Judah.

3 For Zedekiah king of Judah shut him up, saying, Wherefore prophesiest thou, saying, Thus said Jehovah,

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Behold me giving this city into the hand of the king of Babel, and he took it

4 And Zedekiah king of Judah shall not escape from the hand of the Chaldeans, for giving, he shall be given into the hand of the king of Babel, and speaking to him, his mouth with his mouth, and his eyes shall see his eyes:

5 And he shall call Zedekiah to go to Babel, and he shall be there till my reviewing him, says Jehovah: if ye shall war with the Chaldeans, ye shall not prosper.

6 And Jeremiah will say, The word of Jehovah was to me, saying,

7 Behold, Hanameel son of Shallum thine uncle, coming to thee, saying, Buy to thee my field which is in Anathoth: for to thee the judgment of redemption to-day.

8 And Hanameel mine uncle's son will come to me according to the word of Jehovah, to the enclosure of the prison, and he will say to me, Buy now, my field, which is in Anathoth, in the land of Benjamin: for to thee judgment of possession, and to thee the redemption; buy to thee, and I shall know that this is the word of Jehovah.

9 And I shall buy the field of Hanameel son of mine uncle, which is in Anathoth; and I shall weigh to him seven shekels and ten of silver.

10 And I shall write in a book, and seal and affirm witnesses, and weigh the silver in the balances.

11 And I will take the book of the purchase, being sealed, the command and laws, and being unrolled:

12 And I shall give the writing of the purchase to Baruch, son of Neriah, son of Maaseiah, before the eyes of Hanamed mine uncle, and before the eyes of the witnesses, writing in the book of the purchase before the eves of all the Jews sitting in the enclosure of the prison.

13 And I shall command Baruch before their eyes, saying,

14 Thus said Jehovah of armies, God of Israel, take these writings, this writing of the purchase, and the sealed, and this writing unrolled, and give them into an earthern vessel, so that they shall stand many days.

15 For thus said Jehovah of armies, God of Israel, Houses and fields and vineyards shall yet be bought in this land.

16 And I shall pray to Jehovah, after my giving the writing of the purchase to Baruch son of Neriah, saying,

17 Thou Lord Jehovah! behold thou madest the heavens and the earth by thy great power and by thine arm stretched forth; any word shall not be separated from thee.

18 Doing kindness to thousands and requiting the iniquity of the fathers into the bosom of their sons after them: The Great, The Strong God, Jehovah of armies his name.

19 Great of counsel, and vast of doing: for thine eyes being opened upon all the ways of the sons of men to give to each according to his ways, and to the fruit of his doings:

20 Who set signs and wonders in the land of Egypt, even to this day, and in Israel, and in man; and thou wilt make to thee a name according to this day.

21 And thou wilt bring forth thy people Israel from the land of Egypt with signs and with wonders, and with a strong hand and with an arm stretched forth, and with great fear:

22 And thou wilt give to them this land which thou swarest to their fathers to give to them, a land flowing milk and honey.

23 And they will come in and possess it; and they heard not to thy voice, and they went not in thy law; all which thou didst command to them to do they did not, and thou wilt cause all this evil to befall them.

24 Behold the mounds, they came to the city to take it; and the city was given into the hand of the Chaldees warring against it from the face of the sword, and the famine, and the death; and it was what thou spakest; and behold thee seeing.

25 And thou saidst to me, O Lord Jehovah, Buy to thee the field for silver, and affirm witnesses; and the city was given into the hand of the Chaldeans.

26 And the word of Jehovah will be to Jeremiah, saying,

27 Behold, I am Jehovah, God of all flesh: is there any word separated from me?

28 For this, thus said Jehovah, Behold me giving this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babel, and he took it

29 And the Chaldeans warring against this city came, and they burnt this city in fire, and they burnt it and the houses which they burnt incense upon their roofs to Baal*, and they poured out libations to other gods to irritate me. (* or Bel, Lord; a deity that was worshipped in the entire Middle East until it fell out of favour; see: The Baal Cycle, The Grand Bible, pp. 2165)

30 For the sons of Israel and the sons of Judah were only doing evil in mine eyes from their youth: for the sons of Israel were only irritating me with the work of their hands, says Jehovah.

31 For this city was to me for mine anger and for my wrath, from the day which they built it and even to this day, to remove it from my face.

32 For all the evil of the sons of Israel and the sons of Judah which they did to irritate me, they, their kings, their chiefs, their priests, and their prophets, and the man Judah and the inhabitants of Jerusalem.

33 And they will turn to me the neck and not the face: and teaching them, and rising early and teaching, and they not hearing to receive instruction.

34 And they will set their abominations in the house which my name was called upon it, to defile it

35 And they will build the heights of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through to Molech, which I commanded them not; and it came not up upon my heart to do this abomination to cause Judah to sin.

36 And now for this, thus said Jehovah, God of Israel, to this city of which ye are saying, It was given into the hand of the king of Babel by sword and by famine, and by death.

37 Behold me gathering them from all the lands where I thrust them away there in mine anger, and in my wrath, and

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in great anger; and I turned them back to this place, and I caused them to dwell with confidence.

38 And they were to me for a people, and I will be to them for God.

39 And I gave to them one heart and one way, to fear me all the days, for good to them and to their sons after them.

40 And I cut out to them an eternal covenant that I will not turn back from after them, to do them good; and I will give my fear in their heart not to turn away from me.

41 And I rejoiced over them to do them good, and I planted them in this land in truth with all my heart and with all my soul

42 For thus said Jehovah, As I brought to this people all this great evil, so I bring upon them all the good which I speak concerning them.

43 And the field was purchased in in this land which ye are saying, It is a desolation without man and cattle; it was given into the hand of the Chaldeans.

44 They shall buy fields with silver, and write thou in the book, and seal and affirm witnesses in the land of Benjamin, and in round about Jerusalem, and in the cities of Judah, and in the cities of the mountain, and in the cities of the low country, and in the cities of the south: for I will turn back their captivity, says Jehovah.

JEREMIAH CHAPTER 33

1 And the word of Jehovah will be to Jeremiah the second time, and he yet shut up in the enclosure of the prison, saying,

2 Thus said Jehovah making it Jehovah forming it, to prepare it, Jehovah his name:

3 Call to me and I will answer thee, and I will announce to thee great and mighty things which thou knewest them not

4 For thus said Jehovah, God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, being torn away to the mounds and to the sword;

5 Coming to war with the Chaldeans, and to fill them with the corpses of man whom I struck in mine anger and in my wrath, and that I hid my face from this city for all their wickedness.

6 Behold me bringing up to it health and healing, and healing them, and I uncovered to them the abundance of peace and truth.

7 And I turned back the captivity of Judah and the captivity of Israel and I built them as at the first.

8 And I cleansed them from all their iniquity which they sinned to me, and which they transgressed against me.

9 And it was to me for a name of joy, for a praise and for an honor to all the nations of the earth who shall hear all the good which I did them: and they trembled and were moved for all the good and for all the peace which I did to it

10 Thus said Jehovah: Yet shall be heard in this place which ye were saying it was laid waste without man and without cattle, in the cities of Judah and in the streets of Jerusalem, being desolate without man and without inhabitant, and without cattle,

11 The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those saying, Praise ye Jehovah of armies: for Jehovah is good, for his mercy is forever: of them bringing thanksgiving to the house of Jehovah; for I will turn back the captivity of the land as at the first, said Jehovah.

12 Thus said Jehovah of armies: Yet shall be in this place being laid waste without man and without cattle, and in all its cities, the habitation of the shepherds causing the sheep to lie down.

13 In the cities of the mountain, in the cities of the low country, and in the cities of the south, and in the land of Benjamin, and in round about Jerusalem, and in the cities of Judah, shall the sheep yet pass through upon the hand of him numbering, said Jehovah.

14 Behold, the days coming, says Jehovah, and I raised up the good word which I spake to the house of Israel and for the house of Judah.

15 In those days and in that time I will cause the sprout of justice to spring up to David; and he did judgment and justice in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell with confidence; and this is what shall be called to her: Jehovah our Justice.

17 For thus said Jehovah, I will not cut off to David a man sitting upon the throne of the house of Israel;

18 And to the priests, the Levites, I will not cut off a man from my face bringing up burnt-offerings, and burning the gift, and doing sacrifice all the days.

19 And the word of Jehovah will be to Jeremiah, saying,

20 Thus said Jehovah, If ye shall break my covenant of the day and my covenant of the night, and there was not day and night in their season;

21 Also my covenant shall be broken with David ray servant from there being to him a son reigning upon his throne; and with the Levites, the priests, from serving me.

22 As the army of the heavens shall not be numbered and the sand of the sea shall not be measured: so will I multiply the seed of David my servant, and the Levites serving me.

23 And the word of Jehovah will be to Jeremiah, saying,

24 Sawest thou not what this people spake, saying, The two families which Jehovah chose in them, and he will reject them? and they will despise my people from being yet a nation before them.

25 Thus said Jehovah, If not my covenant of the day and of the night, the laws of the heavens and the earth I set not up.

26 Also the seed of Jacob, and David my servant, will I reject from taking from his seed those ruling over the seed of Abraham, Isaak, and Jacob for I will turn back their captivity, and I compassionated them.

JEREMIAH CHAPTER 34

1 The word that was to Jeremiah from Jehovah and Nebuchadnezzar king of Babel, and all his strength, and all the kingdoms of the earth, the dominion of his hand, and all

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the peoples warring against Jerusalem, and against all its cities, saying

2 Thus said Jehovah, God of Israel, Go and say to Zedekiah king of Judah, and say to him, Thus said Jehovah, Behold me giving this city into the band of the king of Babel, and he burnt it with fire.

3 And thou shalt not escape from his hand, for being seized, thou shalt be seized and be given into his hand; and thine eyes shall see the eyes of the king of Babel, and his mouth shall speak to thy mouth, and thou shalt go to Babel.

4 But hear the word of Jehovah, O Zedekiah, king of Judah: Thus said Jehovah concerning thee, Thou shalt not die by the sword:

5 In peace shalt thou die; and with the burnings of thy fathers the former kings which were before thee, thus shall they burn for thee; and, Alas, Lord they shall mourn for thee; for I spake the word, says Jehovah.

6 And Jeremiah the prophet will speak to Zedekiah king of Judah all these words in Jerusalem.

7 And the strength of the king of Babel warred against Jerusalem, and against all the cities of Judah being left against Lachish, and against Azekah: for these remained of the cities of Judah, fortified cities.

8 The word which was to Jeremiah from Jehovah after king Zedekiah cut out a covenant with all the people which were in Jerusalem, to call to them liberty;

9 For a man to send away his servant, and a man his maid, the Hebrew or the Hebrewess, free; for a man not to serve with them with a Jew his brother.

10 And all the chiefs will hear, and all the people which came into the covenant, to send away a man his servant and a man his maid, free, no more to serve with them, and they will hear and will send away.

11 And they will turn back after this, and they will cause their servants and their maids to turn back whom they sent away free, and they subdued them for servants and for maids.

12 And the word of Jehovah will be to Jeremiah from Jehovah, saying,

13 Thus said Jehovah, God of Israel, I cut out a covenant with your fathers in the day of my bringing them forth out of the land of Egypt, out of the house of servants, saying,

14 From the end of seven years ye shall send away a man his brother, the Hebrew who shall be sold to thee, and serving thee six years, and send him away free from thee; and your fathers heard not to me and inclined not their ear

15 And ye will turn back to-day and do the straight in mine eyes, to call liberty a man to his neighbor; and ye will cut out a covenant before me in the house which my name was called upon it

16 And ye will turn back and pollute my name, and ye will cause to turn back a man his servant and a man his maid, whom ye sent away free to their soul, and ye will subdue them to be to you for servants and for maids

17 For this, thus said Jehovah, Ye heard not to me to call liberty, a man to his brother and a man to his neighbor behold me calling to you lliberty, says Jehovah, to the sword, to the death and to the famine; and I gave you for agitation to all the kingdoms of the earth.

18 And I gave the men passing by my covenant who raised not up the words of the covenant which they cut out before me, the calf which they cut in two, and they will pass through between its parts.

19 The chiefs of Judah, and the chiefs of Jerusalem, the eunuchs and the priests, and all the people of the land passing between the parts of the calf.

20 And I gave them into the hand of their enemies and into the hand of those seeking their soul; and their corpses were for food to the birds of the heavens and to the beasts of the earth.

21 And Zedekiah, king of Judah, and his chiefs, I will give into the hand of their enemies, and, into the hand of those seeking their soul, and into the hand of the army of the king of Babel going up from you.

22 Behold me commanding, says Jehovah; and I turned them back to this city, and they warred against it and took it, and burnt it in fire: and the cities of Judah will I give to desolation from none inhabiting.

JEREMIAH CHAPTER 35

1 The word which was to Jeremiah from Jehovah in the days of Jehoiakim, son of Josiah, king of Judah, saying,

2 Go to the house of the Rechabites and speak with them, and bring them to the house of Jehovah, to one of the chambers, and give them wine to drink

3 And I shall take Jaazaniah son of Jeremiah, son of Habazaniah and his brethren, and all his sons, and all the house of the Rechabites;

4 And I shall bring them to the house of Jehovah to the chamber of the sons of Hanan, son of Igdaliah, a man of God, which was near the chamber of the chiefs, which was from above to the chamber of Maaseiah, son of Shallum, watching the threshold.

5 And I shall give before the sons of the house of the Rechabites, pots full of wine, and cups, and saying to them, Drink ye wine.

6 And they will say, We shall not drink wine: for Jonadab, son of Rechab our father, commanded to us, saying, Ye shall not drink wine, ye and your sons even to forever.

7 And ye shall not build a house, and ye shall not sow seed, and ye shall not plant a vineyard, and it shall not be, to you: for in tents shall ye dwell all your days, so that ye shall live many days upon the face of the earth where ye are strangers there.

8 And we will hear to the voice of Jonadab son of Rechab our father, for all which he commanded us, not to drink wine all our days, we, our wives, our sons, and our daughters;

9 Not to build houses for our dwelling; and vineyard and field and seed shall not be to us.

10 And we will dwell in tents, and we will hear and we will do according to all which Jonadab our father commanded us.

11 And it will be in the coming up of Nebuchadnezzar king of Babel, to the land, and we shall say, Come, and we will go

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to Jerusalem from the face of the army of the Chaldean, and from the face of the army of Aram, and we will dwell in Jerusalem.

12 And the word of Jehovah will be to Jeremiah, saying,

13 Thus said Jehovah of armies, God of Israel, Go and say to the man Judah and to the inhabitants of Jerusalem, Will ye not receive instruction to hear to my word? says Jehovah.

14 The words of Jonadab son of Rechab who commanded his sons not to drink wine, were raised up; and they drank not even to this clay, for they heard the command of their father: and spake to you, rising early and speaking; and ye heard not to me.

15 And I shall send to you all my servants the prophets, rising early and sending, saying, Turn ye back now each from his evil way, and make good your doings, and ye shall not go after other gods to serve them, and turn ye back to the land which I gave to you and to your fathers: and ye inclined not your ear and ye heard not to me.

16 For the sons of Jonadab son of Rechab raised up the commands of their father which be commanded them; and this people heard not to me.

17 For this, thus said Jehovah, God of armies, God of Israel, Behold me bringing to Judah and to all the inhabitants of Jerusalem, all the evil which I spake concerning them; because I spake to them and they heard not; and I shall call to them and they answered not

18 And Jeremiah said to the house of the Reehabites, Thus said Jehovah of armies, God of Israel, Because that ye heard to the command of Jonadab your father, and ye will watch all his commands, and ye will do all which he commanded you:

19 For this, thus said Jehovah of armies, God of Israel, A man shall not be cut off to Jonadab son of Rechab, to stand before my face all the days.

JEREMIAH CHAPTER 36

1 And it will be in the fourth year of Jehoiakim, son of Josiah king of Judah, this word being to Jeremiah from Jehovah, saying,

2 Take to thee a roll of writing, and write in it all the words which I spake to thee against Israel and against Judah, and against all the nations, from the day I spake to thee from the days of Josiah and even to this day.

3 Perhaps the house of Judah will hear all the evil which I purpose to do to them; so that they will turn back each from his evil way; and I pardoned their iniquity and their sin.

4 And Jeremiah will call Baruch the son of Neriah: and Baruch will write from the mouth of Jeremiah all the words of Jehovah which he spake to him upon the roll of the book.

5 And Jeremiah will command Baruch, saying, I being shut up shall not be able to go into the house of Jehovah:

6 And go thou and read in the roll which thou wrotest from my mouth, the words of Jehovah in the ears of the people in the house of Jehovah in the day of fasting: and also in the ears of all Judah coming from their cities thou shalt read them.

7 Perhaps their mercy will fall before the face of Jehovah, and they will turn back each from his evil way: for great the anger and the wrath which Jehovah spake against this people.

8 And Baruch son of Neriah will do according to all which Jeremiah the prophet commanded him, to read in the book the words of Jehovah in the house of Jehovah.

9 And it will be in the fifth year to Jehoiakim son of Josiah king of Judah, in the ninth month, they called a fast before Jehovah to all the people in Jerusalem, and all the people coming from the cities of Judah into Jerusalem.

10 And Baruch will read in the book all the words of Jeremiah hi the house of Jehovah in the chamber of Gemariah son of Shaphan the scribe, in the enclosure the highest of the entrance of the new gate of the house of Jehovah, in the ears of all the people.

11 And Micaiah son of Gemariah son of Shaphan, will hear all the words of Jehovah from the book

12 And he will go down to the house of the king to the scribe's chamber, and behold, there all the chiefs sitting, Elishama the scribe, and Delaiah son of Shemaiah, and Elnathan son of Achbor, and Gemariah son of Shaphan, and Zedekiah son of Hananiah, and all the chiefs.

13 And Micaiah will announce to them all the words which he heard in the reading of Baruch in the book in the ears of the people.

14 And all the chiefs will send to Baruch, Jehudi, son of Nethaniah, son of Shelemiah, son of Cushi, saying, The roll in which thou readest in the ears of the people, take it in thy hand and come. And Baruch the son of Neriah will take the roll in his hand, and come to them.

15 And they will say to him, Sit down now, and read it in our ears And Baruch will read in their ears.

16 And it will be when they heard all the words, they trembled, a man with his neighbor, and they will say to Baruch, Announcing, we will announce to the king all these words.

17 And they asked Baruch, saying, Announce now to us how thou didst write all these words from his mouth?

18 And Baruch will say to them, From his mouth he will read to me all these words, and I will write upon the book with ink.

19 And the chiefs will say to Baruch, Go hide, thou, and Jeremiah; and a man not knowing where ye are.

20 And they will come in to the king to the enclosure, and they deposited the roll in the chamber of Elishama the scribe, and they will announce all the words in the ears of the king.

21 And the king will send Jehudi to take the roll: and he took it from the chamber of Elishama the scribe. And Jehudi will read in the ears of the king and in the ears of all the chiefs standing from about the king.

22 And the king will sit in the winter house in the ninth month, and a furnace burning before him.

23 And it will be as Jehudi read three columns and four, he will rend it with the knife of the scribe, and cast into the fire which was in the furnace, even till all the roll was consumed upon the fire which was upon the furnace.

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24 And they trembled not, and they rent not their garments, the king and all his servants hearing all these words.

25 And also Elnathan and Delaiah and Gemariah supplicated to the king not to burn the roll: and he heard to them not

26 And the king commanded Jerahmeel, son of the king, and Seraiah, son of Azriel, and Shelemiah, son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; and Jehovah will hide them..

27 And the word of Jehovah will be to Jeremiah after the king burnt the roll, and the words which Baruch wrote from the mouth of Jeremiah, saying,

28 Turn back, take to thee another roll, and write upon it all the former words which were upon the first roll which Jehoiakim king of Judah, burnt

29 And to Jehoiakim king of Judah thou shalt say, Thus said Jehovah, Thou didst burn this roll, saying, Wherefore didst thou write upon it, saying, Coining, the king of Babel shall come and destroy this land, and cause to cease from it man and cattle?

30 For this, thus said Jehovah concerning Jehoiakim, king of Judah, He sitting upon the throne of David shall not be to him, and his corpse shall be cast out to the heat in the day, and to the cold in the night

31 And I reviewed upon him, and upon his seed, and upon his servants, their iniquity; and I brought upon them and upon the inhabitants of Jerusalem, and upon the men of Judah all the evil which I spake against them, and they heard not.

32 And Jeremiah took another roll, and he will give it to Baruch son of Neriah the scribe; and he will write upon it from the mouth of Jeremiah all the words of the book which Jehoialtim king of Judah burnt in the fire: and he added. yet to them many words like them.

JEREMIAH CHAPTER 37

1 And king Zedekiah son of Josiah will reign instead of Coniah son of Jehoiakim, whom Nebuchadnezzar king of Babel made king in the land of Judah.

2 And he heard not, he and his servents, and the people of the land, to the words of Jehovah which he spake by the hand of Jeremiah the prophet.

3 And king Zedekiah will send Jehucal son of Shelemiah and Zephaniah, son of Maaseiah the priest, to Jeremiah the prophet, saying, Pray now for us to Jehovah our God.

4 And Jeremiah came and went forth in the midst of the people and they gave him not to the house of the prison.

5 And Pharaoh's army came forth out of Egypt; and the Chaldeans pressing upon Jerusalem will hear their report, and they will come up from Jerusalem

6 And the word of Jehovah, will be to Jeremiah the prophet, saying,

7 Thus said Jehovah God of Israel, Thus shall ye say to the king of Judah. sending you to me to seek me out, Behold the army of Pharaoh coming forth to you for help, turning back to its land of Egypt

8 And the Chaldeans turned back and mimed against this city, and took hand burnt it with fire.

9 Thus said Jehovah, Ye shall not lift up Your souls, saying, Departing, the Chaldeans will go from us: for they shall not go.

10 For if ye struck all the army of the Chaldeans warring with you, and men thrust through remained among them, they shall arise a man in his tent and burn this city in fire.

11 And it was in the going up of the army of the Chaldees from the face of the army of Pharaoh.

12 And Jeremiah went forth from Jerusalem to go to the land of Benjamin to distribute from thence in the midst of the people.

13 And he will be in the gate of Benjamin, and there a master of the ward and his name Irijah son of Shelemiah, son of Hananiah; and he will take Jeremiah the prophet, saying, Thou fallest to the Chaldeans.

14 And Jeremiah will say, A falsehood; I fall not to the Chaldean: And he heard not to him: and Irijah will seize upon Jeremiah and he will bring him to the chiefs.

15 And the chiefs will be angry against Jeremiah and they struck him, and gave him to the house of bonds the house of Jonathan the scribe: for they made it for a house of prison.

16 For Jeremiah came to the house of the pit, and to the vaults, and Jeremiah sat there many days.

17 And king Zedekiah will send and take him, and the king will ask him in his house in secret, and say, Is there a word from Jehovah? and Jeremiah will say, There is: and he will say, Into the hand of the king of Babel shalt thou be given.

18 And Jeremiah will say to king Zedekiah, What did I sin against thee, and against thy servants, and against this people that thou gavest me to the house of the prison?

19 And where now your prophets who prophesied to you, saying, The king of Babel shall not come against you and against this land?

20 And now, hear now my lord the king: my mercy shall fall now before thy face, and thou shalt not cause me to turn back to the house of Jonathan the scribe, and I shall not die there.

21 And king Zedekiah will command, and they will commit Jeremiah to the enclosure of the prison, and giving to him a round of bread for the day from the street of the baker's, till all the bread was consumed out of the city. And Jeremiah dwelt in the enclosure of the prison.

JEREMIAH CHAPTER 38

1 And Shephatiah son of Mattan, will hear, and Gedaliah son of Pashur, and Jucal son of Shelemiah, and Pashur son of Malchiah, the words which Jeremiah was speaking to all the people, saying,

2 Thus said Jehovah, He dwelling in this city shall die by the sword, by the famine, and by death; and he going forth to the Chaldeans shall live; and his soul was to him for booty, and he lived.

3 Thus said Jehovah, Being given, this city shall be given into the hand of the army of the king of Babel, and he took it.

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4 And the chiefs will say to the king, Now shall this man be put to death: for thus he is relaxing the hands of the men of war remaining in this city, and the hands of all the people to speak to them according to these words; for this man sought not for peace to this people but for evil.

5 And king Zedekiah will say, Behold him in your hands; for the king will not be able a word with you.

6 And they will take Jeremiah and send him to the pit of Malchiah son of the king which was in the enclosure of the prison: and they will cast Jeremiah with cords, and in the pit no water but mud: and Jeremiah will sink in the mud.

7 And the king's servant, the Cushite, a man, an eunuch, will hear, and he in the house of the king, that they gave Jeremiah to the pit; and the king sitting in the gate of Benjamin.

8 And the king's servant went forth from the house of the king, and he will speak to the king, saying,

9 My lord the king, these men did evil all which they did to Jeremiah the prophet whom they cast into the pit; and he will die in his low place from the face of hunger, for no more bread in the city.

10 And the king will command the king's servant the Cushite, saying, Take in thy hand from here thirty men, and bring up Jeremiah the prophet from the pit before he shall die.

11 And the king's servant will take the men in his hand and go to the house of the king under the store-house, and he will take from thence old torn rags, and rags rubbed small, and he will cast them to Jeremiah into the pit with cords.

12 And the king's servant the Cashite will say to Jeremiah, Put now the old rags torn and rubbed small, under the joints of thy hands from under the cords; and Jeremiah will do so.

13 And they will draw up Jeremiah with the cords, and bring him up out of the pit: and Jeremiah dwelt in the enclosure of the prison.

14 And king Zedekiah will send and take Jeremiah the prophet to him to the third entrance which was in the house of Jehovah; and the king will say to Jeremiah, I ask thee a word; thou shalt not hide a word from me.

15 And Jeremiah will say to Zedekiah, If I shall announce to thee, killing, wilt thou not put me to death? and if I shall counsel thee, thou wilt not hear to me?

16 And king Zedekiah will swear to Jeremiah in secret, saying, Jehovah lives who made to us this soul, if I shall put thee to death, and if I shall give thee into the hand of these men who are seeking thy soul

17 And Jeremiah will say to Zedekiah, Thus said Jehovah, God of armies, God of Israel, If going forth, thou wilt go forth to the chiefs of the king of Babel, and thy soul lived, and this city shall not be burnt with fire; and thou livedst and thy house:

18 And if thou wilt not go forth to the chiefs of the king of Babel, and this city was given into the hand of the Chaldeans, and they burnt it with fire, and thou shalt not escape from their hand.

19 And king Zedekiah will say to Jeremiah, I fear the Jews who fell to the Chaldeans, lest they shall give me into their hand and they illtreated me.

20 And Jeremiah will say, They shall not give. Hear, now, to the voice of Jehovah for which I speak to thee: and it shall be well to thee, and thy soul shall live.

21 And if thou refuse to go forth, this the word which Jehovah caused me to see:

22 And behold, all the women which were left in the house of the king of Judah being brought forth to the chiefs of the king of Babel, and they say, The men of thy peace enticed thee, and they prevailed against thee: they sank thy foot in mire, they turned away back.

23 And all thy women and all thy sons being brought forth to the Chaldeans: and thou shalt not escape from their hand, for thou shalt be seized by the hand of the king of Babel: and thou shalt burn this city with fire.

24 And Zedekiah will say to Jeremiah, No man shall know of these words, and thou shalt not die.

25 And if the chiefs shall hear that I spake with thee, and they came to thee, and said to thee, Announce now to us what thou spakest to the king; thou shalt not hide from us, and we will not put thee to death; and what said the king to thee:

26 And say thou to them, I cause my supplication to fall before the king, not to turn me back to the house of Jonathan, to die there.

27 And all the chiefs will come to Jeremiah, and they will ask him: and he will announce to them according to all these words which the king commanded. And they will be silent from him, for the word was not heard.

28 And Jeremiah dwelt in the enclosure of the prison even to the day that Jerusalem was taken: and he was when Jerusalem was taken.

JEREMIAH CHAPTER 39

1 In the ninth year to Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babel, and all his army, against Jerusalem, and they pressed upon her.

2 In the eleventh year to Zedekiah, in the fourth month, in the ninth to the month, the city was broken.

3 And all the chiefs of the king of Babel will come and sit in the middle gate, Nergal-Sarezer, Samgar-Nebo, Sarsechim, Rabsaris, Nergal-Sharezer, Rab-Mag, and all the remainder of the chiefs of the king of Babel.

4 And it will be as Zedekiah king of Judah saw them, and all the men of war, and they will flee and go forth at night from the city the way of the king's garden, in the gate between the two walls: and he will go forth the way of the desert

5 And the army of the Chaldeans will pursue after them, and they will overtake Zedekiah in the sterile region of Jericho, and they will take him and bring him up to Nebuchadnezzar king of Babel, to Riblah in the hand of Hamath, and he will speak with him judgments.

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6 And the king of Babel will slaughter the sons of Zedekiah in Riblah before his eyes: and all the nobles of Judah the king of Babel slaughtered.

7 And he blinded the eyes of Zedekiah, and he will bind him with fetters of brass to bring him to Babel.

8 And the Chaldeans burnt the house of the king, and the house of the people, with fire, and they broke the walls of Jerusalem.

9 And the remainder of the people being left in the city, and those falling away which fell to him, and the remainder of the people being left, Nebuzaradan chief of the cooks, carried away captive to Babel.

10 And from the weak people which to them was nothing, Nebuzaradan chief of the cooks left in the land of Judah, and he will give to them vineyards and fields in that day.

11 And Nebuchadnezzar king of Babel will command concerning Jeremiah by the hand of Nebuzaradan chief of the cooks, saying,

12 Take him and set thine eyes upon him, and thou shalt do to him nothing evil; but as he shall speak to thee thus do to him.

13 And Nebuzaradan chief of the cooks will send, and Nebushasban, Rabsaris, Nergal-Sharezer, Rab-Mag, and all the chiefs of the king of Babel;

14 And they will send and take Jeremiah from the enclosure of the prison and they will give him to Gedaliah son of Ahikam son of Shaphan, to carry him forth to the house: and he will dwell in the midst of the people.

15 And to Jeremiah was the word of Jehovah in his being shut up in the enclosure of the prison, saying,

16 Go and say to the king's servant the Cushite, saying, Thus said Jehovah of armies, God of Israel, Behold me bringing my words to this city for evil and not for good; and they were in that day before thee.

17 And I delivered thee in that day, says Jehovah: and thou shalt not be given into the hand of the men thou wilt be afraid of their face.

18 For escaping, I will let thee escape, and thou shalt not fall by the sword, and thy soul was to thee for booty: for thou didst trust in me, says Jehovah.

JEREMIAH CHAPTER 40

1 The word which was to Jeremiah from Jehovah after Nebuzaradan chief of the cooks sent him from Ramah, in his taking him, he being bound in manacles in the midst of all the captivity of Jerusalem and Judah, being carried away captive to Babel.

2 And the chief of the cooks will take to Jeremiah and say to him, Jehovah thy God spake this evil against this place.

3 And Jehovah will bring and do as he spake: because ye sinned against Jehovah, and ye heard not to his voice, and this word was to you.

4 And now behold I loosed thee this day from the manacles which were upon thy hand. If good in thine eyes to go with me to Babel, come; and I will set mine eye upon thee: and if evil in thine eyes to go with me to Babel, desist: see all the land before thee: if good and for the straight in thine eyes to go, go.

5 And while he will not turn back, And turn back to Gedaliah, son of Ahikam, son of Shaphan, whom the king of Babel appointed over the cities of Judah, and dwell with him in the midst of the people: or to all the straight in thine eyes to go, go. And the chief of the cooks: will give to him a portion and a gift, and he will send him away.

6 And Jeremiah will go to Gedaliah son of Ahikam, to Mizpeh, and he will dwell with him in the midst of the people being left in the land.

7 And all the chiefs of the armies which were in the field, they and their men will hear, for the king of Babel appointed Gedaliah son of Ahikam over the land, and that he committed to him the men and the women and children and the poor of the land from whom they were not carried away captive to Babel.

8 And they will come to Gedaliah to Mizpeh, and Ishmael son of Nethaniah, and Johanan and Jonathan, sons of Kareah, and Seraiah, son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah son of the Maachathite, they and their men.

9 And Gedaliah son of Ahikam, son of Shaphan, will swear to them and to their men, saying, Ye shall not fear serving the Chaldeans: dwell in the land and serve the king of Babel, and it shall be well to you.

10 And I, behold me dwelling in Mizpeh to stand before the Chaldeans who will come to us: and ye, gather ye Wine, and the fruit harvest, and oil, and put in your vessels, and dwell in your cities which ye took

11 And also all the Jews which are in Moab, and among the sons of Ammon, and in Edom, and in the lands, heard that the king of Babel gave a remnant to Judah, and that he appointed over them Gedaliah son of Alukam, son of Shaphan.

12 And all the Jews from all the places where they were thrust out there will turn back, and they will come to the land of Judah, to Gedaliah, to Mizpeh, and they will gather wine and the fruit harvest exceeding much.

13 Johanan son of Kareah, and all the chiefs of the armies which were in the field came to Gedaliah to Mizpeh.

14 And they will say to him, Knowing, wilt thou know that Baalis, king of the sons of Ammon sent Ishmael son of Nethaniah to strike thee in soul? And Gedaliah son of Ahikam believed not in them.

15 And Johanan son of Kareah said to Gedaliah in Mizpeh, in secret, saying, I will go now and strike Ishmael son of Nethaniah, and no man shall know: wherefore shall he strike the soul, and all the Jews gathered to thee be scattered, and the remnant of Judah perish?

16 And Gedaliah son of Ahikam will say to Johanan son of Kareah, Thou shalt not do this word, for thou speakest falsehood concerning Ishmael.

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JEREMIAH CHAPTER 41

1 And it will be in the seventh month, came Ishmael son of Nethaniah son of Elishama, from the seed of the kingdom, and the chiefs of the king, and ten men with him, to Gedaliah son of Ahikam, to Mizpeh, and there will they eat bread together in Mizpeh.

2 And Ishmael son of Nethaniah will rise, and the ten men which were with him, and they will strike Gedaliah son of Ahikam son of Shaphan, with the sword, and he will kill him whom the king of Babel appointed over the land.

3 And all the Jews which were with him with Gedaliah in Mizpeh, and the Chaldeans which were. found there with the men of war, Ishmael smote.

4 And it will be in the second day of killing Gedaliah, and not a man knew.

5 And men will come from Shechem, from Shiloh, and from Shomeron, eighty men, shaving the beard, and their garments rent, and cutting themselves, and a gift and frankincense in their hand, to bring to the house of Jehovah.

6 And Ishmael son of Nethaniah came forth to meet them from Mizpeh; he went going and weeping: and it will be as he fell in with them, and he will say to them, Come to Gedaliah, son of Ahikam.

7 And it will be as they came to the midst of the city, Ishmael, son of Nethaniah, will slaughter them to the midst of the pit, he and the men that were with him.

8 And ten men were found among them, and they will say to Ishmael, Thou shalt not slay us: for there is to us treasures in the field, wheat and barley and oil and honey. And he will desist and kill them not in the midst of their brethren.

9 And the pit where Ishmael cast there all the corpses of the men whom he struck by the hand of Gedaliah was that which king Asa made from the face of Baasha king of Israel: Ishmael son of Nethaniah filled it with the wounded.

10 And Ishmael will carry away captive all the remnant of the people which were in Mizpeh, the king's daughters and all the people being left in Mizpeh, which Nebuzaradan chief of the cooks committed to Gedaliah son of Ahikam: and Ishmael son of Nethaniah will carry them captive, and he will depart to pass over to the sons of Ammon.

11 And Johanan son of Kareah will hear, and all the chiefs of the armies which were with him, all the evil which Ishmael son of Nethaniah did.

12 And they will take all the men and go to fight with Ishmael son of Nethaniah, and they will find him at the many waters which are in the hill.

13 And it will be as all the people that were with Ishmael saw Johanan son of Kareah, and all the chiefs of the army which are with him, they will rejoice

14 And all the people which Ishmael carried away captive from Mizpeh will turn about and turn back and go to Johanan son of Kareah.

15 And Ishmael son of Nethaniah escaped with eight men from the face of Johanan, and he went to the sons of Ammon.

16 And Johanan son of Kareah will take, and all the captains of the armies which were with him, all the remnant whom he turned back from Ishmael son of Nethaniah from Mizpeh, after he struck Gedaliah son of Ahikam, the strong men of war, and the women and children, and the eunuchs which he turned back from the hill.

17 And they will go and dwell in the habitation of Chimham, which is near the house of bread, to go to come into Egypt,

18 From the face of the Chaldean: for they were afraid from their face, because Ishmael son of Nethaniah, struck Gedaliah son of Ahikam, whom the king of Babel appointed over the land.

JEREMIAH CHAPTER 42

1 And all the chiefs of the armies will draw near, and Johanan son of Kareah, and Jezaniah son of Hoshaiah, and all the people from the small even to the great.

2 And they will say to Jeremiah the prophet, Now shall our supplication fall before thee, and pray thou for us to Jehovah thy God, for all this remnant; for we were left few from many as thine eyes see us.

3 And Jehovah thy God will announce to us the way which we shall go in it, and the word which we shall do.

4 And Jeremiah the prophet will say to them, I heard; behold me praying to Jehovah your God according to your words; and it was all the word that Jehovah shall answer you I will announce to you; I will not withhold a word from you.

5 And they said to Jeremiah, Jehovah will be with us for a witness of truth and faithful, if not according to all the words which Jehovah thy God will send thee to us, thus will we do.

6 If good, and if evil, we will hear to the voice of Jehovah our God which we sent thee to him; so that it shall be well to us, for we will hear to the voice of Jehovah our God.

7 And it will be from the end of ten days, and the word of Jehovah will be to Jeremiah.

8 And he will call to Johanan son of Kareah, and to all the chiefs of the armies which were with him, and to all the people, from small even to great,

9 And he will say to them, Thus said Jehovah God of Israel, whom ye sent me to him for your supplication to fall before him.

10 If dwelling, ye will dwell in this land, and I built you, and I will not pull down, and I planted you, and I will not pluck up: for I grieved for the evil which I did to you.

11 Ye shall not fear from the face of the king of Babel whom ye fear; from his face ye shall not fear, says Jehovah: for I am with you to save you and to deliver you out of his hand.

12 And I will give mercies to you, and he compassionated you, and turned you back to your land.

13 And if ye say, We will not dwell in this land, not hearing to the voice of Jehovah your God,

14 Saying, No; for we will go to the land of Egppt where we shall not see war, and we shall not hear the voice of the trumpet, and for bread we shall not hunger: and there will we dwell.

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15 And now for this, hear the word of Jehovah, ye remnant of Judah: Thus said Jehovah of armies, God of Israel, If setting, ye shall set your faces to go to Egypt, and ye went to sojourn there;

16 And it was the sword which ye were afraid of it, there it shall overtake you in the land of Egypt, and the famine which ye feared from it, shall cleave after you there in Egypt, and there shall ye die.

17 And it shall be all the men who set their faces to go to Egypt to sojourn there shall die with the sword, and with famine, and with death: and there shall not be to them fleeing or escaping from the face of the evil which I bring upon them.

18 For thus said Jehovah of armies, God of Israel, as mine anger was poured out, and my wrath upon the inhabitants of Jerusalem, so shall my wrath be poured out upon you in your going to Egypt: and ye were for a curse and for an astonishment and for reviling, and for reproach; and ye shall no more see this place.

19 Jehovah spake concerning you, Ye remnant of Judah, ye shall not go to Egypt: knowing, ye shall know, for I testified against you this day.

20 For ye erred in your souls when ye sent me to Jehovah your God, saying, Pray for us to Jehovah our God; and according to all Jehovah will say, so announce to us, and we will do.

21 And I will announce to you this day; and ye heard not to the voice of Jehovah your God, and to all which he sent me to you.

22 And now knowing, ye shall know that by sword and by famine and by death ye shall die in the place where ye desired to go to sojourn there.

JEREMIAH CHAPTER 43

1 And it will be as Jeremiah finished speaking to all the people all the words of Jehovah their God, which Jehovah their God sent him to them all these words,

2 And Azariah son of Hoshaiah will say, and Johanan son of Kareah, and all the proud men, saying to Jeremiah, Thou speakest falsehood: Jehovah our God sent thee not to say, Ye shall not go to Egypt to sojourn there:

3 For Baruch son of Neriah entices thee against us to give us into the hand of the Chaldeans, to kill us and carry us away captive to Babel.

4 And Johanan son of Kareah heard not, and all the chiefs of the armies, and all the people, to the voice of Jehovah, to dwell in the land of Judah.

5 And Johanan son of Kareah will take, and all the chiefs of the armies, all the remnant of Judah who turned back from all the nations, where they were thrust away there to sojourn in the land of Judah;

6 Men and women and children, and the king's daughters, and every soul which Nebuzaradan chief of the cooks left with Gedaliah son of Ahikam, son of Shaphan, and Jeremiah the prophet, and Baruch, son of Neriah.

7 And they will come to the land of Egypt: for they heard not to the voice of Jehovah, and they will come even to Tahpanhes.

8 And the word of Jehovah will be to Jeremiah in Tahpanhes, saying,

9 Take in thy hand great stones, and hide them in the mortar in the brick kiln, which is in the entrance of the house of Pharaoh in Tahpanhes, before the eyes of the men of Judah,

10 And say to them, Thus said Jehovah of armies, God of Israel, Behold me sending and I took Nebuchadnezzar king of Babel, my servant, and I set his throne from above these stones which I hid; and he spread his tapestry upon them.

11 And coming and smiting the land of Egypt, whom for death to death, and whom for captivity to captivity, and whom for the sword to the sword.

12 And I kindled a fire in the houses of the gods of Egypt, and he burnt them and carried them away captive: and he covered himself with the land of Egypt as the shepherd will cover himself with his garment; and he will go forth from thence in peace.

13 And he brake the pillars of the house of the sun which is in the land of Egypt; and the houses of the Gods of Egypt he shall burn in fire.

JEREMIAH CHAPTER 44

1 The word which was to Jeremiah to all the Jews dwelling in the land of Egypt, dwelling in the tower, and in Tahpanhes, and Noph, and in the land of Pathros, saying,

2 Thus said Jehovah of armies, God of Israel, Ye saw all the evil which I brought upon Jerusalem, and upon all the cities of Judah; and behold them a Waste this day, and none dwelling in them;

3 From the face of their evil which they did to irritate me, going to burn incense to serve other gods whom they knew not, they, and your fathers.

4 And I will send to you all my servants the prophets, rising early and sending, saying, Now ye shall not do this abomination which I hated.

5 And they heard not and inclined not their ear to turn back from their evil, not to burn incense to other gods.

6 And my wrath will be poured out, and mine anger, and it will be kindled in the cities of Judah and in the streets of Jerusalem; and they shall be for a waste, for a desolation as this day.

7 And now, thus said Jehovah, God of armies, God of Israel: Wherefore ye do great evil to your souls to cut off to you man and woman and child and suckling from the midst of Judah, not to leave a remnant to you;

8 For your irritating me with the works of your hands, to burn incense to other gods in the land of Egypt, where ye go to sojourn there, to cut off to you, and for your being for a curse and for a reproach in all the nations of the earth.

9 Forgat ye the evil of your fathers, and the evil of the kings of Judah, and the evil of their wives, and your evil, and the evil of your wives, which they did in the land of Judah and in the streets of Jerusalem?

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10 And they were not humbled even to this day, and they feared not and they went not in my instructions and in my laws which I gave before you and before your fathers.

11 For this, thus said Jehovah of armies, God of Israel, Behold me setting my face against you for evil, and to cut off all Judah.

12 And I took the remainder of Judah, that set their faces to go to the land of Egypt to sojourn there, and they were all consumed in the land of Egypt; they shall fall by the sword and by famine: they shall be consumed from small and even to great, by the sword and by famine: they shall die, and they were for an oath, and for a, desolation, and for a curse, and for a reproach.

13 And I reviewed over those dwelling in the land of Egypt, as I reviewed over Jerusalem, by the sword, by famine and by death.

14 And there shall not be escaping or fleeing to the remnant of Judah going to sojourn there in the land of Egypt, to turn back to the land of Judah, which they lift up their soul to turn back to dwell there: for they shall not turn back but the escaped.

15 And they will answer Jeremiah, all the men knowing that their wives burn incense to other gods, and all the women standing, a great convocation, and all the people dwelling in the land of Egypt in Pathros, saying,

16 The word which thou spakest to us in the name of Jehovah, we hear not to thee

17 But doing, we will do all the word which went forth from our mouth, to burn incense to the queen of the heavens, to pour out libations to her, as we did, we and our fathers, our kings and our chiefs in the cities of Judah and in the streets of Jerusalem: and we shall be filled with bread, and we shall be well, and see not evil.

18 From then we ceased to burn incense to the queen of the heavens, and to pour out libations to her, we wanted all things, and were consumed by sword and by famine.

19 And when we burn incense to the queen of the heavens, and pour out libations to her, did we without our men make cakes to her, to serve her, and pour out libations to her?

20 And Jeremiah will say to all the people, to the men and to the women, and to all the people answering him the word, saying,

21 The incense which ye burned in the cities of Judah and in the streets of Jerusalem, ye and your fathers, your kings and your chiefs, and the people of the land, did not Jehovah remember them, and it will come up upon his heart?

22 And Jehovah shall no more be able to lift up from the face of the evil of your doings from the face of the abominations which ye did; and your land shall be for a waste, and for an astonishment, and for a curse, without any inhabitant, as this day.

23 From the face of what ye burned incense, and what ye sinned against Jehovah, and ye heard not to the voice of Jehovah, and in his instructions and in his laws and in his testimonies ye went not; for this, this evil befell you as this day.

24 And Jeremiah will say to all the people, and to all the women, Hear ye the word of Jehovah, all,Judah who are in the land of Egypt:

25 Thus said Jehovah of armies, God of Israel, saying, Ye and your wives, and ye will speak with your mouth, and with your hands ye filled up; saying, Doing, we will do our vows which we vowed, to burn incense to the queen of the heavens, and to pour out libations to her: setting up, ye will set up your vows, and doing, ye will do your vows.

26 For this, hear ye the word of Jehovah, all Judah dwelling in the land of Egypt: Behold, I sware by my great name, said Jehovah, if my name shall yet be called by the mouth of all the men of Judah, saying, The Lord Jehovah lives, in all the land of Egypt

27 Behold me watching over them for evil and not for good: and they were consumed, all the men of Judah who are in the land of Egypt, by sword and by famine, even till their finishing.

28 And escaping the sword there shall turn back from the land of Egypt to the land of Judah, men of number, and all the remnant of Judah going to the land of Egypt to sojourn there, shall know whose word shall be raised up from me and from them.

29 And this a sign to you, says Jehovah, that I review upon you in this place, so that ye shall know that raising up, I will raise up my word against you for evil.

30 Thus said Jehovah, Behold me giving Pharaoh-Hophra, king of Egypt, into the hand of his enemies, seeking his soul; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babel, his enemy, and seeking his soul.

JEREMIAH CHAPTER 45

1 The word which Jeremiah the prophet spake to Baruch, son of Neriah, in his writing these words up on the book from the mouth of Jeremiah, in the fourth year to Jehoiakim son of Josiah king of Judah, saying,

2 Thus said Jehovah, God of Israel, to thee, O Baruch;

3 Thou saidst, Wo to me now! for Jehovah added grief upon my pain; I was weary in my sighing, and I found not rest.

4 Thus shalt thou say to him, Thus said Jehovah, Behold, what I built I pulled down, and what I planted I plucked up, and all this land.

5 And thou, wilt thou seek great things to thyself? thou shalt not seek: for behold me bringing evil upon all flesh, says Jehovah: and I gave to thee thy soul for a booty to all the places where thou shalt go there.

JEREMIAH CHAPTER 46

1 The word of Jehovah which was to Jeremiah the prophet against the nations;

2 To Egypt against the army of Pharaoh-Necho, king of Egypt, that was upon the river Phrath in Carchemish, which Nebuchadnezzar king of Babel smote in the fourth year to Jehoiakim son of Josiah, king of Judah.

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3 Prepare the covering and the shield, and approach to the war.

4 Harness the horses, and come up, ye horsemen, and stand in the helmets; polish the spears, and put on the coats of mail.

5 Wherefore did I see them terrified, drawing back behind? and their strong ones shall be broken, and they fled a flight, and they turned not: fear being round about, says Jehovah.

6 The swift shall not flee away, and the strong shall not escape: to the north upon the hand of the river Phrath they stumbled and fell

7 Who this as a river he shall come up, as the rivers his waters shall be moved?

8 Egypt as a river will come up, and as rivers the waters will be moved; and he will say, I will go up, I will cover the earth; I will destroy the city and those dwelling in it

9 Come up, ye horses; and rage, ye chariots; and the strong ones shall come forth: Cush and Phut seizing the shield; and the Ludims, bending the bow.

10 And that the day to the Lord Jehovah of armies, a day of vengeance to be avenged of his adversaries: and the sword consumed and was satiated, and drunk their blood to the full; for a sacrifice to the Lord Jehovah of armies in the land of the north by the river Phrath.

11 Go up to Gilead, and take balsam, O virgin daughter of Egypt: in vain shalt thou bring up many healings; none to thee.

12 The nations heard thy shame, and thy outcry filled the land: for the strong stumbled against the strong; they two fell together.

13 The word which Jehovah spake to Jeremiah the prophet, for Nebuchadnezzar king of Babel to come to strike the land of Egypt

14 Announce ye in Egypt, and cause to be heard in the tower, and cause to be heard in Noph and in Tahpanhes: say ye, Stand, and prepare for thyself; for the sword consumed round about thee.

15 Wherefore were thy powerful cast down, not to stand? for Jehovah thrust them away.

16 He multiplied the faltering, also a man fell to his neighbor: and they will say, Arise, and we will turn back to our people, and to the land of our birth, from the face of the oppressing sword.

17 They called there, Pharaoh king of Egypt an uproar; he passed by the appointment

18 I live, says the King, Jehovah of armies his name, For as Tabor in the mountains, and as Carmel in the sea, he shall come.

19 Make to thee instruments of captivity, thou daughter dwelling in Egypt: for Noph shall be for a waste and desolate from not being inhabited.

20 Egypt a heifer, fair of mouth; destruction came; from the north it came.

21 Also her hirelings in the midst of her as calves of the stall; for also they turned, they fled together: they stood not, for the day of their calamity came upon them, the time of their reviewing.

22 Her voice shall go as the serpent; for with an army in the sand they shall go, and with axes they came to her, as they hewing wood.

23 They cut down her forest, says Jehovah, for it shall not be searched out, for they were many above the locust, and no number to them.

24 The daughter of Egypt was ashamed; she was given into the hand of the people of the north.

25 Jehovah of armies, God of Israel, said, Behold me reviewing for the multitude of No, and upon Pharaoh and upon Egypt, and upon her gods, and upon her kings; and upon Pharaoh and upon those trusting in him:

26 And I gave them into the hand of those seeking their souls, and into the hand of Nebuchadnezzar, king of Babel, and into the hand of his servants: and after this she shall be inhabited as the days of old, says Jehovah.

27 And thou shalt not fear, O my servant Jacob, and thou shalt not be terrified, O Israel: for behold me saving thee from far off, and thy seed from the land of their captivity; and Jacob turned back, and rested and was quiet, and none making afraid.

28 Thou shalt not fear, O my servant Jacob, says Jehovah: for I am with thee; for I will make a completion among all nations where I thrust thee away there: and I will not make a completion with thee, and I will correct thee for judgment; and acquitting, I will not let thee go unpunished.

JEREMIAH CHAPTER 47

1 The word of Jehovah which was to Jeremiah the prophet, against the rovers, before Pharaoh will smite Gaza.

2 Thus said Jehovah, Behold, waters coming up from the north, and they were for an overflowing torrent, and they shall overflow the land, and its fulness; the city and those dwelling in it: and the men cried out, and all inhabiting the land wailed.

3 From the voice of the stamping of the hoofs of his strong ones, from the bounding of his chariot, the noise of his wheels, the fathers turned not back to the sons from slackness of hands;

4 For the day came to lay waste all the rovers, to cut off from Tyre and Zidon every one left of help: for Jehovah laid waste the rovers, the remnant of the island of Caphtor.

5 Baldness came upon Gaza; Ashkelon was destroyed, the remnant of their valley: how long wilt thou cut thyself?

6 Alas, thou sword of Jehovah, till when wilt thou rest? be gathered to thy sheath; be quiet and be still.

7 How shalt thou rest, and Jehovah commanded to it against Ashkelon, and against the sea shore? there he confirmed it.

JEREMIAH CHAPTER 48

1 Against Moab thus said Jehovah of armies, God of Israel, Wo to Nebo for it was laid waste: Kiriathaim was ashamed and taken: Misgab was ashamed and terrified.

2 No more praise of Moab: in Heshbon they purposed evil against it; come, and we will cut it off from a nation. Thou

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also shalt be destroyed, O Madmen; the sword shall go after thee.

3 A voice of a cry from Horonaim, laying waste, and great breaking.

4 Moab was broken; her youths caused a cry to be heard.

5 For the going up of Luhith weeping shall go up with weeping; for in the going down of Horonaim the enemies heard a cry of breaking.

6 Flee, save your souls, and ye shall be as ruins in the desert

7 For because of thy boasting in thy works and in thy treasures, also thou shalt be taken: and Chemosh shall go forth into captivity, his priests and his chiefs together.

8 And he laying waste shall come up on every city, and no city shall escape: and the valley was destroyed, and straightness was laid waste, as said Jehovah.

9 Ye shall give a wing to Moab, that fleeing she shall go forth: for her cities shall be for a desolation, from none dwelling in them.

10 Cursed he doing the work of Jehovah slothfully, and cursed he withholding his sword from blood.

11 Moab was tranquil from his youth, and he rested upon his lees, he was not poured out from vessel to vessel, and he went not into captivity: for this his taste stood in him, and his breath was not changed.

12 For this, behold, the days coming, says Jehovah, and I sent to him those turning aside, and they turned aside, and they will empty his vessels and break his bottles.

13 And Moab was ashamed of Chemosh, as the house of Israel was ashamed of the house of God their confidence.

14 How shall ye say, We are mighty and men of strength for war?

15 Moab was laid waste, and she went up from her cities, and the choice of his young men went down to the slaughter, says the King, Jehovah of armies, his name.

16 The calamity of Moab drew near, to come, and his evil hastened greatly.

17 All ye about him, bewail for him; and all ye knowing his name, say, How was the strong rod broken, the beautiful shoot!

18 Come down from thy glory, sit in thirst, thou daughter dwelling in Di-bon; for he laying Moab waste came up upon thee, destroying thy fortress.

19 Stand to the way and look about, thou inhabiting Aroer; ask him fleeing, and her escaping, say, What was it?

20 Moab was ashamed; for she was broken down: wail, ye, and cry; announce in Arnon that Moab was laid waste,

21 And judgment came to the land of straightness; to Holon, and to Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon the house of cakes of figs,

23 And upon the city of forests, and upon the house of the weaned, and upon the house of habitation,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far off and near.

25 The horn of Moab was cut off, and his arm was broken, says Jehovah.

26 Make him drunk; for he was magnified against Jehovah, and Moab vomited forth in his vomit, and he was for a derision.

27 And if Israel was not a derision to thee? if he was found among thieves? for after thy speaking of him thou wilt move to and fro.

28 Those inhabiting Moab, forsook the cities and dwelt in the rock, and they were as the dove, she will nest in the regions beyond the mouth of the pit

29 We heard the pride of Moab; he was greatly lifted up; his haughtiness and his pride, and his lifting up, and the elation of his heart

30 I knew, says Jehovah, his wrath; and not thus; his empty talks did not so.

31 For this I will wait for Moab, and I will cry out for all Moab; it shall grieve for the men of Kirheres.

32 With the weeping of Jazer, I will weep for thee, O vine of Sibmah: thy tendrils passed over the sea, even to the sea of Jazer they reached: he laying waste fell upon thy fruit harvest, and upon thy vintage.

33 And joy and gladness was taken away from Carmel, and from the land of Moab; and I caused wine to cease from the wine vats: they shall not tread the shout of joy; the shout of joy, not the shout of joy.

34 From the cry of Heshbon even to Elealah, even to Jahaz, they gave their voice from Zoar even to Horonaim, a heifer of the third year: for also the waters of Nimrim shall be for desolations.

35 And I caused to cease to shout, says Jehovah, him bringing up to the height, and him burning incense to his gods.

36 For this, my heart shall sound for Moab as pipes, and my heart shall sound for the men of Kirheres as pipes: for the riches he made perished.

37 For every head bald, and every beard shaved: upon all hands cuttings, and upon the loins sackcloth.

38 Upon all the roof of Moab, and in the streets altogether lamentation: for I brake Moab as a vessel, no delight in it, says Jehovah.

39 How was it broken they wailed; how did Moab turn back the neck with shame and Moab was for derision and for terror to all round about him.

40 For thus said Jehovah: Behold, as an eagle he shall fly, and he spread his wings to Moab.

41 Kerioth was taken, and the fastnesses were seized, and the heart of the strong ones of Moab in that day was as the heart of a woman being distressed.

42 And Moab was destroyed from a people, for he was magnified against Jehovah.

43 Fear, and the pit and the snare upon thee, thou inhabiting Moab, says Jehovah.

44 He fleeing from the face of fear shall fall into the pit; and he coming up out of the pit shall be taken in the snare: for I will bring upon it, upon Moab, the years of their reviewing, says Jehovah.

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45 They fleeing from the power stood in the shadow of Heshbon: for a fire will come forth from Heshbon, and a flame from the midst of Sihon, and shall consume, the corners of Moab and the crown of the sons of noise.

46 Wo to thee, O Moab! The people of Chemosh perished: for thy sons were taken into captivity, and thy daughters into captivity.

47 And I turned back the captivity of Moab in the latter days, says Jehovah. Even to this the judgment of Moab.

JEREMIAH CHAPTER 49

1 To the sons of Ammon, thus said Jehovah: Is there no sons to Israel? none inheriting to him? Wherefore did their king inherit Gad, and his people dwelt in his cities?

2 For this, behold, the days coming, says Jehovah, and I caused to be heard the alarm of war to Rabbah of the sons of Ammon; and it was for a heap of desolation, and her daughters shall be burned with fire; and Israel shall inherit those inheriting him, says Jehovah.

3 Wail, O Heshbon, for Ai was laid waste: cry, ye daughters of Rabbah, gird yourselves with sackcloth; lament, and run to and fro in the walled places; for their king shall go into captivity, his priests and his chiefs together.

4 Wherefore wilt thou boast in the valleys, thy valley flowing away, O daughter turning away? trusting in her treasures, Who shall come to me?

5 Behold me bringing fear upon thee, says the Lord Jehovah of armies, from all round about thee; and ye were thrust away every man to his face, and none gathering to him wandering.

6 And after this I will turn back the captivity of the sons of Ammon, says Jehovah.

7 To Edom, thus said Jehovah of armies, Is wisdom no more in Teman? did counsel perish from the discerning? was their wisdom poured out?

8 Flee ye, turn back, make deep to dwell, ye dwelling in Dedan; for I brought the calamity of Esau upon him, the time of his reviewing.

9 If the vintages came to thee will they not leave gleanings? if thieves by night, they destroyed their sufficiency.

10 For I made Esau naked, I uncovered his secret places, he shall not be able to hide: his seed was laid waste, and his brethren and his neighbors, and he is not

11 Leave thine orphans, I will preserve alive, and thy widows shall trust upon me.

12 For thus said Jehovah: Behold, whose judgment was not to drink the cup, drinking, they will drink; and art thou he being acquitted, shalt thou be unpunished? thou shalt not be unpunished, for drinking, thou shalt drink.

13 For by myself did I swear, says Jehovah, that Bozrah shall be for a desolation, for a reproach, and for a waste, and for a curse; and all her cities shall be for wastes forever.

14 I heard a report from Jehovah, and a messenger sent to the nations: Gather ye together, and come against her, and rise up for war.

15 For behold, I gave thee small among the nations, despised among men.

16 Thy terror deceived thee, the pride of thy heart, thou dwelling in the asylums of the rock, holding the height of the hill: if thou shalt make thy nest high as the eagle, from thence will I bring thee down, says Jehovah.

17 And Edom was for a desolation: all passing over her shall be astonished, and shall hiss at all her blows.

18 As the overthrow of Sodom and Gomorrah and her neighbors, said Jehovah, a man shall not dwell there, and the son of man shall not sojourn in her.

19 Behold, as the lion he shall come up from the excellency of Jordan against the habitation of strength: for I will wink, I will cause him to run from her: and who the chosen I shall appoint to her? for who like me? and who shall testify for me? and who this shepherd which shall stand before me?

20 For this, hear ye the counsel of Jehovah which he counseled against Edom: and his purposes which he purposed against the inhabitants of Teman: If not the least of the flock will drag them out: if he shall not make their habitation destitute upon them.

21 From the voice of their falling the earth trembled, at the cry its voice was heard in the sea of sedge.

22 Behold, as the eagle he shall come up and fly and spread his wings over Bozrah, and the heart of the strong of Edom was in that day as the heart of a woman being distressed.

23 To Damascus: Hamath was ashamed, and Arpad: for they heard the evil report: they melted; fear upon the sea; it will not be able to rest

24 Damascus was relaxed, she turned back to flee, and terror laid hold of her, and pain and sorrows seized her, as she bringing forth.

25 How was the city of praise not left, the city of my joy!

26 For this her young men shall fall in her street, and all the men of war shall be destroyed in that day, says Jehovah of armies.

27 And I will kindle a fire in the walls of Damascus, and it consumed the palaces of the son of Hadad.

28 To Kedar, and to the kingdoms of Hazor, which Nebuchadnezzar king of Babel struck, thus said Jehovah: Arise ye, go up to Kedar, and lay waste the sons of the east.

29 Their tents and their flocks they shall take away: their curtains, and all their vessels, and their camels, shall they lift up for themselves; and they called to them, Fear from round about

30 Flee, move yourselves greatly, make deep to dwell, ye inhabitants of Hazor, says Jehovah; for Nebuchadnezzar king of Babel counseled counsel against you, and purposed a purpose against you.

31 Arise, go ye up to the nation at rest, dwelling with confidence, says Jehovah; no gates and no bars to it; they shall dwell alone.

32 And their camels were for plunder, and the multitude of their cattle for a spoil: and I scattered them to every wind cut off to the corner; and from all its regions beyond I will bring their calamity, says Jehovah.

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33 And Hazor was for a dwelling of jackals, a desolation even to forever: a man shall not dwell there, and the son of man shall not sojourn in it

34 The word of Jehovah which was to Jeremiah the prophet against Elam in the beginning of the kingdom of Zedekiah king of Judah, saying,

35 Thus said Jehovah of armies, Behold me breaking the bow of Elam the beginning of their strength.

36 And I brought upon Elam the four winds from the four ends of the heavens, and I scattered them to all these winds; and there shall not be a nation where the outcasts of Elam shall not come there.

37 And I confounded Elam before their enemies, and before them seeking their soul: and I brought evil upon them, the burning of mine anger, says Jehovah; and I sent after them the sword even till I finished them.

38 And I set my throne in Elam, and I destroyed from thence the king and the chiefs, says Jehovah.

39 And it was in the last days I will turn back the captivity of Elam, says Jehovah.

JEREMIAH CHAPTER 50

1 The word that Jehovah spake against Babel, against the land of the Chaldeans, by the hand of Jeremiah the prophet

2 Announce ye in the nations, and cause to be heard, and lift up a signal; cause to be heard, ye shall not hide: say, Babel was taken, Bel was ashamed, Merodach was broken; her images were ashamed, her blocks were broken.

3 For a nation came up from the north against her; it shall set her land for a desolation, and none shall be dwelling in her: from man and even to beast they moved, and they went

4 In those days and in that time, says Jehovah, the sons of Israel shall come, they and the sons of Judah together, going, and they wept: they shall go and shall seek Jehovah their God.

5 To Zion shall they ask the way, thither their faces: Come ye, and we will join ourselves to Jehovah an eternal covenant; it shall not be forgotten.

6 My people were lost sheep: their shepherds caused them to wander, they turned them away in the mountains: they went from mountain to hill, they forgot their place to lie down.

7 All finding them consumed them: and their adversaries said, We shall not transgress, for they sinned against Jehovah the habitation of justice, and the hope of their fathers, Jehovah.

8 Move from the midst of Babel, and from the land of the Chaldeans; come forth and be ye as the he goats before the flock.

9 For behold I raise up and bring up against Babel a convocation of great nations from the land of the north: and they arranged against her; from thence she shall be taken: his arrow as of a strong destroyer shall not turn back in vain.

10 And Chaldea was for a spoil: all spoiling her shall be satisfied, says Jehovah.

11 Because thou wilt be glad, because thou wilt exult, ye plundering mine inheritance, because thou wilt show off proudly as a heifer at grass, and thou wilt neigh as the strong ones;

12 Your mother was greatly ashamed; she bearing you was put to shame: behold the last of the nations a desert, dryness and a sterile region.

13 From the wrath of Jehovah she shall not be inhabited, and it was wholly a desolation: every one passing over Babel shall be astonished and shall hiss at all her blows.

14 Arrange yourselves against Babel round about: all ye bending the bow, cast at her, ye shall not spare to the arrow, for she sinned against Jehovah.

15 Shout against her round about: she gave her hand: her supports fell, her walls were pulled down: for it is the vengeance of Jehovah: avenge ye upon her; as she did, do ye to her.

16 Cut off him sowing from Babel, and him holding the sickle in time of harvest: from the face of the Grecian sword they shall turn a man to his people, and they shall flee a man to his land.

17 Israel a scattered sheep; the lions thrust away: first the king of Assur consumed him; and the last this Nebuchadnezzar king of Babel bound him fast

18 For this, thus said Jehovah of armies, God of Israel, Behold me reviewing for the king of Babel, and for his land, as I reviewed to the king of Assur.

19 And I turned back Israel to his habitation, and he fed in Carmel and Bashan; and upon mount Ephraim and Gilead shall his soul be satisfied.

20 In those days and in that time, says Jehovah, he will seek the iniquity of Israel, and not any; and the sins of Judah, and they shall not be found: for I shall forgive to whom I shall leave.

21 Go up against the land of double rebellion, against her, and against the inhabitants of Pekod, laying waste and destroying after them, says Jehovah; and do according to all which I commanded thee.

22 The voice of war in the land, and a great breaking.

23 How was the hammer of all the earth cut off, and it will be broken! How was Babel for a desolation among the nations!

24 I laid snares for thee and also thou wert taken, O Babel, and thou knewest not: thou wert found and thou wert also taken, for thou didst contend against Jehovah.

25 Jehovah opened his treasure, and he will bring forth the vessels of his anger: for this the work to the Lord Jehovah of armies in the land of the Chaldeans

26 Come ye against her from the extremity; open her store-houses: cast her up as heaps and exterminate her: there shall be no remnant to her.

27 Lay waste all her bullocks; come down to the slaughter: wo to them! for their day came, the time of their reviewing.

28 The voice of those fleeing and escaping out of the land of Babel, to announce in Zion the vengeance of Jehovah our God, the vengeance of his temple.

29 Cause ye many to be heard against Babel: all ye bending the bow encamp against her round about; there shall be no

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escaping: requite her according to her work; according to all she did, do to her: for she acted proudly against Jehovah, against the Holy One of Israel.

30 For this her young men shall fall in her streets, and all the men of her war shall be destroyed in that day, says Jehovah.

31 Behold me against thee, O pride, says the Lord Jehovah of armies: for thy day came, the time I reviewed thee.

32 And pride stumbled and fell, and none lifting up to it: and I kindled a fire in his cities and it shall consume all round about him.

33 Thus said Jehovah of armies: the sons of Israel and the sons of Judah being oppressed together: and all taking them captive held upon them; they refused to send them away.

34 He redeeming them is strong; Jehovah of armies, his name: pleading, he will plead their cause, so that he caused the land to rest, and caused disquiet to the inhabitants of Babel.

35 A sword upon the Chaldeans, says Jehovah, and to the inhabitants of Babel and to her chiefs, and to her wise.

36 A sword against the liars; and they were foolish: a sword against her strong ones, and they were broken.

37 A sword against his horses and against his chariots, and against all the mixture which is in her midst; and they were for women: a sword against her treasures, and they were plundered.

38 A sword upon her waters, and they shall be dried up: for it is a land of carved images, and in their terrors they will be foolish.

39 For this the inhabitans of the deserts shall dwell with the islands, and the daughters of the ostrich shall dwell in her: and it shall be no more inhabited forever; and she shall not be dwelt in even to generation and generation.

40 As God overthrew Sodom and Gomorrah and her neighbors, says Jehovah; a man shall not dwell there, and the son of man shall not sojourn in her.

41 Behold, a people coming from the north and a great nation, and many kings shall be raised up from the thighs of the earth.

42 They shall hold. the bow and the javelin: they are fierce, and they will not pity: their voice shall sound as the sea, and they shall ride upon horses, being arranged as a man for war, against thee, O daughter of Babel.

43 The king of Babel heard their report, and his hands were relaxed: anguish seized him as the pain of her bringing forth.

44 Behold, as a lion he will come up from the excellency of Jordan to the habitation of strength: for I will wink; I will cause them to run away from her: and who the chosen I shall appoint to her? for who like me? and who shall arraign me? and who that shepherd who shall stand before me?

45 For this, hear ye the counsel of Jehovah which he counseled against Babel; and his purposes which he purposed against the land of the Chaldeans: if the last of the flock shall not drag them out: if he shall not lay waste the habitation upon them.

46 From the voice of the taking of Babel the earth was shaken, and the cry was heard among the nations.

JEREMIAH CHAPTER 51

1 Thus said Jehovah: Behold me raising up against Babel and against those dwelling in the heart of those rising up, a destroying spirit

2 And I sent forth to Babel those scattering, and they scattered her, and they shall empty her land: for they were against her round about in the day of evil.

3 Against him bending shall he bending, bend the bow, and against him going up in his coat of mail: and ye shall not spare to her young men; exterminate all her army.

4 And the wounded fell in the land of the Chaldeans, and those being thrust through in her streets

5 For Israel not in widowhood, and Judah from his God, from Jehovah of armies; if their land was filled with guilt because of the Holy One of Israel.

6 Flee from the midst of Babel and save ye each his soul: ye shall not be destroyed in her iniquity: for it is the time of vengeance to Jehovah; he will do to her a recompense.

7 Babel a cup of gold in the hand of Jehovah, making all the earth drunk: the nations drank from her wine; for this the nations will be foolish.

8 Babylon fell suddenly, and she will be broken: wail ye for her; take balsam for her pain, perhaps she will be healed.

9 We healed Babel, and she was not healed: forsake ye her and we will go each to his land: for her judgment reached to the heavens, and was lifted up even to the clouds.

10 Jehovah brought forth our justice: come ye, and we will recount in Zion the work of Jehovah our God.

11 Polish the arrows; fill the quivers: Jehovah roused up the spirit of the kings of the Males: for his purpose is against Babel, to destroy her; for it is the vengeance of Jehovah, the vengeance of his temple.

12 Lift ye up a signal against the walls of Babel, strengthen the watch, set up the watchers, prepare the ambushes: for Jehovah also purposed and also did what he spake to the inhabitants of Babel.

13 Dwelling upon many waters, abundant in treasures, thine end came, the measure of thy plunder.

14 Jehovah of armies sware by his soul: That if I filled thee with men as with locusts, and they struck up a shout against thee.

15 He made the earth by his power, he prepared the habitable globe by his wisdom, and by his understanding he stretched forth the heavens.

16 For a voice he gives a multitude of waters in the heavens; and he will bring up the clouds, from the extremity of the earth, making lightnings to the rain, and he will bring forth the wind from his treasures.

17 Every man was brutish from knowledge; every founder was ashamed from his carved image: for his founding is a falsehood, and no spirit in them.

18 They are vanity, the work of delusions: in the time of reviewing they shall perish.

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19 Not as these the portions of Jacob; for he the former of all: and the rod of his inheritance: Jehovah of armies his name.

20 Thou a mallet to me, a weapon of war: and I broke the nations in pieces with thee, and I destroyed kingdoms with thee;

21 And I broke in pieces with thee the horse and his rider; and I broke in pieces with thee the chariot and its charioteer;

22 And I broke in pieces with thee man and woman; and I broke in pieces with thee the old man and the boy; and I broke in pieces with thee the young man and the virgin;

23 And I broke in pieces with thee the shepherd and his flock; and I broke in pieces with thee the husbandman and his yoke; and I broke in pieces with thee the prefects and the rulers.

24 And I recompensed to Babel and to all the inhabitants of Chaldea all their evil which they did in Zion before your eyes, says Jehovah.

25 Behold me against thee, thou destroying mountain, says Jehovah, destroying all the earth: and I stretched out my hand upon thee, and I rolled thee from the rocks, and I gave thee for a burnt mountain.

26 And they shall not take from thee a stone for a corner, and a stone for foundations; for thou shalt be desolations forever, says Jehovah.

27 Lift up a signal in the earth, strike ye the trumpet in the nations, consecrate the nations against her, cause ye to be heard against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint over her a satrap; bring up the horse as the bristling locust

28 Consecrate against her the nations, with the kings of the Medes, her prefects and all her rulers, and all the land of his dominion.

29 And the earth shall shake and be wearied; for the purpose of Jehovah was set up against Babel, to set the land of Babel for a desolation from not being inhabited.

30 The strong ones of Babel ceased to fight; they dwelt in fastnesses; their strength failed; they were for women: they burned her dwellings; her bars were broken.

31 A runner shall run to meet a runner, and he announcing, to meet him announcing, to announce to the king of Babel that his city was taken from the extremity.

32 And the passages were taken, and they burnt the ropes in fire, and the men of war trembled.

33 For thus said Jehovah of armies, God of Israel: the daughter of Babel is as a threshing-floor, the time of her treading; yet a little while and the time of harvest coming to her.

34 Nebuchadnezzar king of Babel consumed us, he destroyed us, he set us an empty vessel, he swallowed us down as a dragon, he filled his belly with my delicacies, he thrust us away.

35 My violence and my remainder upon Babel, shall she dwelling in Zion say; and my blood to the inhabitants of Chaldea, shall Jerusalem say.

36 For this, thus said Jehovah: Behold me pleading thy cause, and I took vengeance with thy vengeance; and I dried up her sea, and made her fountains dry.

37 And Babel was for heaps, a habitation of jackals, an astonishment and a hissing, from none inhabiting.

38 Together as lions shall they roar: they shook themselves as the lion's whelps.

39 In their heat I will set their drinkings, and I made them drunken so that they shall exult, and sleep an eternal sleep, and they shall not rouse up, says Jehovah.

40 I will bring them down as lambs for the slaughter, as rams with he goats.

41 How was Sheshach taken and the praise of all the earth will be seized; how was Babel for a desolation among the nations!

42 The sea came up against Babel: with the multitude of rolling waves was she covered.

43 Her cities were for a desolation, a land of dryness and a sterile region, a land not a man dwells in them, and not the son of man shall pass through them.

44 And I reviewed over Bel in Babel, and brought forth his swallowing from his mouth: and the nations shall no more flow to him: also the wall of Babel fell.

45 Go ye out from her midst, my people, and save ye each his soul from the burning of the anger of Jehovah.

46 And lest your heart shall be faint and ye be afraid for the report being heard in the land; and a report came in a year, and after it in a year a report, and violence in the land, dominion against dominion.

47 For this, behold, the days coming and I reviewed upon the carved images of Babel: and all her land shall be ashamed, and all her wounded shall fall in her midst

48 And the heavens and the earth shouted against Babel, and all which is in them: for those laying waste shall come against her from the north, says Jehovah.

49 Also Babel for the falling of the wounded of Israel, also for Babel fell the wounded of all the earth.

50 Being saved from the sword, go: ye shall not stand: remember from far off Jehovah, and Jerusalem shall come up upon your heart

51 We were ashamed for we heard reproach: shame covered our faces, for strangers came to the holy places of the house of Jehovah.

52 For this, behold, the days coming, says Jehovah, and I reviewed upon her carved images: and in all her land the wounded shall groan.

53 If Babel shall go up to the heavens, and if she shall fortify the height of her strength, from me shall they laying waste come to her, says Jehovah.

54 The voice of a cry from Babel, and a great breaking from the land of the Chaldeans:

55 For Jehovah laid Babel waste, and he destroyed from her the great voice: and the billows roared as many waters, and a noise of their voice was given.

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56 For he spoiling came upon her, upon Babel, and her strong ones were taken, their bow was broken: for the God of recompenses, Jehovah requiting will requite.

57 And I made drunk her chiefs and her wise, her prefects and her rulers, and her strong ones: and they shall sleep an eternal sleep, and they shall not rise up, says the King, Jehovah of armies his name.

58 Thus said Jehovah of armies: The broad walls of Babel being demolished, shall be demolished, and her high gates shall be burnt in fire; the peoples shall labor in vain, the nations for the fire, and they shall be weary.

59 The word which Jeremiah the prophet commanded Seraiah, son of Neriah, son of Maaseiah, in his going with Zedekiah king of Judah to Babel, in the fourth year to his reigning. And Seraiah was chief of the resting place.

60 And Jeremiah will write all the evil which shall come to Babel, in one book, all these words being written against Babel

61 And Jeremiah will say to Seraiah, When thou comest to Babel, and thou sawest, and didst read all these words,

62 And thou saidst, O Jehovah, thou spakest against this place, to cut it off, for none to be dwelling in it, to man and even to beast, for it shall be desolations forever.

63 And it was as thou finishedst to read this book, thou shalt bind upon it a stone and cast it into the midst of Phrath

64 And thou saidst, Thus shall Babel sink, and shall not rise from the face of the evil which I bring upon her: and they shall be weary. Even to this the words of Jeremiah.

JEREMIAH CHAPTER 52

1 The son of twenty and one years was Zedekiah in his reigning, and eleven years he reigned in Jerusalem. And his mother's name Hamutal, daughter of Jeremiah of Libnah.

2 And he will do evil in the eyes of Jehovah, according to all which Jehoiakim did.

3 For upon the anger of Jehovah it was in Jerusalem and Judah, till his casting them away from his face, and Zedekiah will rebel against the king of Babel.

4 And it will be in the ninth year to his reigning, in the tenth month, in the tenth to the month, Nebuchadnezzar king of Babel came, he and all his army, against Jerusalem and they will encamp against her, and a watchtower against her round about

5 And the city will go into siege till the eleventh year to king Zedekiah.

6 In the fourth month, in the ninth to the month, and the famine will be strong in the city, and there was not bread for the people of the land.

7 And the city will be broken up, and all the men of war will flee and will go forth from the city by night, the way of the gate between the walls, which was by the king's garden; (and the Chaldeans upon the city round about:) and they will go the way of the sterile region.

8 And the army of the Chaldeans will pursue after the king, and they will overtake Zedekiah in the sterile regions of Jericho; and all his strength was scattered from him.

9 And they will seize the king and they will bring him up to the king of Babel to Riblah in the land of Hamath; and he will speak judgment with him.

10 And the king of Babel will slaughter the sons of Zedekiah before his eyes: and he slaughtered also all the chiefs of Judah in Riblah.

11 And he blinded the eyes of Zedekiah; and the king of Babel will bind him with fetters and bring him to Babel and give him in the house of wards till the day of his death.

12 And in the fifth month, in the tenth to the month, this year the nineteenth year to king Nebuchadnezzar king of Babel, came Nebuzaradan, chief of the cooks, standing before the face of the king of Babel, into Jerusalem,

13 And he will burn the house of Jehovah, and the king's house; and all the houses of Jerusalem, and every great house he burnt in fire:

14 And all the walls of Jerusalem round about, all the strength of the Chaldees which were with the chief of the cooks, brake down.

15 And from the weak of the people, and the rest of the people being left in the city, and those falling away which fell to the king of Babel, and the rest of the multitude, Nebuzaradan chief of the cooks carried into exile.

16 And from the weak of the land, Nebuzaradan chief of the cooks left for vine-dressers and for ploughmen.

17 And the pillars of brass which were to the house of Jehovah, and the bases, and the sea of brass which was in the house of Jehovah, the Chaldeans brake in pieces, and they will lift up their brass to Babel.

18 And the pots and the shovels and the snuffers and the vases and the dishes, and all the vessels of brass which they served in them, they took.

19 And the basins and the fire-pans and the vases and the pots and the chandeliers, and the dishes and the cups, which were of gold, gold, and which of silver, silver, the chief of the cooks took.

20 The two pillars, the one sea, and the twelve oxen of brass which were under the bases, which king Solomon made for the house of Jehovah; there was no weight to their brass of all these vessels.

21 And the pillars, eighteen cubits the height of the one pillar; and a thread of twelve cubits will surround it; and its thickness four fingers: it was hollow.

22 And a capital upon it of brass; and the height of the one capital, five cubits, and the net and the pomegranates upon the capitals round about, all of brass. And according to these, to the second pillar and the pomegranates.

23 And the pomegranates were ninety and six a side; all the pomegranates a hundred upon the net round about

24 And the chief of the cooks will take Seraiah the priest, the head, and Zephaniah the second priest, and the three watchers of the threshold:

25 And from the city he took one eunuch who was appointed over the men of war; and seven men seeing the face of the king, who were found in the city; and the scribe of the chief of the army mustering the people of the land; and sixty

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men from the people of the land being found in the midst of the city.

26 And Nebuzaradan chief of the cooks, will take them, and will bring them to the king of Babel to Riblah.

27 And the king of Babel will strike them, and kill them in Riblah in the land of Hamath. And Judah will be carried into exile from his land.

28 This the people which Nebuchadnezzar carried into exile: in the seventh year three thousand Jews and twenty and three.

29 In the eighteenth year to Nebuchadnezzar, eight hundred thirty and two souls from Jerusalem:

30 In the three and twentieth year to Nebuchadnezzar, Nebuzaradan chief of the cooks carried away captive of the Jews seven hundred forty and five souls: all the souls four thousand and six hundred.

31 And it will be in the thirty and seventh year to the captivity of Jehoiachin king of Judah, in the twelfth month, in the twenty and fifth to the month, Evil Merodach, king of Babel, in the year of his reigning lifted up the head of Jehoiachin king of Judah and brought him forth from the house of the prison,

32 And he will speak with him good things, and he will give his throne from above to the throne of the kings which were with him in Babel,

33 And he changed the garment of his shutting up: and he ate bread before him continually all the days of his life.

34 And his ration a ration continually, given to him from the king of Babel, the word of a day in its days, even to the day of his death, all the days of his life.

THE BOOK OF THE PROPHET EZEKIEL

Hebrew title: Sefer Yekhezkel
Estimated Range of Dating: c. 6th-century B.C.

(The Book of Ezekiel belongs to the Nevi'im (Prophets) and consists of 48 chapters and is the third of the Latter Prophets in the Tanakh and one of the major prophetic books in the Old Testament, following Isaiah and Jeremiah. According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years from 593 to 571 BC, although it is the product of a long and complex history and does not necessarily preserve the very words of the prophet.

The visions, and the book, are structured around three themes: (1st) Judgement on Israel (chapters 1–24); (2nd) Judgement on the nations (chapters 25–32); and (3rd) Future blessings for Israel (chapters 33–48). Its themes include the concepts of the presence of God, purity, Israel as a divine community, and individual responsibility to God. Its later influence has included the development of mystical and apocalyptic traditions in Second Temple and rabbinic Judaism and Christianity.

In the Chapters 10 and 11, the book contains a vision of God in heaven and describes wheels and strange beings around his throne. In fact, these two chapters deliver the most remarkable descriptions of the entire Hebrew Bible. It has a very technological character and gives the reader the impression that a kind of flying machine is described. Some scholars hold that Ezekiel's vision might be a report and detailed description of a kind of aircraft or, as Erich von Däniken had pointed out, an extraterrestrial spacecraft. NASA engineer Josef F. Blumrich decided to disprove the hypothesis. However, a thorough examination convinced him that Ezekiel might have seen a flying vehicle or spaceship of which he then made detailed drawings of the alien craft.

Descriptions of such vehicles are not entirely unique but can also be found in the Indian Ramayana Epic. In the Ramayana, a "vimana" called vehicle is described as follows: "The Pushpaka Vimana that resembles the Sun and belongs to my brother was brought by the powerful Ravana; that aerial and excellent Vimana going everywhere at will ... that chariot resembling a bright cloud in the sky ... and the King [Rama] got in, and the excellent chariot at the command of the Raghira, rose up into the higher atmosphere.'" It is the first flying vimana mentioned in existing Hindu texts. With the size of an encyclopaedia, the Ramayana is one of the largest ancient epics in the world. Scholars estimate the age of the text from the 7th to 4th centuries BC. [Ramayana, Elysium Press, Calcutta, 1892]

The book opens with a vision of YHWH. The book moves on to anticipate the destruction of Jerusalem and the Temple,

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explains this as God's punishment, and closes with the promise of a new beginning and a new Temple.

1. Inaugural vision Ezekiel 1:1–3:2 God approaches Ezekiel as the divine warrior, riding in his battle chariot. The chariot is drawn by four living creatures, each having four faces (those of a man, a lion, an ox, and an eagle) and four wings. Beside each "living creature" is a "wheel within a wheel", with "tall and awesome" rims full of eyes all around. God commissions Ezekiel as a prophet and as a "watchman" in Israel: "Son of man, I am sending you to the Israelites." (2:3)

2. Judgement on Jerusalem and Judah and on the nations: God warns of the certain destruction of Jerusalem and of the devastation of the nations that have troubled his people: the Ammonites, Moabites, Edomites and Philistines, the Phoenician cities of Tyre and Sidon, and Egypt.

3. Building a new city: The Jewish exile will come to an end, a new city and new Temple will be built, and the Israelites will be gathered and blessed as never before.

Some of the highlights include:

• The "throne vision", in which Ezekiel sees God enthroned in the Temple among the heavenly host;

• The first "temple vision", in which Ezekiel sees God leave the Temple because of the abominations practiced there (meaning the worship of idols rather than YHWH, the official God of Judah;

• Images of Israel, in which Israel is seen as a harlot bride, among other things;

• The "valley of dry bones", in which the prophet sees the dead of the house of Israel rise again;

• The destruction of Gog and Magog, in which Ezekiel sees Israel's enemies destroyed and a new age of peace established;

• The final temple vision, in which Ezekiel sees a new commonwealth centered around a new temple in Jerusalem, sometimes called the Third Temple, to which God's Shekinah (Divine Presence) has returned.)

EZEKIEL CHAPTER 1

1 And it will be in the thirtieth year, in the fourth, in the fifth to the month, and I in the midst of the captivity by the river Chebar, the heavens were opened and I shall see visions of God.

2 In the fifth to the month, this the fifth year to the captivity of king Jehoiachin,

3 The word of Jehovah being, was to Jehezhel, son of Buzi, the priest, in the land of the Chaldean by the river Chebar; and the hand of Jehovah will be there upon him.

4 And I shall see, and behold, the spirit of a tempest came from the north, a great cloud, and a fire taking itself, and a shining to it round about, and from its midst as the appearance of burnished brass from the midst of the fire.

5 And from its midst the likeness of four living creatures: and this their vision; and the likeness of a man to them.

6 And four faces to one, and four wings to one, to them.

7 And their feet a straight foot; and the sole of their feet as the sole of a calf's foot; and sparkling as the appearance of polished brass.

8 And his hand of a man from under their wings upon their four sides; and their faces and their wings to these four.

9 And their wings joined every one to the other; they will not turn in their going, they will go each over against his face.

10 And the likeness of their face, the face of a man and the face of a lion, to the right, to these four: and the face of an ox from the left to these four; and the face of an eagle to these four.

11 And their faces: and their wings spread out from above; to each of the two being joined each, and two covering their bodies.

12 And they will go each over against his face; to where the spirit will be there to go, they will go; they will not turn in their going.

13 And the likeness of the living creatures, their appearance as burning coals of fire, as the appearance of flames going about between the living creatures; and a shining to the fire, and from the fire will go forth lightning.

14 And the living creatures ran and turned back as the appearance of lightning.

15 And I shall see the living creatures, and behold, one wheel upon the earth by the living creatures, to his four faces.

16 The appearance of the wheels and their works as the appearance of topaz: and one likeness to these four: and their appearance and their works as a wheel will be in the midst of the wheel.

17 In their going they will go upon their four sides: they will not turn in their going.

18 And their backs, and the height to them, and terror to them; and their backs full of eyes round about to them four.

19 And in the going of the living creatures, the wheels will go by them: and in the lifting up of the living creatures from the earth the wheels will be lifted up.

20 To where the spirit will be there to go they will go, there the spirit to go; and the wheels will be lifted up with them: for the spirit of life in the wheels.

21 In their going, they will go: and in their standing, they will stand; and in their being lifted up from the earth the wheels will be lifted up with them: for the spirit of life in the wheels.

22 And the likeness upon the heads of the living creatures a firmament as the eye of the terrible crystal, stretched forth upon their heads from above.

23 And under the expansion their wings straight each to the other: to each, two, covering upon them, to each two covering to them their bodies.

24 And I shall hear the voice of their wings, as the voice of many waters, as the voice of the Almighty in their going, the voice of speech, as the voice of a camp: in their standing, their wings will slacken.

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25 And a voice will be from above to the expansion which was over their head; in their standing their wings will slacken.

26 And from above to the expansion which was over their head as the appearance of a sapphire stone: the likeness of a throne, and over the likeness of a throne, the likeness as the appearance of a man upon it from above.

27 And I shall see as the appearance of burnished brass, as the appearance of fire within to it round about, from the appearance of his loins and above, and from the appearance of his loins to below, I saw as the appearance of fire, and a shining to it round about.

28 As the appearance of the bow which will be in the cloud in the day of rain, so the appearance of the shining round about This the appearance of the likeness of the glory of Jehovah. And I shall see it and I shall fall upon my face, and I shall hear the voice of him speaking.

EZEKIEL CHAPTER 2

1 And he will say to me, Son of man, stand upon thy feet, and I will speak with thee.

2 And the spirit will come into me as he spake to me, and he will cause me to stand upon my feet, and I shall bear him speaking to me.

3 And he will say to me, Son of man, I send thee to the sons of Israel, to rebellious nations who rebelled against me: they and their fathers transgressed against me even to this same day.

4 And the sons hard of face and strong of heart. I send thee to them; and say to them, Thus said the Lord Jehovah.

5 And if they will hear, and if they will desist, (for they a house of contradiction,) and they shall know that a prophet was in the midst of them.

6 And thou son of man, thou shalt not be afraid of them, and thou shalt not be afraid of their words, if rebels and thorns with thee, and thou art dwelling with scorpions: thou shalt not be afraid of their words, and thou shalt not be terrified from their face, for they a house of contradiction.

7 And speak my word to them, if they will hear and if they will desist: for they are contradiction.

8 And thou son of man, hear what I speak to thee: Thou shalt not be contradiction as the house of contradiction: open thy mouth and eat what I give to thee.

9 And I shall see, and behold, a hand sent to me; and behold, in it a roll of a book.

10 And he will spread it out before me: and it was written the face and the back side: and written upon it lamentations, sighing, and Wo.

EZEKIEL CHAPTER 3

1 And he will say to me, Son of man, eat what thou shalt find; eat this roll, and go speak to the house of Israel.

2 And I shall open my mouth, and he will cause me to eat this roll.

3 And he will say to me, Son of man, thou shalt cause thy belly to eat, and thou shalt fill thy bowels with this roll which I give to thee. And eating it, it will be in my mouth as honey for sweetness.

4 And he will say to me, Son of man, go; come to the house of Israel and speak my word to them.

5 For not to a people deep of lip and heavy of tongue; thou art sent to the house of Israel;

6 Not to many peoples deep of lip and heavy of tongue which thou wilt not hear their words If to them I sent thee, they will hear to thee.

7 And the house of Israel will not hear to thee; for they are not willing to hear to me: for all the house of Israel are strong of forehead, and they are hard of heart.

8 Behold, I gave thy face strong over against their face, and thy forehead strong over against their forehead.

9 As the diamond strong above the rock I gave thy forehead: thou shalt not fear them, and thou shalt not be terrified from their face, for they are a house of contradiction.

10 And he will say to me, Son of man, all my words which I shall speak to thee take into thy heart, and with thine ears hear thou.

11 And go, come to the captivity, to the sons of my people, and speak to them, and say to them, Thus said the Lord Jehovah; if they will hear, and if they will desist

12 And the spirit will lift me up, and I shall hear behind me a voice of a great shaking: Praised be the glory of Jehovah from his place.

13 And the voice of the wings of the living creatures, kissing one to the other, and the voice of the wheels over against them, and the voice of a great shaking.

14 And the spirit lifted me up, and it will take me and I shall go bitter, in the heat of my spirit; and the hand of Jehovah was strong upon me.

15 And I shall go to the captivity, the hill of the green ears, those dwelling at the river Chebar, and where they are sitting there, I shall sit there seven days, being astonished in the midst of them.

16 And it will be from the end of seven days, and the word of Jehovah will be to me, saying,

17 Son of man, I gave thee a watchman to the house of Israel: and hear thou the word from my mouth, and admonish them from me.

18 In my saying to the unjust, Dying, thou shalt die; and thou admonished him not, and thou spakest not to admonish the unjust from his way of injustice to preserve him alive; this unjust one shall die in his iniquity, and his blood I will seek from thy hand.

19 And if thou hast admonished the unjust one, and he turned not back from his evil and from his way of injustice; he shall die in his iniquity and thou deliveredst thy soul.

20 And in the just turning back from his justice and doing evil, and I gave a stumbling-block before his face, he shall die: for thou didst not admonish him, in his sins he shall die, and his justice shall not be remembered which he did; and his blood will I seek from thy hand.

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21 And if thou admonishedst the just for the just not to sin, and he sin not, living, he shall live, for he was admonished; and thou didst deliver thy soul.

22 And the hand of Jehovah will be there upon me; and he will say to me, Arise, go forth to the valley, and there I will speak with thee

23 And I shall arise and go forth to the valley: and behold there the glory of Jehovah stood as the glory which saw by the river Chebar: and I shall fall upon my face.

24 And the spirit will come into me, and will cause me to stand upon my feet, and will speak with me, and my to me, Come in and be shut up in the midst of thy house.

25 And thou, son of man; behold, they gave bands upon thee, and they bound thee with them, and thou shalt not go forth in the midst of them:

26 And will cause thy tongue to cleave to thy palate, and thou wert dumb, and thou shalt not be to them for a man reproving: for they are a house of contradiction.

27 And in my speaking with thee I will open thy mouth, and say thou to them, Thus said the Lord Jehovah: He hearing, shall hear; and he desisting, shall desist: for they are a house of contradiction.

EZEKIEL CHAPTER 4

1 And thou son of man take to thee a brick, and give thou it before thee, and delineate upon it the city Jerusalem;

2 And give siege against it, and build a watch tower against it, and cast a mound against it, and give the camp against it, and set battering-rams against it round about

3 And thou, take to thee an iron pan and give it a wall of iron between thee and between the city: and prepare thy face against it, and she was in siege, and press upon her. This a sign to the house of Israel.

4 And lie thou upon thy left side, and put the iniquity of the house of Israel upon it: the number of days which thou shalt lie upon it thou shalt lift up their iniquity.

5 And I gave to thee the years of their iniquity according to the number of days, three hundred and ninety days: and thou didst bear the iniquity of the house of Israel.

6 And finishing these, and thou didst lie upon thy right side the second time, and thou didst bear the iniquity of the house of Judah forty days: a day for a year, a day for a year I gave it to thee,

7 And to the siege of Jerusalem thou shalt prepare thy face, and thine arm being uncovered and prophesy against her

8 And behold, I gave bands upon thee, and thou shalt not turn from thy side to thy side, even to thy finishing the days of thy siege.

9 And thou, take to thee wheat, and barley, and the bean, and lentiles, and millet, and spelt, and give them into one vessel, and make them to thee for bread, the number of days which thou didst lie upon thy side; three hundred and ninety days shalt thou eat it

10 An thy food which thou shalt eat by weight, twenty shekels for a day: from time even to time shalt thou eat it.

11 And water by measure shalt thou drink, the sixth of the bin: from time even to time shalt thou drink.

12 And thou shalt eat it cakes of barley, and it shall be baked with dung coming forth of man, before their eyes.

13 And Jehovah will say, Like this shall the sons of Israel eat their defiled bread among the nations where I shall thrust them away there.

14 And saying, Ah, Lord Jehovah behold, my soul not being defiled: and a carcass and the torn in pieces I ate not from my youth and even till now; there came not flesh of uncleanness into my mouth.

15 And he will say to me, See, I gave to thee the dung of oxen instead of man's dung, and make thy bread upon them.

16 And he will say to me, Son of man, behold me breaking the staff of bread in Jerusalem: and they ate bread by weight and with fear; and they shall drink water by measure, and with astonishment

17 So that they shall want bread and water, and they were astonished, a man and his brother, and they were melted in their iniquity.

EZEKIEL CHAPTER 5

1 And thou son of man, take to thee a sharp sword, the barber's razor, thou shalt take them to thee and cause to pass over thy head and over thy beard: and take to the balances of weighing and divide them.

2 Thou shalt burn the third in fire in the midst of the city, according to the filling up of the days of the siege: and taking the third thou shalt strike it with the sword round about it; and the third thou shalt scatter to the wind; and I will draw out the sword after them.

3 And take from thence a few in number and bind them in thy wings.

4 And thou shalt yet take from them and cast them into the midst of the fire, and burn them in fire: from it shall come forth fire to all the house of Israel.

5 Thus said the Lord Jehovah: this is Jerusalem; I set her in the midst of the nations and lands round about her.

6 And she will change my judgments for injustice more than the nations, and my laws more than the lands which are round about her: for they rejected upon my judgments, and my laws they walked not in them.

7 For this, said the Lord Jehovah: Because of your tumult more than the nations which are round about you ye went not in my laws, and my judgments ye did not, and according to the judgments of the nations which are round about you ye did not

8 For this, thus said the Lord Jehovah: Behold me, me also, against thee, and I did judgments in the midst of thee before the eyes of the nations.

9 And I did in thee what I did not, and what I will no more do like, because of all thine abominations.

10 For this the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I did judgments in thee, and I scattered all thy remnant to every wind.

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11 For this, I live, says the Lord Jehovah, if not because thou didst defile my holy place with all thine abominable things, and with all thine abominations, and I will also diminish; and mine eye shall not spare, and also I will not pity.

12 A third of thee in death shall die, and with famine shall they be consumed in the midst of thee: and a third shall fall by the sword round about thee; and the third I will scatter to every wind, and I will draw out the sword after them.

13 And mine anger was completed, and I caused my wrath to rest upon them, and I was comforted: and they shall know that I Jehovah spake in my zeal in my completing my wrath upon them.

14 And I will give thee for a waste, and for a reproach among the nations which are round about thee, before the eyes of all passing by.

15 And it was a reproach and reviling, an instruction and an astonishment to the nations which are round about thee, in my doing judgments in thee in anger and in wrath, and in reproofs of wrath. I Jehovah spake.

16 In my sending the evil arrows of famine upon them which were for destruction, which I shall send to destroy you: and I will add famine upon you, and I broke to you the staff of bread.

17 And I sent upon you famine and the evil beast, and it bereaved thee; and death and blood shall pass through thee; and I will bring the sword upon thee. I Jehovah spake.

EZEKIEL CHAPTER 6

1 And the word of Jehovah will be to me, saying,

2 Son of man, set thy face to the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord Jehovah: Thus said the Lord Jehovah to the mountains and to the hills, to the torrents and to the valleys: behold me, I bring the sword upon you, and I destroyed your heights.

4 And your altars were laid waste, and your images were broken: and I caused your wounded to fall before your blocks.

5 And I gave the carcasses of the sons of Israel before their blocks; and I scattered your bones round about your altars.

6 In all your dwellings the cities shalt be laid waste, and the heights shall be made desolate; so that your altars shall be laid waste and destroyed, and your blocks were broken and ceased, and your images were cut down, and your works were wiped away.

7 And the wounded fell in the midst of you, and ye shall know that I am Jehovah.

8 And I left in being to you them escaping the sword among the nations, in my scattering you in the lands.

9 And those escaping of you remembered me among the nations where they were carried captive there, because I was broken with their heart of a harlot, which turned away from me, and their eyes committing fornication after their blocks: and they loathed in their faces for the evils which they did for all their abominations.

10 And they shall know that I am Jehovah; not in vain spake I to do to them this evil.

11 Thus said the Lord Jehovah: Strike with thy hand and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel! for they shall fall by the famine and by the sword and by death.

12 He being far off, in death shall he die; and he being near shall fall by the sword; and he remaining and he being besieged shall die by famine: and I finished my wrath upon them.

13 And ye knew that I am Jehovah in their wounded being in the midst of their blocks round about their altars, upon every high hill, upon all the heads of the mountains, and under every green tree, and under every thick oak, the place where they gave there an odor of sweetness to all their blocks.

14 And I stretched forth my hand upon them, and I gave the land a desolation and an astonishment from the desert of Diblath, in all their dwellings: and they shall know that I am Jehovah.

EZEKIEL CHAPTER 7

1 And the word of Jehovah will be to me, saying,

2 And thou son of man, thus said the Lord Jehovah to the land of Israel: An end, the end came upon the four corners of the land.

3 Now the end upon thee, and I sent mine anger against thee, and I judged thee according to thy ways, and I gave upon thee all thine abominations.

4 And mine eye shall not spare upon thee, and I will not pity: for I will give thy ways upon thee, and thine abominations shall be in the midst of thee: and ye knew that I am Jehovah.

5 Thus said the Lord Jehovah: An evil, one evil, behold, coming

6 An end came, the end came: it awaked against thee; behold, it came.

7 The circle came to thee, thou inhabiting the land: the time came, the day of consternation drew near, and not the shout of joy of the mountains.

8 The time drawing near I will pour out my wrath upon thee, and I completed mine anger against thee: and I judged thee according to thy ways, and I gave upon thee all thine abominations.

9 And mine eye shall not spare, and I will not pity: I will give upon thee according to thy ways, and thine abominations, they shall be in the midst of thee; and ye knew that I am Jehovah striking.

10 Behold the day, behold, it came: the circle shall go forth; the rod blossomed, pride flourished.

11 Violence rose up for a rod of injustice: not from them, not from their multitude, and not from their confusion: and nothing eminent in them.

12 The time came, the day drew near: he buying shall not rejoice, and he selling, shall not mourn: for burning upon all her multitude.

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13 For he selling shall not turn back to the sale, and it was in their yet living: for the vision for all her multitude; it shall not turn back, and a man shall not be strengthened in his iniquity of his life.

14 They shall strike upon the trumpet, and to prepare all; and none went to the war: for my burning is upon all her multitude.

15 The sword without, and the death and the famine from within: who is in the field shall die by the sword; and who is in the city, the famine and death shall consume him.

16 And they escaping, escaped, and they were on the mountains as doves of the valleys, all of them slain, a man for his iniquity.

17 All hands shall be relaxed, and all knees shall go into water.

18 And they girded on sackcloth and trembling covered them; and shame to all faces, and upon all heads, baldness.

19 They will cast their silver into the streets, and their gold shall be for uncleanness: their silver and their gold shall not be able to deliver them in the day of the outpouring of Jehovah: they shall not satisfy their souls, and they shall not fill their bowels: for it was the stumbling-block of their iniquity.

20 The matter of his ornament they set for pride; and they made the images of their abominations, their abominable things upon it: for this I gave it to them for uncleanness.

21 And I gave it into the hands of strangers for plunder, and to the unjust of the earth for a spoil; and they profaned it

22 And I turned my face from them, and they profaned my secret; and the rapacious came into it and profaned it

23 Make the chain: for the land was filled with judgment of bloods, and the city was filled with violence.

24 And I brought the evil ones of the nations, and they inherited their houses: and I caused the pride of the strong ones to cease, and their holy places were profaned.

25 And terror came, and they sought peace, and none.

26 And ruin upon ruin shall come, and report shall be to report; and they sought a vision from the prophet; and law shall perish from the priest, and counsel from the old men.

27 The king shall mourn, and the prince shall put on desolation, and the hands of the people of the land shall tremble: from their way will I do with them, and with their judgments I will judge them, and they shall know that I am Jehovah.

EZEKIEL CHAPTER 8

1 And it was in the sixth year, in the sixth, in the fifth to the month, I sitting in my house, and the old men of Judah sitting before me, and the hand of the Lord Jehovah fell there upon me.

2 And I saw, and behold, a likeness as the appearance of fire: from the appearance of his loins and downward, tire; and from his loins and upward, as the appearance of brightness, as the appearance of burnished brass.

3 And he sent forth the likeness of a hand, and he took me by a lock of my head; and the spirit lifted me up between the earth and between the heavens, and it brought me to Jerusalem in the visions of God, to the door of the gate within, looking to the north; where was there the seat of the image of jealousy possessing

4 And behold there the glory of the God of Israel as the vision which I saw in the valley.

5 And he said to me, Son of man, lift up now thine eyes the way of the north. And I lifter up mine eyes the way of the north, and behold, from the north at the gate of the altar this image of jealousy in the entrance.

6 And he said to me, Son of man, west thou what they are doing, the great abominations which the house of Israel are doing here, to go far off from my holy place? And thou shalt yet turn back, thou shalt see great abominations.

7 And he brought me to the door of the enclosure, and I saw, and behold, one hole in the wall.

8 And he said to me, Son of man, break thou now, into the wall: and I broke through into the wall, and behold, one door.

9 And he said to me, Come and see the evil abominations which they are doing here.

10 And I came and saw, and behold, every form of creeping thing, and beast of abomination, and all the blocks of the house of Israel, delineated upon the wall round about, round about

11 And seventy men from the old men of the house of Israel, and Jaazaniah, son of Shaphan, stood in the midst of them, standing before them, and each his censer in his hand; and a rich cloud of incense went up.

12 And he said to me, Sawest, thou son of man, what the old men of the house of Israel are doing in darkness, a man in the chambers of his images? for they are saying, Jehovah sees us not; Jehovah forsook the earth.

13 And he said to me, Thou shalt turn back yet; thou shalt see great abominations which they are doing.

14 And he brought me to the door of the gate of the house of Jehovah which was to, the north; and behold, there women sat weeping for Tammuz.

15 And he said to me, Sawest, thou son of man? yet shalt thou turn back, thou shalt see abominations great above these.

16 And he brought me to the enclosure of the house of Jehovah within, and behold, a door of the temple of Jehovah, and between the porch and between the altar, about twenty and five men, their backs to the temple, and their faces to the east; and they worshiping the east to the sun.

17 And he said to me, Sawest, thou son of man? Was it light to the house of Judah doing the abominations which they did here? for they filled the land with violence, and they turned back to irritate me: and behold them sending the branch to their nose.

18 And also I will do in wrath: mine eye shall not spare and I will not pity: and they shall call in mine ear with a great voice, and I will not hear them.

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EZEKIEL CHAPTER 9

1 And he will call in mine ears with a great voice, saying, Draw near, ye having oversight of the city, each the vessels of his destruction in his hand.

2 And behold, six men coming from the way of the highest gate which looking to the north, and each a weapon of smiting in pieces in his hand; and one man in the midst of them clothed with linen, an inkhorn of the scribe upon his loins: and they will come and stand by the altar of brass.

3 And the glory of the God of Israel came up from the cherub where he Was upon it, to the threshold of the house. And he will call to the man clothed with linen to whom the inkhorn of the scribe upon his loins.

4 And Jehovah will say to him, Pass through into the midst of the city, in the midst of Jerusalem, and mark a mark upon the foreheads of the men sighing and groaning for all the abominations being done in her midst

5 And to these he said in mine ears, Pass through into the city after him, and strike: your eye shall not spare, and ye shall not pity.

6 The old man, the young man, and the virgin, and little ones, and women, ye shall slay to destruction: and every man which upon him the mark, ye shall not touch; and ye shall begin from my holy place. And they will begin upon the old men which are before the house

7 And he will say to them, Defile the house, and fill the enclosures with the wounded: go ye forth. And they went forth and struck in the city.

8 And it will be as they were striking them, and I being left, and I shall fall upon my face, and I shall cry, and saying, Ah, Lord Jehovah! destroyest thou all the remnant of Israel in thy pouring forth thy wrath upon Jerusalem?

9 And he will say to me, The iniquity of the house of Israel and Judah, great exceedingly, and the land will be filled with blood and the city being filled with wresting: for they said, Jehovah forsook the land, and Jehovah saw not

10 And also I, mine eye shall not spare, and I will not pity, I gave their way upon their head.

11 And behold, the man clothed with linen to whom the inkhorn upon his loins, turning back word, saying, I did as thou didst command me.

EZEKIEL CHAPTER 10

1 And I shall see, and behold, to the which is over the head of the cherubs, as a stone of sapphire, as the vision of the likeness of a throne was seen over them.

2 And he will say to the man clothed with linen, and he will say, Go in between the wheel, underneath to the cherub, and fill thy fists with coals of fire from between the cherubs, and scatter over the city. And he will go in before mine eyes.

3 And the cherubs standing from the right to the house, in his going in, the man; and the cloud filled in the inner enclosure.

4 And the glory of Jehovah will rise from off the cherub over the threshold of the house, and the house will be filled with the cloud, and the enclosure was filled with the shining of the glory of Jehovah.

5 And the voice of the wings of the cherubs was heard, even to the enclosure without, as the voice to the Almighty in his speaking.

6 And it will be in his commanding the man clothed with linen, saying, Take the fire from between the wheel from between the cherubs; and he will go in and stand by the wheel.

7 And the cherub will stretch forth his hand from between the cherubs to the fire which is between the cherubs, and he will lift up and will give into the fists of him clothed with linen: and he will take and he went forth.

8 And there will be seen to the cherubs the form of a man's hand under their wings.

9 And I shall see, and behold, the four wheels by the cherubs, one wheel by the one cherub, and one wheel by the one cherub: and the vision of the wheels as the eye of a stone of topaz.

10 And their appearances one likeness to them four, as the wheel will be in the midst of the wheel.

11 In their going, upon their four sides they will go; they will not turn in their going, for to the place where the head will turn after it will they go; they will not turn in their going.

12 And all their flesh, and their back, and their hands, and their wings, and the wheels being filled with eyes round about, the wheels to them four.

1 To the wheels to them was called, Gilgal! in mine ears.

14 And four faces to the one: the one face the face of the cherub, and the second face the face of a man, and the third, the face of a lion, and the fourth, the face of an eagle.

15 And the cherubs will be lifted up. This the living creature which I saw by the river Chebar.

16 And in the going of the cherubs, the wheels by them will go: and in the lifting up of the cherubs their wings to rise up from the earth, the wheels they also from beside them will not turn.

17 In their standing, they will stand: and in their rising, they will rise with them: for the spirit of life was in them:

18 And the glory of Jehovah went forth from off the threshold of the house, and it will stand over the cherubs.

19 And the cherubs will lift up their wings, and will rise from the earth before mine eyes: in their going forth and the wheels with them, and they will stand at the door of the eastern gate of the house of Jehovah; and the glory of the God of Israel over them from above.

20 This the living creature I saw under the God of Israel by the river Chebar; and I shall know that they are the cherubs.

21 Four, four faces to the one, and four wings to the one; and the likeness of the hands of a man under their wings.

22 And the likeness of their faces these faces which I saw upon the river Chebar, their appearance and themselves: they will go each over against his face.

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EZEKIEL CHAPTER 11

1 And the spirit will lift me up and bring me to the east gate of the house of Jehovah looking to the east: and behold, in the door of the gate, twenty and five men; and I shall see in the midst of them Jaazaniah, son of Azur, and Pelatiah, son of Benaiah, chiefs of the people.

2 And he will say to say to me, Son of man, these the men purposing vanity and counseling evil counsel in this city

3 Saying, It not being near; build houses: this the pot, and we the flesh.

4 For this, prophesy against them, prophesy, thou son of man.

5 And the spirit of Jehovah will fall upon me, and he will say to me, Say, Thus said Jehovah; Thus ye said, O house of Israel: and the risings of your spirit, I knew it.

6 Ye multiplied your wounded in this city, and ye filled its streets with the wounded.

7 For this, thus said the Lord Jehovah: Your wounded which ye set in her midst, they the flesh, and this the pot: and I brought you forth from its midst.

Ye feared the sword; and I will bring a sword upon you, says the Lord Jehovah.

9 And I brought you from its midst, and I gave you into the hand of strangers and I did judgment upon you.

10 By the sword shall ye fall upon the bound of Israel; I will judge you and ye shall know that I am Jehovah.

11 This shall not be to you for a pot, and ye shall not be in the midst of her for flesh; upon the bound of Israel will I judge you.

12 And ye shall know That I am Jehovah: for in my laws ye went not, and my judgments ye did not; and according to the judgments of the nations round about you ye did.

13 And it will be as I prophesied, and Pelatiah son of Benaiah, died. And I shall fall upon my face and cry with a great voice, and saying, Ah. Lord Jehovah, thou makest a completion with the remnant of Israel.

14 And the word of Jehovah will be to me, saying,

15 Son of man, thy brethren, thy brethren, the men of thy kin, and all the house of Israel, wholly, which the inhabitants of Jerusalem said to them, Go ye far off from Jehovah; to us this land was given for a possession.

16 For this, say, Thus said the Lord Jehovah: If I put them far off among the nations, and if I scattered them in the lands, and I will be to them for a little holy place in the lands where they went there.

17 For this, say, Thus said the Lord Jehovah: And I gathered you from the peoples, and I collected you from the lands where ye were scattered among them, and I gave to you the land of Israel

18 And they came there, and they took away all the abominable things, and all the abominations from thence.

19 And I gave to them one heart, and a new spirit I will give in the midst of you; and I turned away the heart of stone from their flesh, and I gave to them a heart of flesh:

20 That they shall walk in my laws, and they shall watch my judgments and do them, and they were to me for a people and I shall be to them for God.

21 And to the heart going to the heart of their abominable things and their abominations, I gave their way upon their head, says the Lord Jehovah.

22 And the cherubs will lift up their wings, and the wheels with them; and the glory of the God of Israel over them from above.

23 And the glory of Jehovah will go up from the midst of the city, and stand upon the mountain which is from the east to the city.

24 And the spirit lifted me up, and it will bring me to Chaldea to the captivity, in a vision by the spirit of God. And the vision which I saw will go up from me.

25 And I shall speak to the captivity all the words of Jehovah which he caused me to see.

EZEKIEL CHAPTER 12

1 And the word of Jehovah will be to me, saying,

2 Son of man, thou art dwelling in the midst of a house of contradiction, which to them eyes to see, and they saw not: ears to them to hear, and they heard not: for they are a house of contradiction.

3 And thou Son of man, make to thee vessels of captivity and emigrate by day before their eyes; and emigrating from thy place to another place before their eyes; perhaps they will see if they are a house of contradiction.

4 And bring forth thy vessels as vessels of captivity by day, before their eyes: and thou shalt go forth in the evening before their eyes, as the goings forth of captivity.

5 Before their eyes break through to thee in the wall, and bring forth by it

6 Before their eyes upon the shoulder thou shalt lift up, in thick darkness thou shalt bring forth: thou shalt cover thy face, and thou shalt not see the earth: for I gave thee a wonder to the house of Israel.

7 And I shall do thus as I was commanded: I brought forth the vessels as vessels of captivity by day, and in the evening I broke through for me in the wall with the hand; in the thick darkness I brought forth, upon the shoulder I lifted up before their eyes.

8 And the word of Jehovah will be to me in the morning, saying,

9 Son of man, did not the house of Israel, the house of contradiction, say to thee, What doest thou?

10 Say to them, thus said the Lord Jehovah: The ruler of this burden in Jerusalem, and all the house of Israel which they are in the midst of them.

11 Say, I am your wonder: as I did, so it shall be done to them: by emigrating, they shall go into captivity.

12 And the prince which is in the midst of them shall lift up upon the shoulder in thick darkness, and go forth: they shall break through into the wall to bring forth by it: he shall cover his face so that be shall not see the earth with the eye.

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13 And I spread my net upon him, and he was taken in my net: and I brought him to Babel the land of the Chaldeans, and he shall not see it, and there he shall die.

14 And all which are round about him to help, and all his hosts, I will scatter to every wind; and I will draw out a sword after them.

15 And they shall know that I am Jehovah, in my scattering them in the nations; and I scattered them in the lands.

16 And I left of them men of number, from the sword and from famine, and from death, so that they shall recount all their abominations among the nations where they went there; and they shall know that I am Jehovah.

17 And the word of Jehovah will be to me, saying,

18 Son of man, thou shalt eat thy bread with trembling, and thou shalt drink thy water with disquiet and with dread;

19 And say to the people of the land, Thus said the Lord Jehovah to the inhabitants of Jerusalem, to the land of Israel: they shall eat their bread with dread, and they shall drink their waters with astonishment, that her land shall be laid waste from her fulness from the violence of all dwelling in her.

20 And the cities being inhabited shall be laid waste, and the land shall be a desolation; and they knew that I am Jehovah.

21 And the word of Jehovah was to me, saying,

22 Son of man, what this parable to you upon the land of Israel, saying, The days will be prolonged and every vision perished?

23 For this, say to them, Thus said the Lord Jehovah: I caused this parable to cease, and they shall no more use it for a parable in Israel; but speak to them: The days drew near, and the word of every vision.

24 For no more shall there be any vain vision and smooth divination in the midst of the house of Israel.

25 For I am Jehovah: I will speak, what word I will speak and it shall be done; it shall no more be protracted: for in your days, O house of contradiction, I will speak the word, and I did it, says the Lord Jehovah.

26 And the word of Jehovah will be to me, saying,

27 Son of man, behold the house of Israel saying, The vision which he saw is for many days, and for the times afar off he prophesied.

28 For this, say to them, Thus said the Lord Jehovah: No more shall my words be protracted, for I will speak the word and it shall be done, says the Lord Jehovah.

EZEKIEL CHAPTER 13

1 And the word of Jehovah will be to me, saying,

2 Son of man, prophesy against the prophets of Israel prophesying, and say to them prophesying from their heart, Hear ye the word of Jehovah.

3 Thus said the Lord Jehovah: Wo upon the foolish prophets which are going after their spirit, and they saw not

4 Thy prophets were as the foxes in the sterile regions, 0 Israel.

5 Ye went not up into the breaches, and ye will wall in the wall upon the house of Israel to stand in the war in the day of Jehovah.

6 They saw vanity and a divination of falsehood, saying, says Jehovah: and Jehovah sent them not: and they waited to raise up the word.

7 Saw ye not a vision of falsehood, and ye said, a divination of a lie, and saying, says Jehovah; and I spake not

8 For this, thus said the Lord Jehovah: Because ye spake falsehood and saw a lie, for this, behold me against you, said the Lord Jehovah.

9 And mine hand shall be upon the prophets seeing falsehood, and divining a lie: they shall not be in the assembly of my people, and they shall not be written in the writing of the house of Israel, and to the land of Israel they shall not come in; and ye knew that I am the Lord Jehovah.

10 Because, and because they led my people astray, saying, Peace; and no peace; and he built a wall and they plastering it with plaster:

11 Say to them plastering with plaster: And it shall fall: there was a violent rain poured out; and ye, O hailstones, shall fall; and the spirit of storms shall rend.

12 And behold, the wall fell; shall it not be said to you, Where the plastering which ye plastered?

13 For this, thus said the Lord Jehovah: I rent a spirit of storms in my wrath; and there shall be a violent shower overflowing in mine anger, and stones of hail in my wrath to finish.

14 And I broke in pieces the wall which ye plastered with plaster, and I caused it to touch the earth, and its foundation was uncovered and it fell, and ye were consumed in its midst: and ye knew that I am Jehovah.

15 And I finished my wrath upon the wall, and upon those plastering it with plaster, and saying to you, No wall, and none plastering it;

16 The prophets of Israel prophesying to Jerusalem, and seeing for her a vision of peace, and no peace, says the Lord Jehovah.

17 And thou son of man, set thy face against the daughters of thy people prophesying from their heart, and prophesy thou against them.

18 And say, Thus said the Lord Jehovah: Wo to them sewing together cushions for all the joints of the hands, and making cushions upon the head of every height to lie in wait for souls! will ye lie in wait for the souls to my people, and will ye preserve alive the souls to you?

19 Ye will profane me to my people for handfuls of barley and for morsels of bread, to kill the souls which shall not die, and to preserve alive the souls which shall not live, by your falsehood to my people hearing the falsehood?

20 For this, thus said the Lord Jehovah: Behold me against your pillows with which ye lie in wait there for the souls to break forth, and I rent them from your arms, and I sent away the souls, the souls which ye lie in wait for to break forth.

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21 And I rent your cushions and I delivered my people from your hand, and they shall no more be in your hand for being laid in wait for; and ye knew that I am Jehovah.

22 Because ye afflicted the heart of the just one with falsehood, and I afflicted him not; and to strengthen the hands of the evil one not to turn back from his evil way, to preserve him alive.

23 For this, ye shall not see falsehood, and ye shall no more divine a divination: and I delivered my people from your hand: and ye knew that I am Jehovah.

EZEKIEL CHAPTER 14

1 And there will come to me men from the old men of Israel, and sit before me.

2 And the word of Jehovah will be to me, saying,

3 Son of man, these men brought up their blocks upon their heart, and they gave the stumbling-block of their iniquity before their face: shall I be sought out, shall I be sought oat for them?

4 For this, speak to them and say to them, Thus said the Lord Jehovah: A man, a man of the house of Israel who shall bring up his blocks upon his heart, and shall set up the stumbling-block of his iniquity before his face, and coming to the prophet, I Jehovah answered to him coming according to the multitude of his blocks;

5 So that taking the house of Israel in their heart, which were all of them separated from me by their blocks.

6 For this, say to the house of Israel, Thus said the Lord Jehovah: Turn ye back, and turn away from your blocks; and turn away your faces from all your abominations.

7 For a man, a man of the house of Israel, and of the stranger who shall sojourn in Israel, and he shall separate himself from after me, and shall bring up his blocks into his heart, and shall set the stumbling-block of his iniquity before his face, and coming to the prophet to seek out to him for me; I Jehovah will answer to him for me:

8 And I gave my face against that man, and I set him for a sign and for parables, and I cut him off from the midst of my people; and ye knew that I am Jehovah.

9 And if the prophet shall be deceived, and he spake a word, I Jehovah deceived that prophet, and I stretched forth my hand upon him, and I destroyed him from the midst of my people Israel.

10 And they bare their iniquity; as the iniquity of him seeking so shall be the iniquity of the prophet;

11 So that the house of Israel shall no more wander from after me, and they shall no more be defiled with all their transgressions; and they were to me for a people, and I will be to them for God, says the Lord Jehovah.

12 And the word of Jehovah will be to me, saying,

13 Son of man, if a land shall sin against me to cover a transgression, and I stretched forth my hands upon it, and I broke to it the staff of bread, and sent famine upon it, and I cut off from it man and cattle:

14 And were these three men in its midst, Noah, Daniel, and Job, they by their justice shall deliver their souls, says the Lord Jehovah.

15 If I shall cause the evil beast to pass through upon the land, and it was bereaved, and there was desolation from not passing through from the face of the beast:

16 These three men in its midst, I live, says the Lord Jehovah, if sons and if daughters they shall deliver; they alone shall be delivered, and the land shall be a desolation.

17 Or I shall bring a sword upon that land, and I said, Sword, thou shalt pass through the land; and I cut off from it man and cattle.

18 And these three men in its midst, I live, says the Lord Jehovah, they shall not deliver sons and daughters, for they alone shall be delivered.

19 Or I shall send death to that land, and I poured out my wrath upon it in blood, to cut off from it man and cattle

20 And Noah, Daniel, and Job, in its midst, I live, says the Lord Jehovah, if son if daughter they shall deliver; they by their justice shall deliver their soul.

21 For thus said the Lord Jehovah: Also if I sent my four evil judgments, sword and famine, and the evil beast, and death to Jerusalem, to cut off from it man and cattle?

22 And behold, there was left in it an escaping, sons and daughters being brought forth: behold them, they shall be brought forth to you, and ye saw their way and their doings: and ye were comforted concerning the evil which I brought upon Jerusalem, all which I brought upon her.

23 And they comforted you, for ye shall see their way and their doings; and ye know that not in vain did I do all which I did in her, says the Lord Jehovah.

EZEKIEL CHAPTER 15

1 And the word of Jehovah will be to me, saying,

2 Son of man, what is the tree of the vine above every tree, the vine-shoot which was upon the trees of the forest.

3 Shall wood be taken from it to do for work? or will they take from it a peg to hang upon it any vessel?

4 Behold, it was given to the fire to consume; the fire consumed its two ends, and the midst of it was burned. Will it succeed for work.

5 Behold, in its being whole, it will not do for work: but if the fire consumed it, and it was burnt, did it yet do for work?

6 For this, thus said the Lord Jehovah: As the tree of the vine upon the tree of the forest which I gave it to the fire for consuming, thus I gave the inhabitants of Jerusalem.

7 And I gave my face against them; they shall go forth from the fire, and the fire shall consume them; and they knew that I am Jehovah in my setting my face against them.

8 And I gave the land a desolation, because they transgressed a transgression, says the Lord Jehovah.

EZEKIEL CHAPTER 16

1 And the word of Jehovah will be to me, saying,

2 Son of man, cause Jerusalem to know her abomination,

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3 And say, Thus said the Lord Jehovah to Jerusalem; Thy birth and thy nativity from the land of the Canaanite; thy father the Amorite, and thy mother a Hittite.

4 And thy nativity, in the day thou wert born thy navel was not cut, and thou wert not washed in water for my looking upon; and salting, thou welt not salted, and swathing, thou wert not swathed.

5 No eye spared upon thee to do one of these to thee, to pity upon thee; and thou wilt be east to the face of the field in loathing of thy soul in the day of bringing thee forth.

6 And I shall pass by thee and see thee being trodden under foot in thy bloods, and saying to thee in thy bloods, Live; and saying to thee in thy bloods, Live.

7 I gave thee ten thousand as the sprout of the field, and thou shalt be multiplied and enlarged, and come into ornament of ornaments: the breasts were set, and thy hair sprang up, and thou wert naked and nakedness.

8 And I shall pass by thee and see thee, and behold, thy time the time of loves; and I shall spread my wing over thee and cover thy nakedness: and I shall swear to thee, and come into covenant with thee, says the Lord Jehovah, and thou shalt be to me.

9 And I will wash thee in water, and I will wash thy bloods from off thee, and I will cover thee with oil.

10 And I will clothe thee with variegations, and shoe thee with tahash, and I will bind thee round with fine linen, and cover thee with silk.

11 And I shall deck thee with ornaments, and I shall give bracelets upon thy hands and a chain upon thy throat

12 And I will give a ring upon thy nose, and earrings for thine ears, and a crown of glory upon thy head.

13 And thou shalt be decked with gold and silver, and thy clothing fine linen and silk, and variegation; fine flour and honey and oil thou didst eat; and thou wilt be fair, very exceedingly, and thou wilt prosper into a kingdom.

14 And a name went forth to thee among the nations in thy beauty: for it was perfected by my decoration which I put upon thee, says the Lord Jehovah

15 And thou wilt trust in thy beauty, and commit fornication upon thy name, and thou wilt pour out thy fornications upon every one passing by; to him it will be.

16 And thou wilt take from thy garments and make to thee heights being spotted, and thou wilt commit fornication upon them: thou earnest not in, and it shall not be.

17 And thou wilt take all thy ornaments from my gold and from my silver, which I gave to thee, and thou wilt make to thee images of a male and commit fornication with them.

18 And thou wilt take thy garments of variegations and cover them: and thou gavest mine oil and mine incense before them.

19 And my bread which I gave to thee, fine flour and oil and honey I gave thee to eat, and thou didst give it before them for an odor of sweetness: and it will be, says the Lord Jehovah.

20 And thou wilt take thy sons and thy daughters which thou didst bear to me, and thou wilt sacrifice them for these to eat From thy fornication is it small?

21 And thou wilt slaughter my sons and give them in causing them to pass through for them.

22 And with all thine abominations and thy fornications thou didst not remember the days of thy youth, in thy being naked and nakedness, and thou wert trod under foot in thy blood.

23 And it will be after all thine evil, Wo, wo to thee! says the Lord Jehovah

24 Thou wilt build to thee a brothel, and thou wilt make to thee a height in every street

25 At every head of the way thou didst build thy height, and thou wilt cause thy beauty to be abhorred, and thou wilt open wide thy feet to every one passing by, and thou wilt multiply thy fornication.

26 And thou wilt commit fornication with the sons of Egypt thy neighbors, great of flesh: and thou wilt multiply thy fornications to irritate me.

27 And behold, I stretched forth my hand upon thee, and I will take away thy law, and I will give thee to the soul of those hating thee, the daughters of the rovers, being ashamed of thy way of wickedness.

28 And thou wilt commit fornication with the sons of Assur, from thy not being satisfied; and thou wilt commit fornication with them, and thou wert not satisfied.

29 And thou wilt multiply thy fornination at the land of Canaan with the Chaldeans, and also thou wert not satisfied with this,

30 How thy heart languished, says the Lord Jehovah, in thy doing all these, the work of a woman, an imperious harlot;

31 In thy building thy brothel in the head of every way, and thou madest thy height in every street; and thou wert not as a harlot to scorn a gift

32 The wife committing adultery, instead of her husband she will take strangers

33 To all committing fornication they will give liberal gifts: and thou gavest thy liberal gifts to all loving thee, and thou wilt make them a present to come in to thee from round about in thy fornications

34 And it will be in thee the reverse from women in thy fornications, and none committing fornication after thee: and in thy giving liberal gifts, and none giving liberal gifts to thee; and thou wilt be for the reverse.

35 For this, O harlot, hear the word of Jehovah:

36 Thus said the Lord Jehovah Because thy brass was poured out, and thy nakedness will be uncovered in thy fornications to those loving thee, and to all the blocks of thine abominations, and according to the bloods of thy sons which thou gavest to them;

37 For this, behold me gathering all those loving thee whom thou wert pleasant to them, and all whom thou lovedst, with all whom thou hatedst; and I gathered them against thee from round about, and I uncovered thy nakedness to them, and they saw all thy nakedness

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38 And I judged thee with judgments of those committing adultery and pouring out blood; and I gave thee blood of wrath and jealousy.

39 And I gave thee into their hand, and they pulled down thy brothel, and they broke down thy heights, and they stripped thee of thy garments, and they took all thy glory, and they left thee naked and nakedness.

40 And they brought up a convocation against thee, and they stoned thee with stone, and they cut thee in pieces with their swords.

41 And they burnt thy houses with fire, and they did judgments upon thee before the eyes of many women: and I caused thee to cease from a harlot, and also thou shalt no more give hire.

42 And I caused my wrath against thee to rest, and my jealousy departed from thee, and I will no more be irritated.

43 Because that thou didst not remember the days of thy youth, and thou wilt disquiet me in all these; and lo, I also gave thy way upon the head, says the Lord Jehovah: and thou didst not do wickedness upon all thine abominations.

44 Behold, all using parables will use a parable against thee, saying, As the mother, the daughter.

45 Thou thy mother's daughter loathing her husband and her sons; and thou the sister of thy sisters who loathed their husbands and their sons: your mother a Hittite, and your father an Amorite.

46 Thine elder sister, Shomeron, she and her daughter dwelling upon thy left hand: and thy sister smaller than thou, dwelling from thy right hand, Sodom and her daughters.

47 And thou wentest not in their ways, and thou didst not their abominations: loathing as a little, and thou wilt be corrupted above them in all thy ways.

48 I live, says the Lord Jehovah, if Sodom thy sister did, she and her daughters, as thou didst, thou and thy daughters.

49 Behold, this was the iniquity of Sodom thy sister, pride, fulness of bread, security of rest was to her and to her daughters, and she strengthened not the hand of the poor and needy.

50 And they will be proud, and they will do abomination before me: and I shall take them away according to what I saw.

51 And Shomeron sinned not according to half thy sins: and thou wilt multiply thine abominations above them, and thou wilt justify thy sisters in all thine abominations which thou didst.

52 And thou also bear thy shame, who didst judge for thy sisters in thy sins which thou didst make abominable above them: they shall be justified more than thou: and also thou, be thou ashamed and bear thy shame in thy justifying thy sisters.

53 And I turned back their captivity, the captivity of Sodom and her daughters, and the captivity of Shomeron and her daughters, and the captivity of thy captivities in their midst:

54 So that thou shalt bear thy shame, and thou wert made ashamed of all which thou didst in thy comforting them.

55 And thy sisters, Sodom and her daughters, shall turn back to their beginning, and Shomeron and her daughters shall turn back to their beginning, and thou and thy daughters shall turn back to your beginning.

56 And thy sister Sodom was not for a hearing in thy mouth in the day of thy pride.

57 Before thine evil shall be uncovered as the time of reproach of the daughters of Aram and all round about her, the daughters of the rovers despising thee from round about

58 Thy wickedness and thine abominations, thou didst bear them, says Jehovah.

59 For thus said the Lord Jehovah: And doing with thee according as thou didst who despised the oath to break the covenant

60 And I remembered my covenant with thee in the days of thy youth, and I set up to thee an eternal covenant

61 And thou didst remember thy ways, and thou wert ashamed in thy receiving thy sisters great above thee, to the younger than thee: and I gave them to thee for daughters, and not from thy covenant

62 And I set up my covenant with thee, and thou knewest that I am Jehovah.

63 So that thou shalt remember, and thou wert ashamed, and there shall no more be to thee an opening of the mouth from the face of thy shame in my expiating for thee for all which thou didst, says the Lord Jehovah.

EZEKIEL CHAPTER 17

1 And the word of Jehovah will be to me, saying,

2 Son of man, propose an enigma and use a parable to the house of Israel;

3 And say, Thus said the Lord Jehovah: The great eagle great of wings, long of the wing-feather, full of feathers, which to him variegation, came to Lebanon, and he will take the foliage of the cedar.

4 He plucked off the head of the suckers, and he will bring it to the land of Canaan, and he set it in a city of merchants.

5 And he will take from the seed of the land, and he will give it in a field of seed; he took it to many waters, he set it a willow.

6 And it will spring up, and it will be for a spreading vine low of stature, for its branches turning towards him, and its roots will be under him: and it will be for a vine, and it will make branches, and it will send forth foliage.

7 And there will be one great eagle, great of wings, and many feathers: and behold, this vine turned her roots to him, and sent forth her branches to him, to water it from the ascendings of its planting.

8 In a good field by many waters it was planted, to make branches to bear fruit, to be for a great vine.

9 Say, Thus said the Lord Jehovah: Shall it prosper? shall he not pluck up its roots, and cut off its fruit, and dry up all the fresh foliage of its springing up? It shall be dried up, and not in its great strength, and by much people to lift it up from its roots.

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10 And behold, being planted, shall it prosper? as the east wind strikes upon it? drying up, shall it not be dried up? it shall be dried up upon the risings of its springing up.

11 And the word of Jehovah will be to me, saying,

12 Say now to the house of contradiction, Knew ye not what are these? Say, Behold, the king of Babel coming to Jerusalem, and he will take her king and her chiefs, and bring them to him into Babel.

13 And he will take from the seed of the kingdom and cut out with him a covenant, and he will bring him in with an oath, and he took the mighty of the land:

14 To be a low kingdom, not to be lifted up, to watch his covenant to stand to it

15 And he will rebel against him to send his messengers to Egypt, to give to him horses and much people. Shall he prosper? shall he doing these, escape? and breaking the covenant, and escaping?

16 I live, says the Lord Jehovah, if not in the place the king making him king which he despised his oath, and which he broke his covenant with him, in the midst of Babel he shall die.

17 And not with great strength and with a great convocation, shall Pharaoh do for him in the war by throwing up a mound and by building a watchtower to cut off many souls?

18 And he despised the oath to break the covenant, and behold, he gave his hand, and doing all these he shall not escape.

19 For this, thus said the Lord Jehovah: I live, if not mine oath which he despised, and my covenant which he brake, and I gave it upon his head.

20 And I spread my net upon him and he was taken in my net, and I brought him to Babel, and I contended with him there for his transgression which he transgressed against me.

21 And all his flight with all his hosts, they shall fall by the sword, and they being left shall be dispersed to every wind: and ye knew that I Jehovah spake.

22 Thus said the Lord Jehovah: And I took from the foliage of the cedar, and I gave from the head; I will pluck its suckers a tender one, and I planted upon a mountain of height and heaped up.

23 In the mountain of the height of Israel I will plant it: and it bare a branch, and it made fruit, and it was for a great cedar: and there dwelt under it all fowls of every wing; in the shadow of its branches shall they dwell.

24 And all the trees of the field knew that I Jehovah brought low the tree of height, made high the low tree, I dried up the green tree, and I caused the dry tree to flourish: I Jehovah spake and I did.

EZEKIEL CHAPTER 18

1 And the word of Jehovah will be to me, saying,

2 What to you making use of this parable upon the land of Israel, saying, The fathers will eat sour grapes and the sons' teeth will be blunted?

3 I live, says the Lord Jehovah, if it shall be to you more to use this parable in Israel.

4 Behold, all souls to me; behold, as the soul of the father, and so the soul of the son, they are to me. The soul sinning, it shall die.

5 And if a man shall be just and do judgment and justice,

6 Not to eat upon the mountains, and not to lift up his eyes to the blocks of the house of Israel, and not to defile his neighbor's wife, and he shall not come near to a woman of uncleanness.

7 And he shall not oppress a man; he shall turn back his pledge to the debtor; he will not strip off plunder, his bread he will give to him hungry, and the naked he will cover with a garment;

8 And he shall not give upon interest, and he shall not take interest, from iniquity he shall turn back his hand; he shall do judgment of truth between man to man.

9 In my laws he shall go and he watched my judgments to do the truth; he is just; living, he shall live, says the Lord Jehovah.

10 And he begat a rapacious son, pouring out blood and doing the likeness of one of these.

11 And he doing not all these, but eating upon the mountains and defiling his neighbor's wife,

12 Oppressing the poor and needy, stripping off plunder, he will not turn back the pledge, and he lifted up his eyes to the blocks, doing abomination,

13 Giving upon interest, and taking interest: and living, he shall not live: doing all these abominations, dying, he shall die; his bloods shall be upon him.

14 And behold, he begat a son, and he will see all his father's sins which he did, and he will see and will not do like them;

15 Not eating upon the mountains, and not lifting up his eyes to the blocks of the house of Israel, not defiling his neighbor's wife,

16 And not oppressing a man, not binding the pledge, and not stripping off plunder, giving his bread to him hungry, and clothing the naked with a garment

17 Turning back his hand from the poor, taking not usury and interest, doing my judgment, going in my laws; he shall not die in the iniquity of his father; living, he shall live.

18 His father because oppressing, he oppressed, stripping off, he stripped off the brother, and he did not good in the midst of my people, and behold him dying in his iniquity.

19 And ye said, Why bore not the son upon the iniquity of the father? and the son doing judgment and justice, watching all my laws, and he will do them; living, he shall live.

20 The soul sinning, it shall die. The son shall not bear for the iniquity of the father, and the father shall not bear for the iniquity of the son: the justice of the just one shall be upon him, and the injustice of the unjust one shall be upon him.

21 And if the unjust one shall turn back from all his sins which he did, and he watched all my laws and did judgment and justice; living, he shall live; he shall not die.

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22 All his transgressions which he did shall not be remembered to him: in his justice which he did he shall live.

23 Delighting, shall I delight in the death of the unjust one? says the Lord Jehovah: not in his turning back from his way and living?

24 And in the just turning back from his justice, and doing iniquity according to all the abominations which the unjust one did, will he do and live? all his justices which he did shall not be remembered: in his transgression which he transgressed and in his sins which he sinned, in them he shall die.

25 And ye said, The way of Jehovah will not make even. Hear ye now, O house of Israel; shall not my way make even? shall not your ways make hot even?

26 In the turning back of the just one from his justice, and doing iniquity and dying in them; in his iniquity which he did he shall die.

27 And in the unjust one turning back from his injustice which he did; and he will do judgment and justice, he shall save his soul alive.

28 And he will see and turn back from all his transgressions which he did, living, he shall live; he shall not die.

29 And the house of Israel said, The way of Jehovah will not make even. Will not my ways make even, O house of Israel, shall not your way not make even?

30 For this I will judge you, O house of Israel, each according to his ways, says the Lord Jehovah: Turn back and withdraw from all your transgressions; and iniquity shall not be to you for a stumbling block.

31 Cast away from you all your transgressions which ye transgressed against me, and make to you a new heart and a new spirit: and wherefore will ye die, O house of Israel?

32 For I shall not delight in the death of him dying, says the Lord Jehovah: and turn ye back and live.

EZEKIEL CHAPTER 19

1 And thou, lift thou up a lamentation for the princes of Israel,

2 And say, What thy mother? a lioness: between lions she lay down, in the midst of young lions she brought up her whelps

3 And she will bring up one of her whelps: it was a young lion, and it will learn to rend the prey eating man.

4 And the nations will hear concerning him; in their pit he was taken, and they will bring him with hooks to the land of Egypt

5 And she will see that waiting her hope perished, and she will take one of her whelps setting him a young lion.

6 And he will go about in the midst of the lions; he was a young lion, and he will learn to tear in pieces the prey, eating man.

7 And he knew their palaces, and he laid waste their cities; and the land will be desolate and its fulness from the voice of his roaring.

8 And the nations will give against him round about from the provinces, and they will spread their net upon him, being taken in their pit

9 And they will give him in a prison with hooks, and they will bring him to the king of Babel: they will bring him into fastnesses so that his voice shall no more be heard upon the mountains of Israel.

10 Thy mother as a vine in thy blood, planted by the waters: she was fruitful and covered from much water.

11 And there will be to her rods of strength to the rods of those ruling, and his stature will be lifted up between the thick boughs, and he will be seen in his height from the multitude of his branches.

12 And she shall be plucked up in wrath, she was cast down to the earth, and the wind of the east dried up her fruit: the rods of her strength were broken and dried up, and the fire consumed them.

13 And now being planted in the desert, in a land of dryness and thirst

14 And a fire will go forth from a rod of her branches; it consumed her fruit, and there was not in her a rod of strength, a rod to rule. It is a lamentation, and it shall be for a lamentation.

EZEKIEL CHAPTER 20

1 And it will be in the seventh year, in the fifth, in the tenth to the month, men from the old men of Israel came to seek Jehovah, and they sat before my face.

2 And the word of Jehovah was to me, saying,

3 Son of man, speak to the old men of Israel, and say to them, Thus said the Lord Jehovah: Come ye to seek me? I live, if I will be sought for you, says the Lord Jehovah.

4 Wilt thou judge them, wilt thou judge, son of man? Cause them to know the abominations of their fathers:

5 And say to them, Thus said the Lord Jehovah: In the day of my choosing upon Israel, and I will lift up my hand to the seed of the house of Jacob, and I will be known to them in the land of Egypt, and I will lift up my hand to them, saying, I am Jehovah your God;

6 In that day I lifted up my hand to them to bring them forth out of the land of Egypt to the land which I spied out for them flowing milk and honey; this the glory to all lands:

7 And saying to them, Cast ye away each the abominations of his eyes, an ye shall not be defiled with the blocks of Egypt: I am Jehovah your God.

8 And they will rebel against me, and they would not hear to me: they cast not away each the abominations of their eyes, and they forsook not the blocks of Egypt: and saying, To pour out my wrath upon them, to complete mine anger against them in the midst of the land of Egypt

9 And I will do for sake of my name, that it was not profaned before the eyes of the nations which they were in the midst of them, which I was made known to them before their eyes to bring them forth from the land of Egypt.

10 And I shall cause, them to go forth from the land of Egypt, and I shall bring them to the desert.

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11 And I shall give to them my laws, and my judgments I caused them to know, which a man shall do them and he lived in them.

12 And also my Sabbaths I gave to them to be for a sign between me and between them, to know that I am Jehovah consecrating them.

13 And the house of Israel will rebel against me fit the desert: in my laws they went not, and my judgments they rejected, which a man shall do them and he lived in them: and my Sabbaths they profaned greatly and saying, To pour out my wrath upon them in the desert to finish them.'

14 And I shall do for sake of my name, that it was not polluted before the eyes of the nations which I brought them forth before their eyes

15 And also I lifted up my hand to them in the desert, not to bring them in to the land which I gave flowing milk and honey; this the glory to all lands

16 Because they rejected upon my judgments, and my laws they went not in them, and my Sabbaths they profaned: for their heart went after their blocks.

17 And mine eye will spare for them from destroying them, and I made not a completion with them in the desert

18 And saying to their sons in the desert Ye shall not go in the laws of your fathers, and their judgments ye shall not watch, and with their blocks ye shall not be defiled.:

19 I am Jehovah your God; go ye in my: laws, and watch ye my judgments and do them

20 And consecrate my Sabbaths; and they were for a sign between me and between you to know that I am Jehovah your God.

21 And their sons will rebel against me: they went not in my laws, and my judgments they watched not to do them, which a man shall do them and live in them: my Sabbaths they profaned: and saying, To pour out my wrath upon them to complete mine anger against them in the desert

22 And I turned back my hand; and I will do for sake of my name, that it was not profaned before the eyes of the nations which I brought them forth before their eyes.

23 Also I lifted up my hand to them in the desert, to scatter them in the nations, to disperse them is the lands

24 Because they did not my judgments, and my laws they rejected, and my Sabbaths they profaned, and their eyes were after their fathers blocks.

25 And also I gave to them laws not good, and judgments they shall not live in them.

26 And I will defile them in their gifts in causing to pass through all bursting open the womb, so that I shall make them desolate, that they shall know that I am Jehovah.

27 For this, speak to the house of Israel, son of man, and say to them, Thus said the Lord Jehovah: Yet in this your fathers reviled me, in their transgressing a transgression against me.

28 And I shall bring them to the land which I lifted up my hand to give, it to them, and they will see every high hill and every thick tree, and they will sacrifice there their sacrifices, and they will give there the provocation of their oblation, and they will set there the odor of their sweetnesses, and they will pour out there their libations:

29 And saying to them, What the height where ye go there? And its name will be called Height, even to this day.

30 For this, say to the house of Israel, Thus said the Lord Jehovah: Are ye defiled in the way of your fathers? and commit ye fornication after their abominations?'

31 And in lifting up your gifts, in causing your sons to pass into the fire ye are defiled for all your blocks, even to this day: and shall I be sought for you, O house of Israel? I live, says the Lord Jehovah, if I will be sought by you.

32 And the things were coming up upon your spirit which will not be which ye say, We will be as the nations, as the families of the lands to serve wood and stone.

33 I live, says the Lord Jehovah, if not with a strong hand and with an arm stretched out, and with wrath poured out, will I reign over you.

34 And I brought you forth from the peoples, and I gathered you from the lands where ye were scattered in them, with a strong hand and with an arm stretched out, and with wrath panted out

35 And I brought you into the desert of the peoples, and I judged you there face to face.

36 As I contended with your fathers in the desert of the land of Egypt, so will I contend with you, says the Lord Jehovah.

37 And I caused you to pass under the rod I brought you into the bond of the covenant

38 And I separated from you the rebellious and those transgressing against me: I will bring them forth from the land of their sojournings, and to the land of Israel they shall not come in: and ye knew that I am Jehovah.

39 And ye, O house of Israel, thus says the Lord Jehovah: Go serve ye each his blocks, and afterward if ye bear not to me and ye shall not profane my holy name yet with your gifts and with your blocks.

40 For in my holy mountain, in the mountain of the height of Israel, says the Lord Jehovah, there shall all the house of Israel serve me, all in the land: there I will receive them into favor, and there I will seek your offerings and the chief of your liftings up, with all your holy things.

41 With the odor of sweetness I will receive you into favor in my bringing you forth from the peoples, and I gathered you from the lands where ye were scattered in them; and I was consecrated in you before the eyes of the nations.

42 And ye knew that I am Jehovah in my bringing you into the land of Israel, to the land which I lifted up my hand to give it to your fathers.

43 And ye remembered there your ways, and all your works which ye were defiled in them; and ye shall be wearied in your faces for all your evils which ye did.

44 And ye knew that I am Jehovah in my doing with you for sake of my name, not according to your evil ways and your corrupt deeds, O house of Israel, says the Lord Jehovah.

45 And the word of Jehovah will be to me, saying,

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46 Son of man, set thy face the way of the south, and drop to the south, and prophesy against the forest of the south field.

47 And say to the forest of the south, Hear thou the word of Jehovah; thus said the Lord Jehovah: Behold me kindling a fire in thee, and it consumed in thee every green tree and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north were burned in it.

48 And all flesh saw that I Jehovah kindled it: it shall not be quenched.

49 And saying, Ah, Lord Jehovah, they say to me, Does he not use parables?

EZEKIEL CHAPTER 21

1 And the word of Jehovah will be to me, saying,

2 Son of man, set thy face to Jerusalem, and drop to the holy places, and prophesy to the land of Israel;

3 And say to the land of Israel, Thus said Jehovah: behold me against thee, and I brought forth my sword from its sheath, and I cut off from thee the just and the unjust

4 Because that I cut off from thee the just and the unjust, for this my sword shall go forth from its sheath against all flesh, from south to north.

5 And all flesh knew that I Jehovah brought forth my sword from its sheath: it shall no more turn back

6 And thou son of man, sigh with the breaking of the loins; and with bitterness thou shalt sigh before their eyes.

7 And it was when they shall say to thee, For what sighest thou? and say, For the report, because it came: and every heart melted and all hands were relaxed, and every spirit was weak, and all knees shall go into water: behold, it came, and it was, says the Lord Jehovah.

8 And the word of Jehovah will be to me, saying,

9 Son of man, prophesy and say, Thus said Jehovah: say, A sword, a sword was sharpened, and also polished.

10 In order to slaughter a slaughter it was sharpened; in order for lightning to be to it, it was polished; then shall we exult? the rod of my son despised, every tree.

11 And he will give it to be polished, to be taken in the hand: this sword was sharpened, and it was polished to give it into the hand of him slaying.

12 Cry and wail, son of man, for it was upon my people, it was upon all the princes of Israel: terrors for the sword were upon my people: for this, strike upon thy thigh.

13 For it is a trial, and what if also the rod was rejected? it shall not be, says the Lord Jehovah.

14 And thou, son of man, prophesy, and strike hand to hand, and thou shalt double the sword the third time, the sword of the wounded: this the sword of the great wounded besieging them.

15 In order to melt the heart and to multiply the ruins, I gave the turning of the sword against all their gates: Ah! it was made for lightnings, it was polished for slaughter.

16 Unite thyself to the right, set thyself to the left, where thy face wavers.

17 And I also will strike my hand to my hand, and I caused my wrath to cease: I Jehovah spake.

18 And the word of Jehovah will be to me, saying,

19 And thou son of man, set to thee two ways for the sword of the king of Babel to come: from one land shall come forth they two, and form thou a hand, form upon the head of the way of the city.

20 Thou shalt set the way for the sword to come to Rabbath of the sons of Ammon, and to Judah in Jerusalem the fortified.

21 For the king of Babel stood at the mother of the way in the head of the two ways, to divine a divination; he shook with the arrows, he asked in the family gods, he looked in the liver.

22 In his right hand was the divination of Jerusalem, to set battering-rams, to open the mouth in breaking in pieces, to lift up the voice with a loud noise, to set battering-rams against the gates, to throw up a mound, to build a watch-tower.

23 And it was to them as a divination of falsehood in their eyes, swearing an oath to them, remembering iniquity to be taken.

24 For this, thus said the Lord Jehovah: Because of your causing your iniquity to be remembered, in your transgressions being uncovered, for your sins to be seen in all your works; because of your causing to be remembered, ye shall be taken in hand.

25 And thou profane unjust prince of Israel, to whom his day came in the time of iniquity the end.

26 Thus said the Lord Jehovah: Remove the tiara, and lift up the crown: this not thus: lift up the low, and make low the high.

27 Perverted, perverted, perverted, will I set her: and this was not till he came which to him the judgment; and I gave him.

28 And thou son of man, prophesy and say, Thus said the Lord Jehovah to the sons of Ammon, and for their reproach; and say, The sword, the sword was loosed: for slaughter it was polished, to consume for sake of the lightning:

29 In seeing vanity to thee, in divining to thee a lie to give thee, to the necks of the wounded of the unjust, to whom their day came in the time of iniquity the end.

30 Turn back; thou shalt not be naked: in the place where thou wert created, in the land of thy nativity, will I judge thee.

31 I poured out my wrath upon thee; in fire I made mine anger to pass over thee, and I gave thee into the hand of brutish men, machinating destruction.

32 Thou shalt be to the fire for consuming; thy blood shall be in the midst of the land; thou shalt not be remembered: for I Jehovah spake.

EZEKIEL CHAPTER 22

1 And the word of Jehovah will be to me, saying,

2 Thou son of man, wilt thou judge, wilt thou judge the city of bloods, and make her to know all her abominations?

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3 And say, Thus said the Lord Jehovah: The city poured out blood in the midst of her, for her time to come; and she made blocks for herself to be defiled.

4 In thy blood which thou didst pour out thou went guilty; and by thy blocks which thou didst make thou wert defiled; and thou wilt cause thy days to draw near, and thou wilt come even to thy years: for this, I gave thee a reproach to the nations, and a derision to all the lands.

5 Those being near and those being far off from thee will scoff at thee; thou wert defiled of name and much in consternation.

6 Behold, the princes of Israel they were a man to his arm to pour out;blood in thee.

7 They made light of father and mother in thee: they did with violence to the stranger in the midst of thee: they oppresed the orphan and the widow in thee.

8 Thou didst despise my holy place, and thou didst profane my Sabbaths

9 Men of slander were in thee to pour forth blood: and they ate upon the mountains in thee: they did wickedness in the midst of thee.

10 Thy father's nakedness was uncovered in thee: they humbled her set apart for uncleanness in thee.

11 And a man did abomination with his neighbor's wife; and a man defiled his daughter-in-law in wickedness; and a man humbled his sister, his father's daughter, in thee.

12 They took a gift in thee to pour out blood; thou tookest usury and interest, and thou wilt plunder thy neighbors by violence, and thou didst forget me, says the Lord Jehovah.

13 And behold, I struck my hand at thy plunder which thou madest, and at thy blood which was in the midst of thee.

14 Will thy heart stand, or will thine hands be strong for the day which I do with thee? I Jehovah spoke, and I

15 And I scattered thee in the nations, and I dispersed thee in the lands, and I consumed thy uncleanness out of thee.

16 And thou didst inherit in thee before the eyes of the nations, and thou knewest that I am Jehovah.

17 And the word of Jehovah will be to me, saying,

18 Son of man, the house of Israel became to me for dross: all they brass and alloy, and iron, and lead, in the midst of the furnace; they were drosses of silver.

19 For this, thus said the Lord Jehovah: because all of them were for drosses, for this, behold me gathering you into the midst of Jerusalem.

20 The gathering silver and brass and iron and lead and alloy to the midst of the furnace to blow the fire upon it, to melt; so will I gather in mine anger and in my wrath, and I put down and melted you.

21 And I gathered you and blew upon you in the fire of my wrath, and ye were melted in her midst

22 As silver being melted in the midst of the furnace, so shall ye be melted in her midst; And ye knew that I Jehovah poured out my wrath upon you.

23 And the word of Jehovah will be to me, saying,

24 Son of man, say to her, Thou a land not being cleansed; it was not rained upon in the day of anger.

25 A conspiracy of her prophets in her midst as a roaring lion rending the prey; they consumed the soul; they will take the wealth and the precious thing; they multiplied her widows in her midst

26 Her priests did violence to my law, and they will profane my holy place: between the holy to the profane they separated not, and they did not make known between the unclean to the clean, and from my Sabbath they hid their eyes, and I shall be profaned in the midst of them.

27 Her chiefs in her midst as wolves rending the prey, to pour out blood, to destroy souls, for the sake of plundering plunder.

28 And her prophets plastered plaster upon them, seeing vanity, and divining to them falsehood, saying Thus said the Lord Jehovah; and Jehovah spoke not

29 The people of the land oppressed with violence and stripped off robbery, and oppressed the poor and needy, and did violence to the stranger without judgment

30 And I sought from them a man to wall in the wall, and to stand in the breach before my face for the land, not to destroy it: and I found not

31 I will pour out my wrath upon them; I consumed them in the fire of mine anger: I gave their way upon their head, says the Lord Jehovah.

EZEKIEL CHAPTER 23

1 The word of Jehovah will come to me, saying,

2 Son of man, there were two women, daughters of one mother:

3 And they will commit fornication in Egypt; in their youth they committal fornication: there were their breasts pressed, and the breasts of their virginity fell away.

4 And their names Aholah the elder, and Aholibah her sister; and they will be to me, and they will bring forth sons and daughters, and their names Shomeron-Aholah and Jerusalem Aholibah.

5 And Aholah will commit fornication under me; and she will desire after those loving her, after Assur, they being near.

6 Putting on cerulean purple, prefects and governors, young men of desire all of them, horsemen riding horses.

7 And she will give her whoredoms upon them from the choice of the sons of Assur all of them, and with all whom she desired; being defiled with all their blocks.

8 And her fornications from Egypt she forsook not: for they lay with her in her youth, and they handled the breasts of her virginity, and they will pour forth her fornications upon her.

9 For this I delivered her into the hand of those loving her, into the hand of the sons of Assur whom she desired after them.

10 They uncovered her nakedness: they took her sons and her daughters and slew them with the sword: and she will be a name to women, and they did judgments upon her.

11 And her sister Aholibah will see, and she will corrupt her love more than they, and her fornications more than the fornication of her sister.

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12 She desired after the sons of Assur, prefects and governors, being near, putting on splendor, horsemen riding horses, young men of desire, all of them.

13 And I shall see that one way was defiled to both of them.

14 And she will add to her fornications: and she will see men delineated. upon the wall, the images of the Chaldeans being delineated with red color.

15 Girding girdles upon their loins, a superfluity of dippings upon their heads, the appearance of third men all of them, the likeness of the sons of Babel of Chaldea, the land of their birth.

16 And she will desire after them at the sight of her eyes, and she will send messengers to them to Chaldea.

17 And the sons of Babel will come to her to the bed of loves, and defile her with their fornications, and she will be defiled with them, and her soul will be rent away from them.

18 And she will uncover her fornications, and she will uncover her nakedness: and my soul will be rent away from her, as my soul was rent away from her sister.

19 And she will multiply her fornications, to remember the days of her youth when she committed fornication in the land of Egypt

20 And she will desire after their paramours, whom the flesh of asses their flesh, and the flowing of horses their flowing.

21 And thou wilt review the wickedness of thy youth in the doing of Egypt thy breasts for the breasts of thy youth.

22 For this, O Aholibah, thus said the Lord Jehovah: Behold me raising up those loving thee, against thee, whom thy soul was rent away from them, and I brought them against thee from round about

23 The sons of Babel and all the Chaldeans, Pekod and Shoa and Koa, all the sons of Amur with them: young men of desire, prefects and governors, all of them third men, and celebrated, riding horses all of them.

24 And they came against thee firm with chariot and wheel, and with a convocation of peoples, shield and buckler and helmet, they will set against thee round about: and I gave judgment before them, and they judged thee with their judgments.

25 And I gave my jealousy against thee, and they did with thee in wrath: thy nose and thine ears they shall take away; and thy posterity shall fall by the sword: they shall take thy sons and thy daughters, and thy posterity shall be consumed in fire.

26 And they stripped thee of thy garments, and they took the instrument of thy glory.

27 And I caused thy wickedness to cease from thee, and thy fornication from the land of Egypt: and thou shalt not lift up thine eyes to them, and thou shalt remember Egypt no more.

28 For thus said the Lord Jehovah: Behold me giving thee into the hand of whom thou didst hate, into the hand of whom thy soul was rent away from them.

29 And they did with thee in hatred, and they took all thy labor, and they left thee naked and nakedness: and the nakedness of thy fornication was uncovered, and thy wickedness and thy fornications.

30 Doing these to thee for thy fornications after the nations, because thou wert defiled with their blocks.

31 Thou wentest in the way of thy sister, and I gave her cup into thine hand.

32 Thus said the Lord Jehovah: thou shalt drink thy sister's cup deep and much: thou shalt be for laughter and for derision; containing much.

33 Thou shalt be filled with drunkenness and with sorrow, the cup of astonishment and desolation, the cup of thy sister Shomeron.

34 Thou didst drink it and suck out, and thou shalt crush its sherds, and pluck up thy breasts: for I spake, says the Lord Jehovah.

35 For this, thus says the Lord Jehovah: Because thou didst forget me, and thou wilt cast me behind thy back, and also bear thou thy wickedness and thy fornications

36 And Jehovah will say to me, Son of man, wilt thou judge Aholah and Aholibah, and announce to them their abominations?

37 For they committed adultery, and blood is in their hands; and with their blocks they committed adultery, and also their sons whom they brought forth to me they caused to pass through for them for consuming.

38 Yet this they did to me: they defiled my holy place in that day, and my Sabbaths they profaned.

39 And in their slaughtering their sons to their blocks, and they will come to my holy place in that day to profane it; and behold, thus they did in the midst of my house.

40 And also that ye will send to men coming from far off, whom a messenger was sent to them, and behold, they came: for whom thou didst wash, thou paintedst thine eyes, and thou didst deck with ornaments.

41 And thou wilt sit upon a splendid bed, and a table set in order before his face, and thou didst bring up there mine incense and mine oil.

42 And the voice of a multitude at rest with her: and to the men of multitude of man bringing Sabeans from the desert, and they will give bracelets upon their hands, and crowns of glory upon their heads.

43 And saying to her worn out with adulteries, Will she now commit her fornications, she also?

44 And they will go in to her as going in to a woman an harlot; thus they went in to Aholah and to Aholibah, the women of wickedness.

45 And just men they shall judge them with the judgment of adultresses, and with the judgment of those pouring out blood; for they are adultresses, and blood in their hands.

46 For thus said the Lord Jehovah: Bring up upon them a convocation and give them for a shaking and for a spoil.

47 And the convocation stoned upon them with stone, and cut them down with: their swords; they will slay their sons and their daughters, and their houses they will burn in fire.

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48 And I caused wickedness to cease from the land, and all the women were instructed, and they shall not do according to your wickedness.

49 And they gave your wickedness upon you, and ye shall bear the sins of your blocks: and ye knew that I am the Lord Jehovah.

EZEKIEL CHAPTER 24

1 And the word of Jehovah will be to me in the ninth year, in the teeth month, in the tenth to the month, saying,

2 Son of man, write to thee the name of the day, this same day: the king of Babel set up against Jerusalem this same day.

3 And use a parable against the house of contradiction and say to them, Thus said the Lord Jehovah: Set on the pot, set on, and also pour water into it:

4 Gather its pieces into it, every good piece, the thigh and the shoulder; fill with the choice of the bones.

5 Take the choice of the flock and also wheel the bones under it, boil its boilings; also they cooked the bones in the midst of it

6 For this, thus said the Lord Jehovah: Wo to the city of bloods! the pot which the rust in it, and her rust went not forth from it; bring it forth by its pieces, by its pieces; the lot fell not upon it

7 For her blood was in the midst of her; she set it upon a dry rock; she poured it not forth upon the earth to cover over it with dust;

8 To cause wrath to come up, to avenge vengeance; I gave her blood upon the dry rock not to be covered.

9 For this, thus said the Lord Jehovah: Wo to the city of bloods! I will make her pile great

10 Multiply the woods, kindle the fire, make ready the flesh, and spice with spicing, and the bones shall be burned.

11 And cause it to stand upon its coals, empty, so that its brass shall be warm and burning, and its uncleanness was melted in the midst of it; its rust shall be consumed.

12 She was wearied with labors, and her great rust shall not go forth from her: in the fire her rust

13 In thy uncleanness is wickedness: because I cleansed thee and thou wert not cleansed, thou shalt no more be cleansed from thy uncleanness till my causing my wrath to rest upon thee.

14 I Jehovah spake: it came, and I did; I will not let go loose, and I will not spare, and. I will not lament; according to thy ways and according to thy works they judged thee, says the Lord Jehovah.

15 The word of Jehovah will be to me, saying,

16 Son of man, behold me taking from thee-the desire of thine eyes with a blow: and thou. shalt not lament, and thou shalt not weep, and thy tears shall not go.

17 Be silent to the sighing of blood, thou shalt not make mourning for the dead; bind thy head-dress upon thee, and thou shalt put thy shoes upon thy feet, and thou shalt not cover over the mustachios, and the bread of men thou shalt not eat

18 And I shall speak to the people in the morning and my wife will die in the evening and I shall do in the morning as I was commanded.

19 And the people will say to me, Wilt thou not announce to us what these things to us that thou doest?

20 And saying to them, The word of Jehovah was to me, saying,

21 Say to the house of Israel, Thus said the Lord Jehovah, Behold me profaning my holy place, the excellency of your strength, the desire of your eyes, and the pity of your soul, and your sons and your daughters whom ye left, shall fall by the sword.

22 And ye did as I did: ye shall not cover over your mustachios, and the bread of men ye shall not eat

23 And your head-dress uponyour heads, and your shoes upon your feet: ye shall not lament, and ye shall not weep; and ye pined away m your iniquities, and ye grieved a man to his brother. .

24 And Ezekiel was to you for a wonder: according to all which he did ye shall do: in its coming, and ye knew that I am the Lord Jehovah.

25 And thou son of man, was it not in the day, I took from them their strength, the joy of their glory the desire of their eyes, the lifting up of their soul, their sons and their daughters.

26 In that day he escaping shall come to thee to cause to hear with the ears.

27 In that day thy mouth shall be opened to him escaping and thou shalt speak, and thou shalt no more be dumb: and thou wert to them for a wonder, and they shall know that I am Jehovah.

EZEKIEL CHAPTER 25

1 And the word of Jehovah will be to me, saying,

2 Son of man, set thy face against the sons of Ammon, and prophesy against them.

3 And say to the sons of Ammon, Hear ye, the word of the Lord Jehovah, Thus said the Lord Jehovah: Because of thy saying, Aha! to my holy place, when it was profaned, and against the land of Israel, when it was made desolate, and to the house of Judah, when they went into captivity.

4 For this, behold me giving thee to the sons of the east for a possession, and they set their fortress in thee and in thee they gave their dwelling, they shall eat thy fruit, and they shall drink thy milk.

5 And I gave Rabbah for a rest of camels, and the sons of Ammon for a place of lying down of sheep, and ye knew that I am Jehovah.

6 For thus said the Lord Jehovah: Because of thy striking the hand and thy stamping with the foot and thou wilt rejoice in soul with all contempt against the land of Israel

7 For this, behold I stretched forth my hand against thee, and I gave thee for a spoil to the nations, and I cut thee off from the peoples; and I caused thee to perish from the lands: I will destroy thee and thou knewest that I am Jehovah.

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8 Thus said the Lord Jehovah: Because Moab said, and Seir, Behold, the house of Judah as all the nations;

9 For this, behold me opening the shoulder of Moab from the cities, from his cities, from his extremity, the glory of the land the house of desolation the place of dwelling, and the double city.

10 To the sons of the east with the sons of Ammon, I gave it for a possession, so that it shall not make mention of the sons of Ammon among the nations.

11 And I will do judgments upon Moab; and they shall know that I am Jehovah.

12 Thus said the Lord Jehovah: Because Edom did against the house of Judah by revenging vengeance, and they will transgress a transgression, and they revenged against them;

13 For this, thus said the Lord Jehovah: and I stretched out my hand upon Edom, and I cut of from her man and cattle; and I gave her a waste from the south; and Dedan shall fall by the sword.

14 And I gave my vengeance upon Edom by the hand of my people Israel: and they did in Edom according to mine anger and according to my wrath; and they shall know my vengeance, says the Lord Jehovah.

15 Thus said the Lord Jehovah: Because the rovers did in vengeance, and they will avenge vengeance with contempt of heart to destroy, a perpetual enmity;

16 For this, thus said the Lord Jehovah.: Behold me stretching forth my hand upon the rovers, and I cut off the executioners, and I destroyed the remnant of the sea coast

17 And I did great vengeances upon them with reproofs of wrath; and they shall know that I Jehovah, in my giving vengeance upon them.

EZEKIEL CHAPTER 26

1 And it will be in the eleventh year, in one of the month, the word of Jehovah was to me, saying

2 Son of man, because that Tyre said against Jerusalem Aha! she was broken, the doors of the peoples: she was turned to me: I Shall be filled; she was laid waste:

3 For this, thus said the Lord Jehovah: Behold me against thee, O Tyre and I brought up many nations against thee as the sea brought up to its waves.

4 And they destroyed the walls of Tyre, and pulled down her towers and I swept away her dust from her,i and I gave her for a dry rock

5 It shall be for spreading nets in the midst of the sea: for I spake, says the Lord Jehovah: and it was for a spoil to the nations.

6 An her daughters who are in the field, shall be slain by the sword; and they shall know that am Jehovah

7 For thus said the Lord Jehovah: Behold me bringing upon Tyre Nebuchadezzar king of Babel, from the north, a king of kings, with horse and with chariot, and with horsemen, and a convocation, and much people.

8 Thy daughters in the field he shall slay with the sword: and he gave a watch-tower against thee, and he threw up a mound against thee, and lifted up the buckler against thee.

9 And he will give the stroke of his front against thy walls, and with his sword he will tear down thy towers.

10 From the abundance of is horses, their dust will cover thee: from the voice of the horseman, and the wheel, and the chariot, thy walls shall shake, in his coming in to thy gates, as the enterings of a city rent asunder.

11 With the hoofs of his horses he will tread down all thy streets: he will slay thy people with the sword, and the garrisons of thy strength shall go down to the earth.

12 And they spoiled thy strength and they plundered thy traffic, and they pulled down thy walls, and they will tear down thy houses of desire, and they will set thy stones and thy woods and thy dust in the midst of the water.

13 And I caused the noise of thy songs to cease and the voice of thy harps shall no more be heard.

14 And I gave thee for a dry rock thou Shalt be a spreading of nets; thou shalt no more be built: for I Jehovah spake, says the Lord Jehovah.

15 Thus said the Lord Jehovah to Tyre: Shall not islands shake from the voice of thy fall, in the cry of the wounded, in the slaying of the slain in the midst of thee?

16 And all the princes of the sea shall come down from their thrones, and they removed their robes, and they shall put off the garments of their vanegations: they shall put on tremblings; they sat upon the earth and trembled at the moments, and were astonished at thee.

17 And they lifted up for thee a lamentation, and they said to thee, How wart thou destroyed being inhabited from the seas, the celebrated city which was strong in the sea, she and her inhabitants who gave their terrors to all her inhabitants.

18 Now shall the idles tremble the day of thy fall; and the isles which are in the sea loathed from thy going forth.

19 For thus said the Lord Jehovah: I measured thee a city being desolated as the cities which were not inhabited; in my bringing up the deep upon thee, and many waters covered thee.

20 And brought thee down with them going down to the pit to the people of old, and I set thee in the earth, underneath in desolations from forever with them going down to the pit, so that thou shalt not be inhabited; and I gave glory in the land of the living,.

21 I will give thee for terrors, and not thee: and thou shalt be sought and shalt not be found any more forever, says the Lord Jehovah.

EZEKIEL CHAPTER 27

1 And the word of Jehovah will be to me, saying,

2 Thou son of man, lift up a lamentation for Tyre;

3 And say to Tyre, Thou dwelling at the entrance of the sea, a traffic of the peoples for many islands, thus said the Lord Jehovah: O Tyre, thou saidst, I am perfect of beauty.

4 In the heart of the see thy bound; they building thee completed thy beauty.

5 They built all thy bounds cypress from Shenir: they took cedars from Lebanon to make a mast for thee.

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6 The oaks of Bashan they made thine oars; the house of the Ashurites made thy desk of ivory from the isles of Chittim.

7 Fine linen with variegation from Egypt was thy spreading forth to be to thee for a signal; cerulean purple, and reddish purple, from the isles of Elisha was thy covering.

8 The inhabitants of Zidon and Arvad were rowers to thee: thy wise, O Tyre, were in thee, they thy sailors.

9 The old men of Gebal and her wise were in thee making strong thy breach: all the ships of the sea and thy seamen were in thee to traffic from thy traffic.

10 Persia and Lud and Phut were in thy strength, thy men of war: hung the shield and helmet in thee; they gave thy decoration.

11 The sons of Arvad and thine army upon thy walls round about, and the Gammadims were in thy towers: they hung their shields upon thy walls round about; they completed thy beauty.

12 Tarshish thy merchant from the multitude of all riches: in silver, iron, alloy, and lead, they gave thy markets.

13 Javan, Tubal and Meshech, they thy merchants: they gave from thy traffic in the soul of man, and vessels of brass.

14 From the house of Togarmah, horses and horsemen and mules they gave thy markets

15 The sons of Dedan thy merchants; many isles the traffic of thy hand: and they brought back horns of ivory and ebony.

16 Aram thy merchant from the multitude of thy works: they gave in thy markets with the gem, reddish purple, and variegation, and byssus, and red corals, and ruby.

17 Judah and the land of Israel, they thy merchants: in wheat of Minnith and Pannag, and honey, and oil, and balsam, they gave thy traffic.

18 Damascus thy merchant in the multitude of thy works from the multitude of all riches, with wine of Helbon and wool of whiteness.

19 And Dan and Javan going away gave in thy markets: making iron, cassia and sweet cane was in thy traffic.

20 Dedan thy merchant, garments of spreading out for the chariot

21 Arabia and all the princes of Kedar, they the merchants of thy hand with lambs and rams and he goats: in them thy merchants.

22 The merchants of Sheba and Raamah, they thy merchants with the head of all spicery, and with every precious stone and gold they gave thy markets.

23 Haran and Canneh, and Eden, the merchants of Sheba, Assur, and Chilmad, thy merchants.

24 They thy merchants in perfections in coverings of cerulean purple, and variegation and in treasures of variegated stuffs bound with cords and made fast in thy markets.

25 The ships of Tarshish celebrating thee in thy traffic; and thou wilt be filled and honored greatly in the heart of the sea.

26 Thy rower brought thee into many waters: the wind of the east broke thee in the heart of the seas.

27 Thy riches and thy markets, thy traffic, thy seamen, and thy shipmen, they making strong thy breach, and they trafficking thy traffic, and all the men of thy war that are in thee, and in all thy convocation which is in the midst of thee, they shall fall into the heart of the sea, in the day of thy fall.

28 At the voice of the cry of thy shipmen, the areas shall shake.

29 All holding the oars, the seamen and the shipmen of the sea, shall come down from their ships, they shall stand upon the earth.

30 And with their voice they shall cause to be heard against thee, and they shall cry with bitterness, and they shall bring up dust upon their heads, and they shall roll themselves in ashes.

31 And they made themselves bald with baldness for thee, and they girded themselves with sackcloth, and they wept for thee with bitterness of soul and bitter wailing.

32 And their sons lifted up a lamentation for thee, and they lamented over thee: Who as Tyre, as she desolated in the midst of the sea?

33 In the going forth of thy markets from the seas thou didst satisfy many peoples; with the multitude of thy riches and thy traffics thou didst enrich the kings of the earth.

34 The time thou wert broken from the seas in the depths of the waters, thy traffic and all thy convocation fell in the midst of thee.

35 All the inhabitants of the isles were astonished at thee, and their kings shuddering, shuddered; the faces were moved.

36 The merchants among the peoples hissed at thee; thou wert terrors; and thou not, even forever.

EZEKIEL CHAPTER 28

1 The word of Jehovah will be to me, saying,

2 Son of man, say to the leader of Tyre, Thus said the Lord Jehovah: Because thy heart was lifted up, and thou wilt say, I am God, I sat upon the seat of God in the heart of the seas; and thou art man and not God, and thou wilt give thy heart as the heart of God.

3 Behold thee wise above Daniel; not any thing hidden was hidden to thee:

4 With thy wisdom and with thy understanding thou madest to thee wealth, and thou wilt make gold and silver in thy treasures.

5 By the multitude of thy wisdom, by thy traffic thou didst multiply thy wealth, and thine heart will be lifted up in thy wealth.

6 For this, thus said the Lord Jehovah: Because of thy giving thy heart as the heart of God;

7 For this, behold me bringing strangers upon thee, the terrible of the nations: and they emptied out their swords against the beauty of thy wisdom, and they profaned thy splendor.

8 They shall bring thee down to the pit, and thou didst die the deaths of the wounded in the heart of the seas.

9 Saying, wilt thou say, I am God, before him slaying thee? and thou art man and not God, in the hand of him wounding thee.

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10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I spake, says the Lord Jehovah.

11 And the word of Jehovah will be to me, saying,

12 Son of man, lift up a lamentation over the king of Tyre, and say to him, Thus said the Lord Jehovah: Thou didst seal up the measure full of wisdom and complete of beauty.

13 Thou wert in Eden the garden of God: every precious stone thy covering, the ruby, the topaz, the onyx, the chrysolite, the sardonyx and the jasper, the sapphire, the carbuncle and the emerald, and gold: the work of thy drums and thy pipes were prepared in thee in the day of thy being created.

14 Thou the cherub of expansion covering; and I gave thee: thou wert in the holy mountain of God; thou walkedst about in the midst of the stones of fire.

15 Thou shalt be perfected in thy ways from the day of thy being created even till iniquity was found in thee.

16 In the multitude of thy traffic they filled the midst of thee with violence, and thou wilt sin: and I shall profane thee from the mountain of God, and destroying thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up with thy beauty, thou didst corrupt thy wisdom on account of thy splendor: I cast thee upon the earth, I gave thee before kings to look upon thee.

18 From the multitude of thine iniquities, by the iniquity of thy traffic, thou didst profane my holy places; and I will bring forth a fire from the midst of thee, it shall consume thee, and I will give thee for ashes upon the earth before the eyes of all seeing thee.

19 All knowing thee among the peoples were astonished at thee: thou wert terrors; and thou not, even to forever.

20 And the word of Jehovah will be to me, saying,

21 Son of man, set thy face against Zidon and prophesy against, her,

22 And say, Thus said the Lord Jehovah: Behold me against, thee, O Zidon; and I was honored in the midst of thee, and they shall know that I am Jehovah, in my doing judgments upon her; and I was consecrated in her.

23 And I sent death into her, and blood in her streets; and the wounded fell in the midst of her by, the sword upon her from round about: and they shall know that I am Jehovah.

24 And no more shall there be to the house of Israel a thorn making bitter; and briars causing pain from all round about them despising them; and they shall know that I am the Lord Jehovah.

25 Thus said the Lord Jehovah: in my gathering the house of Israel from the peoples where they were scattered among them, and I was consecrated in them before the eyes of the nations, and they shall dwell in the land which I gave to my servant Jacob.

26 And they dwelt upon it with confidence, and, they built houses, and they planted vineyards; and they dwelt with confidence in my doing judgments upon all those despising them from round about them; and they shall know that I am Jehovah their God.

EZEKIEL CHAPTER 29

1 In the tenth year, in the tenth, in the twelfth to the month, was the word of Jehovah to me, saying,

2 Son of man set thy face against Pharaoh king of Egypt, and prophesy against him and against all Egypt:

3 Speak and say, Thus said the Lord Jehovah: Behold me against thee Pharaoh, king of Egypt, the great sea-monster lying in the midst of his rivers, who said, The, river is to me, and I made me.

4 And I gave hooks in thy jaw bones, and I glued the fishes of thy rivers upon thy scales, and I brought thee up from the midst of thy rivers, and all the Ashes of thy rivers shall be glued to thy scales.

5 And I cast thee to the desert, thee and all the fish of thy. rivers: thou shalt fall upon the face of the field; thou shalt not be gathered, and thou shalt not be collected.: I gave thee for food to the beast of the earth and to the birds of the heavens.

6 And all the inhabitants of Egypt shall know that I am Jehovah, because they were a support of reed to the house of Israel:

7 In their taking hold upon thee by the hand, thou wilt run and rend for them all the shoulder: and in their leaning upon thee, thou: wilt break, and because to them the loins to stand.

8 For this, thus said the Lord Jehovah: Behold me bringing the sword upon thee, and I cut off from thee man and cattle.

9 And the land of Egypt was for desolation and waste; and they shall know that I am Jehovah, because he said, The river is to me; I made.

10 For this, behold me against thee, and against thy rivers, and I gave the land of Egypt for wastes of waste, a desolation from the tower Seveneh and even to the bound of Cush.

11 The foot of man shall not pass through it, and the foot of cattle shall not pass through it, and it shall not be inhabited forty years.

12 And I gave the land of Egypt a desolation in the midst of the lands being desolate, and her, cities in the midst. of the cities laid waste shall be a desolation forty years: and I scattered Egypt among the nations and I dispersed them in the lands.

13 For thus said the Lord Jehovah: From the end of forty years I will gather Egypt from the peoples where they were scattered there:

14 And I turned back the captivity of Egypt; and I caused them to turn back to the land of Paths upon the land of their nativity; and they were there a low kingdom.

15 It shall be lower than the kingdoms, and it shall no more be lifted up over the nations: and I made them few not to rule over the nations.

16 And it shall be no more to the house of Israel for trust, bringing iniquity to remembrance in their turning after them: and they shall know that am the Lord Jehovah.

17 And it will be in the twenty and seventh year, in the first, in the one to the month, the word, of Jehovah was to me, saying,

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18 Son of man, Nebuchadnezzar king of Babel caused his army to serve a great service against Tyre: every head being made bald, and every shoulder made smooth: and wages were not to him and to his army from Tyre for the service that he served against her.

19 For this, thus said the Lord Jehovah: Behold me giving to Nebuchadnezzar king of Babel, the land of Egypt; and he lifted up her multitude, and he spoiled her spoil and plundered her plunder, and it was the wages to his army.

20 I gave to him the land of Egypt the wages which he served against her, because they worked for me, says the Lord Jehovah.

21 In that day I will cause the born to the house of Israel to spring up, and to thee will I give the opening of the mouth in the midst of them; and they shall know that I am Jehovah,

EZEKIEL CHAPTER 30

1 And the word of Jehovah will be to me, saying,

2 Son of man, prophesy and say, Thus said the Lord Jehovah: Wail ye, Wo to the day!

3 For the day is near, the day of Jehovah is near, the day of a cloud; it shall be the time of the nations.

4 And the sword came upon Egypt, and pain was upon Cush, in the falling of the wounded in Egypt; and they took her multitude and her foundations were torn down.

5 Cosh and Phut and Lad, and all the intermingled, and Chub, and the sons of the land of the covenant, with them shall fall by the sword.

6 Thus said Jehovah: and they upholding Egypt fell,, and the pride of her strength came down: from the tower Seveneh shall they fall in her by the sword, says the Lord Jehovah.

7 And they were desolate in the midst of the lands being desolated, and her cities shall be in the midst of the cities being laid waste.

8 And they knew that I am Jehovah in my giving fire in Egypt, and all her helpers were broken.

9 In that day shall go forth messengers from before me in ships to make confiding Cush afraid, and pain was upon them as the day of Egypt: for behold, it came.

10 Thus said the Lord Jehovah: and I caused the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babel.

11 He and his people with him, the terrible of the nations, being brought to destroy the land: and they emptied their swords upon Egypt, and they filled the land with the wounded.

12 And I gave the rivers dryness and I sold the land, into the hand of the evil: and I made the land desolate, and its fulness by the hand, of strangers: I Jehovah spake.

13 Thus said the Lord Jehovah: And I destroyed the blocks, and I caused their nothings to cease from Noph; and a prince of the land of Egypt shall be no more: and I gave fear in the land of Egypt.

14 And I made Pathros desolate, and I gave fire in Zoan, and I did judgments in No.

15 And I poured out my wrath upon Sin, the strength of Egypt; and I cut off the multitude of No.

16 And I gave fire in Egypt, and Sin writhing, shall be in pain, and No shall be for breaking in pieces, and Noph straits in the day.

17 The young men of Aven and Pibeseth shall fall by the sword: and these shall go into captivity.

18 And in Tahhapanes the day was darkened in my breaking there the rods of Egypt: and the pride of her strength ceased in her: she, a cloud shall cover her, and her daughters shall go into captivity.

19 And I did judgments in Egypt; and they knew that am Jehovah.

20 And it will be in the eleventh year, in the first, in the seventh to the month, the word of Jehovah was to me, saying,

21 Son of man, I broke the arm of Pharaoh, king of Egypt; and behold, it not bound up to give healing, to put in bandages to bind it, to make it strong to hold upon the sword.

22 For this, thus said the Lord Jehovah: Behold me against Pharaoh king of Egypt, and I brake his arms, the strong, and the broken; and I caused the sword to fall from his hand.

23 And I scattered Egypt among the nations, and I dispersed them in the lands.

24 And I strengthened the arms of the king of Babel, and I gave my sword into his hand: and I brake the arms of Pharaoh, and he groaned the groanings of the wounded before his face.

25 And I strengthened the arms of the king of Babel, and the arms of Pharaoh shall fall; and they knew that I am Jehovah in my giving my sword into the hand of the king of Babel; and he stretched it out against the land of Egypt.

26 And I scattered Egypt among the nations, and I dispersed them in the lands; and they knew that I am Jehovah.

EZEKIEL CHAPTER 31

1 And it will be in the eleventh year, in the third, in one to the month, the word of Jehovah was to me, saying,

2 Son of man, say to Pharaoh king of Egypt, and to his multitude: To whom wert thou like in thy greatness?

3 Behold, Assur a cedar in Lebanon, fair of branch, and a shading thicket, and high of stature; and his foliage was between the thick boughs.

4 The water made him great, the deep raised him up with her rivers going round about her planting, and she sent forth her channels to all the trees of the field.

5 For this his height was lifted up more than all the trees of the field, and his boughs will be multiplied, and his branches will be extended from many waters, in his sending forth.

6 And all the birds of the heavens nested in his boughs, under his branches all the of the field brought forth, and in his shadow dwelt all the great nations.

7 And he was fair in his greatness, in the length of his branches: for his root was by many waters.

8 The cedars did not hide him in the garden of God: the cypresses were not like to his boughs, and the plane trees

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were not as his branches; every tree in the garden of God was not like to him in his beauty.

9 I made him fair by the multitude of his branches, and all the trees of Eden which are in the garden of God will envy him.

10 For this, thus said the Lord Jehovah: Because thou wert lifted up in height, and he will give his foliage between the thick boughs, and his heart was lifted up in his height;

11 And I will give him into the hand of the God of the nations; he shall do his doing to him: I drove him out for his injustice.

12 And strangers, the terrible of the nations, shall cut him off and cast him down: upon the mountains and in all the galleys his branches fell, and his boughs shall be broken by all the torrents of the land; and all the people of the land shall go down from his shadow, and will cast him down.

13 Upon his fall shall all the fowls of the heavens sit, and upon his branches were all the beasts of the field:

14 So that all the trees of the waters shall not be lifted up in height, and they shall not give their foliage between the thick boughs, and all they drinking water shall not stand upon them in their height: for they all were given to death, to the earth underneath, in the midst of the sons of man, to those going down to the pit

15 Thus said the Lord Jehovah: In the day of his going down to hades caused to mourn: I covered the deep over him, and I shall restrain its floods, and many waters shall be withheld: and I will cause Lebanon to be darkened for him, and all the trees of the field fainted for him.

16 From the voice of his fall I caused the nations to tremble, in my causing him to go down to hades with those going down to the pit: and all the trees of Eden, the choice and good of Lebanon, all drinking water and they shall be comforted in the earth underneath.

17 They also went down with him to hades, to those being wounded with the sword; and his arm they dwelt in his shadow in the midst of the nations.

18 To whom wert thou thus like in glory and in greatness among the trees of Men? and thou wert brought down with the trees of Eden to the earth underneath: in the midst of the uncircumcised thou shalt lie, with the wounded of the sword. This is Pharaoh and all his multitude, says the Lord Jehovah.

EZEKIEL CHAPTER 32

1 And it will be in the twelfth year, in the twelfth month, in one to the month, the word of Jehovah was to me, saying,

2 Son of man, lift up a lamentation for Pharaoh king of Egypt, and say to him, Thou wert like a young lion of the nations, and thou as a whale in the seas: and thou wilt break forth with thy rivers, and trouble the waters with thy feet, and thou wilt tread their rivers.

3 Thus said the Lord Jehovah: and I spread my net over thee with a convocation of many peoples; and they brought thee up in my net

4 And I cast thee down upon the earth, upon the face of the field will I throw thee, and I caused all the birds of the heavens to sit upon thee, and I satiated from thee the beasts of all the earth.

5 And I gave thy flesh upon the mountains, and I filled the valleys with thy height

6 And I watered the earth with thine inundation from thy blood, to the mountains; and the rivers shall be full from thee.

7 And I covered the heavens in my quenching thee, and I darkened their stars; and I will cover the sun with a cloud, and the moon shall not enlighten with its light

8 All the luminaries of light in the heavens I will darken them over thee, and I gave darkness upon thy land, says the Lord Jehovah.

9 And I irritated the heart of many peoples in my bringing thy breaking among the nations, upon lands which ye knew not

10 And I caused many peoples to be astonished over thee, and kings shall shudder with shuddering over thee in my brandishing my sword over their faces; and they trembled at the moments each for his soul in the day of thy fall.

11 For thus said the Lord Jehovah: The sword of the king of Babel shall come into thee.

12 By the swords of the strong will I cause thy multitude to fall, the terrible of the nations, all of them: and they destroyed the pride of Egypt, and all her multitude were destroyed.

13 And I destroyed all her cattle above many waters; and the foot of man shall not trouble them any more, and the hoofs of cattle shall not trouble them.

14 Then will I cause their waters to subside, and I will cause their rivers to go as oil, says the Lord Jehovah.

15 In my giving the land of Egypt a desolation, and the land was desolate from her fulness in my striking all dwelling in it; and they shall know that I am Jehovah.

16 This the lamentation and the daughters of the nations lamented her: they shall lament her for Egypt, and for all her multitude they shall lament her, says the Lord Jehovah.

17 And it will be in the twelfth year, in the fifteenth to the month, the word of Jehovah was to me, saying,

18 Son of man, Wail for the multitude of Egypt, and cast it down, her, and the daughters of the powerful nations, to the earth underneath, with those going down to the pit

19 Above whom wert thou lovely? go down, and lie with the uncircumcised.

20 In the midst of the wounded of the sword shall they fall: she was given to the sword: do ye draw her out and all her multitude.

21 The strong of the mighty shall say to him from the midst of hades with his helpers: they went down; they lay uncircumcised, wounded of the sword.

22 Assur there and all her convocation; his graves round about him: all of them wounded, fallen by the sword.

23 Whose graves were given in the thighs of the pit, and her convocation will be round about her grave; all of them wounded, fallen by the sword, who gave terror in the land of the living.

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24 There Elam and all her multitude round about her grave, all of them wounded, fallen by the sword, who went down uncircumcised to the earth underneath, who gave their terror in the land of the living; and they will bear their shame with those going down to the pit

25 In the midst of the wounded they gave a bed to her with all her multitude: her graves round about him; all of them uncircumcised, wounded of the sword: for their terror was given in the land of the living, and they shall bear their shame with those going down to the pit: he was given into the midst of the wounded.

26 There Meshech and Tubal and all dyer multitude: round about him her graves: all of them uncircumcised, wounded of the sword, for they gave their terror in the land of the living.

27 And they shall not lie with the strong fallen of the uncircumcised, who went down to hades with the weapons of their war: and they will give their swords under their heads, and their iniquities shall be upon their bones for the terror of the strong in the land of the living.

28 And thou shalt be broken in the midst of the uncircumcised, and thou shalt lie with the wounded of the sword.

29 There Edom, her kings and all her princes who were given with their strength with the wounded of the sword: they shall lie with the uncircumcised, and with those going down to the pit

30 There the princes of the north, all of them, and all the Zidonians who went down with the wounded; with their terror being ashamed of their strength; and they shall lie uncircumcised with the wounded of the sword, and bear their shame with those going down to the pit.

31 Pharaoh shall see them, and he was comforted over all her multitude wounded of the sword, Pharaoh and all his army, says the Lord Jehovah.

32 For I gave his terror in the land of the living: and he lay down in the midst of the uncircumcised with the wounded of the sword, Pharaoh and all her multitude, says the Lord Jehovah.

EZEKIEL CHAPTER 33

1 And the word of Jehovah will be to me, saying,

2 Son of man, speak to the sons of thy people and say to them, A land, when I shall bring the sword upon her, and the people of the land took one man from their extremities, and they gave him to them for a watchman.

3 And he saw the sword coming upon the land, and he struck upon the trumpet and warned the people;

4 And he hearing, heard the voice of the trumpet, and he took not warning; and the sword will come and take him. away; his blood shall be upon his head.

5 He heard the voice of the trumpet, and he took not warning; his blood shall be upon him. He taking warning delivered his soul.

6 And if the watchman shall see the sword coming, and he struck not upon the trumpet, and the people were not warned; and the sword shall come and take a soul from them, he was taken away in his iniquity, and his blood I will seek from the watchman's hand.

7 And thou son of man, I gave thee a watchman to the house of Israel; and thou heardest the word from my mouth, and thou didst warn them from me.

8 In my saying to the, unjust, O unjust one, dying, thou shalt die; and thou spakest not to warn the unjust from his way, that unjust one shall die in his iniquity, and I will seek his blood from thine hand.

9 And thou, if thou warnedst the unjust from his way to turn back from it, and be turned not back from his way, he shall die in his iniquity; and thou didst deliver thy soul.

10 And thou son of man, say to the house of Israel: Thus ye said, saying, If our transgressions and our sins be upon us, and we pining away in them, and how shall we live?

11 Say to them, I live, says the Lord Jehovah, if I shall delight in the death of the unjust; but in the turning back of the unjust one from his way, and he lived: turn back, turn back from your evil ways: and wherefore will ye die, O house of Israel?

12 And thou, son of man, say to the sons of my people, The justice of the just shall not deliver him in the day of his transgression: and the injustice of the unjust, he shall not stumble in it in the day of his turning back from his injustice; and the just shall not be able to live in the day of his sinning.

13 In my saying to the just, living, he shall live; and he trusted upon his justice, and he did evil, all his justice shall not be remembered; and in his iniquity which he did he shall die in it

14 And in my saying to the unjust, Dying, thou shalt die; and he turned back from his sinning and he did judgment and justice;

15 The unjust shall turn back the pledge he shall restore the spoil, going in the laws of the living not to do evil; living, he shall live, he shall not die.

16 All his sins which he sinned shall not be remembered to him: he did judgment and justice; living, he shall live.

17 And the sons of my people said, The way of Jehovah will not make even: and they their way shall not make even.

18 In the turning back of the just from his justice and doing iniquity, he shall die in them.

19 And in the turning back of the unjust from his injustice and doing judgment and justice upon them, he shall live.

20 And ye said, The way of Jehovah will not make even. I will judge you each according to his ways, O house of Israel.

21 And it will be in the twelfth year, in the tenth, in the fifth to the month, to our captivity, he having escaped from Jerusalem came to me, saying, The city was struck.

22 And the hand of Jehovah was to me in the evening, before he having escaped came; and he opened my mouth till he came to me in the morning; and he will open my mouth and I was no more dumb

23 And the word of Jehovah will be to me, saying,

24 Son of man, they inhabiting these wastes upon the land of Israel say, saying, Abraham was one, and he will inherit

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the land: and we are many; the land was given to us for a possession.

25 For this, say to them, Thus said the Lord Jehovah: Ye will eat with the bloods, and ye will lift up your eyes to your blocks, and ye will pour out blood: and shall ye possess the land?

26 Ye stood upon your sword, ye did abomination, and ye defiled each his neighbor's wife: and shall ye possess the land?

27 Thus shalt thou say to them: Thus said the Lord Jehovah: I live if not they who are in the wastes shall fall by the sword, and he who is upon the face of the field I gave him to the beast to eat him, and they who are in the fastnesses and in caves shall die by death.

28 And I gave the land a desolation and an amazement, and I caused the pride of her strength to cease; and the mountains of Israel were desolate from none passing through.

29 And they shall know that I am Jehovah in my giving the land a desolation and an astonishment for all their abominations which they did.

30 And thou son of man, the sons of my people are speaking against thee by the walls and in the doors of the houses, and speaking one to another, a man to his brother, saying, Come now and hear what the word coming forth from Jehovah.

31 And they will come to thee, according to the coming of the people, and they will sit before thee my people, and they heard thy words, and they did them not: for they making loves with their mouth, their heart went after their plunder.

32 And behold thee to them as song of loves of a fair voice, playing well an instrument: and they heard thy words and did them not

33 And in its coming (behold, it came) and they shall know that a prophet was in the midst of them.

EZEKIEL CHAPTER 34

1 And the word of Jehovah will be to me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say to them, To the shepherds, thus said the Lord Jehovah: Wo! to the shepherds of Israel who were feeding themselves: shall not the shepherds feed the sheep?

3 Ye will eat the fat, and ye will put on the wool, ye will sacrifice the fatlings: ye will not feed the sheep.

4 Ye strengthened not the sickly, and the diseased ye healed not, and the broken ye bound not up, and the thrust away ye turned not back, and the lost ye sought not; and with force and with oppression ye ruled them.

5 And they will be scattered from Without a shepherd: and they will be for consuming to all the beasts of the field, and they will be scattered.

6 My sheep will wander upon all the mountains, and upon every high hill: and upon all the face of the earth my flock was scattered, and none searching and none seeking.

7 For this, hear ye shepherds, the word of Jehovah:

8 I live, says the Lord Jehovah, if not my sheep were for plunder and my sheep will be for consuming to all the beasts of the field from no shepherd; and the shepherds sought not my sheep, and the shepherds will feed themselves, and my sheep they fed not

9 For this, hear ye shepherds, the word of Jehovah:

10 Thus said the Lord Jehovah: Behold me against the shepherds; and I sought my flock from their hand, and I caused them to cease from feeding the sheep: and the shepherds shall no more feed themselves; and I delivered my flock from their face, and they shall not be to them for consuming.

11 For thus said the Lord Jehovah: Behold me. I also sought my sheep, and I searched them out.

12 According to the seeking of the shepherd of his flock in the day of his being in the midst of his sheep being scattered.; so will I search out my sheep and deliver them from all places where they were scattered there in the day of cloud and darkness.

13 And I brought them out from the peoples, and I gathered them from the lands, and I brought them to their land, and I fed them upon the mountains of Israel by the torrents, and in all the dwellings of the earth.

14 In a good pasture will I feed them, and upon the high mountains of Israel shall be their rest: there shall they lie in a good rest, and a fat pasture they shall feed upon the mountains of Israel.

15 I will feed my sheep, and I will cause them to lie down, says the Lord Jehovah.

16 The lost I will seek out, and the thrust away I will turn back, and to the broken I will bind up, and the diseased I will strengthen: and the fat and the strong I will destroy; I will feed them with judgment

17 And ye, my sheep, thus said the Lord Jehovah; Behold me judging between sheep to sheep, to the rams and to the he goats.

18 Is it small for you ye will feed the good pasture, and the remainder of your pastures ye will tread down with your feet? and ye will drink front the settled waters and that being left they will tread with your feet

19 And my sheep will feed of the trodden down of your feet; and they will drink of the treading of your feet.

20 For this, thus said the Lord Jehovah to them: Behold me I also judged between fat sheep and between lean sheep.

21 Because with side and with shoulder ye will thrust away, and with your horns ye pushed all the sickly till that ye scattered them without;

22 And I saved my sheep, and they shall no more be for plunder; and I judged between sheep to sheep.

23 And I raised up one shepherd over them, and he fed them, my servant David; he shall feed them and he shall be to them for shepherd.

24 I Jehovah will be to them for God, and my servant David a prince in the midst of them; I Jehovah spake.

25 And I cut out to them a covenant of peace, and I caused the evil beast to cease from the land: and they dwelt with confidence in the desert, and they slept in the forests.

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26 And I gave them and round about my hill a blessing; and I brought down the rain in its time, and they shall be rains of blessing.

27 And the tree of the field gave its fruit, and the land shall give her produce, and they shall be upon their land with confidence, and they knew that I am Jehovah in my breaking the rods of their yoke; and I delivered them from the hand of those serving themselves in them.

28 And they shall no more be plunder to the nations, and the beast of the earth shall not eat them; and they dwelt confidently and none making afraid.

29 And I raised up to them a plant for a name, and they shall be no more taken away by famine in the land, and they shall no more bear the shame of the nations.

30 And they knew that I Jehovah their God with them, and they my people, the house of Israel, says the Lord Jehovah.

31 And ye my sheep, the sheep of my pasture, ye are men, I your God, says the Lord Jehovah.

EZEKIEL CHAPTER 35

1 And the word of the Lord will be to me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it

3 And say to it, Thus said the Lord Jehovah: Behold me against thee, O mount Seir; and I stretched out my hand upon thee a desolation and an amazement

4 I will set thy cities a waste, and thou shalt be a desolation, and thou knewest that I am Jehovah.

5 Because there was a perpetual enmity to thee, and thou wilt pour out the sons of Israel by the hands of the sword in the time of their calamity, in the time of iniquity the end:

6 For this, I live, says the Lord Jehovah, for I will make thee for blood and blood shall pursue thee: since thou hatedst not blood, and blood shall pursue thee.

7 And I gave mount Seir for a desolation, and desolation, and I cut off from it him passing through and him turning back.

8 And I filled his mountains with his wounded: in thy hills and in thy valleys, and all thy torrents the wounded of the sword shall fall in them:

9 I will give thee perpetual desolations, and thy cities shall not be inhabited: and ye knew that I am Jehovah.

10 Because of thy saying, The two nations and the two lands shall be to me, and we will possess it; and Jehovah was there:

11 For this, I live, says the Lord Jehovah, and I did according to thine anger and according to thine envy which thou didst in thy hatred against them; and I was known among them according to that I will judge thee.

12 And thou knewest that I am Jehovah; I heard all thy reproaches which thou spakest against the mountains of Israel, saying, They were given to us a desolation to consume.

13 And ye will be magnified against me with your mouth, and ye multiplied your words against me: I heard.

14 Thus said the Lord Jehovah: When all the earth rejoiced I will make thee a desolation.

15 For thy rejoicing at the inheritance of the house of Israel, because it was a desolation, thus will I do to thee: thou shalt be a desolation O mount Seir, and all Edom, all of it: and they shall know that I am Jehovah.

EZEKIEL CHAPTER 36

1 And thou son of man, prophesy to the mountains of Israel, and say, Ye mountains of Israel, hear the word of Jehovah:

2 Thus said the Lord Jehovah: Because the enemy said against you, Aha! and the heights of old were for a possession to us:

3 For this, prophesy and say, Thus said the Lord Jehovah: Because for, because of making desolate, and panting after you from round about, for you to be a possession for the remainder of the nations, and ye will come up upon the lips of the tongue and a slander of the people:

4 For this ye mountains of Israel, hear the word of the Lord Jehovah: Thus said the Lord Jehovah to the mountains and to the hills, to the torrents and to the valleys, and to the desolate wastes, and to cities being forsaken which were for plunder and for derision to the rest of the nations that are from round about;

5 For this, thus said the Lord Jehovah: If not in the fire of my jealousy I spake against the rest of the nations and against all Edom who gave my land to them for a possession with joy of all the heart, with contempt of soul for casting it out for plunder.

6 For this, prophesy against the land of Israel, and say to the mountains and to the hills, and to the torrents and to the valleys, Thus said the Lord Jehovah: Behold me, in my jealousy and in my wrath did I speak because ye bore the shame of the nations.

7 For this, thus said the Lord Jehovah: I lifted up my hand; if not the nations who are from round about to you, they shall bear their shame.

8 And ye mountains of Israel, ye shall give your branch, and ye shall bear your fruit to my people Israel; for they drew near to come.

9 For behold me for you, and I turned to you and ye were tilled and sown.

10 And I multiplied man upon you, all the house of Israel, all of it: and the cities were inhabited and the wastes shall be built

11 And I multiplied upon you man and cattle; and they multiplied and were fruitful: and I caused you to dwell according to your former times, and I did good above your beginnings: and ye knew that I am Jehovah.

12 And I caused man to go upon you, my people Israel; and they shall possess thee, and thou wert to them for an inheritance, and thou shalt no more add to bereave them.

13 Thus said the Lord Jehovah: Because of their saying to you, Thou didst consume man, and thou wert bereaving thy nations

14 For this, thou shalt no more consume man, and thou shalt no more bereave thy nation; says the Lord Jehovah.

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15 And I will no more cause to be heard in thee the shame of the nations, and thou shalt bear no more the reproach of the peoples, and thou shalt no more bereave thy nations, says the Lord Jehovah.

16 And the word of Jehovah will be to me, saying,

17 Son of man, the house of Israel dwelling upon their land, and they will defile it with their way and with their doings: their way was before me as the uncleanness of her set apart.

18 And I will pour out my wrath upon them upon the blood which they poured out upon the land, and they defiled it by their blocks:

19 And I will scatter them among the nations, and they shall be dispersed in the lands: according to their ways and according to their doings, I judged them.

20 And he will come to the nations where they came in there, and they will profane my holy name in saying to them, These the people of Jehovah, and they went forth from their land.

21 And I will spare for my holy name that the house of Israel profaned among the nations where they went there.

22 For this, say to the house of Israel, Thus said the Lord Jehovah: I do not for your sake, O house of Israel, but for my holy name which ye profaned among the nations where ye went there.

23 And I consecrated my great name, being profaned among the nations which ye profaned, in the midst of them; and the nations shall know that I am Jehovah, says the Lord Jehovah, in my being consecrated among you before your eyes.

24 And I took you from the nations and I gathered you from all the lands, and I brought you into your land.

25 And I sprinkled clean waters upon you, and ye were cleansed: from all your uncleannesses and from all your blocks will I cleanse you.

26 And I gave to you a new heart, and a new spirit will I give in the midst of you: and I turned away your heart of stone from your flesh, and I gave to you an heart of flesh.

27 And my spirit I will, give in the midst of you, and I made that ye shall go in my laws, and my judgments shall ye watch and do.

28 And ye dwelt in the land which I gave to your fathers, and ye were to me for a people, and I shall be to you for God.

29 And I saved you from all your uncleannesses: and I called for the grain and I multiplied it, and I will not give famine upon you.

30 And I multiplied the fruit of the tree and the produce of the field, so that ye shall no more take the reproach of famine among the nations.

31 And ye remembered your evil ways and your doings which not being good, and ye loathed with your faces for your iniquities and for your abominations.

32 I did not for your sakes, says the Lord Jehovah, it shall be known to you: be ashamed and be disgraced for your ways, O house of Israel

33 Thus said the Lord Jehovah; In the day of my cleansing you from all your iniquities, and I caused the cities to be inhabited, and the walls were built

34 And the desolate land shall be worked instead of its being a desolation before the eyes of all passing by.

35 And they said: This land being desolate was as the garden of Eden: and the cities laid waste and desolated and destroyed, being fortified, were inhabited.

36 And the nations which shall be left round about you shall know that I Jehovah built the destroyed, I planted the desolated: I Jehovah spake, and I did.

37 Thus said the Lord Jehovah: Yet this will I be sought out to the house of Israel, to do to them; I will multiply them with men as sheep.

38 As holy sheep, as the sheep of Jerusalem in her appointments; thus shall the cities laid waste be filled with flocks of men: and they shall know that I am Jehovah.

EZEKIEL CHAPTER 37

1 The hand of Jehovah was upon me, and he will bring me forth in the spirit of Jehovah, and he will set me down in the midst of the valley; and it was filled with bones.

2 And he caused me to pass over them round about, round about: and behold, exceeding many upon the face of the valley; and behold, exceedingly dry.

3 And he will say to me, Son of man, shall these bones live? And saying, Thou Lord Jehovah knoweth.

4 And he will say to me, Prophesy over these bones, and say to them, Ye dry bones, hear the word of Jehovah.

5 Thus said the Lord Jehovah to these bones: Behold, I bring upon you the spirit, and ye lived.

6 And I gave sinews upon you, and I brought up flesh upon you, and I drew skin over you, and I gave spirit in you, and ye lived; and ye shall know that I am Jehovah.

7 And I prophesied as I was commanded: and there will be a voice as I prophesied, and behold a shaking, the bones will draw near, bone to his bone.

8 And I saw and behold, upon them sinews and flesh came up, and the skin will draw over them from above: and no spirit in them.

9 And he will say to me, prophesy to the spirit, prophesy, son of man, and say to the spirit, thus said the Lord Jehovah: Come from the four winds, O wind and blow upon these slain, and they shall live.

10 And I prophesied as he commanded me, and the spirit will come upon them and they will live, and they will stand upon their feet, an army great, exceedingly, exceedingly.

11 And he will say to me, Son of man, these bones all the house of Israel: behold them saying, Our bones were dried up, and our hope perished, and we were cut off to us.

12 For this, prophesy and say to them, Thus said the Lord Jehovah: Behold, I opened your graves and brought you up from your graves, O my people, and I brought you to the land of Israel.

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13 And ye knew that I was Jehovah in my opening your graves and in my bringing you up from your graves, O my People

14 And And I gave my spirit in you, and ye lived, and I caused you to rest upon your land: and ye knew that I Jehovah spake, and I did, says the Lord Jehovah.

15 And the word of Jehovah will be to me, saying,

16 And thou son of man, take to thee one tree and write upon it, For Judah, and for the sons of Israel his company: and take one tree and write upon it, For Joseph, the tree of Ephraim, and all the house of Israel his company:

17 And draw them near one to one to thee, for one tree; and they were for one in thine hand.

18 And when the sons of thy people shall say to thee, saying, Wilt thou not announce to us what these to thee?

19 Speak to them, thus said the Lord Jehovah: Behold I take the tree of Joseph, which is in the hand of Ephraim, and the tribes of Israel his company, and I gave them upon him with the tree of Judah, and ye made them for one tree, and they were one in my hand.

20 And the trees which thou shalt write upon them were in thy hand before their eyes.

21 And speak to them, Thus said the Lord Jehovah: Behold, I take the sons of Israel from among the nations where they went there, and I gathered them from round about, and I brought them to their land:

22 And I made them for one nation in the land in the mountains of Israel; and one king shall be to them all for king: and they shall no more be for two nations, and they shall no more be divided into two kingdoms at all.

23 And they shall no more be defiled with their blocks and with their abominable things, and in all their transgressions: and I saved them from all their dwellings where they sinned in them, and I cleansed them: and they were to me for a people, and I will be to them for God.

24 And my servant David a king over them; and one shepherd shall be to all of them: and in my judgments they shall go and they shall watch my laws and do them.

25 And they shall dwell upon the land which I gave to my servant to Jacob which your fathers dwelt upon it, and they shall dwell upon it, they and their sons and their sons' sons, even to forever: and David my servant a prince to them forever.

26 And I cut out to them a covenant of peace; it shall be an eternal covenant with them: and I gave them, and I multiplied them, and I gave my holy place in the midst of them forever.

27 And my dwelling was with them, and I was to them for God, and they shall be to me for a people.

28 And the nations shall know that I am Jehovah consecrating Israel in my holy place, being in the midst of them forever.

EZEKIEL CHAPTER 38

1 And the word of Jehovah will be to me, saying,

2 Son of man, set thy face against Gog, the land of Magog, the head prince of Meeheoh and Tubal, and prophesy against him,

3 And say, Thus said the Lord Jehovah: Behold me against thee, O Gog, head prince of the head of Meshech and Tubal:

4 And I turned thee back, and I gave hooks in thy jaw bones, and I brought thee forth and all thine army of horses and horsemen, clothed in perfection, all of them a great convocation with buckler and shield, holding swords all of them:

5 Persia, Cush and Phut with them, all of them with shield and helmet

6 Gomer and all his hosts; the house of Togarmah of the thighs of the north, and all his hosts: many peoples with thee.

7 Be prepared, and be prepared for thyself, thou, and all thy convocation convoked together to thee, and be to them for watching.

8 From many days thou shalt be reviewed: in the last of the years thou shalt come to the land turned back from the sword, being gathered from many peoples upon the mountains of Israel, which were continually for waste: and she was brought forth from the peoples, and they dwelt confidently all of them.

9 Ascending, thou shalt come as a storm, as a cloud to cover the earth shalt thou be and all thy hosts, and many peoples with thee.

10 Thus said the Lord Jehovah and it was in that day words will come up upon thy heart, and thou purposed an evil purpose:

11 And thou saidst, I will come up upon the land of the open country; I will go to those being at rest, dwelling confidently, all of them dwelling without a wall, and bar and doors not to them,

12 To spoil a spoil and to plunder a plunder; to turn back thy hand upon the wastes being inhabited, and upon the people being gathered out of the nations making cattle and substance, dwelling upon the summit of the land.

13 Sheba and Dedan and the merchants of Tarshish, and all her young lions, they shall say to thee, For spoiling a spoil art thou come? For plundering a plunder didst thou call together thy convocation? to lift up silver and gold, to take cattle and substance, to spoil a great spoil?

14 For this, prophesy, O son of man, and say to Gog, Thus said the Lord Jehovah: In that day in my people Israel dwelling confidently, shalt thou not know?

15 And thou earnest out of the places from the thighs of the north, thou, and many peoples with thee, riding horses all of them, a great convocation and much strength:

16 And coming up upon my people Israel as a cloud to cover the land; it shall be in the last of the days, and brought thee forth against my land, for the nations to know me in my being consecrated in thee before their eyes, O Gog.

17 Thus said the Lord Jehovah: Art thou he of whom I spake in days of old by the hand of my servants the prophets of Israel, prophesying in those days years to bring thee against them?

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18 And it was in that day, in the day Gog came upon the land of Israel, says the Lord Jehovah, my wrath shall come up in my face.

19 And in my jealousy, in the fire of my wrath I spake, If not in that day shall be a great shaking upon the land of Israel.

20 And from my face shall shake the fish of the sea, and the birds of the heavens, and the beasts of the field, and every creeping thing creeping upon the earth, and every man which is upon the face of the earth; and the mountains were overthrown, and the precipices fell, and every wall shall fall to the earth.

21 And I called to all my mountains a sword against him, says the Lord Jehovah: and the sword of each shall be against his brother.

22 And I will contend with him with death and with blood; and an overflowing rain, and hailstones, fire and sulphur will I rain upon him and upon his hosts, and upon many peoples which are with him.

23 And I magnified myself, and I consecrated myself; and I was made known to the eyes of many nations, and they knew that I am Jehovah.

EZEKIEL CHAPTER 39

1 And thou son of man, prophesy against Gog, and say, Thus said the Lord Jehovah: Behold me against thee, O Gog, prince of the head of Meshech and Tubal:

2 And I turned thee back, and I led thee, and I caused thee to come up from the thighs of the north, and I brought thee upon the mountains of Israel:

3 And I struck thy bow out of thy left hand, and thine arrows will I cause to fall from thy right hand.

4 Upon the mountains of Israel shalt thou fall, thou and all thy hosts, and the peoples which are with thee: to the ravenous bird, the bird of every wing, and to the beasts of the field I gave to consume.

5 Upon the face of the field thou shalt fall: for I spake, says the Lord Jehovah.

6 And I sent a fire upon Magog, and upon them dwelling with confidence in the islands: and they knew that I am Jehovah.

7 And I will make known my holy name in the midst of my people Israel; and I will no more profane my holy name: and the nations shall know that am Jehovah, the Holy One in Israel.

8 Behold, it came, and it was, says the Lord Jehovah; this the day which I spike.

9 And they dwelling in the cities of Israel went forth and kindled and set on fire with the weapons and the shield and the buckler, with the bow and with the arrows, and with the rods of the hand and with the spear, and they burnt a fire with them seven years:

10 And they shall not lift up wood from the field, and they shall not cut down from the forests; for they shall kindle fire with the weapons, and they spoiled those spoiling them, and they plundered those plundering them, says the Lord Jehovah.

11 And it was in that day, I will give to Gog a place there, a sepulchre in Israel, the valley of those passing through east of the sea: and it stopped those passing by: and they buried there Gog, and all his multitude: and they called the valley, The Multitude.

12 And the house of Israel buried them to cleanse the land seven months.

13 And they buried all the people of the land: and it was to them for name the day of honoring me; says the Lord Jehovah.

14 And they shall separate men continually, passing through in the land burying those transported with those remaining upon the face of the earth, to cleanse it: from the end of seven months they shall search.

15 And they caused to pass through, passed through in the land, and he seeing a bone of man and he built a pillar by it, they burying, buried it in the valley of the multitude of Gog.

16 And also the name of the city, The Multitude. And they cleansed the land.

17 And thou, son of man, thus said the Lord Jehovah: Say to the bird of every wing and to all the beasts of the field, Gather yourselves together, and come; assemble yourselves from round about to my sacrifice which I sacrifice to you, a great sacrifice upon the mountains of Israel; and ye ate flesh and drank blood.

18 The flesh of the strong shall ye eat, and the blood of the princes of the earth shall ye drink, rams, lambs and he goats, bullocks being fattened, of Bashan all of them.

19 And ye ate fat to satiety, and ye drank blood to drunkenness, from my sacrifice which I sacrificed for you.

20 And ye were satiated at my table with horse and chariot, with the strong, and every man of war, says the Lord Jehovah.

21 And I gave my honor among the nations, and all the nations saw my judgments which I did, and my hand that I put upon them.

22 And the house of Israel knew that I am Jehovah their God, from this day and farther.

23 And the nations shall know that for their iniquity the house of Israel were carried away captive: because they transgressed against me, and I will hide my face from them, and I will give them into the hand of their enemies, and they shall fall by the sword, all of them.

24 According to their uncleanness and according to their transgressions I did with them, and I will hide my face from them.

25 For this, thus said the Lord Jehovah: Now will I turn back the captivity of Jacob, and I compassionated all the house of Israel, and I was jealous for my holy name

26 And they bare their shame and all their transgression which they transgressed against me, in their dwelling upon their land confidently, and none terrifying.

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27 In my turning them back from the peoples, and I gathered them from the lands of their enemies, and I was consecrated in them before the eyes of many nations;

28 And they shall know that I am Jehovah their God in my carrying them captive to the nations: and I collected them into their land, and I will no more leave from them there.

29 And I will no more bide my face from them, for I poured out my spirit upon the house of Israel, says the Lord Jehovah.

EZEKIEL CHAPTER 40

1 In the twenty and fifth year to our captivity, in the beginning, of the year, in the tenth to the month, in the fourteenth year after that the city was struck, in this very day the hand of Jehovah was upon me, and he will bring me there.

2 In the visions of God he brought me to the land of Israel, and he will set me down upon an exceeding high mountain, and upon it as the building of a city from the south.

3 And he will bring me there, and behold, a man, his appearance as the appearance of brass, and a cord of flax in his hand, and a reed of measure; and he stood in the gate.

4 And the man will speak to me, Son of man, see with thine eyes, and hear with thine ears, and set thy heart to all which I cause thee to see; for in order to cause thee to see thou went brought hither: announce all which thou seest to the house of Israel.

5 And behold a wall from without to the house round about, round about, and in the man's hand a reed of measure six cubits by the cubit, and a handbreadth: and he will measure the breadth of the building, one reed: and the height, one reed.

6 And he will come to the gate which its face the: way of the east, and he will come up upon its steps, and he will measure the threshold of the gate, one reed the breadth, and the other threshold, one reed the breadth.

7 And the chamber one reed the length, and one reed the breadth; and between the chambers, five cubits: and the threshold of the gate from the side of the porch of the gate from the house, one reed.

8 And he will measure the porch of the gate from the house, one reed.

9 And he will measure the porch of the gate, eight cubits; and its projection, two cubits; and the porch of the gate from within.

10 And the chambers of the gate the way of the east, three from hence, and three from thence; one measure to their three: and one measure to the projections from hence and from thence.

11 And he will measure the breadth of the door of the gate, ten cubits; the length of the gate, thirteen cubits.

12 And the bound before the face of the chambers, one cubit, and one cubit the bound from hence: and the chamber six cubits from hence, and six cubits from thence.

13 And he will measure the gate from the roof of the chamber to its roof; the breadth, twenty and five cubits, door over against door.

14 And he will make projections sixty cubits, and to the projection of the enclosure of the gate round about, round about

15 And upon the face of the gate of the entrance to the face of the porch of the gate, fifty cubits.

16 And windows closed to the chambers, and to their posts inside to the gate, round about, round about, and thus to the porches: and to the windows round about, round about inside, and to the post, palm trees.

17 And he will bring me to the enclosure without, and behold, cells and a tesselated pavement made to the enclosure round about, round about: thirty cells to the tesselated pavement.

18 And the tesselated pavement to the shoulder of the gates over against the length of the gates, the lower tesselated pavement

19 And he will measure the breadth from the face of the lower gate to the face of the enclosure within from with out, a hundred cubits to the east and to the north.

20 And a gate whose face the way of the north to the enclosure without, he measured its length and its breadth.

21 And its chamber, three from hence; and three from thence; and its post and its porch was as the measure of the first gate: fifty cubits its length, and its breadth five and twenty by the cubit.

22 And its windows and its porch and its palm tree, as the measure of the gate whose face the way of the east: and they will go up into it by seven steps; and its porch before them.

23 And the gate to the interior enclosure over against the gate to the north and to the east: and he will measure from gate to gate, a hundred cubits.

24 And he will cause me to go the way of the south, and behold a gate the way of the south: and he measured its post and its porch according to these measures.

25 And windows to it, and to its porch round about, round about, as those windows: fifty cubits the length, and the breadth, five and twenty cubits.

26 And its going up, seven steps, and its porch before them: and palm trees to it, one from hence, and one from thence, to its post

27 And a gate to the inner enclosure the way of the south: and he will measure from gate to gate the way of the south, a hundred cubits.

28 And he will bring me to the inner enclosure by the gate of the south: and he will measure the gate of the south according to these measures.

29 And its chamber and its projection, and its porch, according to these measures: and windows to its porch round about, round about: fifty cubits the length, and the breadth five and twenty cubits.

30 And the porches round about, round about, the lengthfive and twenty cubits, and the breadth five cubits.

31 And its projections to the enclosure without; and palm trees to its post: and its going up, eight steps.

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32 And he will bring me to the inner enclosure the way of the east: and he will measure the gate according to these measures.

33 And its chamber, and its post, and its porch, according to these measures: and windows to it and to its porch round about, round about: the length fifty cubits, and the breadth five and twenty cubits.

34 And its porch to the enclosure without; and palm trees to its post from hence and from thence: and its going up, eight steps.

35 And he will bring me to the gate of the north, and he measured according to these measures;

36 Its chamber, its post, and its porch, and windows to it round about, round about: the length fifty cubits, and the breadth five and twenty cubits.

37 And its post to the court-yard without; and palm trees to its post from hence and from thence: and its going up, eight steps.

38 And the cell and its entrance by the posts of the gates, there they will cleanse the burnt-offering.

39 And in the porch of the gate two tables from hence, and two tables from thence, to slaughter upon them the burnt-offering and the sin and the trespass.

40 And upon the Shoulder from without to the going up to the entrance of the gate of the north, two tables; and upon the other shoulder which was at the porch of the gate, two tables.

41 Four tables from hence, and fear tables from thence, to the side of the gate; eight tables they will slaughter upon them.

42 And the four tables for the burnt-offering, of cut stones, the length, one cubit and a half, and the breadth, one cubit and a half, and the height, one cubit: upon them they placed the instruments which they will slaughter the burnt-offering with them, and the sacrifice.

43 And stalls one hand-breadth set up in the house round about, round about: and upon the tables the flesh of the oblation.

44 And from without to the inner gate, cells placed in order in the inner enclosure which was upon the side of the gate of the north; and their faces the way of the south: one at the side of the gate of the east, the face the way of the north.

45 And he will speak to me, This the cell whose face the way of the south, for the priests watching the watches of the house.

46 And the cell whose face the way of the north, for the priests watching the watches of the altar: they the sons of Zadok drawing near from the sons of Levi, to Jehovah to serve him.

47 And he will measure the enclosure, the length a hundred cubits, and the breadth a hundred cubits, quad-rated; and the altar before the house.

48 And he will bring me to the porch of the house, and he will measure the posts of the porch, five cubits from hence, and five cubits from thence: and the breadth of the gate three cubits from hence, and three cubits from thence.

49 The length of the porch, twenty cubits, and the breadth, eleven cubits; and by the steps which they will go up to it: and pillars to the posts, one from hence, and one from thence.

EZEKIEL CHAPTER 41

1 And he will bring me to the temple, and he will measure the posts. six cubits the breadth from hence, and six cubits the breadth from thence, the breadth of the tent

2 And the breadth of the entrance, ten cubits; and the sides of the entrance, five cubits from hence, and five cubits from thence: and he will measure its length, forty cubits: and the breadth, twenty cubits.

3 And he went inside, and he will measure the post of the entrance, two cubits; and the entrance, six cubits; and the breadth of the door, seven cubits.

4 And he will measure its length, twenty cubits; and the breadth, twenty cubits, to the face of the temple: and he will say to me, This the holy of holies.

5 And he will measure the wall of the house, six cubits; and the breadth of the rib, four cubits, round about, round about to the house, round about

6 And the ribs, side to side, three and thirty times; and entering into the wall which was to the house to the sides round about, round about, to be holding, and they shall not be holding in the wall of the house

7 It was broad and turned round upwards, upwards to the sides: for the circuit of the house, upwards, upwards round about, round about to the house: for this the breadth of the house up-wards, and thus the lowest will go up upon the highest to the middle.

8 And I saw to the house the height round about, round about the foundations of the sides the fulness of a reed, six cubits the joining.

9 The breadth of the wall which was to the side without, five cubits: and that remaining of the house the sides which were to the house.

10 And between the cells, the breadth, twenty cubits round about to the house, round about, round about:

11 And the entrance of the side to that remaining, one door the way of the north, and one door to the south: and the breadth of the remaining place, five cubits round about, round about

12 And the building which was at the face of the separation the side the way of the sea, the breadth, seventy cubits; and the wall of the building five cubits the breadth, round about, round about; and its length ninety cubit.

13 And he measured the house, the length, a hundred cubits; and the separated place and the building and its walls, the length, a hundred cubits.

14 And the breadth of the face of the house, and the separated place to the east, a hundred cubits.

15 And he measured the length of the building at the face of the separated place which was upon its back part, and its offsets from hence, and from thence, a hundred cubits, and the inner temple and the porches of the enclosure.

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16 The thresholds, and the windows closed, and the offsets round about to their three ever against the threshold, a board of wood round about, round about, and the earth even to the windows, and the windows being covered.

17 To above the door and even to the inner house, and to without, and to all the wall round about, round about, in the inside and on the outside measures.

18 And cherubs being made, and palm trees, and a palm tree between a cherub to a cherub: and two faces to the cherub;

19 And the face of man to the palm tree from hence, and the face of a young lion to the palm tree from thence: being made to all the house round about, round about

20 From the earth even to above the entrance, the cherubs and the palm trees being made, and the wall of the temple.

21 The temple glittering four-square, and the face of the holy place; the vision according to the vision.

22 The altar of wood, three cubits the height, and its length, two cubits; and its angles to it, and its length, and its walls, of wood: and he will speak to me: This the table which is before the face of Jehovah.

23 And two doors to the temple and to the holy place.

24 And two doors to the doors, two turning doors; two to the one door, and two to the other door.

25 And being made upon them upon the doors of the temple, cherubs and palm trees, according to those being upon the walls; and thick wood upon the face of the porch from without

26 And closed windows and the palm trees from hence, and from thence, upon the shoulders of the porch, and the sides of the house, and upon the thresholds.

EZEKIEL CHAPTER 42

1 And he will bring me forth to the enclosure without, the way a way of the north: and he will bring me to the cell which was over against the separated place, and which was over against the building to the north.

2 To the face of the length a hundred cubits the door of the north, and the breadth, fifty cubits.

3 Over against the twenty which were for the inner enclosure, add over against the tesselated pavement which was to the court without, an offset to the face of an offset in threes.

4 And before the cells a walk, ten cubits the breadth of the inside, a way of one cubit; and their doors to the north.

5 And the upper cells shortened, for the offsets will prevail above these, from the lower and from the middle of the building:

6 For they were from threes, and no pillars to them as the pillars of the enclosures: for this it was contracted from the lower and from the middle from the earth.

7 And the wall that was without over against the cells, the way of the enclosure without to the face of the cells, its length, fifty cubits.

8 For the length of the cells which were to the enclosure without, fifty cubits: and behold, at the face of the temple a hundred cubits

9 And from under to these cells the entrance from the east, in his going to them from the enclosure without

10 In the breadth of the wall of the enclosure the way of the east to the separated place and to the face of the building, the cells.

11 And the way before them as the appearance of the cells which were the way of the north, as the length so the breadth: and all their goings out according to their judgments and according to their entrances.

12 And according to the doors of the cells which were the way of the south, a door in the head of the way, the way in the face of the wall suitable the way of the east in entering.

13 And he will say to me, The cells of the north, the cells of the south which are at the face of the separated place, they the cells of the holy place, where the priests shall eat there, that draw near to Jehovah, the holies of holies: there shall they set the holies of holies, and the gift, and the sin, and the trespass; for the place is holy.

14 On the priests' coming in, and they shall go not forth from the holy place to the enclosure without, and there they shall set their garments which they shall serve in them; for they are holy; they shall put on other garments, and approach to that for the people.

15 And he finished the measure of the inner house, and he brought me forth the way of the gate whose face the way of the east, and he measured it round about, round about

16 He measured the wind of the east with the reed of measure, five-hundred reeds, by the reed of measure round about

17 He measured the wind of the north, five hundred reeds by the reed of measure round about

18 The wind of the south he measured five hundred reeds by the reed of measure.

19 He turned to the wind of the sea, he measured five hundred reeds by the reed of measure.

20 To the four winds he measured it: the wall to it round about, round about, the length five hundred, and the breadth five hundred, to separate between the holy to the profane.

EZEKIEL CHAPTER 43

1 And he will cause me to go to the gate, the gate whose face the way of the east

2 And behold, the glory of the God of Israel came from the way of the east: and his voice as the voice of many waters; and the earth was illuminated from his glory.

3 And as the appearance of the vision which I saw, as the vision which I saw in my coming to destroy the city: and the visions as the vision which I saw at the river Chebar; and I shall fall upon my face.

4 And the glory of Jehovah came into the house the way of the gate which its face the way of the east.

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5 And the spirit will lift me up and bring me to the inner enclosure; behold, the glory of Jehovah filled the house.

6 And I shall hear him speaking to me from the house; and a man was standing by me.

7 And he will say to me, Son of man, the place of my throne, and the place of the soles of my feet, where I shall dwell there in the midst of the sons of Israel forever, and the house of Israel shall no more defile my holy name, they and their kings by their fornication, and by the corpses of their kings in their heights.

8 In their giving their threshold with my thresholds, and their door-post by my door-posts, and the wall between me and between them, and they defiled my holy name with their abominations which they did: and consuming them in my anger.

9 Now they shall put far off their fornication, and the corpses of their kings, from me, and I dwelt in the midst of them forever.

10 Thou son of man, announce to the house of Israel, the house, and they shall be ashamed of their iniquities: and measure the structure.

11 And if they were ashamed of all which they did, the form of the house and its structure, and all its goings out and all its comings in, and all its forms, and all its laws, and all its forms, and all its instructions, make known to them: and write before their eyes, and they shall watch all its instructions and all its laws, and do them.

12 This the instruction of the house: Upon the head of the mountain all its bound round about, round about, holy of holies. Behold, this the instruction of the house.

13 And these the measures of the altar by cubits: a cubit, a cubit and a hand-breadth; and the bosom, a cubit and a cubit the breadth; and its bound to its lip round about, one span: and this the back of the altar.

14 And from the bosom of the earth even to the lower terrace, two cubits, and the breadth, one cubit; and from the small terrace even to the great terrace, four cubits, and the breadth, the cubit

15 And the mountain of God, four cubits; and from the lion of God and upwards, four horns.

16 And the lion of God, twelve the length by twelve the breadth; four square to its four squares.

17 And the terrace, fourteen the length by fourteen the breadth, to its four squares; and the bound round about it half a cubit, and the bosom to it, a cubit round about; and its steps turning east

18 And he will say to me, Son of man, thus said the Lord Jehovah: These the laws of the altar in the day of Making it to bring up a burnt-offering upon it, and to sprinkle upon it blood.

19 And give to the priests the Levites, those which are of the seed of Zadok, drawing near to me, says the Lord Jehovah, to save me, a bullock, son of a cow, for sin.

20 And take from its blood and give upon its four horns, and to the four corners of the terrace, and to the border round about: and cleanse it and expiate it.

21 And take the bullock of the sin and burn it in the appointed place of the house from without to the holy place.

22 And in the second day thou shalt bring near a kid of the goats complete for sin; and cleanse ye the altar as they cleansed for the bullock.

23 In thy finishing the cleansing thou shalt bring a bullock, son of a cow, blameless, and a blameless ram front the sheep;

24 And bring them near before Jehovah, and the priests cast salt upon them, and they brought them up a burnt-offering to Jehovah.

25 Seven days thou shalt do a he goat of sin for the day, and a bullock, son of a cow, and a ram from the sheep, blameless, shall they do.

26 Seven days and they expiated the altar, and they cleansed it; and they filled his hand.

27 And they finished the days, and it was in the eighth day and forward, the priests will do your burnt-offerings upon the altar, and your peace: and I received you into favor, says the Lord Jehovah.

EZEKIEL CHAPTER 44

1 And he turned me back the way of the gate of the holy place with out, looking to the east; and it was shut

2 And Jehovah will say to me; This gate shall be shut, it shall not be opened, and a man shall not come in through it; because Jehovah God of Israel came in through it and it was shut.

3 The prince, the prince, he shall sit in it to eat bread before Jehovah; from the way of the porch of the gate he will go in, and from its way he went out

4 And he will bring me the way of the gate of the north to the face of the house: and I shall see, and behold, the glory of Jehovah filled the house of Jehovah: and I shall fall upon my face.

5 And Jehovah will say to me, Son of man, set thy heart, and see with thine eyes, and hear with thine ears all which I speak to thee concerning all the laws of the house of Jehovah, and concerning all its instructions; and set thy heart to the entering of the house, and all the goings out of the holy place.

6 And thou shalt say to the perverse to the house of Israel, Thus said the Lord Jehovah: Enough for you of all your abominations, O house of Israel.

7 In your bringing in the sons of the stranger, uncircumcised of heart and uncircumcised of flesh, to be in my holy place to profane it, my house, in your bringing near my bread, the fat and the blood, and they will break my covenant by all your abominations.

8 And ye watched not the watches of my holy place: and ye set for watching of my watches in my holy place for yourselves.

9 Thus said the Lord Jehovah: Every son of the stranger, uncircumcised of heart and uncircumcised of flesh, shall not come in to my holy place, to every son of the stranger which is the midst of the sons of Israel.

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10 But the Levites who went far off from me, in the going astray of Israel who went astray from me after the blocks; and they bare their iniquity.

11 And they were serving in my holy place, reviewing at the gates of the house, and serving the house: they shall slaughter the burnt-offering and the sacrifice for the people, and they shall stand before them to serve them.

12 Because they will serve them before their blocks, and they were to the house of Israel for a stumbling block of iniquity; for this I lifted up my hand against them, says the Lord Jehovah, and they bare their iniquity.

13 And they shall not come near to me to be priest to me, to come near all my holy things, to the holies of holies: and they bare their shame, and their abominations which they did,,

14 And I gave them watchers of the watches of the house for all its service, and for all which shall be done in it

15 And the priests the Levites, sons of Zadok, who watched the watches of my holy place in the going astray of the sons of Israel from me, they shall draw near to me to serve me, and they stood before me to bring near to me the fat and the blood, says the Lord Jehovah:

16 They shall come into my holy place, and they shall draw near to my table, to serve me; and they watched my watches.

17 And it was in their going in to the gates of the inner enclosure they shall put on linen garments; and wool shall not come up upon them in their serving in the gates of the inner enclosure, and the house.

18 And linen turbans shall be upon their heads, and linen drawers shall be upon their loins; and they shall not be girded with sweat

19 And in their going forth to the enclosure without, to the enclosure to the people, they shall lay off their garments which they serve in them, and set them in the cells of the holy place, and put on other garments; and they shall not consecrate the people in their garments.

20 And they shall not shave their heads, and shearing, they shall shear their beads.

21 And they shall not drink wine every priest in their going in to the inner enclosure.

22 And they Shall not take a widow and her thrust away, to them for wives: but virgins from the seed of the house of Israel, and a widow which shall be a widow from a priest, shall they take.

23 And they shall point out to my people between the holy to the profane, and they shall cause them to know between the unclean to the clean.

24 And upon contention they shall stand to judge in my judgments, and they judged: and my instructions and my laws in all my appointments, they shall watch; and my Sabbaths shall they consecrate.

25 And to a dead man they shall not come to be defiled: but for father and for mother, and for son and for daughter, for brother, for sister who was not to a husband, they shall be defiled.

26 And after his cleansing they shall number to him seven days.

27 And in the day of his going into the holy place, to the inner court he serve in the holy place, he shall bring near his sin, says the Lord Jehovah.

28 And it was to them for an inheritance; I am their inheritance: and a possession ye shall not give to there in Israel: I am their possession.

29 The gift and the sin and the trespass shall they eat; and every devoted thing in Israel shall be to them.

30 And the first of all the first-fruits of all, and every oblation of all from all your oblations, shall be for the priests: and the first of your grouts ye shall give to the priest to cause blessing to rest upon thy house.

31 Every carcass or torn from bind and from cattle, the priests shall not eat.

EZEKIEL CHAPTER 45

1 And in your causing the land to fall in inheritance, ye shall lift up an oblation to Jehovah, holiness from the land: the length, five and twenty thousand the length; and the breadth, ten thousand: it is holy in all its bounds round about

2 There shall be from this to the holy place five hundred, by five being square round about; and fifty cubits the area to it round about

3 And from this measure thou shalt measure the length, five and twenty thousand, and the breadth, ten thousand: and in it shall be the holy plate, the holy of holies.

4 A holy place from the land this shall be to the priests serving the holy place drawing near to serve Jehovah: and it was to them a place for their houses and a holy place for the holy place.

5 And five and twenty thousand the length, and ten thousand the breadth, shall be to the Levites serving the house to them for a possessn of twenty cells.

6 And ye shall give the possession of the city, five thousand the breadth, and the length, five and twenty thousand, over against the oblation of the holy place: it shall be to all the house of Israel.

7 And for the prince from this, and from this to the oblation of the holy place, and to the possession of the city, at the face of the oblation of the holy place, and at the face of the possession of the city from the side of the sea, the ass, and from the side of the east to the east: and the length over against one of the portions from the bound of the sea to the bound of the east,

8 In the land it shall be to him for a possession in Israel: and my princes shall no more oppress my people; and they shall give the land to the house of Israel according to their tribes.

9 Thus said the Lord Jehovah: Enough to you, O princes of Israel: remove ye violence and oppression, and do judgment and justice, lift up your expulsions from off my people, says the Lord Jehovah.

10 A just balance, and a just ephah, and a just bath, shall be to you.

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11 The ephah and the bath shall be one measure, for the bath to lift up the tenth of the homer, and the ephah the tenth of the homer: to the homer shall it be from its measure.

12 And the shekel twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels the maneh shall be to you.

13 This the oblation which ye shall lift up: the sixth of an ephah of an homer of wheat, and give the sixth of an ephah of an homer of barley.

14 And the law of oil, the bath of oil, the tenth of the bath from the cor, ten baths the homer, for ten baths are the homer.

15 And one sheep from the flock out of two hundred, out of the well watered region of Israel, for a gift and for the burnt-offering, and for the peace to expiate for them, says the Lord Jehovah.

16 All the people of the land shall be for this oblation for the prince in Israel.

17 And for the prince it shall be the burnt-offerings, and the gift, and the libation, in the festivals and in the new moons, and in the Sabbaths, and in all the appointments of the house of Israel: he shall do the sin, and the gift, and the burnt-offering, and the peace to expiate for the house of Israel

18 Thus said the Lord Jehovah: In the first, in one to the month, thou shalt take a bullock, son of a cow, blameless, and cleanse the holy place:

19 And the priest took of the blood of the sin and gave upon the door-posts of the house, and upon the four corners of the terrace, to the altar and upon the door-posts of the gate of the inner enclosure.

20 And thus shalt thou do in the seventh to the month, from each going astray and from the simple: and ye expiated the house.

21 In the first, in the fourteenth day in the month, the passover shall be to you the festival of seven days; unleavened shall be eaten.

22 And in that day the prince did for himself and for all the people of the land the bullock of sin.

23 And seven days of the festival he shall do a burnt-offering to Jehovah, seven bullocks and seven rams blameless for the day, seven days; and the sin a he goat of the goats for the day.

24 And the gift an ephah for a bullock, and an ephah for a ram shall he do, and oil, an hin to the ephah.

25 In the seventh, in the fifteenth day to the month, in the festival shall he do according to these things, seven days, according to the sin, according to the burnt-offering; and according to the gift and according to the oil.

EZEKIEL CHAPTER 46

1 Thus said the Lord Jehovah: The gate of the inner enclosure turning to the east shall be shut six days of work; and in the day of the Sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince went in the way of the porch of the gate from without, and he stood by the door-posts of the gate, and the priests did his burnt-offerings and his peace, and he worshiped upon the threshold of the gate, and he went forth: and the gate shall not be shut until the evening.

3 And the people of the land worshiped at the door of that gate in the Sabbaths and in the new moons, before Jehovah.

4 And the burnt-offering which the prince shall bring near to Jehovah in the day of the Sabbath, six blameless lambs, and a blameless ram.

5 And the gift an ephah to a ram, a gift for the lambs the giving of his hand, and the oil, an hin to the ephah

6 And in the day of the new moon, a blameless bullock, the son of a cow, and six lambs and a ram: they shall be blameless.

7 And an ephah to the bullock and an ephah to a ram shall he do the gift, and to the lambs, according as his hand shall attain, and the oil, an hin to the ephah.

8 And in the going in of the prince he shall go in the way of the porch of the gate, and in its way he shall go forth.

9 And In the going in of the people of the land before Jehovah in the appointments, he going in the way of the gate of the north to worship, shall come forth the way of the gate of the south; and he going in the way of the gate of the south, shall come forth the way of the gate of the north: he shall not turn back the way which he came in it, but he shall come forth opposite to it

10 And the prince in the midst of them, in their going in, shall go in; and in their going forth, his going forth.

11 And in the festivals and in the appointments the gift shall be an ephah to a bullock, and an epbah for a ram, and for the lambs the giving of his hand, and the oil, an bin to the ephah.

12 And when the prince shall do a voluntary gift of a burnt-offering or peace a voluntary gift to Jehovah, and he opened to him the gate turning to the east, and he did his burnt-offering and his peace according as he will do in the day of the Sabbath: and he went forth and shut the gate after his going forth.

13 And a blameless lamb the son of his year thou shalt do for a burnt-offering for the day to Jehovah: in the morning, by the morning, shalt thou do it

14 And thou shalt do the gift for it in the morning by the morning, the sixth of an ephah, and the oil, the third of an hin, to sprinkle the fine flour; a gift to Jehovah a law forever, continually.

15 And prepare ye the lamb and the gift, and the oil, in the morning, by the morning, a burnt-offering continually.

16 Thus said the Lord Jehovah: If the prince shall give a gift to a man of his sons, of his inheritance, it shall be to his sons; this their possession by inheritance.

17 And if he shall give a gift of his inheritance to one of his servants, and it was to him until the year of liberty; and it turned back to the prince: but his inheritance his sons'; to them it shall be.

18 And the prince shall not take of the inheritance of the people to oppress them, from their possession; from his possession he shall cause his sons to inherit, so that my people shall not be scattered each from his possession.

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19 And he will bring me through the entrance which is by the shoulder of the gate, into the cells of the holy place, to the priests, turning to the north: and behold, there a place upon the two thighs of the sea.

20 And he will say to me, This the place where the priests shall boil there the trespass and the sin, where they shall cook the gift; not to bring forth to the enclosure without to consecrate the people.

21 And he will bring me forth to the enclosure without, and he will cause me to pass through to the four angles of the enclosure; and behold, an enclosure in an angle of the enclosure; an enclosure in an angle of the enclosure.

22 In the four angles of the enclosure, enclosures shut up, forty the length and thirty the breadth: one measure to these four angles.

23 And a wall round about in them, round about to them four, and boiling places made from under the walls round about

24 And he will say to me, These the house of those boiling where those serving the house shall boil there the sacrifice of the people.

EZEKIEL CHAPTER 47

1 And he will turn me back to the door of the house; and behold, waters coming forth from under the threshold of the house to the east: for the face of the house eastward, and the waters coming down from under from the right shoulder of the house, from the south to the altar.

2 And he will bring me forth the way of the gate of the north; and he will turn me round the way without to the gate without the way looking to the east; and behold, waters flowing from the right shoulder.

3 And in the going forth of the man eastward, and the line in his hand, and he will measure a thousand by the cubit, and he will cause me to pass through the waters; the waters of the soles.

4 And he will measure a thousand, and he will cause me to pass through the waters; the waters of the knees. And he will measure a thousand, and cause me to pass through; the Waters of the loins.

5 And he will measure a thousand, a torrent which I shall not be able to pass through: for the waters rose, waters of swimming, a torrent which shall not be passed through.

6 And he will say to me, Didst thou see, son of man? And he will cause me to go, and he will turn me back upon the lip of the torrent

7 In my turning back, and behold, upon the lip of the torrent very much wood from here and from them

8 And he will say to me, These waters going forth to the circuit of the east, and they went down to Arabia and came into the sea: being brought forth to the sea and the waters were healed.

9 And it was every living soul that shall creep, to all where the two torrents shall come there, shall live: and there was very many fish, because these waters came there: and they shall be healed and all lived where the torrent shall come there.

10 And it was the fisherman shall stand upon it from the fountain of the kid, even to the fountain of the two calves; they shall be a spreading for nets; their fish shall be according to its kind as the fish of the great sea very many.

11 Its marshes and its pools and they shall not be healed; they were given marshes to salt

12 And upon the torrent shall come up upon its lip, from hence and from thence, every tree of food, its leaf shall not fade, and its fruit shall not be consumed: for its months it shall bear early fruit, for its waters from the holy place they come forth: and its fruits were for food and its leaf for medicine.

13 Thus said the Lord Jehovah: This the bound by which ye shall inherit the land for the twelve tribes of Israel: Joseph two portions.

14 And ye inherited it, each as his brother: which I lifted up my hand to give it to your fathers: and this land fell to you in inheritance.

15 And this the bound of the land to the side of the north from the great sea, the way of Hethlon, to go to Zedad

16 Hamath, Berothah, Sibraim, which is between the bound of Damascus and between the bound of Hamath; the middle enclosure which is to the bound of Hauran.

17 And the bound from the sea was the enclosure of fountains, the hound of Damascus, and the north northward, and the bound of Hamath: And the side of the north.

18 And the side of the east from between Hauran and tom between Damascus, and from between Gilead and from between the land of Israel, Jordan, from the bound to the east sea shall ye measure: and the east side.

19 And the south side southward from Tamar even to the waters of contradiction in Kadesh, the torrent to the the great sea: and the south side south

20 And the side of the sea the great sea from the bound, even to over against the entrance of Hamath. This the side of the sea.

21 And ye divided that land to you for the tribes of Israel.

22 And ye shall cause it to fall in inheritance to you, and to the strangers sojourning in the midst of you, who begat sons in the midst of you: and they were to you as the nation among the sons of Israel with you they shall fall in the inheritance in the midst of the tribes of Israel.

23 And it was in the tribe which the stranger sojourned with it there shall ye give his inheritance, says the Lord Jehovah.

EZEKIEL CHAPTER 48

1 And these the names of the tribes: From the extremity north to the hand of the way of Hethlon to go to Hamath, the enclosure of the fountain, the bound of Damascus northward to the hand of Hamath, and they were to him the east side, the sea, Dan, one 2 And upon the bound of Dan from the side east even to the side of the sea, Asher, one.

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3 And upon the bound of Asher from the side east even to the side of the sea, Naphtali, one.

4 And by the bound of Naphtali from the side east even to the side of the sea, Manasseh, one.

5 And upon the bound of Manasseh from the side east even to the side of the sea, Ephraim, one.

6 And upon the bound of Ephraim to the side east, even to the side of the Rea, Reuben, one.

7 And upon the bound of Reuben from the side east even to the side of the sea, Judah, one.

8 And upon the bound of Judah from the side east even to the side of the sea, shall be the oblation which ye shall lift up, five and twenty thousand the breadth, and the length as one of the portions from the side east, even to the side of the sea: and the holy place was in the midst of it

9 The oblation which ye shall lift up to Jehovah, the length, five and twenty thousand, and the breadth, ten thousand.

10 And to these shall be the holy oblation to the priests; the north, five and: twenty thousand, and to the sea, the breadth ten thousand, and eastward, the breadth ten thousand, and to the south, the length five and twenty thousand, and the holy place of Jehovah was in: the midst of it

11 To the priests being consecrated: of the sons of Zadok, who watched my watches, who went not astray in the going astray of the sons of Israel, as the Levites went astray.

12 And the oblation from the oblation of the land shall be to them holy of holies to the bound of the Levites.

13 And the Levities over against the bound of the priests, five and twenty thousand the length, and the breadth ten thousand: all the length five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell from it. and it shall not be exchanged, and he shall not cause the first-fruits to pane away, for it is holy to Jehovah.

15 And the five thousand being left in the breadth upon the face of the five and twenty thousand, this profane the city for dwelling and for an area, and the city was in the midst of it.

16 And these its measures: the side north, five hundred and four thousand, and the south side five hundred and four thousand, and from the side east five hundred and four thousand, and the side of the sea, five hundred and four thousand.

17 And the area was to the city northward, fifty and two hundred, and south, fifty and two hundred, and east, fifty and two hundred, and the sea, fifty and two hundred.

18 And the remainder in the length over against the oblation of holiness, ten thousand eastward, and ten thousand to the sea: and it was over against the oblation of the holy place; and its Produce was for bread to the servants of the city.

19 And serving the city they shall serve it from all the tribes of Israel.

20 All the oblation five and twenty thousand by five and twenty thousand: four square ye shall lift up the oblation of holiness for a possession of the city.

21 And the remainder to the prince, from hence and from thence to the oblation of the holy place, and to the possession of the city at the face of five and twenty thousand of the oblation even to the bound eastward, and the sea, upon the face of five and twenty thousand upon the bound of the sea, over against the portions to the prince: and it was the oblation of holiness; and the holy place of the house in the midst of it

22 From the possession of the Levites from the possession of the city, in the midst of that to the prince, it shall be between the bound of Judah and between the bound of Benjamin, to the prince it shall be.

23 And the rest of the tribes, from the side east even to the side of the sea, Benjamin, one.

24 And upon the bound of Benjamin from the side east even to the side of the sea, Simeon, one.

25 And upon the bound of Simeon from the side east even to the side of the sea, Issachar, one.

26 And upon the bound of Issachar from the side east even to the side of the sea, Zebulon, one.

27 And upon the bound of Zebulon from the side east even to the side of the sea, Gad, one.

28 And upon the bound of Gad at the side south southward, the bound shall be from Tamar, the waters of contradiction of Kadesh, the torrent to the great sea

29 This the land which ye shall cause to fall for inheritance to the tribes of Israel, and these their portions, says the Lord Jehovah.

30 And these the goings out of the city from the side north, five hundred and four thousand the measure.

31 And the gates of the city for the names of the tribes of Israel, three gates north; the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one.

32 And to the side east, five hundred and four thousand: and three gates; the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one;

33 And the side south, five hundred and four thousand the measure: and three gates; the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulon, one.

34 The side of the sea five hundred and four thousand; three gates; the gate of Gad, one; the gate of Asher, one; the gate of Naphtah, one.

35 Bound about eighteen thousand: and the name of the city from the day, Jehovah there.

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THE TREI ASAR
(THE BOOK OF THE TWELVE MINOR PROPHETS)

1. THE BOOK OF THE PROPHET HOSEA
Hebrew title: Sefer Hosea
Estimated Range of Dating: c. 760–720 B.C.

(Dated to c. 760–720 BC, The Book of Hosea (Hebrew: Sefer Hosea) is one of the oldest books of the Hebrew Bible, predating most of the Torah (Pentateuch). It is part of The Trei Asar, a book of the Hebrew Bible with 12 chapters or parts. This little biographical collection was probably made in Babylon in the years of the captivity,

Set around the fall of the Northern Kingdom of Israel, the Book of Hosea denounces the worship of gods other than Yahweh, metaphorically comparing Israel's abandonment of Yahweh to a woman being unfaithful to her husband. According to the book's narrative, the relationship between Hosea and his unfaithful wife Gomer is comparable to the relationship between Yahweh and his unfaithful people Israel. The eventual reconciliation of Hosea and Gomer is treated as a hopeful metaphor for the eventual reconciliation between Yahweh and Israel.

A brief outline of the concepts:

• Chapters 1–2; Account of Hosea's marriage with Gomer biographically which is a metaphor for the relationship with Yahweh and Israel.

• Chapter 3; Account of Hosea's marriage autobiographically. This is possibly a marriage to different women

• Chapters 4–14:9 / 14:10; Oracle judging Israel, Ephraim in particular, for not living up to the covenant.)

TREI ASAR 1, HOSEA CHAPTER 1

1 The word of Jehovah which was to Hosea son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah, and in the days of Jeroboam, son of Joash, king of Israel.

2 The beginning of the word of Jehovah by Hosea. And Jehovah will say to Hosea, Go, take to thee a wife of fornication and children of fornication; for the land committing fornication, will commit fornication from after Jehovah.

3 And he will go and take Gomer, daughter of Diblaim; and she will conceive and bring forth to him a son.

4 And Jehovah will say to him, Call his name Jezreel; for yet a little and I reviewed the bloods of Jezreel upon the house of Jehu, and I caused the kingdom of the house of Israel to cease.

5 And it was in that day and I broke the bow of Israel in the valley of Jezreel.

6 And she will yet conceive and bring forth a daughter. And he will say to him, Call her name, Not being compassionated: for I will no more add to compassionate the house of Israel; for taking away, I will take them away.

7 And I will compassionate the house of Judah, and I saved them by Jehovah their God, and I will not save them by bow and by sword, and by battle, by horses and by horsemen.

8 And she will wean the Not being compassionated, and she will conceive and bring forth a son.

9 And he will say; Call his name, Not my people: for ye are not my people, and I will not be to you.

10 And the number of the sons of Israel was as the sand of the sea which shall not be measured and shall not be numbered: and it was in the place which it shall be said to them, Ye are not my people, and it shall be said to them, Ye the sons of the living God.

11 And the sons of Judah and the sons of Israel were gathered together, and they appointed to them one head, and they came up out of the land: for great the day of Jezreel.

TREI ASAR 1, HOSEA CHAPTER 2

1 Say ye to your brethren, My people; and to your sisters, Being compassionated.

2 Contend with your mother, contend ye, for she is not my wife, and I not her husband: for she shall put away her fornications from her face, and her adulteries from between her breasts;

3 Lest I shall strip her naked, and I set her as the day of her birth, and I set her as a desert, and I set her as a land of dryness, and I slew her with thirst

4 And her sons I will not compassionate, for they are the sons of fornications

5 For their mother committed fornication: she conceiving them acted shamefully: for she said, I will go after those loving me giving me my bread and my water, my wool and my linen, mine oil and my drinks.

6 Therefore, behold me hedging in thy way with thorns, and I walled a wall and she shall not find her beaten paths.

7 And she pursued those loving her, and she shall not overtake them; and she sought them and she shall not find: and she said, I will go and turn back to my former husband, for it was well to me then more than now.

8 And she knew not that I gave to her grain, and new wine, and new oil. and I multiplied silver to her, and gold they made for Baal.

9 For this I will turn back and take away my grain in its time, and my new wine in its appointment, and I took away my wool and my linen to cover her nakedness.

10 And now will I uncover her wickedness before the eyes of those loving her, and a man shall not deliver her from my hand.

11 And I caused all her rejoicing to cease, her festival and her new moon, and her Sabbath and all her appointment

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12 And I destroyed her vine and her fig tree, of which she said, They are wages to me which those loving me gave to me: and I set them for a forest, and the beasts of the field ate them.

13 And I reviewed upon her the days of the Baals, which she will burn incense to them, and she will be decked with her earring and her necklace, and she will go after those loving her, and she forget me, says Jehovah.

14 For this, behold, I entice her, and I caused her to go into the desert, and I spake to her heart.

15 And I gave to her her vineyards from thence, and the valley of Achor for a door of hope: and she was humbled there as the days of her youth and as the days of her coming up out of the land of Egypt

16 And it was in that day, says Jehovah, thou shalt call me, My husband; and thou shalt no more call to me, My Lord.

17 And I put away the names of the Baals out of her mouth, and they shall no more be remembered by their name.

18 And I cut out for them a covenant in that day with the beasts of the field, and with the birds of the heavens, and the creeping things of the earth: and I will break the bow and the sword and the battle out of the land, and I caused them to lie down confidently.

19 And I betrothed thee to me forever; and I betrothed thee to me in justice and in judgment, and in kindness and in compassions.

20 And I betrothed thee to me in faithfulness, and thou knewest Jehovah.

21 And it was in that day, I will answer, says Jehovah, I will answer the heavens and they shall answer the earth;

22 And the earth shall answer the grain and the new wine and the new oil; and they shall answer Jezreel.

23 And I sowed her to me in the earth; and I compassionated her Not being compassionated; and I said to Not my people, Thou my people; and they will say, My God.

TREI ASAR 1, HOSEA CHAPTER 3

1 And Jehovah will say to me, Yet go, love a woman loving evil and an adulteress, as Jehovah loves the sons of Israel, and they took to other gods and love raisin-cakes.

2 And I shall buy her to me for fifteen of silver, and an homer of barley, and a measure of barley:

3 And saying to her, Many days thou shalt well with me; and thou shalt not commit fornication, and thou shalt not be for a man: and also I am for thee.

4 For many days shall the sons of Israel dwell, not a king and not a chief and not a sacrifice and not a pillar and it one ephod and teraphim

5 Afterward the sons of Israel shall turn back and they sought Jehovah their God, and David their king; and they trembled at Jehovah and at his goodness in the last of the days.

TREI ASAR 1, HOSEA CHAPTER 4

1 Hear the word of Jehovah, ye sons of Israel: for a contention to Jehovah with the inhabitants of the land, for no truth and no kindness and no knowledge of God in the land.

2 Swearing and lying, and breaking in pieces, and stealing and committing adultery, they broke forth; and bloods touched upon bloods.

3 For this the land shall mourn, and every one in it languished with the beasts of the field and with the fowls of the heavens; and also the fish of the sea shall be taken away.

4 But a man shall not contend, and he shall not admonish a man: and my people as contending with the priest.

5 And thou wert weak in the day, and the prophet also was weak with thee by night, and I destroyed thy mother.

6 My people were cut off from not knowing: because thou didst reject knowledge and I will reject thee from being priest to me: and thou wilt forget the instructions of thy God; I will also forget thy sons, also I

7 As they multiplied so they sinned against me: I will change their glory into dishonor.

8 They will eat up the sin of my people, and they will lift up their soul to their iniquity.

9 And it was as the people so the priest: and I reviewed upon them their way; and their doings I will turn back to them.

10 For they ate and they shall not be satisfied, and they committed fornication and they shall not spread abroad: for with Jehovah they left off to watch.

11 Fornication and wine and new wine will take away the heart.

12 My people will ask in their counsel, and with their rod they will announce to them: for the spirit of fornications caused to err, and they will commit fornication from under their God.

13 Upon the heads of the mountains they will sacrifice, and upon the hills they will burn incense, under the oak and the white poplar and the terebinth, because its shadow was good: for this your daughters will commit fornication, and your brides shall commit adultery.

14 I will not review over your daughters when they shall commit fornication, and over your brides when they shall commit adultery: fur they will separate themselves with harlots, and with prostitutes will they sacrifice: and the people will not understand, they shall be thrown down.

15 If thou Israel commit fornication Judah shall not transgress; and ye shall not come to Gilgal, and ye shall not go up to the house of vanity, and ye shall not swear, Jehovah lives.

16 For as a stubborn heifer Israel was stubborn: now will Jehovah feed them as a lamb in a wide place.

17 Ephraim is joined to images: leave him.

18 Their drinking bout departed: committing fornication, they committed fornication: they loved, give ye shame upon her shields.

19 The wind bound her up in her wings, and they shall be ashamed of their sacrifices

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TREI ASAR 1, HOSEA CHAPTER 5

1 Hear this ye priests, and attend, ye house of Israel, and give ear, ye house of the king; for the judgment is to you, because ye were a snare to the watch tower and a net stretched out upon Tabor.

2 And the rowers made deep the slaughter, and I a correction to them all.

3 I knew Ephraim and Israel were not hid from me: for now thou didst commit fornication, O Ephraim; Israel was deified.

4 They will not give their doings to turn back to their God, for the spirit of fornication is in the midst of them, and they knew not Jehovah.

5 And the pride of Israel was humbled in his face, and Israel and Ephraim shall be weak in their iniquity; Judah also being weak with them.

6 With their sheep and with their oxen they will go to seek Jehovah; and they shall not find; he withdrew himself from them.

7 Against Jehovah they acted faithlessly: for they begat strange sons: now shall the new moon consume them with their portions.

8 Strike the horn upon the hill, and the trumpet upon the height: make a loud noise at the house of vanity after thee, O Benjamin.

9 Ephraim shall be for desolation in the day of chastisement: in the tribes of Israel I made known the faithful thing.

10 The princes of Judah were as they removing the bound: upon them will I pour out my wrath as water.

11 Ephraim was oppressed, he was broken in judgment because he was willing to go after the command.

12 And I as a moth to Ephraim, and as rottenness to the house of Judah.

13 And Ephraim will see his disease and Judah his wound, and Ephraim will go to Assur, and he will send to king Jareb: and he will not be able to heal for you, and he will not remove from you the wound.

14 For I as the lion to Ephraim, and as the young lion to the house of Judah I, I will rend and go away; I will take away and none delivering.

15 I will go and turn back to my place, even till when they shall be guilty, and they sought my face: in straitness to them they will turn to me.

TREI ASAR 1, HOSEA CHAPTER 6

1 Go ye and we will turn back to Jehovah: for he rent and he will heal us; he will strike, and he will bind us up.

2 He will revive us after two days: in the third day he will raise us up and we shall live before him.

3 And we shall know, we shall pursue to know Jehovah: as the morning his going forth was prepared; and he shall come as the rain to us, as the latter rain, the early rain of the earth.

4 What shall I do to thee, O Ephraim? What shall I do to thee, O Judah? and your kindness as the cloud of the morning, and as the dew being early went away.

5 For this I cut off by the prophets; I slew them by the words of my mouth: and thy judgments the light going forth.

6 For I delighted in mercy and not sacrifice; the knowledge of God more than burnt-offerings.

7 And they as man passed by the covenant: there they acted faithlessly against me.

8 Gilead a city working vanity, defrauding from blood.

9 As troops waiting for a man, the company of priests will break in pieces the way with the shoulder: for they did wickedness.

10 In the house of Israel I saw something horrible: there the fornications to Ephraim, Israel was defiled.

11 Also, O Judah, he set a harvest for thee in my turning back the captivity of my people.

TREI ASAR 1, HOSEA CHAPTER 7

1 As I healed to Israel, the iniquity of Ephraim was uncovered, and the evils of Shomeron: for they did falsehood, and the thief will come in, and the troop invaded without

2 And they will not say to their heart, I remembered all their evil: now their doings surrounded them; they were before my face.

3 By their evil they will gladden the king, and the chiefs by their falsehoods.

4 All of them committing adultery, as an oven set on fire from baking; he will cease from raising from kneading the dough till its leavening.

5 The day of our king the chiefs began anger from wine; stretching forth his hand with mockers.

6 For they drew near their heart as a furnace in their lying in wait: all the night their baker slept; in the morning it burnt as the fire of flame.

7 They were all hot as a furnace, and they consumed their judges; all their kings fell: none among them calling to me.

8 Ephraim will mingle himself among my people; Ephraim was a cake not turned.

9 Strangers consumed his strength, and he knew not: also grayness of hair was sprinkled upon him, and he knew not

10 And the pride of Israel was humbled in his face: and they turned not back to Jehovah their God. and sought him not in all this

11 And Ephraim will be as an enticed dove, not a heart: they called Egypt, they went to Assur.

12 When they shall go I will spread my net upon them; as birds of the heavens I will bring them down; I will correct them when hearing to their assembly.

13 Wo! to them, for they fled from me: destruction to them because they transgressed against me: and I will redeem them and they spake falsehoods against me.

14 And they cried not to me in their heart, for they shall wail upon their beds: for corn and new wine they will assemble themselves together; they will turn aside against me..

15 And I corrected and strengthened their arms, and they will purpose evil against me.

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16 They will turn back not to the Highest: they were as a bow of deceit: their chiefs shall fall by the sword from the wrath of their tongue: this their derision in the land of Egypt

TREI ASAR 1, HOSEA CHAPTER 8

1 The trumpet to thy mouth: as an eagle upon the house of Jehovah, because they passed by my covenant and they transgressed against my laws.

2 Israel shall cry to me, My God, we knew thee.

3 Israel rejected the good: the enemy shall pursue him.

4 They made kings, and not from me: and they made princes, and I knew not: their silver and their gold they made to them images to cut off.

5 Thy calf rejected, O Shomeron; mine anger was kindled against them: how long shall they not be able to be clean?

6 For from Israel, and this workman made it, and it is not God: for the calf of Shomeron shall be broken in pieces.

7 For they shall sow the wind, and they shall reap the whirlwind: no stalk to it: the sprout shall not make flour: perhaps it will make, strangers will swallow it down.

8 Israel was swallowed down: now they were among the nations as a vessel no delight in it.

9 For they went up to Assur, Ephraim a wild ass alone to himself: they hired those loving.

10 Also if they will hire among the nations, now will I gather them, and shall they be weak a little from the lifting up of the king of the princes.

11 Because Ephraim multiplied altars to sin, altars were to him to sin.

12 I will write to him his multitude of my instructions; they were reckoned as a strange thing.

13 The sacrifices of my gifts they will sacrifice flesh, and they will eat; Jehovah delighted not in them; now will he remember their iniquity, and he will review their sins: they shall turn back to Egypt

14 And Israel will forget him making him, and he will build temples; and Judah multiplied fortified cities: and I sent a fire upon his cities and it will consume its palaces.

TREI ASAR 1, HOSEA CHAPTER 9

1 Thou shalt not rejoice, O Israel; exult not as the peoples: for thou didst commit fornication from thy God; thou didst love a gift upon all the threshing-floors of grain.

2 The threshing-floor and the winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the land of Jehovah; and Ephraim turned back to Egypt, and in Assur they shall eat the unclean thing.

4 They shall not pour out wine to Jehovah, and they shall not be pleasant to him: their sacrifices as the bread of sorrows to them; all eating it shall be defiled: for their bread for their soul shall not come in to the house of Jehovah.

5 What will ye do for the day of appointment, and for the day of the festival of Jehovah?

6 For behold, they went from destruction: Egypt shall gather them together; Memphis shall bury them: the desire for their silver, the prickly weed shall possess them: the thorn in their tents.

7 The days of oversight came, the days of recompense came; Israel knew: the prophet is foolish, the man of the spirit, raving, for the multitude of thine iniquity and great destruction.

8 The watchman of Ephraim with God: the prophet the snare of a fowler upon all his ways; destruction in the house of his God.

9 They made deep, they were corrupted as the days of the hill: he will remember their iniquity, he will review their sins.

10 I found Israel as grapes in the desert; as the first fruit in the fig-tree in her beginning I saw your fathers: they went to Baal-Peor, and they will separate themselves to shame, and their abominable things will be according to their love.

11 Ephraim shall fly away as a bird, their glory of birth and of the womb and of conception.

12 But if they shall bring up their sons and I bereaved them from man: but also wo to them in my departing from them.

13 Ephraim, as I saw for Tyre, was planted in a habitation: and Ephraim to bring forth his sons to him slaying.

14 Give to them, O Jehovah: what wilt thou give? give to them a miscarrying womb, and dry breasts.

15 All their wickedness in Gilgal: for there I hated them: for the evil of their doings I will drive them out from my house, I will not add to love them: all their chiefs are turning away.

16 Ephraim was smitten, their root was dried up, they shall not make fruit: also if they shall bring forth, and I destroyed the desires of their womb.

17 God will reject them, for they heard not to him: and they will be wandering about among the nations.

TREI ASAR 1, HOSEA CHAPTER 10

1 Israel an empty vine, he will place fruit to himself: according to the multitude to his fruit he multiplied to his altars; according to the goodness of his land they made good pillars.

2 Their heart was divided; now shall they be guilty: he will break down their altars, he shall lay waste their images

3 For now they will say, No king to us because we feared not Jehovah; and what shall the king do to us?

4 They spake words swearing falsehood, cutting out a covenant: and judgment broke forth as the head upon the furrows of the field

5 For the calves of the house of vanity they shall fear dwelling in Shomeron: for his people mourned over it, and his priests will exult over it, for its glory, for it was removed from it

6 Also it shall be brought to Assur a gift to king Jareb: Ephraim shall take shame, and Israel shall be ashamed of his counsel.

7 Shomeron, her king was cut off as chiefs upon the face of the waters.

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8 And the heights of vanity were destroyed, the sin of Israel: the thorn and weeds shall come up upon their altars; and they said to the mountains, Cover us; and to the hills, Fall upon us.

9 From the days of the hill thou didst sin, O Israel: there they stood: the battle in the hill against the sons of iniquity shall not overtake them.

10 In my coming and I shall correct them, and the peoples shall be gathered together against them in their being bound to their two sins.

11 And Ephraim a heifer being taught, loving to tread out the grain, and I passed over upon the good of her neck: I will cause Ephraim to ride; Judah shall be silent, and Jacob shall be strong to him.

12 Sow to yourselves for justice, reap ye for the mouth of kindness; break up to you the fallow ground: and the time to seek Jehovah till he shall come and cast justice upon you.

13 Ye ploughed injustice, ye reaped iniquity; ye ate the fruit of falsehood: for thou didst trust in thy way in the multitude of thy strong ones.

14 And an uproar arose among thy people, and all thy fortifications shall be laid waste, as Shaman laid waste the house of the ambush of God in the day of battle: the mother was dashed in pieces upon the sons.

15 Thus did the house of God to you from the face of the evil of your evil: in the morning the king of Israel being cut off, was cut off.

TREI ASAR 1, HOSEA CHAPTER 11

1 When Israel was a child, and I loved him, and I called for my son out of Egypt

2 They called to them, thus they went from them: they will sacrifice to the Baals, and to the carved images they will burn incense.

3 And I taught Ephraim to walk, taking them by their arms; and they knew not that I healed them.

4 I will draw them with the cords of man, with the bands of love: and I will be to them as those lifting up the yoke upon their jaw-bones, and I will gently give them to eat

5 He shall not turn back to the land of Egypt, and Assur shall be his king, for they refused to turn back.

6 And the sword was polished in his cities, and it consumed his branches, and devoured from their counsels.

7 And my people are bent to turning away from me: and they will call together to the Most High; he will not exalt them.

8 How shall I give thee up, O Ephraim? Shall I deliver thee over, O Israel? How shall I give thee as the earth? Shall I set thee as roes? My heart was turned upon me; my grievings were kindled together.

9 I will not do the burning of mine anger, I will not turn back to destroy Ephraim: for I am God, and not a man; the Holy One in the midst of thee: and I will not come into the city.

10 They shall go after Jehovah: as a lion shall he roar: for he shall roar, and the sons of the waters shall tremble.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assur: and I caused them to dwell in their houses, says Jehovah.

12 Ephraim surrounded me with falsehood, and the house of Israel with deceit: and Judah even ruled with God, and was faithful with the holy ones.

TREI ASAR 1, HOSEA CHAPTER 12

1 Ephraim fed upon the wind, and he pursued the east wind: all the day he multiplied falsehood and destruction; and they will cut out a covenant with Assur, and oil will be brought to Egypt

2 And a contention to Jehovah with Judah, and to review Jacob according to his ways; he will turn back to him according to his doings.

3 In the belly he circumvented his brother, and by his strength he was a leader with God.

4 And he will be a leader to the messenger, and he will prevail: he wept, and he will make supplication to him: in the house of God he will find him, and there he will speak with him.

5 And Jehovah God of armies, Jehovah his remembrance.

6 And thou, in thy God thou shalt turn back: watch mercy and judgment, and wait always for thy God.

7 Canaan in his hand, the balances of deceit: he loved to oppress.

8 And Ephraim will say, Surely I became rich, I found to me wealth: all my labors shall not be found to me iniquity which was sin.

9 And I am Jehovah thy God from the land of Egypt; I will even cause thee to dwell in tents as in the days of the appointment

10 And I spake by the prophets, and I multiplied the vision, and by the hand of the prophets I will use similitudes.

11 If Gilead nothing? Surely they were vanity: in Gilgal they sacrificed oxen; also their altars as heaps upon the furrows of the field.

12 And Jacob will flee to the field of Aram, and Israel will serve for a wife, and for a wife he watched.

13 And by a prophet Jehovah brought up Israel out of Egypt, and by a prophet he was perserved

14 Ephraim provoked bitternesses, and bloods shall fly swiftly upon him, and his reproach shall his Lord turn back to him.

TREI ASAR 1, HOSEA CHAPTER 13

1 According to the word Ephraim being terrified be was lifted up in Israel; and he will transgress in Baal and die.

2 And now they will add to sin, and they will make to them a molten image of their silver, in their understanding images the work of artificers all of it: they saying to them, The men sacrificing shall kiss the calves.

3 For this they shall be as the cloud of the morning, and as the early dew going way; as the chaff will be driven from the threshing-floor on the wind, and as the smoke from the chimney.

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4 And I am Jehovah thy God from the land of Egypt, and thou shalt not know a God except me: and none saving but me.

5 I knew thee in the desert, in the land of thirst

6 According to their pasture, and they will be satiated; they were satiated, and their heart will be lifted up: for this they forgat me.

7 And I will be to them as a lion: as a panther upon the way I will look around.

8 I will fall upon them as a bear bereaved, and I will rend the enclosure of their heart, and devour them there as a lion: the beast of the field shall cleave them asunder.

9 O Israel, thou didst destroy thyself; but in me in thy help.

10 Now will I be thy king, and he shall save thee in all thy cities, and thy judges of whom thou saidst, Thou shalt give to me a king and princes.

11 I will give to thee a king in mine anger, and I will take away in my wrath.

12 The iniquity of Ephraim was bound up; his sin was concealed.

13 The pains of her bringing forth shall come to him: he a son not wise; for now he shall not stand in the breaking forth of sons.

14 From the hand of hades will I redeem them; from death will I ransom them: I will be thy words, O death, I will be thy cutting off, O hades: consolation will be hid from mine eyes.

15 If he shall bear fruit in the midst of his brethren, the east wind shall come, the wind of Jehovah came up from the desert, and his fountain shall be dried up, and he shall lay waste his place of fountains: he shall plunder the treasure of all vessels of desire.

16 Shomeron shall be guilty, for she rebelled against her God: by the sword shall they fall: their infants shall be dashed in pieces, and they having conceived shall be cleft asunder.

TREI ASAR 1, HOSEA CHAPTER 14

1 Turn back, O Israel, even to Jehovah thy God, for thou wert weak in thine iniquity.

2 Take with you words and turn back to Jehovah: say to him, Thou wilt take away all iniquity, and take good: and we will requite the fruits of our lips.

3 Assur will not save us; we will not ride upon a horse, and we will no more say, Our God, to the work of our hands, for in thee the orphan shall be compassionated.

4 I will heal their turning away, I loved them largely: for mine anger turned away from him.

5 I will be as the dew to Israel: he shall blossom as the lily and strike his roots as Lebanon.

6 His sprouts shall go, and his strength shall be as the olive tree, and the odor to him as Lebanon.

7 They sitting in his shadow shall turn back; they shall live upon the grain, and they shall blossom as the vine: his remembrance as the wine of Lebanon.

8 Ephraim: What to me yet to images? I humbled, and I will regard him: I as the green cypress From me thy fruit was found.

9 Who being wise, and he shall understand these things? and knowing, and he shall know them? for the ways of Jehovah are straight, and the just shall go in them: and they transgressing shall be weak in them.

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2. THE BOOK OF THE PROPHET JOEL

Hebrew title: Sefer Joel
Estimated Range of Dating: c. 520–400 B.C.

(The Book of Joel is part of the Hebrew Bible, one of twelve prophetic books known as the Twelve Minor Prophets. (The term indicates the short length of the text in relation to longer prophetic texts known as the Major Prophets.

The Book of Hosea is one of the books of the Hebrew Bible and of the Christian Old Testament. The book is about a man who was told by God to marry a woman who would not live with him as she should have done. Even though Hosea brought her back to his house and had some children with her, she kept leaving him and going away to other men. Hosea was told that his story was a picture of the way God's people treated God, by going after other gods (idols) even though God wanted them to stay with Him and love Him.)

TREI ASAR 2, JOEL CHAPTER 1

1 The word of Jehovah which was to Joel son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the earth. Was this in your days, and if in the days of your fathers?

3 Concerning it recount to your sons, and your sons to their sons, and their sons to another generation.

4 The residue of the creeping locust the common locust ate; and the residue of the common locust the feeder ate; and the residue of the feeder the devourer ate.

5 Awake, ye intoxicated, and weep; and wail, all ye drinking wine, on account of the new wine, for it was cut off from your mouth.

6 For a nation came up upon my land, strong, and no number; his teeth the teeth of a lion, and a biter's teeth of the lioness to him.

7 He set my vine for destruction, and my fig tree for breaking: he stripped off its covering and cast away; and its shoots were whitened.

8 Wail as the virgin girded with sackcloth for the husband of her youth.

9 The gift was cut off and the libation from the house of Jehovah; mourn, ye priests serving Jehovah.

10 The field was laid waste, the land mourned; for the grain was laid waste, the new wine was dried up, the new oil languished.

11 The husbandmen were ashamed; wail, ye vine-dressers, for the wheat and for the barley, for the harvest of the field perished.

12 The vine was dried up, and the fig tree languished; the pomegranate, also the palm tree and the apple tree; all the trees of the field were dried up, for joy was dried up from the sons of man.

13 Be ye girded and lament, ye priests: wail, ye, serving the altar: come in, pass the night in sackcloth, ye serving God: for the gift and the libation were withheld from the house of your God.

14 Consecrate a fast., call an assembly, gather together the old men, all the inhabitants of the land to the house of Jehovah your God, and cry to Jehovah.

15 Alas! for the day: for the day of Jehovah is near, and as destruction from the Almighty shall it come.

16 Was not the food cut off before our eyes, from the house of our God, joy and gladness?

17 The kernels died beneath the clods, the treasures were laid waste, the garners were pulled down, for the grain was dried up.

18 How the beasts groaned! the herds of oxen wept, for no pasture to them; also the flocks of sheep were laid waste.

19 To thee, O Jehovah, will I call: for a fire consumed the habitations of the desert, and the flame burned all the trees of the field.

20 Also the beasts of the field will look up to thee: for the channels of waters were dried up, and the fire devoured the habitations of the desert.

TREI ASAR 2, JOEL CHAPTER 2

1 Clang ye the trumpet in Zion, shout in my holy mountain: all the inhabitants of the land shall be moved, for the day of Jehovah is coming, for it is near.

2 A day of darkness and of thick darkness; a day of cloud and gloom as the morning spread upon the mountains: great and strong people; the like to him was not from forever, and after him there shall not be added even to the years of generation and generation.

3 Before him a fire devoured, and after him a flame shall burn; the land as the garden of Eden before him, and after him a desert of desolation; and also there was no escaping to him.

4 His appearance as the appearance of horses; and as horsemen so shall they run.

5 As the voice of chariots upon the heads of the mountains they shall leap, as the voice of a flame of fire devouring the stubble, as a strong people set in order for battle.

6 From his face peoples shall be pained: all faces gathered a glow.

7 They shall run as strong men; as men of war they shall come up upon the wall; and they shall go each in his ways; they shall not change their paths.

8 And they shall not thrust a man his brother; they shall go a man in his high way: and in the midst of the javelin shall they fall, they shall not be cut in pieces.

9 In the city they shall run up and down; on the wall shall they run, into the houses they shall come up, through the windows shall they come in as a thief.

10 The earth was moved before his face; the heavens trembled: the sun and the moon were darkened, and the stars took away their shining:

11 And Jehovah gave his voice before the face of his strength: for exceedingly great his camp, and strong he doing

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his word: for great the day of Jehovah, and exceedingly terrible; and who shall endure it?

12 And also now, says Jehovah, Turn back even to me with all your heart, and with fasting, and with weeping and with wailing.

13 And rend your heart and not your garments, and turn back to Jehovah your God: for he is merciful and compassionate, slow of anger and of much kindness, and lamenting on account of the evil.

14 Who shall know he will turn back, and lamenting and leaving a blessing after him, a gift and a libation to Jehovah your God?

15 Clang ye the trumpet in Zion; consecrate a fast, call a restraining.

16 Gather the people, consecrate the convocation, assemble the old men, gather the children and those sucking the breasts: the bridegroom shall come forth from his chamber and the bride from her nuptial couch.

17 Between the porch and to the altar the priests serving Jehovah shall weep, and they shall say, Spare, O Jehovah, thy people, and thou wilt not give thine inheritance to reproach for the nations to rule over them: wherefore shall they say among the peoples, Where is their God?

18 And Jehovah will be jealous for his land, and he will pity. for his people.

19 And Jehovah will answer and say to his people, Behold me sending to you the grain and the new wine, and the new oil; and ye were satisfied with it: and I will no more give you a reproach among the nations.

20 And the northern I will remove far off from you, and I thrust him into a land of dryness and desolation, with his face to the east sea, and his end to the last sea; and his stink came up. and his stench shall come up, for he magnified to do.

21 Thou shalt not fear, O land; rejoice and be glad, for Jehovah magnified to do.

22 Ye shall not fear, ye beasts of the field, for the pastures of the desert sprang forth, for the tree bore its fruit, the fig tree and the vine gave their strength.

23 Ye sons of Zion rejoice and be glad in Jehovah your God; for he gave to you the early rain for justice, and he will bring down to you the rain, the early and latter rain in the first.

24 And the threshing-floors were filled with grain, and the wine-vats overflowed with new wine and new oil.

25 And I requited to you the years which the common locust ate, the feeder, and the devourer, and the creeping locust, my great army which I sent among you.

26 And eating, ye ate and were satisfied, and ye praised the name of Jehovah your God who did wonderfully with you: and my people shall not be ashamed forever.

27 And ye knew that I am in the midst of Israel, and I am Jehovah your God, and none else: and my people shall not be ashamed forever.

28 And it was after this I will pour out my spirit upon all flesh; and your sons and your daughters prophesied, your old men shall dream your young men shall see visions.

29 And also upon the servants and upon the maids in those days I will pour out my spirit.

30 And I gave wonders in the heavens, and in the earth, blood and fire and pillars of smoke.

31 The sun shall be turned to darkness and the moon to blood, before the coming of the great and the terrible day of Jehovah.

32 And it was all who shall call upon the name of Jehovah shall escape: for in Mount Zion and in Jerusalem shall be an escaping, as said Jehovah; and among those left whom Jehovah called.

TREI ASAR 2, JOEL CHAPTER 3

1 For behold, in those days and in that time when I shall turn hack the captivity of Judah and Jerusalem,

2 And I gathered all nations, and I brought them down to the valley of Jehoshophat, and I contended with them there for my people and mine inheritance Israel whom they scattered among the nations, and they divided the land.

3 And for my people they cast the lot: and they will give the boy for a harlot, and they sold the girl for wine; and they will drink

4 And also what are ye to me, O Tyre and Sidon, and all the circuits of Philistia? do ye requite to me a recompense? and if ye recompense to me, swiftly and speedily I will turn back your recompense upon your head;

5 For ye took my silver and my gold, and my delights of good things ye brought to your temples.

6 And the sons of Judah and the sons of Jerusalem ye sold to the sons of the Grecians, in order to remove them far off from their border.

7 Behold me raising them up from the place where ye sold them there, and I turned back your recompense upon your head:

8 And I sold your sons and your daughters into the hand of the sons of Judah, and they sold them to the Sabeans to a nation far off: for Jehovah spake.

9 Call ye this among the nations: Consecrate war; rouse up the strong ones, they shall draw near, all the men of war shall come up.

10 Beat your plough-shares into swords, and your pruning-knives into spears: the weak shall say, I am strong.

11 Hasten and come all ye nations from round about, and be ye gathered together: there lead down, O Jehovah, thy strong ones.

12 The nations shall be roused and come up to the valley of Jehoshaphat: for there I will sit to judge all the nations from round about

13 Send ye forth the sickle, for the harvest was ripened: come ye, go down, for the wine press was filled, the vats, overflowed; for their evil is great

14 Multitudes, multitudes in the valley of judgment: for the day of Jehovah is near in the valley of judgment

15 The sun and the moon were darkened, and the stars took away their shining.

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16 And Jehovah shall cry out from Zion, and from Jerusalem he shall give his voice; and the heavens and the earth trembled: and Jehovah the refuge to his people, and the fortress to the sons of Israel.

17 And ye knew that I am Jehovah your God dwelling in Zion my holy mountain: and Jerusalem was holy, and strangers shall no more pass through her.

18 And it was in that day the mountains shall drop new wine, and the hills shall flow milk, and all the channels of Judah shall flow waters, and a fountain shall come forth from the house of Jehovah, and it watered the valley of acacias.

19 Egypt shall be for a desolation, and Edom shall be for a desert of desolation from violence to the sons of Judah, because they poured out innocent blood in their land.

20 And Judah shall dwell forever, and Jerusalem to generation and generation.

21 And I cleansed their blood I cleansed not: and Jehovah dwelt in Zion (Jerusalem).

3. THE BOOK OF THE PROPHET AMOS

Hebrew title: Sefer Amos
Estimated Range of Dating: c. 790–740 B.C.

(The Book of Amos belongs to the Nevi'im (Hebrew for: "prophets") and of the third of the Twelve Minor Prophets in the Tanakh / Old Testament.

Amos lived during the time of two other prophets,Hosea and Isaiah, around 750 BC while Jeroboam II (785–745 BC) was king of Israel and Uzziah (c. 770–750 BC) was king of Judah. Amos lived in the kingdom of Judah but preached in the northern Kingdom of Israel. His major themes of social justice, God's omnipotence, and divine judgement became the main elements of his teachings.

The book of Amos is probably the oldest book of a prophet in the Bible and it has 9 chapters. Its message is harsh, but Amos wrote some of the most poetic parts of the Bible. The author (we do not know with certainty if it was Amos or one of his disciples) was not a simpleton, he was well-educated. In the first chapter, he says that God will punish many of the nations around Israel. Then in the second chapter he uses similar words to say that Judah and Israel will also be punished. The rest of the book tells the reasons for that punishment before ending with a promise that Israel would then be restored. He wrote about social justice, God's power, judgement and eventual restoration.

Structure
Oracles against the nations (1.3–2.6)
Addresses to groups in Israel
• Women of Samaria (4.1–3)
• Rich persons in Samaria (6.1–7)
• Rich persons in Jerusalem (8.4–8)
Five symbolic visions of God's judgement on Israel, interrupted by a confrontation between Amos and his listeners at Bethel (7.10–17):
• Locusts (7.1–3)
• Fire (7.4–6)
• A plumb line (7.7–9)
• A basket of fruit (8.1–3)
• God beside the altar (9.1–8a)
Epilogue 9:8b–15.)

TREI ASAR 3, AMOS CHAPTER 1

1 The words of Amos who was among the shepherds of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, in the days of Jeroboam son of Joash king of Israel, two years before the shaking.

2 And he will say, Jehovah will cry out from Zion, and from Jerusalem he will give his voice; and the habitations of the shepherds mourned, and the head of Carmel was dried up.

3 Thus said Jehovah: For three transgressions of Damascus, and for four, I will not turn back for their threshing Gilead with threshing-sledges of iron.

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4 And I sent fire into the house of Hazael, and it shall devour the palaces of the son of Hadad.

5 And I broke the bar of Damascus, and I cut off the inhabitants of the valleys of vanity, and him taking hold of the rod of the house of delight: and the people of Aram were carried away captive to a walled place said Jehovah.

6 Thus said Jehovah: For three transgressions of Gaza, and for four, I will not turn it back, for their carrying away captive the whole captivity to deliver over to Edom

7 And I sent a fire upon the walls of Gaza, and it shall devour its palaces.

8 And I cut off the inhabitants of Ashdod, and him holding the rod from Ashkelon; and I turned back my hand against Ekron: and the remnant of the rovers perished, said the Lord Jehovah.

9 Thus said Jehovah: For three transgressions of Tyre, and for four, I will not turn it back, for their delivering over the whole captivity to Edom, and they remembered not the covenant of their brethren:

10 And I sent a fire upon the walls of Tyre and it shall consume her palaces.

11 Thus said Jehovah: For three transgressions of Edom, and for four, I will not turn it back: for his pursuing his brother with the sword, and he destroyed his compassions, and his anger will rend forever, and his wrath was observed perpetually.

12 And I sent a fire upon Teman and it devoured the palaces of Bozrah.

13 Thus said Jehovah: For three transgressions of the sons of Ammon, and for four, I will not turn it back: for their cleaving asunder those conceiving of Gilead to increase their bound.

14 And I kindled a fire in the walls of Rabbah, and it devoured her palaces with a loud noise in the day of war, with a storm in the day of whirlwind:

15 And their king went into captivity, he and his chiefs together, said Jehovah.

TREI ASAR 3, AMOS CHAPTER 2

1 Thus said Jehovah: For three transgressions of Moab, and for four, I will not turn it back, for they burnt the bones of the king of Edom into lime:

2 And I will send a fire upon Moab and it devoured the palaces of the cities, and Moab died with tumult, with a loud noise and with the voice of the trumpet:

3 And I cut off the judge from the midst of her, and I will slay all her chiefs with him, said Jehovah.

4 Thus said Jehovah: For three transgressions of Judah, and for four, I will not turn it back from him, for their rejecting the instructions of Jehovah, and they watched not his laws, and their lies caused them to err which their fathers went after them.

5 And I sent a fire upon Judah, and it devoured the palaces of Jerusalem.

6 Thus said Jehovah: For three transgressions of Israel, and for four, I will not turn it back, for their selling the just one for silver and the needy for shoes;

7 Panting for the dust of the earth upon the head of the poor, and they will turn away the way of the humble: and a man and his father will go to the same young girl to profane my holy name:

8 And upon garments taken in pledge they will turn by every altar, and they will drink the wine of the amerced in the house of their God.

9 And I destroyed the Amorite from their face, whom his height as the height of the cedars, and he was strong as the oaks; and I will destroy his fruit from above and his roots from beneath.

10 And I brought you up from the land of Egypt, and I will cause you to come into the desert forty years to possess the land of the Amorite [the Semitic speaking Amurru lived in the north of Phoenicia; some Amorite conquered Babylonia in around 1900 BC; King Hammurabi was a member of the Amorite Dynasty.]

11 And I will raise up from your sons for prophets, and from your young men for Nazarites. Is it not even this, ye sons of Israel? says Jehovah.

12 And ye will give the Nazarites wine to drink; and ye commanded to the prophets, saying, Ye shall not prophesy.

13 Behold, I am pressed under you as a wagon will be pressed being filled with the sheaf to it

14 And flight perished from the swift; and the strong shall not strengthen his power, and the mighty shall not save his soul.

15 And he holding the bow shall not stand; and the swift with his feet shall not escape: and he riding the horse shall not save his soul.

16 And he strong of heart among the mighty shall flee away naked in that day, says Jehovah.

TREI ASAR 3, AMOS CHAPTER 3

1 Hear this word which Jehovah spake against you, ye sons of Israel, against all the family which I brought up from the land of Egypt, saying,

2 You only did I know from all the families of the earth: for this I will review over you all your iniquities.

3 Shall two go together if they met not by appointment?

4 Will the lion roar in the forest and not tearing in pieces for him? will the young lion give his voice from his cave if he took nothing?

5 Will the bird fall upon the snare of the earth and no noose for her? shall a snare be brought up from the earth and a taking shall not be taken?

6 If the trumpet shall be struck in the city and the people not be terrified? if evil shall be in the city and Jehovah did not?

7 For the Lord Jehovah will not do a word but he will uncover his secret to his servants the prophets.

8 The lion roared, who shall not be afraid? the Lord Jehovah spake, who shall not prophesy?

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9 Cause to be heard upon the palaces in Ashdod, and upon the palaces in the land of Egypt, and say, Be ye gathered together upon the mountains of Shomeron, and see the great tumults in the midst of her, and the oppressed in the midst of her.

10 And they knew not to do the straight, says Jehovah, storing up violence and oppression in their palaces.

11 For this, thus said the Lord Jehovah: An adversary and round about the land; and he brought down thy strength from thee, and thy palaces were plundered.

12 Thus said Jehovah: As the shepherd will deliver from the mouth of the lion two legs, and part of an ear, thus shall the sons of Israel be delivered dwelling in Shomeron in the extremity of a tribe, or in Damascus under a roof.

13 Hear ye, and testify in the house of Jacob, says the Lord Jehovah, God of armies.

14 For in the day of my reviewing the transgressions of Israel upon him, and reviewed upon the altars of the house of God: and the horns of the altar were broken, and they fell to the earth.

15 And I struck the house of autumn with the house of summer; and the houses of ivory perished, and the great houses were taken away, says Jehovah.

TREI ASAR 3, AMOS CHAPTER 4

1 Hear this word, ye heifers of Bashan, which are upon the mountain of Shomeron, oppressing the poor, breaking in pieces the needy, saying to their lords, Bring, and we will drink.

2 The Lord Jehovah sware by his holiness, that behold, the days coming upon you and he took you away with hooks, and your last part with thorns of the fish.

3 And ye shall go forth at the breaches, a woman before her; and ye cast to the fortress, says Jehovah.

4 Come to the house of God and transgress: at Gilgal multiply to transgress; and bring your sacrifices for the morning, your tenths for three days:

5 And burn incense from leaven, a thanksgiving, and call; cause the free will offerings to be heard: for thus ye loved ye sons of Israel, says the Lord Jehovah.

6 And also I gave to you cleanness of teeth in all your cities, and want of bread in all your places: and ye turned not back even to me, says Jehovah.

7 And I withheld from you the rain in yet three months to harvest: and I caused to rain upon one city, and upon one city I will not cause to rain: and one portion shall be rained upon, and the portion which shall not be rained upon, it shall dry up.

8 And two, three cities wandered about to one city to drink water, and they will not be satisfied: and they turned not back even to me, says Jehovah.

9 I struck you with blasting and with yellowness: the multitudes of your gardens and your vineyards and your fig-trees and your olives the creeping locust shall eat: and ye turned not back even to me, says Jehovah.

10 And I sent death among you in the way of Egypt: and I slew your young men with the sword, with the captivity of your horses; and I will bring up your camps with fire and in your anger, and ye turned not back even to me, says Jehovah.

11 I overthrew among you as God overthrows Sodom and Gomorrah, and ye shall be as a fire-brand snatched from the burning: and ye turned not back even to me, says Jehovah.

12 For this, thus will I do to thee, O Israel: because that I will do this to thee, prepare to meet thy God, O Israel.

13 For behold, he forming the mountains and creating the wind, and announcing to man his meditation, making the morning darkness and treading upon the heights of the earth, Jehovah, God of armies his name.

TREI ASAR 3, AMOS CHAPTER 5

1 Hear ye this word which I lift up to you, a lamentation, O house of Israel.

2 The virgin of Israel fell; she shall not add to rise: she was cast out upon her land; none raising her up.

3 For thus said the Lord Jehovah: The city going out a thousand shall leave an hundred, and going out a hundred shall leave ten to the house of Israel.

4 For thus said Jehovah to the house of Israel: Seek ye me and live:

5 And ye shall not seek the house of God, and to Gilgal ye shall not go: and to the well of the oath ye shall not pass over: for Gilgal being taken captive shall be carried away captive, and the house of God shall be for nothing.

6 Seek ye Jehovah and live, lest he shall break through the house of Joseph as fire, and devour, and none quenching to the house of God.

7 Turning judgment to wormwood and they put down justice in the earth.

8 He made the seven stars and Orion, and he turned the shadow of death to the morning, and he darkened the day to night: calling to the water of the sea, and he will pour them out upon the face of the earth: Jehovah his name:

9 Causing desolation to shine forth upon the strong one and desolation shall come against the fortress.

10 They hated him setting right in the gate, and they will abhor the perfect word.

11 For this, because of your treading upon the poor one, and ye will take away the liftings up of wheat from him: ye built houses of hewn stone, and ye shall not dwell in them; ye planted vineyards of desire and ye shall not drink their wine.

12 For I knew your many transgressions, and your strong sins: pressing upon the just, taking a ransom, and they turned away the needy in the gate

13 For this the prudent one shall be silent in that time, for it is an evil time.

14 Seek good and not evil, so that ye shall live: and so Jehovah God of armies shall be with you as ye said.

15 Hate evil and love good, and set ye judgment in the gate: perhaps Jehovah God of armies will compassionate the remnant of Joseph.

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16 For this, thus said Jehovah God of armies, the Lord: In all your broad places, wailing; and in all the streets they shall say, Wo! wo! and they called to the husbandman to mourning, and wailing to all knowing lamentation.

17 And in all vineyards, wailing: for I will pass through in the midst of thee, said Jehovah.

18 Wo! to you longing for the day of Jehovah; for what this to you? The day of Jehovah this is darkness and not light

19 According as a man will flee from the face of the lion and the bear struck upon him, and he came into the house and leaned his hand upon the wall, and the serpent bit him.

20 Shall not the day of Jehovah be darkness and not light? and dark and no shining to it?

21 I hated, I rejected your festivals, and I will not smell in your assemblies.

22 For if ye shall bring up to me burnt-offerirgs, and your gifts, I will not delight; and I will not look upon the peace-offerings of your fatlings.

23 Remove from me the noise of thy songs; for I will not hear the music of thy lyres.

24 Judgment shall roll as the waters, and justice as a torrent of strength.

25 Did ye bring near to me sacrifices and gifts in the desert forty years, O house of Israel?

26 Ye lifted up the tent of your king and the statue of your images, the star of your God which he made for you.

27 And I caused you to be carried away captive farther off than Damascus, said Jehovah, God of armies his name.

TREI ASAR 3, AMOS CHAPTER 6

1 Wo! to those living at ease in Zion, and trusting in the mountain of Shomeron, being distinguished the chief of the nations, and to them the house of Israel came.

2 Pass through Calneh, and see; and go ye from thence to Hamath the great: and go down to the wine-press of the rovers: are they good above these kingdoms? or their bound great above your bound?

3 Extending to the evil day, and ye will bring near the seat of violence;

4 Lying upon beds of ivory, and stretching out upon their couches, and eating the lambs from the flock, and the calves from the midst of the stall.

5 Prating upon the mouth of the lyre, as David they invented to them instruments of music;

6 Drinking wine in vases, and they will anoint with the chief of ointments: and they were not grieved for the breaking of Joseph.

7 For this now shall they be carried away captive with the head of those carried away captive, and the shouting a those poured forth was removed.

8 The Lord Jehovah sware by his soul, says Jehovah God of armies: I abhor the pride of Jacob and I hated his palaces: and I delivered up the city and its fulness.

9 And it was if there shall remain ten men in one house, and they died.

10 And his friend lifted him up, and he burning him, and bringing forth the bones out of the house, and he said to him by the sides of the house: Yet with thee? And he said, No more. And he said, Silence: for not to make mention of the name of Jehovah.

11 For behold, Jehovah commands, and he struck the great house with breaches, and the small house with clefts.

12 Shall horses run upon the rock? will he plough with oxen? for ye turned judgment to poison and the fruit of justice to wormwood.

13 Rejoicing to no word, saying, Did we not take horns by our strength?

14 For behold, I raise up against you, O house of Israel, says Jehovah God of armies, a nation; and they pressed you from the entrance of Hamath, even to the torrent of the sterile region.

TREI ASAR 3, AMOS CHAPTER 7

1 Thus the Lord Jehovah caused me to see; and behold, he will form locusts in the beginning of the coming up of the latter grass; and behold, the latter grass after the moorings of the king.

2 And it was if he finished to devour the green herb of the land, and saying, O Lord Jehovah, forgive now: who shall raise up Jacob? for he is small.

3 Jehovah lamented for this: It shall not be, said Jehovah.

4 Thus the Lord Jehovah caused me to see: and behold, the Lord Jehovah called to contend with fire, and it will devour the great deep, and devoured the portion.

5 And saying, O Lord Jehovah, cease now: who shall cause Jacob to rise? for he is small.

6 Jehovah lamented for this: Also this shall not be, said the Lord Jehovah.

7 Thus he caused me to see: and behold, Jehovah stood upon a wall of lead, and lead in his hand.

8 And Jehovah will say to me, What seest thou, Amos? And saying, Lead. And Jehovah will say to me: Behold me setting lead in the midst of my people Israel: I will no more add to pass by to him.

9 And the heights of Isaak were made desolate, and the holy places of Israel shall be laid waste; and I rose up against the house of Jeroboam with the sword.

10 And Amaziah priest of the house of God, will send to Jeroboam, kind of Israel, saying, Amos conspired against thee in the midst of the house of Israel: the land will not be able to endure all his words.

11 For thus said Amos: Jeroboam shall die by the sword, and Israel being taken captive shall be carried away captive from his land.

12 And Amaziah will say to Amos, Thou seer, go flee for thyself to the land of Judah, and eat there bread, and there shalt thou prophesy.

13 And thou shalt no more add to prophesy in the house of God, for it is the king's holy place, and it is the house of the kingdom.

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14 And Amos will answer and say to Amaziah, I am no prophet, and I not the son of a prophet; for I a herdsman, and gathering figs of the sycamores.

15 And Jehovah will take me from after the sheep, and Jehovah will say to me, Go prophesy to my people Israel.

16 And now hear the word of Jehovah: Thou sayest thou shalt not prophesy against Israel, and thou shalt not drop against the house of Isaak.

17 For this, thus said Jehovah: Thy wife shall commit fornication in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die upon a polluted land: and Israel being taken captive shall be carried into captivity from his land.

TREI ASAR 3, AMOS CHAPTER 8

1 Thus the Lord Jehovah caused me to see: and behold, a basket of fruit.

2 And he will say, Amos, what seest thou? And saying, A basket of fruit. And Jehovah will say to me: The end came upon my people Israel; I will no more add to pass by to him.

3 The songs of the temple wailed in that day, says the Lord Jehovah; many a corpse in every place being cast forth: silence.

4 Hear this, ye, panting after the needy, to cause the humble of the, land to cease.

5 Saying, When will the month pass through, and we will sell grain? and the Sabbath, and we will open wheat to diminish the ephah, and to enlarge the shekel, and to make crooked the balance of deceit?

6 To buy the poor with silver, and the needy for shoes; and we will sell the refuse of the grain.

7 Jehovah sware by the pride of Jacob, If I will forget forever all their works.

8 For this shall not the land be moved, and all dwelling in it, mourn? And it came up all of it as a river; and it was driven out and watered as the river of Egypt

9 And it was in that day, says the Lord Jehovah, I caused the sun to set at noon, and I darkened the light to the earth in that day:

10 And turned your festivals into mourning, and all your songs to lamentation; and I brought up sackcloth upon all loins, and upon every head, baldness; and I set it as the mourning of an only one, and its last part as a day of bitterness.

11 Behold, the days coming, says the Lord Jehovah, and I sent famine into the land; not a faniine for bread, and not a thirst for water, but for hearing the words of Jehovah.

12 And they wandered from sea even to sea, and from the north and even to the sunrising, they shall run up and down to seek the word of Jehovah and they shall not find.

13 In that day the fair virgins shall faint, and the young men, for thirst.

14 They swearing by the trespass of Shomeron, and they said, Thy God lives, O Dan, and the way of the well of the oath lives, and they fell, and they shall rise no more.

TREI ASAR 3, AMOS CHAPTER 9

1 I saw Jehovah standing upon the altar: and he will say, Strike the crown, and the thresholds shall tremble: and dash them in pieces upon the head of them all; and the last of them I will slay with the sword: the fleeing to them shall not flee, and he escaping to them shall not escape.

2 If they shall break through into hades, from thence shall my hand take them; and if they shall go up to the heavens, from thence I will bring them down.

3 And if they shall hide in the head of Carmel, from thence will I search and take them; and if they shall be concealed from before mine eyes in the bottom of the sea, from thence I will command the serpent, and he bit them.

4 If they shall go into captivity before the face of their enemies, from thence I will command the sword and it slew them: and I set mine eyes upon them for evil and not for good.

5 And the Lord Jehovah of armies touching upon the land, and it shall melt, and all dwelling in it mourned: and it came up as a river all of it, and it was overflowed as the river of Egypt.

6 He building his ascents in the heavens, and founding his arches upon the earth; he calling to the waters of the sea, and he will pour them forth upon the face of the earth: Jehovah his name.

7 Are ye not as the sons of the Cushites to me, O sons of Israel? says Jehovah. Did I not bring up Israel out of the land of Egypt? and the rovers from Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord Jehovah upon the sinning kingdom, and I destroyed it from the face of the earth; only that destroying, I will not destroy the house of Jacob, says Jehovah.

9 For behold, I command, and I caused the house of Israel to move to and fro among all nations as it will move to and fro in a sieve, and a stone shall not fall to the earth.

10 By the sword shall all sinning of my people die, saying, It shall not draw near, and the evil shall not cleave about us.

11 In that day I will raise up the tent of David having fallen, and I walled in their breaches, and I will raise up its destructions, and I built it as the days of old:

12 So that they shall possess the remnant of Edom, and all the nations which my name was called upon them, says Jehovah doing this

13 Behold, the days coming, says Jehovah, the ploughing touched upon the harvesting, and the treading of grapes upon the drawing of the seed; and the mountains dropped new wine, and all the hills shall melt.

14 And I turned back the captivity of my people Israel, and they built the cities laid waste, and they inhabited; and they planted vineyards, and they drank their wine; and they made gardens and ate their fruit

15 And I planted them upon their land, and they shall no more be plucked up from their land which I gave to them, said Jehovah thy God.

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4. THE BOOK OF THE PROPHET OBADIAH

Hebrew title: Sefer Ovadyah
Estimated Range of Dating: 7th to 6th centuries B.C.

(The book of Obadiah is based on a prophetic vision concerning the fall of Edom,[verse 1,4,18] a mountain dwelling nation[v.8,9,19,21] whose founding father was Esau [v.6][Genesis 36:9]. The text consists of a single chapter, divided into 21 verses, making it the shortest book in the Hebrew Bible. The text of Obadiah is most interesting as it bears witness to the animosities Hebrews and Arabs feel to one another from very early times onwards.

Obadiah describes an encounter with God, who addresses Edom's arrogance and charges them for their violent actions against their brother nation, the House of Jacob (Israel)[v.10]. Edom (also called Idumaea) refers to an Arabic tribe that ruled the region which the Romans knew under the name Arabia Petraea, meaning Arabia whose capital was the City of Petra. The western half of ancient Edom is the Negev desert all the way to Eilat, all part of modern Israel. The eastern half is possessed by the Hashemite kingdom of Jordan.

The historian Tovma (Thomas) Artsruni, who began writing History sometime in the 870s, uses the name "Mecca" or "Makka" for the ancient City of "Petra" (city of rocks) when he writes about Mohammed [who was a Hashemite]: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

Throughout most of the history of Judah, Edom was controlled absolutely from Jerusalem as a vassal state. Among the region's great powers, Edom was held in low regard, probably due to the different Arabic lifestyle which was more adapted to desert and mountains than to life in cities. Obadiah said that the high elevation of their dwelling place in the mountains of Seir had gone to their head, and they had puffed themselves up in pride. "'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down', saith the Lord." (Obadiah 1:4).

In 597 BC, Nebuchadnezzar II sacked Jerusalem, carted away the King of Judah, and installed a puppet ruler. The Edomites helped the Babylonians loot the city. Obadiah, writing this prophecy around 590 BC, suggests the Edomites should have remembered that blood was thicker than water. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them [Obadiah 1:11]." Obadiah said in judgement God would wipe out the house of Esau forever, and not even a remnant would remain. The Edomites' land would be possessed by Egypt and they would cease to exist as a people. But the Day of the Lord was at hand for all nations, and someday the children of Israel would return from their exile and possess the land of Edom.

The following text talks about Israel's relations to the Zoroastrian Persians whose religion also was monotheistic. It goes: "And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath [the ancient Phoenician City of Sarepta, now Sarafand, Lebanon]; and the captivity of Jerusalem, which is in Sepharad [the modern Bijar area in northwestern Iran], shall possess the cities of the south."

Both, Zarephath and Sepharad, were part of the Median Empire or Median Dynasty of Persia [Madai] that was in power between c. 678 BC and 549 BC. The Medes had an ancient Iranian religion (a form of pre-Zoroastrian Mazdaism or Mithra worshipping) with a priesthood named as "Magi" [from which we got our word 'magician'. A magus was a 'wise or learned man']. Later, during the reigns of the last Median kings, the reforms of Zoroaster spread into western Iran. Through the Israelite-Persian relatinships, Zoroastrian philosophy entered also Judaism.

Scriptural parallels: The exact expression "the Day of the Lord", from Obadiah 1:15, has been used by other authors throughout the Old and New Testaments, as follows:

Old Testament: Isaiah 2,13, 34, 58, Jeremiah 46:10, Lamentations 2:22, Ezekiel 13:5, Joel 1, 2, 3, Amos 5:18, 5:20, Zephaniah 1, 2, Zechariah 14:1, Malachi 4:5

New Testament: 1 Thessalonians 5:2, 2 Peter 3:10, Acts 2:20, 1 Corinthians 5:5, 2 Corinthians 1:14

For other parallels, compare Obadiah 1:1–8 with Jeremiah 49:7–16.)

TREI ASAR 4, OBADIAH CHAPTER 1

1 The vision of Obadiah. Thus said the Lord Jehovah to Edom: We heard a report from Jehovah, a messenger was sent among the nations; arise ye, and we will rise up against her for war.

2 Behold, I gave thee small among the nations: thou being greatly despised.

3 The pride of thy heart deceived thee, dwelling in the refuges of the rock, the height his seat; he said in his heart, Who shall bring me down to the earth?

4 If thou shalt exalt as the eagle, and set thy nest between the stars, from thence will I bring thee down, says Jehovah.

5 If thieves came to thee, if those laying waste by night, (how thou wert destroyed!) will not they steal their sufficiency? If the grape gatherers came to thee will they not leave gleanings?

6 How were they of Esau sought out! His hidden things were sought out

7 All the men of thy covenant sent thee even to the bound: the men of thy peace deceived thee, they prevailed against thee; they set thy bread a snare under thee: no understanding in him.

8 Was it not in that day, says Jehovah, and I destroyed the wise out of Edom, and understanding from mount Esau?

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9 And thy strong ones were terrified, O Teman, so that each shall be cut off from mount Esau from slaughter.

10 From this violence of thy brother Jacob, shame shall cover thee, and thou wert cut off forever.

11 In the day of thy standing from before, in the day of the strangers carrying away captive his strength, and foreigners came into his gate, and upon Jerusalem they cast the lot, also thou as one of them.

12 And thou shalt not look upon thy brother in the day of his calamity, and thou shalt not rejoice to the sons of Judah in the day of their perishing, and thou shalt not magnify thy mouth in the day of straits.

13 Thou shalt not come in to the gate of my people in the day of their misfortune; also thou shalt not look upon his evil in the day of his misfortune, and thou shalt not stretch forth upon his wealth in the day of his misfortune

14 Thou shalt not stand upon the fork of the roads to cut off those of his escaping; and thou shalt not deliver up those remaining of his in the day of straits.

15 For the day of Jehovah is near upon all the nations: as thou didst, it shall be done to thee: thy recompense shall turn back upon thy head.

16 For as thou didst drink upon my holy mountain, all the nations shall drink continually, and they drank and they swallowed down, and they were as they not being.

17 And in mount Zion shall be an escaping and there was holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob was a fire, and the house of Joseph for a flame, and the house of Esau for straw; and they burned in them, and they devoured them; and a survivor shall not be to the house of Esau, for Jehovah spake.

19 And they of the south shall possess mount Esau, and of the low country, the rovers: and they shall possess the field of Ephraim, and the field of Shomeron: and Benjamin, Gilead

20 And the captivity of this beginning to the sons of Israel, that of the Canaanites even to Zarephath; and the captivity of Jerusalem which is in Sepharad shall possess the cities of the south.

21 And survivors came up into mount Zion to judge the mount Esau; and the kingdom was to Jehovah.

5. THE BOOK OF THE PROPHET JONAH

Hebrew title: Sefer Yonah
Estimated Range of Dating: 5th century B.C.

(The Book of Jonah is a book of the Nevi'im ("Prophets") in the Hebrew Bible. It tells of a Hebrew prophet named Jonah son of Amittai who is sent by God to prophesy the destruction of Nineveh but tries to escape the divine mission. Set in the reign of Jeroboam II (786–746 BC), it was probably written in the post-exilic period, some time between the late 5th to early 4th century BC. The story has a long interpretive history and has become well known through popular children's stories. In Judaism, it is the Haftarah portion read during the afternoon of Yom Kippur to instill reflection on God's willingness to forgive those who repent; it remains a popular story among Christians. It is also retold in the Koran.

Unlike the other Prophets, the book of Jonah is almost entirely narrative, with the exception of the poem in chapter 2. The actual prophetic word against Nineveh is given only in passing through the narrative. As with any good narrative, the story of Jonah has a setting, characters, a plot, and themes. It also relies heavily on such literary devices as irony, satire, and allusion as a device of deception. As it deals with the anger and scorn of conquered people, it is also highly political.

Outline:

1. Jonah Flees His Mission (chapters 1–2)
• Jonah's Commission and Flight (1:1–3)
• Endangered 'Sailors' (citizens) Cry to Their gods (1:4–6)
• Jonah's Disobedience Exposed (1:7–10)
• Jonah's punishment and Deliverance (1:11–2:1;2:10)
• His Prayer of Thanksgiving (2:2–9)
2. Jonah Reluctantly fulfills His Mission (chapters 3–4)
• Jonah's Renewed Commission and Obedience (3:1–4)
• Endangered Ninevites Repentant Appeal to God (3:4–9)
• The Ninevites' Repentance Acknowledged (3:10–4:4)
• Jonah's Deliverance and Rebuke (4:5–11)

Jonah is the central character in the Book of Jonah, in which God commands him to go to the city of Nineveh to prophesy against it "for their great wickedness is come up before me," but Jonah instead attempts to flee from "the presence of the Lord" by going to Jaffa and sailing to Tarshish. A huge storm arises and the sailors, realising that it is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors refuse to do this and continue rowing, but all their efforts fail and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction*

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and commits to thanksgiving and to paying what he has vowed. God then commands the fish to vomit Jonah out.

[Tarshish, Phoenician and Hebrew: t-r-s-s, Tarsis, occurs in the Hebrew Bible most frequently as a place name that could be reached by crossing the sea from Phoenicia (modern Lebanon) and the Land of Israel. Titus Flavius Josephus clearly identifies "Tarshush" in his Jewish Antiquities (Antiquitates Iudaicae i. 6, § 1) as the City of Tarsus in southern Asia Minor (modern Turkey), which some have later equated with the Tarsisi mentioned in Assyrian records from the reign of Esarhaddon. It was the hometown of Saul of Tarsos, better known as Paul the Apostle.*

Tarsus is first mentioned as Tarsisi in Neo-Assyrian [911 and 609 BC] records of the campaigns of Esarhaddon, as well as several times in the records of Shalmaneser I and Sennacherib, the latter having the city rebuilt. The city may have been of Semitic origin or was founded by Semites again. Legends seem to confirm that: Japheth (Hebrew: Yepet, Greek: Iapheth; Latin: Iapetus), is one of the three sons of Noah in the Book of Genesis. Through his son Javan, he got his grandson Tarshish. Stephanus of Byzantium quotes Athenodorus of Tarsus as relating another legend: Anchiale, daughter of Iapetus [Japheth] and sister of Javan, founded Anchiale (a city near Tarsus): her son Cydnus gave his name to the River Cydnus (today: River Berdan, sometimes called River Tarsos) at Tarsus. The son of Cydnus was Parthenius, from whom the city was called Parthenia: afterwards the name was changed to Tarshish, after Cydnus' cousin. And today that is Tarsus.]

The question why Jonah took the route to Niniveh via Tarsos becomes clear only at a second glance. It may well have been safer as he did not need to cross the Syrian Desert but could join a caravan from its starting point in Tarsos to the main eastbound trading road that led him through the 'Fertile Crescent' directly to the River Tigris. From there he went south on a river boat directly to Niniveh. This journey would have lasted only a few days.

Generations of Bible readers wondered what the story with the fish mean. The name of the great city itself is the solution to this riddle. The city name "Niniveh" comes from the Akkadian word "Ninua" (or Nina). The cuneiform character for 'Nina' means "fish in a house" or the "Great Fish". In Aramaic, the common language of Israel and Judaea, "Nuna" means "fish" as well. So "Niniveh" is the "Place of Fish" or the "Great City of Fish". We deal here with a marvellous allusion. When Jonah is swallowed by a large fish, in whose belly he spends three days and three nights, it means nothing else but that he enters Niniveh, stays for three days, and is finally thrown out; may be because of the trouble he has made. The author might have been compelled to compose this allusion in order to protect his readers from the Assyrian authorities in Israel and Judah who also could read the story.

The significance of Niniveh cannot be overestimated. The City of Nineveh (Akkadian: Uru Ninua) was an ancient Assyrian city of Upper Mesopotamia, located on the eastern bank of the Tigris River, near the outskirts of modern-day Mosul in northern Iraq. It was the capital of the Neo-Assyrian Empire. In fact, at that time it was the largest city in the world for approximately fifty years until the year 612 BC when, after a bitter period of civil war in Assyria, it was sacked by a coalition of its former subject peoples, the Babylonians, Medes, Chaldeans, Persians, Scythians and Cimmerians. The Israelites might have taken part in that raid as the Kingdom of Israel was destroyed around 720 BC, when it was conquered by the Neo-Assyrian Empire.

At this time, the total area of Nineveh comprised about 7 square kilometres (1,730 acres), and fifteen great gates penetrated its walls. An elaborate system of eighteen canals brought water from the hills to Nineveh, and several sections of a magnificently constructed aqueduct erected by Sennacherib were discovered at Jerwan, about 65 kilometres (40 mi) distant. Archaeologist found the palace which has overall dimensions of about 503 by 242 metres (1,650 ft × 794 ft) and was built on a massive limestone platform 22m (70 ft) high. In total, the foundation is made of roughly 2,680,000 cubic metres (3,505,308 cu yd) of brick (approximately 160 million bricks). The walls on top, made out of mud brick, were an additional 20 metres (66 ft) tall. The enclosed area of the city had between 100,000 and 150,000 inhabitants, about twice as many as Babylon at the time, placing it among the largest settlements worldwide. And Jonah confirms it: "Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: 11And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [A score is 20; 6 x 20 = 120; 1,000 x 120 = 120,000 inhabitants.]

The stone carvings found in Niniveh tell the story of the Assyrian conquest in shocking details. In the inscriptions, King Sennacherib boasted of his conquests. He wrote of Babylon: "Its inhabitants, young and old, I did not spare, and with their corpses I filled the streets of the city." A full and characteristic set shows the campaign leading up to the siege of Lachish in 701; it is the "finest" from the reign of Sennacherib, and now in the British Museum. He later wrote about a battle in Lachish: "And Hezekiah of Judah who had not submitted to my yoke ... him I shut up in Jerusalem his royal city like a caged bird. Earthworks I threw up against him, and anyone coming out of his city gate I made pay for his crime. His cities which I had plundered I had cut off from his land." No wonder that the Jews were angry and the author of this book casted their anger into a masterpiece of world literature.)

TREI ASAR 5, JONAH CHAPTER 1

1 And the word of Jehovah shall be to Jonah, son of Amittai, saying,

2 Arise, go to Nineveh, the great city, and call against it; for their evil came up before me.

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3 And Jonah will rise up to flee to Tarshish from the face of Jehovah, and he will go down to Joppa; and he will find a ship going to Tarshish, and be will give his hire, and he will go down in it to go with them to Tarshish from the face of Jehovah.

4 And Jehovah cast down a great wind upon the sea, and there will be a great storm upon the sea, and the ship was thought to be broken.

5 And the seamen will fear, and they will cry each to his God, and they cast down the vessels which were in the ship into the sea to lighten from them. And Jonah went down to the sides of the ship, and he will lie down and snore.

6 And the chief sailor will draw near to him and say to him, What to thee, thou snoring? Arise, and call to thy God; perhaps thy God will work for us and we shall not perish.

7 And they will say each to his neighbor, Come, and we will cast the lot, and we shall know for the retributions of this evil to us. And they will cast lots, and the lot will fall upon Jonah.

8 And they will say to him, Announce now to us, on account of whom is this evil to us? what thy work? and from whence wilt thou come? what thy land? and from what people art thou?

9 And he will say to them, I an Hebrew; and I feared Jehovah God of the heavens, who made the sea and the dry land.

10 And the men will fear a great fear, and they will say to him, What this thou didst? For the men knew that he fled from the face of Jehovah, for he announced to them.

11 And they will say to him, What shall we do to thee and the sea shall subside from you? For the sea went and tossed about

12 And he will say to them, Lift me up and cast me down to the sea, and the sea will subside from you: For I shall know on my account this great storm is upon you.

13 And the men will break through to turn back to the dry land, and they will not be able, for the sea went and tossed about against them.

14 And they will call to Jehovah, and say, Ah, now, O Jehovah, not now shall we perish for the soul of this man, and thou wilt not give upon us innocent blood: for thou Jehovah didst as thou pleased.

15 And they will lift up Jonah and cast him down into the sea: and the sea will stand from its foam.

16 And the men feared Jehovah with great fear, and they will sacrifice a sacrifice to Jehovah, and they will vow vows.

17 And Jehovah will prepare a great fish to swallow down Jonah: and Jonah will be in-the bowels of the fish three days and three nights.

TREI ASAR 5, JONAH CHAPTER 2

1 And Jonah will pray to Jehovah his God from the bowels of the fish,

2 And he will say, I called out of straits to me to Jehovah, and he will answer me; from the belly of hades I cried for help, thou heardest my voice.

3 And thou wilt cast me into the depth, into the heart of the seas; and the river will surround me: all thy breakers and thy waves passed over me.

4 And I said, I was driven from before thine eyes; yet I shall add to look to thy holy temple.

5 The waters encompassed me even to the soul: the deep will surround me, the sedge was bound to my head.

6 I shall go down to the cuttings off of the mountains; the earth, her bars about me forever: and thou wilt bring up my life from corruption, O Jehovah my God.

7 In my soul fainting upon me I remembered Jehovah: and my prayers will come in to thee to thy holy temple.

8 They watching the vanities of falsehood will forsake their kindness.

9 And I will sacrifice to thee with the voice of praise; what I vowed I will requite. Salvation is to Jehovah.

10 And Jehovah will say to the fish, and he will vomit forth Jonah upon the dry land.

TREI ASAR 5, JONAH CHAPTER 3

1 And the word of Jehovah will be to Jonah the second time, saying,

2 Arise, go to Nineveh the great city, and call to it the calling which I speak to thee.

3 And Jonah will rise and go to Nineveh according to the word of Jehovah. And Nineveh was a great city to God, the going of three days.

4 And Jonah will begin to go in to the city the going of one day, and he will call, and say, Yet forty days and Nineveh being overthrown.

5 And the men of Nineveh will believe in God, and they will call a fast, and put on sackcloth, from great and even to small.

6 And the word will reach to the king of Nineveh, and he will rise from his throne, and he will take away his wide cloak from off him, and he will cover with sackcloth, and he will sit upon ashes.

7 And he will cry out and say in Nineveh from the edict of the king and of his great ones, saying, The man and beast, the herd and flock shall not taste of anything; they shall not feed and they shall not drink water.

8 And man and beast shall be covered with sackcloth, and they shall cry with strength to Jehovah: and they shall turn back each from his evil way, and the violence which is in their hands.

9 Who shall know God will turn back and lament, and turning back from the burning of his anger and we shall not perish?

10 And God will see their works that they turned back from their evil way, and God will lament for the evil which he spake to do to them: and he did it not

TREI ASAR 5, JONAH CHAPTER 4

1 And it will be evil to Jonah, a great evil, and it will kindle to him.

2 And he will pray to Jehovah and say, Ah, now, O Jehovah, was not this my word while I was upon my land? For this I

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anticipated to flee to Tarshish, for I knew that thou art merciful and compassionate, slow to anger and of much kindness, and lamenting for evil.

3 And now, O Jehovah, take now my soul from me, for it is good for me to die rather than for me to live.

4 And Jehovah will say, Didst thou well for thee to be angry?

5 And Jonah will go out of the city, and sit from the east to the city, and he make to him there a tent, and he will sit under it in the shadow, even till he shall see what will be upon the city.

6 And Jehovah God will appoint a gourd, and it will come up from above to Jonah to be a shadow over his head to deliver to him from his evil. And Jonah will rejoice over the gourd with great joy.

7 And God will appoint a worm in the going up of the morning for the morrow, and it will strike the gourd, and it will dry up.

8 And it will be as the sun rose, and God will appoint a sultry east wind; and the sun struck upon the head of Jonah, and he will faint, and he will ask his soul to die, and say, It is good for me to die rather than live.

9 And God will say to Jonah, Was it well to kindle to thee for the gourd? And he will say, It was well to kindle to me, even to death.

10 And Jehovah will say, Thou didst spare for the gourd, which thou didst not labor for it, and thou didst not cause it to grow; it was the youth of a night, and the son of a night perished.

11 And shall I not spare for Nineveh the great city which there is in it more than one hundred and twenty thousand men which knew not between his right hand to his left, and many cattle?

6. THE BOOK OF THE PROPHET MICAH

Hebrew title: Sefer Mikayahu
Estimated Range of Dating: early 5th century B.C.

(The Book of Micah is the sixth of the twelve minor prophets in the Hebrew Bible / Old Testament. It records the sayings of Micah, whose real name is Mikayahu, meaning "Who is like Yahweh?". Chapter 1:1 identifies the prophet as "Micah of Moresheth" (a town in southern Judah), and states that he lived during the reigns of Yehotam, Ahaz and Hezekiah, roughly 750–700 BC.

Scholars accept that only chapters 1–3 contain material from the late 8th century prophet Micah. The latest material comes from the post-Exilic period after the Temple was rebuilt in 515 BC, so that the early 5th century BC seems to be the period when the book was completedThe book has three major divisions, chapters 1–2, 3–5 and 6–7, each introduced by the word "Hear," with a pattern of alternating announcements of doom and expressions of hope within each division. Micah reproaches unjust leaders, defends the rights of the poor against the rich and powerful; while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. While the book is relatively short, it includes lament (1.8–16; 7.8–10), theophany (1.3–4), hymnic prayer of petition and confidence (7.14–20), and the "covenant lawsuit" (6.1–8), a distinct genre in which Yahweh (God) sues Israel for breach of contract of the Mosaic covenant.

Just like Jonah, the Book of Micah is very political. After a long period of peace, Israel, Judah, and the other nations of the region came under increasing pressure from the aggressive and rapidly expanding Neo-Assyrian empire. Between 734 and 727 Tiglath-Pileser III of Assyria conducted almost annual campaigns in Palestine, reducing the Kingdom of Israel, the Kingdom of Judah and the Philistine cities to vassalage, receiving tribute from Ammon, Moab and Edom, and absorbing Damascus (the Kingdom of Aram) into the Empire. On Tiglath-Pileser's death Israel rebelled, resulting in an Assyrian counter-attack and the destruction of the capital, Samaria, in 721 after a three-year siege. Micah 1:2–7 draws on this event: Samaria, says the prophet, has been destroyed by God because of its crimes of idolatry, oppression of the poor, and misuse of power. The Assyrian attacks on Israel (the northern kingdom) led to an influx of refugees into Judah, which would have increased social stresses, while at the same time the authorities in Jerusalem had to invest huge amounts in tribute and defense.

Contents:

• The Heading (1:1): As is typical of prophetic books, an anonymous editor has supplied the name of the prophet, an indication of his time of activity, and an identification of his speech as the "word of Yahweh", a generic term carrying a claim to prophetic legitimacy and authority. Samaria and

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Jerusalem are given prominence as the foci of the prophet's attention.

• Judgement against Samaria (1:2–7): Drawing upon ancient traditions for depicting a theophany, the prophet depicts the coming of Yahweh to punish the city, whose sins are idolatry and the abuse of the poor.

• Warnings to the cities of Judah (1:8–16): Samaria has fallen, Judah is next. Micah describes the destruction of the lesser towns of Judah (referring to the invasion of Judah by Sennacherib, 701 BC). For these passages of doom on the various cities, paronomasia is used. Paronomasia is a literary device which 'plays' on the sound of each word for literary effect. For example, the inhabitants of Beth-le-aphrah ("house of dust") are told to "roll yourselves in the dust." 1:14. Though most of the Paronomasia is lost in translation, it is the equivalent of 'Ashdod shall be but ashes,' where the fate of the city matches its name.

• Misuse of power denounced (2:1–5): Denounces those who appropriate the land and houses of others. The context may be simply the amassing wealth for its own sake, or could be connected with the militarisation of the region for the expected Assyrian attack.

• Threats against the prophet (2:6–11): The prophet is warned not to prophesy. He answers that the rulers are harming God's people, and want to listen only to those who advocate the virtues of wine.

• A later promise (2:12–13): These verses assume that judgement has already fallen and Israel is already scattered abroad.

• Judgement on wicked Zion (3:1–4): Israel's rulers are accused of gaining more wealth at the expense of the poor, by any means. The metaphor of flesh being torn illustrates the length to which the ruling classes and socialites would go to further increase their wealth. Prophets are corrupt, seeking personal gain. Jerusalem's rulers believe that God will always be with them, but God will be with his people, and Jerusalem will be destroyed.

• Zion's future hope (4:1–5) This is a later passage, almost identical with Isaiah 2:2–4. Zion (meaning the Temple) will be rebuilt, but by God, and based not on violence and corruption but on the desire to learn God's laws, beat swords to ploughshares and live in peace.

• Further promises to Zion (4:6–7) This is another later passage, promising Zion that she will once more enjoy her former independence and power.

• Deliverance from Distress in Babylon (4:9–5:1) The similarities to Isaiah 41:15–16 and the references to Babylon suggest the period of this material, although it is unclear whether a period during or after the siege of 586 is meant. Despite their trials, God will not desert his people.

• The promised ruler from Bethlehem (5:1–14): This passage is usually dated to the exile. Although chapters 4:9–10 have said that there is "no king in Zion", these chapters predict the coming Messiah will emerge from Bethlehem, the traditional home of the Davidic monarchy, to restore Israel. Assyria will be stricken, and Israel's punishment will lead to the punishment of the nations.

• A Covenant lawsuit (6:1–5): Yahweh accuses Israel (the people of Judah) of breaking the covenant through their lack of justice and honesty, after the pattern of the kings of Israel (northern kingdom).

• Torah Liturgy (6:6–8): Micah speaks on behalf of the community asking what they should do in order to get back on God's good side. Micah then responds by saying that God requires only "to do justice, and to love mercy, and to walk humbly with your God." Thus declaring that the burnt offering of both animals and humans (which may have been practiced in Judah under Kings Ahaz and Manasseh) is not necessary for God.

• The City as a Cheat (6:9–16): The city is reprimanded for its dishonest trade practices.

• Lament (1–7): The first passage in the book in the first person: whether it comes from Micah himself is disputed. Honesty and decency have vanished, families are filled with strife.

• A song of fallen Jerusalem (8–10): The first person voice continues, but now it is the city who speaks. She recognises that her destruction is deserved punishment from God. The recognition gives grounds for hope that God is still with her.

• A prophecy of restoration (11–13): Fallen Jerusalem is promised that she will be rebuilt and that her power will be greater than ever (a contrast with the vision of peace in 4:1–5).

• A prayer for future prosperity (14–17): The mood switches from a request for power to grateful astonishment at God's mercy.)

TREI ASAR 6, MICAH CHAPTER 1

1 The word of Jehovah which was to Micah the Morasthite, in the days of Jotham, Ahaz, Hezekiah, kings of Judah, who saw upon Shomeron and Jerusalem.

2 Hear, all ye peoples; attend, O earth, and its fulness, and the Lord Jehovah shall be among you for a witness, Jehovah from his holy temple.

3 For behold, Jehovah will come forth from his place, and come down and tread upon the heights of the earth.

4 And the mountains melted under him, and the valleys shall be cleft as wax from the face of the fire, as waters cast down in a descent

5 For the transgression of Jacob all this, and for the sins of the house of Israel What the transgression of Jacob? Is it not Shomeron? And what the heights of Judah? Are they not Jerusalem?

6 And I set Shomeron for the rubbish of the field, for the plantings of a vineyard: and I poured down its stones into the valley, and I will uncover its foundations.

7 And all her carved images shall be beaten down, and all her gifts shall be burnt in fire, and all her images I will set a desolation: for she gathered from the gift of a harlot, and they shall turn back even to the gift of a harlot

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8 For this I will lament and wail; I will go stripped and naked: I will make wailing as jackals, and mourning as the daughters of the ostrich.

9 For her blow is incurable, for it came even to Judah; he touched even to the gate of my people, even to Jerusalem.

10 Ye shall not announce in Gath; weeping, ye shall not weep: in the house of dust roll thyself in dust

11 Pass away for you, thou fair one inhabiting the nakedness of shame: she inhabiting the place of flocks shall not go forth to the wailing of the house of firm root; he shall take from you his standing.

12 For she dwelling in bitterness was anxious for good: but evil came down from Jehovah to the gate of Jerusalem.

13 Make fast the chariot to the steed, thou inhabitress of the smitten: she the beginning of sin to the daughter of Zion: for in thee were found the transgressions of Israel.

14 For this thou shalt give a sending forth upon the possession of Gath: the houses of falsehood are for falsehood to the kings of Israel.

15 Yet I will bring to thee him possessing, O inhabitress at the head: he shall come even to Adullam, the glory of Israel.

16 Make bald, and shave for the sons of thy delights; increase thy baldness as the eagle; for they were carried away captive from thee.

TREI ASAR 6, MICAH CHAPTER 2

1 Wo to them purposing vanity, and working evil upon their beds! In the light of the morning they will do it because it is to the strength of their hand.

2 And they desired fields, and they took by force; and houses, and they took away: and they oppressed a man and his house, and a man and his inheritance.

3 For this, thus said Jehovah: Behold me purposing evil against this family, which ye shall not remove your necks from thence; and ye shall not go loftily: for it is an evil time.

4 In that day a parable shall be lifted up against you, and a wailing of a wailing was wailed, saying, Being laid waste, we shall be laid waste: he will exchange a portion of my people: how he will remove to me; for turning away, he will divide our fields.

5 For this there shall not be to thee any casting a cord by lot in the convocation of Jehovah.

6 Ye shall not let fall in drops; they shall let fall in drops; they shall not let fall in drops for these; shame shall not be removed.

7 Causing the house of Jacob to say, Was the spirit of Jehovah shortened? if these his doings? shall not my words do good to a people going straight?.

8 Aforetime my people for the enemy: he will raise them up from before the garment; ye will put off the wide cloak from those passing by with confidence, turning back the war.

9 The women of my people ye will thrust out from the house of her delights; from her children ye will take my majesty forever.

10 Arise ye, and go, for this is not the rest: because it was defiled it will destroy, and with a sore destruction.

11 If a man going in the spirit and falsehood, lying, I will drop to thee for wine and for strong drink; and he was the dropping of this people.

12 Gathering, O Jacob, I will gather all of thee; collecting, I will collect the remnant of Israel; together I will set them as the sheep of Bozrah, as the flock in the midst of their pasture they shall make noise from man.

13 He breaking forth came up before them: they broke forth and they will pass through the gate, they will go forth by it; and their king will pass through before them and Jehovah at their head.

TREI ASAR 6, MICAH CHAPTER 3

1 And saying, Hear now, ye heads of Jacob, and ye judges of the house of Israel: Is it not for you to know judgment?

2 Hating the good and loving the evil; plucking off their skin from off them, and their flesh from off their bones.

3 And who ate the flesh of my people, and they stripp off their skin from off them; and they brake their bones in pieces, and separated as for the pot, and as flesh in the midst of the kettle.

4 Then shall they cry to Jehovah and he will not answer them, and he will hide his face from them in that time, as their doings were evil.

5 Thus said Jehovah for the prophets causing my people to wander, and biting with their teeth, and they called, Peace; and who will not give upon their mouth and they consecrated war against him:

6 For this, night to you from a vision, and darkness to you from divining; and the sun went down upon the prophets, and the day was dark upon them.

7 And they seeing were ashamed, and they divining were disgraced, and they covered over their lip, all of them; for no answer of God.

8 But I was filled with power, with the spirit of Jehovah, and judgment and strength to announce to Jacob his transgression, and to Israel his sin.

9 Hear now this, ye heads of the house of Jacob, and judges of the house of Israel abhorring judgment, and they will pervert all uprightness.

10 Building Zion with bloods and Jerusalem with iniquity.

11 Her heads will judge for a gift, and her priests will teach for hire, and her prophets will divine for silver: and they will lean upon Jehovah, saying, Is not Jehovah in the midst of us? he will not bring evil upon us.

12 For this, on account of you Zion shall be ploughed a field, and Jerusalem shall be ruins, and the mountain of the house for the heights of the forest.

TREI ASAR 6, MICAH CHAPTER 4

1 And it was in the last of the days the mountain of the house of Jehovah will be prepared upon the head of the mountains, and it was lifted up above the hills, and peoples flowed to it.

2 And many nations went and said, Come, and we will go up to the mountain of Jehovah, and to the house of the God

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of Jacob, and he will teach us from his ways, and we will go in his paths: from Zion will instruction go forth, and the word of Jehovah from Jerusalem.

3 And he judged between many peoples, and he admonished to strong nations even to far off; and they beat their swords into ploughshares and their spears into pruning-knives: nation shall not lift up sword against nation, and they shall no more learn war.

4 And they shall sit every man under his vine and under his fig tree, and none terrifying: for the mouth of Jehovah of armies spake.

5 For all peoples shall go each in the name of his God, and will go in the name of Jehovah our God for ever and ever.

6 In that day, says Jehovah, I will assemble her halting, and I will gather her thrust out, and whom I broke in pieces.

7 And I set her halting for a remnant, and her far removed, for a strong nation: and Jehovah reigning over them in mount Zion from now and even to forever.

8 And thou, O tower of the flock, hill of the daughter of Zion, even to thee shall it come, and the first dominion: came the kingdom to the daughter of Jerusalem.

9 Now wherefore wilt thou cry out with an outcry? is no king in thee? or thy counselor perished? for pain laid hold of thee as she bringing forth.

10 Be in pain and bring forth, O daughter of Zion, as she bringing forth: for now shalt thou go forth out of the city, and dwell in the field, and going even to Babel; there shalt thou be delivered; there Jehovah will redeem thee from the hand of thine enemies.

11 And now many nations were gathered against thee, saying, She shall be defiled, and our eyes shall look upon Zion.

12 And they knew not the purposes of Jehovah, and they understood not his counsel for he gathered them as sheaves of the threshing-floor.

13 Arise and thresh, O daughter of Zion: for I will set thy horn iron, and thy hoofs of brass: and thou didst crush many peoples: and I devoted their plunder to Jehovah, and their wealth to the Lord of all the earth.

TREI ASAR 6, MICAH CHAPTER 5

1 Now thou shalt crowd thyself together, O daughter of a troop: besieging there against us; with a rod they will strike the judge of Israel upon the cheek.

2 And thou, house of bread, of Ephratah, for being small among the thousands of Judah, out of thee shall come forth to me he being ruler in Israel; and his goings forth from of old from the days of eternity.

3 For this he will give them up even till the time she bearing will bring forth: and the remainder of his brethren shall turn back to the sons of Israel.

4 And he stood and fed in the strength of Jehovah, in the majesty of the name of Jehovah his God; and they shall dwell: for now shall he be magnified to the ends of the earth.

5 And this was peace, for Assur shall come up into our land: and when he shall tread in our palaces and we raised against him seven shepherds, and eight anointed men.

6 And they ruled the land of Assur with the sword, and the land of Nimrod in its openings: and he delivered from Assur when he shall come in to our land, and when he shall tread in our bound.

7 And the remnant of Jacob was in the midst of many peoples as the dew from Jehovah, as showers upon the green herb, which will not wait for man and will not delay for the sons of man.

8 And the remnant of Jacob was among the nations in the midst of many peoples as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he passed through, and he trod down and pulled in pieces, and none delivering.

9 Thy hand shall be raised up against thine adversaries, and all thine enemies shall be cut off

10 And it was in that day, says Jehovah, and I cut off thy horses from the midst of thee, and I destroyed thy chariots.

11 And I cut off the cities of thy land, and I battled down all thy fortresses:

12 And I cut off sorceries from thy hand, and they practicing magic shall not be to thee.

13 And I cut off thy carved images and thy statues from the midst of thee; and thou shalt no more worship the work of thy hands.

14 And I tore up thine images from the midst of thee, and I destroyed thy cities.

15 And I did vengeance in anger and in wrath with the nations, which they heard not.

TREI ASAR 6, MICAH CHAPTER 6

1 Hear ye now what Jehovah said: Arise, contend thou with the mountains, and the hills shall hear thy voice.

2 Hear ye mountains the contention of Jehovah, and ye perpetual foundations of the earth: for a contention to Jehovah with his people, and he will dispute with Israel

3 My people, what did I to thee? and in what did I weary thee? answer to me.

4 For I brought thee up from the land of Egypt, and from the house of servants I redeemed thee; and I shall send before thy face, Moses, Aaron and, Miriam.

5 O my people, remember now what Balak king of Moab counseled, and what Balaam son of Beor answered him from the acacias even to Gilgal; in order to know the justice of Jehovah.

6 With what shall I come before Jehovah? I will bow to the high God; shall I come before him with burnt-offerings, with calves, the sons of a year?

7 Will Jehovah delight in thousands of rams, in ten thousands of torrents of oil? shall I give my first-born my transgression? the fruit of my belly, the sin of my soul?

8 He announced to thee, O man, what was good; and what did Jehovah require of thee but to do judgment and to love mercy, and being humbled, to go with thy God?

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9 The voice of Jehovah will call to the city, and wisdom feared thy name: hear ye the rod, and who appointed it

10 Are there yet treasures of injustice in the house of the unjust, and the ephah of leanness being cursed?

11 Shall I make clean with the balances of injustice, and with the bag of stones of deceit?

12 For her rich ones were full of violence, and her inhabitants spake falsehood, and their tongue of deceit in their mouth.

13 And also I made sick, striking thee, making desolate for thy sins.

14 Thou shalt eat and not be satisfied; and thine emptiness in the midst of thee; and thou shalt remove and shalt not deliver; and what thou shalt save I will give to the sword.

15 Thou shalt sow and thou shalt not reap; thou shalt tread the olive and thou shalt not anoint thyself with oil; and new wine, and thou shalt not drink wine.

16 The laws of Omri will be observed, and all the work of the house of Ahab, and ye will go in their counsels; so that I shall give thee for a desolation, and her inhabitants for hissing, and ye shall bear the reproach of my People.

TREI ASAR 6, MICAH CHAPTER 7

1 Wo to me! for I was as the gatherings of the fruit harvest, as the gleanings of the vintage, no cluster to eat: my soul desired the first ripe fig.

2 The merciful one perished from the earth, and none upright among men: they all will lie in wait for bloods; they will hunt each his brother with a net.

3 For doing evil with the hands to do well, the chief asking, and the judge, for peace; and the great one, he spake the mischief of his soul: and they will entangle it

4 Their good as the thorn, the upright more than the thorn-hedge: the day of thy watchings and thy reviewings came; now shall be their perplexity.

5 Ye shall not trust in a companion, ye shall not confide in a friend: watch the doors of thy mouth from her lying in thy bosom.

6 For the son despising the father, the daughter rising up against her mother, the bride against her mother-in-law; a man's enemies the men of his house.

7 I will look about for Jehovah, I will wait for God my deliverer; my God will hear me.

8 Thou shalt not rejoice against me, O mine enemy: if I fell I arose: if I shall sit in darkness, Jehovah a light to me.

9 The anger of Jehovah I will bear, for I sinned against him till he shall maintain my contention, and do my judgment: he will bring me forth to the light, I shall look upon his justice.

10 And mine enemy shall see, and shame shall cover her saying to me, Where Jehovah thy God? Mine eyes shall look upon her: now shall she be for treading down as the mire of the streets.

11 The day for the building of thy walls, that day shall the law be removed far off.

12 That day he shall come even to thee from Assur and the fortified cities, and from the fortress and even to the river, and from sea to sea, and mountain to mountain.

13 And the land was for a desolation upon its inhabitants from the fruit of their doings.

14 Feed my people with thy rod, the sheep of thine inheritance dwelling by themselves in the forest, in the midst of Carmel: they shall feed Bashan and Gilead as the days of old.

15 According to the days of thy coming forth out of the land of Egypt I will cause him to see wonderful things

16 The nations shall see and be ashamed from all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

17 They shall lick the dust as the serpent, as crawlers of the earth they shall move out of their close places: for Jehovah our God they shall tremble and they shall fear from thee

18 Who is God as thee, lifting up iniquity and passing by transgression to the remnant of his inheritance? he held not his anger forever for he delighted in mercy.

19 He will turn back, he will compassionate us: he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt give truth to Jacob, mercy to Abraham, which thou didst swear to our fathers from the days of old.

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7. THE BOOK OF THE PROPHET NAHUM

Hebrew title: Sefer Nakhum
Estimated Range of Dating: c. 7th century B.C.

(The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum. Not much is known about Nahum. His name means "comforter", and he was from the town of Elkosh or Alqosh (Nahum 1:1), which may have been a town of northern Galilee. The scholarly consensus is that the "book of vision" was written at the time of the fall of Nineveh at the hands of the Medes and Babylonians in 612 BC. This theory is demonstrated by the fact that the oracles must be dated after the Assyrian destruction of Thebes, Egypt in 663 BC, as this event is mentioned in Nahum 3:8.

In his book "Jewish Antiquities" [Books IX–XI.], Titus Flavius Josephus places Nahum during the reign of Jotham, while others place him in the beginning of the reign of Ahaz, Judah's next king, or even the latter half of the reign of Hezekiah, Ahaz's son. All three accounts date the book to the 8th century BC. The book would then have been written in Jerusalem, where Nahum would have witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35).

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Ashurbanipal was at the height of his glory. Nineveh was a city of vast extent, and was then the centre of the civilisation and commerce of the world, according to Nahum a "bloody city all full of lies and robbery" (Nahum 3:1), a reference to the Neo-Assyrian Empire's military campaigns and demand of tribute and plunder from conquered cities.

All conquered nations were full of hatred and Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted (Zephaniah 2:4–15) the destruction of the city.

Nineveh was destroyed apparently by fire around 625 BC, and the Assyrian empire came to an end, an event which changed the face of Asia.

The Babylonian chronicle of the fall of Nineveh tells the story of the end of Nineveh. Nabopolassar of Babylon joined forces with Cyaxares, king of the Medes, and laid siege for three months. Assyria lasted a few more years after the loss of its fortress, but attempts by Egyptian Pharaoh Neco II to rally the Assyrians failed due to opposition from king Josiah of Judah, and it seemed to be all over by 609 BC.)

Archaeological digs have uncovered the splendour of Nineveh in its zenith under Sennacherib (705–681 BC), Esarhaddon (681–669 BC), and Ashurbanipal (669–633 BC). Massive walls were eight miles in circumference. It had a water aqueduct, palaces and a rich library with 20,000 clay tablets, including accounts of a creation in Enuma Elish and a flood in the Epic of Gilgamesh. They served once as blueprint for some of the most exciting narratives of the Tanakh.)

TREI ASAR 7, NAHUM CHAPTER 1

1 The lifting up of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God is jealous and Jehovah avenging; Jehovah avenging and possessing wrath; Jehovah avenging to his adversaries and he keeping for his enemies.

3 Jehovah slow to anger and great of power, and Jehovah acquitting, will not acquit his way in the whirlwind and in the storm, and a cloud the dust of his feet

4 Rebuking upon the sea, and he will dry it up, and all the rivers he laid waste, and Bashan languished, and Carmel, and the flower of Lebanon languished.

5 The mountains shook from him, and the hills melted, and the earth will lift up from his face, and the habitable globe and all dwelling in it

6 Before the face of his wrath who shall stand? and who will rise up in the burning of his anger? his wrath was poured out as fire, and the rocks were torn down from him.

7 Jehovah is good for a fortress in the day of straits; and he knew those trusting in him.

8 With an inundation passing through he will make a completion of her place, and darkness shall pursue his enemies.

9 What will ye purpose against Jehovah? he made a completion: straits shall not rise up twice.

10 For even to thorns surrounding them, and drinking to excess as drunkards, they shall be devoured as straw fully dried up.

11 From thee shall he come forth purposing evil against Jehovah, a counselor of Belial.

12 Thus said Jehovah: If peace thus many, and thus they were shown and he passed through. And afflicting thee I will afflict thee no more.

13 And now I will break his rod from off thee, and I will tear away thy bonds.

14 And Jehovah commanded concerning thee, of thy name no more shall be sown: from the house of thy God I will cut off the carved image and the molten image: I will set thy grave, for thou wert contemned.

15 Behold upon the mountains the feet of him announcing good news, causing peace to be heard. O Judah, keep thy festivals, complete thy vows: for Belial shall no more add to pass through thee: he was completely cut off.

TREI ASAR 7, NAHUM CHAPTER 2

1 The hammer came up upon thy face: press upon the fortress, look about the way, strengthen the loins, make the power strong greatly.

2 For Jehovah turned back the pride of Jacob as the pride of Israel: for they emptying emptied them out, they corrupted their vineshoots

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3 The shield of the strong ones being red, the men of strength being clothed in scarlet: with fire of irons the chariots in the day of his preparing, and the cypresses were made to tremble.

4 The chariots shall be mad in the streets, they shall run up and down in the broad places: their appearance as flames; as lightnings shall they run.

5 He shall make mention of his chiefs: they shall be weak in their goings; they shall hasten to her wall, and the covering was prepared.

6 The gates of the rivers were opened, and the temple melted away.

7 It was fixed, she was led away captive, she went up and her maids being led as the voice of doves smiting upon their heart

8 And Nineveh it is as a pool of water from the days, and they fleeing, stood: they stood, and none looking back.

9 They plundered silver, they plundered gold: and no end to her splendid equipage; glory from all the vessels of desire.

10 She was emptied, and being emptied, and being made empty: and the heart melted, and a wavering of the knees, and trembling in all loins, and the face of them all gathered a glow.

11 Where is the dwelling of the lions and that pasture for the young lions where the lion went, the lioness there, the lion's whelp, and none terrifying?

12 The lion tore in pieces the sufficiency of his whelps, and strangling for his lionesses; and his holes shall be filled with the prey, and his dens with that torn in pieces.

13 Behold me against thee, says Jehovah of armies; and I burnt her chariot in the smoke, and the sword shall devour thy young lions, and I cut of thy prey from the land, and the voice of her messengers shall no more be heard.

TREI ASAR 7, NAHUM CHAPTER 3

1 Wo! to the city of bloods: all of it was filled with falsehood, with violence; the prey will not withdraw.

2 The voice of the whip and the voice of the shaking of the wheel, and the horse moving swiftly, and the chariot bounding.

3 The horsemen also lifting up the flame of the sword, and the lightning of the spear: and a multitude of wounded, and the heavy carcass; and no end to the corpses; they shall stumble upon their dead bodies.

4 From the multitude of the fornications of the fair harlot, the beauty of the mistress of sorceries, selling the nations by her fornication, and families by her sorceries

5 Behold me against thee, says Jehovah of armies; and I uncovered thy skirts upon thy face, and I caused nations to see thy nakedness, and kingdoms thy shame.

6 And I cast abominable things upon thee, and I disgraced thee, and I set thee as a sight

7 And it was all serving thee shall flee from thee, and say, Nineveh was laid waste: who shall be moved for her? from whom shall I seek those consoling to thee?

8 Wilt thou be good above No, the builder dwelling among the rivers, the waters round about to her, whose strength the sea, from the sea her wall?

9 Cush her strength, and Egypt, and no end; Put and Lubim were among thy helpers.

10 Also she being carried away captive went into captivity: also her young children shall be dashed in pieces at the head of every street, and upon her honored ones they cast the lot, and all her great ones were bound in chains.

11 And thou shalt be intoxicated, and thou shalt be hid; thou shalt seek a fortifiedplace from the enemy.

12 All thy fortresses, fig trees with the early figs: if they shall be shaken, and they fell into the mouth of him eating

13 Behold, thy people women in the midst of thee: the gates of thy land being opened were opened to thine enemies: a fire devoured thy bars.

14 Draw the water of the siege to thee, strengthen thy fortresses go into clay, tread upon the clay, hold fast from the brick.

15 There shall the fire devour thee; the sword shall cut thee off, it shall devour thee as the feeder: make thee numerous as the feeder, make thee numerous as the locust

16 Thou didst multiply thy traffics above the stars of the heavens: the feeder spread out and it will fly away.

17 Thy devoted ones as the locust, and thy satraps as the locust of locusts encamping in the walls in a cold day; the sun arose and they fled away, and where his place he knew not

18 Thy shepherds slumbered, O king of Assur: thy chiefs will lie down: thy people breathed upon the mountains, and none gathering.

19 No healing to thy breaking; thy blow sickly: all hearing thy report shall clap the hand upon thee: for upon whom did not thine evil pass continually?

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8. THE BOOK OF THE PROPHET HABAKKUK

Hebrew title: Sefer Habaquq
Estimated Range of Dating: c. 640–590 B.C.

(The Book of Habakkuk is the eighth book of the 12 minor prophets of the Bible. It is attributed to the prophet Habakkuk, and was probably composed between the 7th and the 6th centuries BC., not long before the Babylonians' siege and capture of Jerusalem in 586 BC. Of the three chapters in the book, the first two are a dialog between Yahweh and the prophet. A copy of these chapters is included in the Habakkuk Commentary, found among the Dead Sea Scrolls. Chapter 3 may be an independent addition, now recognised as a liturgical piece, but was possibly written by the same author as chapters 1 and 2.

Habakkuk identifies himself as a prophet in the opening verse. Due to the liturgical nature of the book of Habakkuk, there have been some scholars who think that the author may have been a temple prophet. Temple prophets are described in 1 Chronicles 25:1 as using lyres, harps and cymbals. Some feel that this is echoed in Habakkuk 3:19b, and that Habakkuk may have been a Levite and singer in the Temple. There is no biographical information on the prophet Habakkuk; in fact less is known about him than any other writer of the Bible. The only canonical information that exists comes from the book that is named for him. His name comes either from the Hebrew word khavak meaning "embrace" or else from an Akkadian word hambakuku for a kind of plant.

Although his name does not appear in any other part of the Jewish Bible, Rabbinic tradition holds Habakkuk to be the Shunammite woman's son, who was restored to life by Elisha in 2 Kings 4:16. The prophet Habakkuk is also mentioned in the narrative of Bel and the Dragon, part of the deuterocanonical additions to Daniel in a late section of that book. In the superscription of the Old Greek version, Habakkuk is called the son of Joshua of the tribe of Levi. In this book Habakkuk is lifted by an angel to Babylon to provide Daniel with some food while he is in the lion's den.

It is unknown when Habakkuk lived and preached, but the reference to the rise and advance of the Chaldeans (New Babylonians) in 1:6–11 places him in the middle to last quarter of the 7th century BC One possible period might be during the reign of Jehoiakim, from 609–598 BC. The reasoning for this date is that it is during his reign that the Neo-Babylonian Empire of the Chaldeans was growing in power. The Babylonians marched against Jerusalem in 598 BC. Jehoiakim died while the Babylonians were marching towards Jerusalem and Jehoiakim's eighteen-year-old son Jehoiachin assumed the throne. Upon the Babylonians' arrival, Jehoiachin and his advisors surrendered Jerusalem after a short time. With the transition of rulers and the young age and inexperience of Jehoiachin, they were not able to stand against Chaldean forces. There is a sense of an intimate knowledge of the Babylonian brutality in 1:12–17.)

TREI ASAR 8, HABAKKUK CHAPTER 1

1 The lifting up which Habbakuk the prophet saw.

2 How long, O Jehovah, did I cry for help, and thou wilt not bear? I will cry to thee violence, and thou wilt not save.

3 Wherefore wilt thou cause me to see vanity and cause me to look at labor? and oppression and violence before me, and there will be contention, and strife will be raised up.

4 For this, the law will be slack, and judgment will not go forth forever: for the unjust surrounds the just; for this perverted judgment will go forth.

5 See ye among the nations, and look, and wonder; ye shall wonder: for the working a work in your days ye will not believe if it shall be recounted.

6 For behold me raising up the Chaldeans, the nation bitter and hasty, going upon the wide places of the land to possess the dwelling not to him.

7 He terrible and dreadful: his judgment and his elevation shall come forth from himself,

8 And his horses were swift above panthers, and they were sharp above the wolves of the evening: and his horsemen were spread, and his horsemen shall come from far off; they shall fly as the eagle hastening to eat

9 Wholly for violence shall he come: the host of their faces forwards, and he shall gather a captivity as the sand.

10 And he shall scoff at kings, and princes a derision to him: at every fortress he shall deride, and he shall heap up dust and take it

11 Then the spirit changed, and he will pass over, and he transgressed: this his strength is his God.

12 Art thou not from of old, O Jehovah, my holy God? We shall not die. O Jehovah, thou didst set him for judgment; and O Rock, thou didst found him for correction.

13 Being pure of eyes from beholding evil, and wilt not be able to look upon labor: wherefore wilt thou look upon the transgressors? wilt thou be silent in the unjust swallowing the just above him?

14 And wilt thou make man as the fishes of the sea, as the creeping thing no ruler over him?

15 And he brought up a completion with the book, he will drag him in his net, and he will gather him in his fishnet: for this he will rejoice and be glad.

16 For this he will sacrifice to his net and burn incense to his fish-net; for by them his portion fat and his food. growing fat

17 For this, will he empty his net; and he will not spare to slay the nations continually.

TREI ASAR 8, HABAKKUK CHAPTER 2

1 I will stand upon my watch, and be set me upon the fortress, and I will watch to see what he will speak in me, and what I shall turn back upon my reproof.

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2 And Jehovah will answer me and say, Write the vision, and grave upon the tablets, so that he shall run reading in it

3 For yet the vision for the appointment, and it shall breathe to the end, and it shall not lie: if it shall delay, wait for it; for coming, it will come; and it shall not delay.

4 Behold, his soul being inflated in him, was not straight: and the just one shall live by his faithfulness.

5 And also if a proud man transgressing by wine, and he will not rest; who enlarged his soul as hades, and he as death, and he will not be satisfied, and he will gather to him all nations, and he will collect to him all peoples.

6 Shall not these all of them lift up a parable against him, and an enigma of an oracle against him, and it shall be said, Wo! to him multiplying that not to him. how long making heavy upon him goods taken in pledge?

7 Shall they not rise up suddenly, biting thee? and they disquieting thee shall rise up, and thou wert for plunder to them.

8 For thou didst spoil many nations, all the rest of the peoples shall spoil thee; from the bloods of man, and the violence of the land, of the city, and all dwelling in it.

9 Wo! to him plundering an evil plunder to his house, to set his nest on high, to deliver from the hand of evil.

10 Thou wilt counsel shame to thy house, cutting off many peoples, and causing thy soul to sin.

11 For the stone from the wall shall cry out, and the cross-beam from the wood shall answer it.

12 Wo! to him building a city with bloods, and preparing a city by iniquity.

13 Behold, is it not from Jehovah of armies, and the peoples shall labor in a sufficiency of fire, and the peoples shall be wearied in a sufficiency of emptiness?

14 For the earth shall be filled to know the glory of Jehovah as the waters shall cover over the sea?

15 Wo! to him giving his neighbor drink, pouring out thy leathern bottle, and also to be drunken so as to look upon their nakedness.

16 Thou wert satisfied with dishonor rather than honor: drink thou also and be uncircumcised: the cup of the right hand of Jehovah shall turn upon thee, and ignominy upon thy glory.

17 For the violence of Lebanon shall cover thee, and the destruction of beasts shall terrify them from the bloods of man, and the violence of the earth, of the city, and all dwelling in it.

18 What profited the carved image that he forming it carved it? the molten image and he teaching falsehood, that the former of his forming trusted upon it to make nothings being dumb?

19 Wo! to him saying to the wood, Awake; and to the dumb stone, Arise, it shall teach. Being overlaid with gold and silver, and not any spirit in its midst.

20 And Jehovah in his holy temple: be silent all the earth before his face.

TREI ASAR 8, HABAKKUK CHAPTER 3

1 A Prayer by Habakkuk the prophet upon songs

2 O Jehovah, I heard thy report, I was afraid: O Jehovah, preserve alive thy work in the midst of years, in the midst of years make known; in anger thou wilt remember mercy.

3 God will come from Teman, and the Holy One from mount Paran Silence. His majesty covered the heavens, and his praise filled the earth.

4 And the brightness will be as the light; horns to him from his hand; and he set the hiding of his strength.

5 Before his face shall go the word, and a flame will go forth at his feet.

6 He stood, and he will measure the earth: he saw, and he will cause the nations to tremble, and the mountains of eternity will be dispersed, the perpetual hills bowed down: the goings everlasting to him.

7 I saw the tents of Cushan under vanity: the curtains of the land of strife shall be moved.

8 Was Jehovah angry against the rivers? if thine anger against the rivers? if thy wrath against the sea? if thou wilt ride upon thy horses, thy chariots of salvation?

9 In nakedness thou shalt raise thy bow, the oaths of the tribes, he said. Silence. Thou wilt divide the earth with rivers.

10 They saw thee, the mountains shall tremble: the pouring of the waters passed by: the deep gave his voice, he lifted up his hands on high.

11 The sun, the moon stood in her habitation: at the light of thine arrows they will go, at the shining of the lightning of thy spear.

12 In wrath thou wilt march through the land in anger, thou wilt thresh the nations

13 Thou wentest forth to save thy people, to save thy Messiah; thou didst crush the head from the house of the unjust, making naked the foundation, even to the neck. Silence.

14 Thou didst pierce with rods the head of the leader: they will rush on as a tempest to scatter me their exultation as to devour the poor in secret

15 Thou didst tread upon the sea with thy horses, the heap of many waters

16 I heard and my belly will tremble; at the voice my lips quivered: rottenness will come into my bones, and I shall tremble under me that I shall rest at the day of straits: to come up to the people he will invade him.

17 If the fig tree shall not blossom, and no produce in the vines; the work of the olive failed, and the fields made not food; and the sheep being cut off from the fold, and no oxen in the stalls.

18 I will exult in Jehovah, I will rejoice in the God saving me.

19 Jehovah the Lord my strength, and he will set my feet as the hinds, and upon my heights he will cause me to tread. For the overseer upon my stringed instruments.

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9. THE BOOK OF THE PROPHET ZEPHANIAH

Hebrew title: Sefer Tsephanyah
Estimated Range of Dating: c. 580–540 B.C.

(The Book of Zephaniah (Hebrew: Tsfanya) is the ninth of the Twelve Minor Prophets, preceded by the Book of Habakkuk and followed by the Book of Haggai. Zephaniah means "Yahweh has hidden / protected," or "Yahweh hides". The book begins with: "The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah [King Hezekiah], in the days of Josiah the son of Amon, king of Judah." That is all we know about Zephaniah.

However, the name "Cushi," is interesting. It was the name of Zephaniah's father and it means "Kushite". The text of Zephaniah mentions the sin and restoration of "Ethiopia." There is some confusion when it comes to the name "Ethiopia" in the Bible. Ethiopia here means "Nubia" [which is in today's Sudan] and refers to the ancient kingdom of Kush that had its centres around the 4th and 5th cataracts of the River Nile. Hezekiah's reign was between c. 715 and 686 BC.

The Kingdom of Kush survived longer than that of Egypt, invaded Egypt (under the leadership of King Piye), and controlled Egypt during the 8th century BC as the 25th Dynasty [744–656 BC] of Egypt.

Of the Nubian kings of this era, Taharka is perhaps the best known. A son and the third successor of the founding pharaoh, Piye, he was crowned in Memphis, Egypt c. 690. Taharka ruled over both Nubia and Egypt, restored Egyptian temples at Karnak, and built new temples and pyramids in Nubia before being driven from Lower Egypt by the Assyrians. Napata and Meroë were the capitals of Kush.

As with many of the other prophets, there is no external evidence to directly associate composition of the book with a prophet by the name of Zephaniah. Some scholars consider the words in Zephaniah to reflect a time early in the reign of King Josiah (640–609 BC) before his reforms of 622 BC took full effect, in which case the prophet may have been born during the reign of Manasseh (698/687–642 BC). Others agree that some portion of the book is postmonarchic, that is, dating to later than 586 BC when the Kingdom of Judah fell in the Siege of Jerusalem. Some who consider the book to have largely been written by a historical Zephaniah have suggested that he may have been a disciple of Isaiah because of the two books' similar focus on rampant corruption and injustice in Judah.)

TREI ASAR 9, ZEPHANIAH CHAPTER 1

1 The word of Jehovah which was to Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hizkiah, in the days of Josiah son of Amon, king of Judah.

2 Taking away, I will take away all from off the face of the earth, says Jehovah

3 I will take away man and cattle; I will take away the birds of the heavens, and the fish of the sea, and the stumbling blocks with. the unjust; and I cut off man from the face of the earth, says Jehovah.

4 And I stretched out my hand upon Judah and upon all the inhabitants of Jerusalem; and I cut off from this place the remnant of Baal, with the name of the obscurations with the priests

5 And those worshiping upon the roofs to the army of the heavens, and worshiping, swearing to Jehovah, and swearing to Malcham;

6 And those departing from after Jehovah, and who sought not Jehovah, and asked not for him.

7 Be silent from the face of the Lord Jehovah: for the day of Jehovah is near, for Jehovah prepared a swam he consecrated his called ones.

8 And it was in the day of the sacrifice of Jehovah, and I reviewed upon the chiefs and upon the sons of the king, and upon all having put on strange clothing.

9 And I reviewed upon every one leaping upon the threshold in that day, filling their lords' houses with violence and deceit

10 And it was in that day, says Jehovah, a voice of a cry from the gate of fishes, and a wailing from the second, and a great breaking from the hills.

11 Wail, ye inhabitants of Maktesh, for all the people of Canaan were destroyed; all lifting up silver were cut off.

12 And it was in that time, I will search out Jerusalem with lights, and I reviewed upon the men curdled upon their lees, saying in their heart, Jehovah will do good and not evil.

13 And their wealth was for plunder, and their houses for desolation: and they built houses, and they inhabited not; and they planted vineyards, and they shall not drink their wine.

14 The great day of Jehovah is near, it is near and hastening greatly, the voice of the day of Jehovah: the strong one cried there bitterly.

15 A day of wrath, that day a day of straits and distress, a day of storm and desolation, a day of darkness and thick darkness, a day of cloud and gloom,

16 A day of the trumpet and loud noise against the fortified cities, and against the high pinnacles.

17 And I pressed upon man, and they went as the blind, because they sinned against Jehovah: and their blood was poured out as dust and their bread as dung.

18 Also their silver also their gold shall not be able to deliver them in the day of the wrath of Jehovah; and all the land shall be consumed by the fire of his jealousy: for he will make a completion even sudden of all dwelling in the land.

TREI ASAR 9, ZEPHANIAH CHAPTER 2

1 Collect yourselves together and be ye collected, O nation not ashamed;

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2 Before the law bring forth, as the chaff the day passing away before the burning of the anger of Jehovah shall not come upon you, before the day of the anger of Jehovah shall not come upon you.

3 Seek Jehovah, all ye humble of the earth, who did his judgment; seek justice, seek humility: perhaps ye shall be covered in the day of the anger of Jehovah.

4 For Gaza shall be forsaken, and Ashkelon for a desolation: they shall thrust out Ashdod at noon, and Ekron shall be rooted up.

5 Wo! to the inhabitants of the region of the sea, the nation of the Cherethites: the word of Jehovah is upon you, O Canaan, the land of the rovers, and I destroyed thee from none inhabiting.

6 And the region of the sea was a dwelling, and a cutting off of the shepherds and sheepfolds.

7 And the region was for the remnant of the house of Judah; upon them they shall feed: in the houses of Ashkelon they shall lie down in the evening: for Jehovah their God shall review them, and turn back their captivity.

8 I heard the reproach of Moab, and the revilings of the sons of Ammon which they reproached my people, and they will magnify against their border.

9 For this. I live, says Jehovah of armies, God of Israel, for Moab shall be as Sodom, and the sons of Ammon as Gomorrah, the possession of the thorn-bush and salt-pits, and a desolation even to forever: the remnant of my people shall plunder them, and the rest of my nation shall inherit them.

10 This to them for their pride, for they reproached and they will magnify against the people of Jehovah of armies.

11 God being terrible to them, for he made lean all the gods of the earth; and they shall worship to him each from his place, all the isles of the nations.

12 Also ye Cushites, they being wounded by my sword.

13 And he will stretch out his hand against the north, and he will destroy Assur; and he will set Nineveh for a desolation, a dryness as the desert

14 And the flocks lay down in the midst of her, all the beasts of the nations: also the pelican, also the hedgehog shall lodge in her capitals; a voice shall sing in the window; desolation in the threshold: for the cedar was naked.

15 This the exulting city dwelling confidently, saying in her heart, I, and none besides me. How was she for a desolation, a piece of lying down for the beast! all passing by her shall hiss and wave his hand.

TREI ASAR 9, ZEPHANIAH CHAPTER 3

1 Wo! to the wonderful and oppressing city being redeemed.

2 She heard not to the voice: she received not instruction; she trusted not in Jehovah; she drew not near to her God.

3 Her chiefs in the midst of her are roaring lions; her judges evening wolves; they laid not up for the morning.

4 Her prophets vain-glorious men of treacheries: her priests defiled the holy place, they violated the law.

5 Jehovah is just in her midst; he will not do iniquity: in morning by morning he will give his judgment to the light, he as not wanting; and the evil will not know shame.

6 I cut off the nations: their pinnacles were desolate: I laid waste their streets from none passing by; their cities were destroyed from not a man, from not an inhabitant

7 I said, Surely thou wilt fear me, thou wilt receive instruction; and her dwelling shall not be cut off, all that I reviewed over her but they rose early, they corrupted all their doings.

8 For this, wait for me, says Jehovah, to the day of my rising up for a testimony: for my judgment is to assemble the nations for my gathering the kingdoms to pour upon them my wrath, all the burning of mine anger: for in the fire of my jealousy all the earth shall be devoured.

9 For then I will turn to the peoples a purified lip, for all to call upon the name of Jehovah, to serve him with one shoulder.

10 From beyond to the rivers of Cush incense, the daughter of my dispersed shall bring my gifts.

11 In that day shalt thou not be ashamed for all thy doing which thou didst transgress against me: for then will I remove from the midst of thee those exulting in thy pride, and thou shalt no more add to be elevated in my holy mountain.

12 And I left in the midst of thee a humble and weak people, and they trusted in the name of Jehovah.

13 The remnant of Israel shall not do iniquity, and they shall not speak falsehood: and in their mouth shall not be found a tongue of deceit: for they shall feed and lie down, and none terrifying.

14 Shout for joy, O daughter of Zion; cry with a loud voice, O Israel; rejoice and exult with all the heart, O daughter of Jerusalem.

15 Jehovah removed thy judgments, be turned away thine enemy: the king of Israel, Jehovah in the midst of thee: thou shalt no more see evil.

16 In that day he will say to Jerusalem, Thou shalt not fear: O Zion, thy hands shall not be slack.

17 Jehovah thy God is in the midst of thee: the strong one will save, he will rejoice over thee with joy; he will be silent in his love, he will exult over thee with rejoicing.

18 I will assemble those grieved for the appointment, who were from thee, the lifting up upon it a reproach.

19 Behold me doing all for sake of thee in that time: and I saved her halting, and her being driven out I will gather; and I set them for a praise and for a name in every land of their shame.

20 In that time I will bring you, and in the time of my gathering you: for I will give you for a name and for a praise among all peoples of the earth, in my turning your captivity before your eyes, said Jehovah.

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10. THE BOOK OF THE PROPHET HAGGAI

Hebrew title: Sefer Haggay or Khagai
Estimated Range of Dating: c. 520 B.C.

(The Book of Haggai, also known as the Book of Aggeus, is a book of the Hebrew Bible or Tanakh, and has its place as the third-to-last of the Minor Prophets. It is a short book, consisting of only two chapters. The Book of Haggai was written in 520 BC, some 18 years after Cyrus had conquered Babylon and issued a decree in 538 BC, allowing the captive Jews to return to Judea. The Book of Haggai is named after its presumed author, the prophet Haggai. There is no biographical information given about the prophet in the Book of Haggai. Haggai's name is derived from the Hebrew verbal root h-g-g, which means "to make a pilgrimage." Haggai's name might come from his single-minded effort to bring about the reconstruction of that destination of ancient Judean pilgrims, the Temple in Jerusalem.

Haggai's message is filled with an urgency for the people to proceed with the rebuilding of the second Jerusalem temple. Haggai attributes a recent drought to the people's refusal to rebuild the temple, which he sees as key to Jerusalem's glory. The book ends with the prediction of the downfall of kingdoms, with one Zerubbabel, governor of Judah, as the Lord's chosen leader. [According to the biblical narrative, Zerubbabel was a governor of the Achaemenid Persian Empire's province Yehud Medinata [Judah] and the grandson of Jeconiah, penultimate king of Judah. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian captivity in the first regnal year of Cyrus the Great, Kurush II, the king (emperor) of the Achaemenid Empire. The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after.]

The first chapter contains the first address (2–11) and its effects (12–15).

The second chapter contains:

1. The second prophecy (1–9), which was delivered a month after the first

2. The third prophecy (10–19), delivered two months and three days after the second; and

3. The fourth prophecy (20–23), delivered on the same day as the third

These discourses are referred to in Ezra 5:1 and 6:14. (Compare Haggai 2:7, 8 and 22)

Haggai [1:14–15] reports that three weeks after his first prophecy, the rebuilding of the Temple began in c. 521 BC and the Book of Ezra [6:15] indicates that it was finished in 516 BC. "The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.")

TREI ASAR 10, HAGGAI CHAPTER 1

1 In the second year to Darius the king, in the sixth month, in one day of the month, was the word of Jehovah, by the hand of Haggai the prophet to Zerubbabel son of Shealtiel, governor of Judah, and to Josbna son of Josedeck the great priest, saying

2 Thus said Jehovah of armies, saying, This people said the time was not come, the time of the house of Jehovah to be built

3 And the word of Jehovah will be by the hand of Haggai the prophet, saying,

4 Is the time for you, O ye, to dwell in your covered houses, and this house a waste?

5 And now, thus said Jehovah of armies: Set your hearts upon your ways

6 Ye sowed much and brought in little; eating and not being satisfied; ye drank, and not drinking to the full; putting on clothing, and not being warm to him; and he hiring out, hires out for a purse perforated.

7 Thus said Jehovah of armies: Set your hearts upon your ways.

8 Go up to the mountain and bring wood, and build the house, and I will delight in it, and I shall be honored, said Jehovah.

9 Looking for much, and behold, to little; and ye brought to the house and I blew upon it For what? says Jehovah of armies. Because of mine house that it was laid waste, and ye run each to his house.

10 For this the heavens over you were shut up from dew, and the earth withheld her produce.

11 And I will call the drought upon the land, and upon the mountains, and upon the grain, and upon the new wine and upon the new oil, and upon what the earth shall bring forth, and upon man and upon cattle, and upon all the labor of the hands.

12 And Zerubbabel son of Shealtiel will hear, and Joshua son of Josedeck the great priest, and all the remnant of the people, to the voice of Jehovah their God, and to the words of Haggai the prophet, as Jehovah their God sent him, and the people will fear from the face of Jehovah.

13 And Haggai the messenger of Jehovah will say in the message of Jehovah to the people, I am with you, says Jehovah.

14 And Jehovah will raise up the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Joshua son of Josedeck the great priest and the spirit of all the remnant of the people; and they will come and do the work in the house of Jehovah of armies their God.

15 In the twenty and fourth day to the sixth month in the second year to Darius the king.

TREI ASAR 10, HAGGAI CHAPTER 2

1 In the seventh, in the twentieth and one to the month, was the word of Jehovah by the hand of Haggai the prophet, saying,

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2 Say now to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Josedeck the great priest, and to the remnant of the people, saying,

3 Who being left among you who saw this house in its first glory? and how see ye it now? Is it not in your eyes like it as nothing?

4 And now be strong, O Zerubbabel, says Jehovah; and be strong, O Joshua, son of Josedeck the great priest; and be strong, O all people of the land, says Jehovah, and do, for I am with you, says Jehovah of armies.

5 The word which I cut out with you in bringing you forth out of Egypt, and my spirit stood in the midst of you; ye shall not fear.

6 For thus said Jehovah of armies; Yet once it is a little, and I shake the heavens and the earth and the sea and the dry land.

7 And I shook all nations, and the desire of all nations came; and I filled this house with glory, said Jehovah of armies.

8 To me the silver and to me the gold, says Jehovah of armies.

9 Great shall be the glory of this latter house above the first, said Jehovah of armies: and in this place I will give peace, says Jehovah of armies.

10 In the twenty and fourth to the ninth, in the second year to Darius, was the-word of Jehovah by the hand of Haggai the prophet, saying,

11 Thus said Jehovah of armies, Ask now the priests the law, saying,

12 If a man shall lift up holy flesh in the wing of his garment and touch with the wing of his garment upon the bread and upon pottage, and upon wine and upon oil, and upon any food, shall it be made holy? And the priests shall answer and say, No.

13 And Haggai will say, If the unclean of soul shall touch upon any of these, shall it be unclean? and the priests shall answer and say, It shall be unclean.

14 And Haggai will answer and say, Thus this people and thus this nation before me, says Jehovah; and thus all the work of their hands; and what they shall bring near there it is unclean.

15 And now, set now your heart from this day and upward, before setting stone upon stone in the temple of Jehovah.

16 Who were ye coming to the heap of twenty and it was ten? coming to the wine-vat to draw fifty of the wine-press, and there was twenty?

17 I struck you with blasting and with yellowness and with hail in all the work of your hands; and none with you to me, says Jehovah.

18 Set now your heart from this day and upward, from the twenty and fourth day to the ninth, from the day that the temple of Jehovah was founded, set ye your heart

19 Is the seed yet in the storehouse? and even the vine and the fig tree, and the pomegranate and the olive tree bore not: from this day will I praise.

20 And the word of Jehovah will be the second time to Haggai in the twenty and fourth to the month, saying,

21 Say to Zerubbabel, governor of Judah, saying, I shake the heavens and the earth.

22 And I overturned the throne of kingdoms, and I destroyed the strength of the kingdoms of the nations; and I overturned the chariot and those riding it; and the horses and their horsemen came down, a man by the sword of his brother.

23 In that day, says Jehovah of armies, I will take thee, O Zerubbabel, son of Shealtiel, my servant, says Jehovah, and I set thee as a seal; for I chose in thee, says Jehovah of armies.

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11. THE BOOK OF THE PROPHET ZECHARIAH

Hebrew title: Sefer Zekharyah
Estimated Range of Dating: c. 520–518 BC

(The Book of Zechariah, attributed to the Hebrew prophet Zechariah, is included in the Twelve Minor Prophets in the Hebrew Bible. The name "Zechariah" means "God remembered." Not much is known about Zechariah's life other than what may be inferred from the book. It has been speculated that his grandfather Iddo was the head of a priestly family who returned with Zerubbabel, and that Zechariah may himself have been a priest as well as a prophet. This is supported by Zechariah's interest in the Temple and the priesthood, and from Iddo's preaching in the Books of Chronicles.

The Book of Zechariah was written by at least two different people. Zechariah 1–8, sometimes referred to as First Zechariah, was written in the 6th century BC. Zechariah 9–14, often called Second Zechariah, contains within the text no datable references to specific events or individuals but most scholars give the text a date in the fifth century BC.

Second Zechariah, probably written by a disciple of Zechariah, appears to make use of the books of Isaiah, Jeremiah, and Ezekiel, the Deuteronomistic History, and the themes from First Zechariah.

Contents and Structure:

Chapters 1 to 6

The book begins with a preface, which recalls the nation's history, for the purpose of presenting a solemn warning to the present generation. Then follows a series of eight visions, succeeding one another in one night, which may be regarded as a symbolical history of Israel, intended to furnish consolation to the returned exiles and stir up hope in their minds. The symbolic action, the crowning of Joshua, describes how the kingdoms of the world become the kingdom of God's Messiah.

Chapters 7 and 8

Chapters Zechariah 7 and Zechariah 8, written two years later, are an answer to the question whether the days of mourning for the destruction of the city should be kept any longer, and an encouraging address to the people, assuring them of God's presence and blessing.

Chapters 9 to 11 [sometimes called 'The First Oracle] tell of a future time when the nations around them would be destroyed by an army, but Jerusalem would be kept from destruction. The coming of a Messiah is mentioned here [a Jewish teaching that craves for firm leadership].

Chapters 12 to 14 [sometimes called 'The Second Oracle] tell about the glories that await Israel in "the latter day", the final conflict and triumph of God's kingdom.)

TREI ASAR 11, ZECHARIAH CHAPTER 1

1 In the eighth month, in the second year to Darius, was the word of Jehovah to Zechariah son of Barachiah, son of Iddo the prophet, saying,

2 Jehovah was angry with our fathers with anger.

3 And thou saidst to them, Thus said Jehovah of armies: Turn back to me, says Jehovah of armies, and I will turn back to you, said Jehovah of armies.

4 Ye shall not be as your fathers which the former prophets called to them, saying, Thus, said Jehovah of armies: Turn back now from your evil ways and your evil doings: and they heard not, and they attended not to me, says Jehovah.

5 Your fathers, where are they? and the prophets, shall they live forever?

6 But the words and the laws which I commanded my servants the prophets, did they not reach your fathers? and they will turn back and say, As Jehovah of armies purposed to do to us according to our ways and according to our doings, so he did with us.

7 In the twenty and fourth day to the eleventh month, this the month Sabat, in the second year to Darius, was the word of Jehovah to Zechariah, son of Barachiah, son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood beween the myrtles which were in shady place; and after him red horses, bay, and white.

9 And saying, What these, my lord? And the messenger speaking with me, will say to me, I will cause thee to see what these are?

10 And the man standing between the myrtles will answer and say, These which Jehovah sent to go about in the earth.

11 And they will answer the messenger of Jehovah standing between the myrtles, and they will say, We walked about in the earth, and behold, all the earth sat and rested.

12 And the messenger of Jehovah will answer and say, O Jehovah of armies, how long wilt thou not compassionate Jerusalem and the cities of Judah with whom thou wert very angry this seventy years?

13 And Jehovah will answer the messenger speaking with me good words, consoling words.

14 And the messenger speaking with me, will say to me, Call thou, saying, Thus said Jehovah of armies; I was jealous for Jerusalem and for Zion with great jealousy.

15 And I am angry with great anger against the nations living in quiet: for I was angry a little and they helped for evil.

16 For this, thus said Jehovah: I turned back to Jerusalem with mercies: my house shall be built in it, says Jehovah of armies, and a cord shall be stretched forth upon Jerusalem.

17 Yet call, say, Thus said Jehovah of armies: My cities shall be spread abroad for good; and Jehovah yet comforted Zion and yet chose Jerusalem.

18 And I shall lift up mine eyes, and see, and behold, four horns

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19 And saying to the messenger speaking with me, What these? And he will say to me, These the horns which scattered Judah, and Israel, and Jerusalem.

20 And Jehovah caused me to see four artificers

21 And saying, What came these to do? And he will say, saying, These the horns which scattered Judah, so that a man lifted not up his head: and these will come to terrify them, to cast out the horns of the nations lifting up the horn to the land of Judah to scatter it.

TREI ASAR 11, ZECHARIAH CHAPTER 2

1 I shall lift up mine eyes and see, and behold, a man, and in his hand a cord of measure.

2 And saying, Whither goest thou? And he will say to me, To measure Jerusalem, to see according to what its breadth, and according to what its length.

3 And behold, the messenger speaking with me went forth, and another messenger went forth to meet him:

4 And he will say to him, Run, speak to this youth, saying, Jerusalem shall be inhabited an open country from the multitude of men and cattle in the midst of her.

5 And I will be to her, says Jehovah, a wall of fire round about, and I will be for glory in the midst of her.

6 Alas! alas! and flee ye from the land of the north, says Jehovah: for as the four winds of the heavens I spread you abroad, says Jehovah.

7 Alas, O Zion, deliver thyself inhabiting the daughter of Babel.

8 For thus said Jehovah of armies: After glory he sent me to the nations spoiling you: for he touching upon you touched the gate of his eye.

9 For behold me waving my hand upon them, and they were a spoil to their servants: and ye knew that Jehovah of armies sent me.

10 Shout for joy and rejoice, O daughter of Zion: for behold me coming, and I dwelt in the midst of thee, says Jehovah.

11 And many nations joined themselves to Jehovah in that day, and they were to me for a people: and I dwelt in the midst of thee, and thou knewest that Jehovah of armies sent me to thee.

12 And Jehovah inherited Judah his portion upon the holy land, and he yet chose Jerusalem.

13 Be silent, all flesh, from the face of Jehovah: for he was raised from the habitation of his holiness.

TREI ASAR 11, ZECHARIAH CHAPTER 3

1 And he will cause me to see Joshua the great priest standing before the messenger of Jehovah, and the adversary standing upon his right hand for his adversary.

2 And Jehovah will say to the adversary, And Jehovah will rebuke in thee, thou adversary: and Jehovah having chosen in Jerusalem will rebuke in thee: is not this a fire-brand snatched from the fire?

3 And Joshua was clothed in filthy garments, and he stood before the messenger.

4 And he will answer and say to them standing before him, saying, Remove the filthy garments from off him, And he will say to him, See, I caused thine iniquity to pass from thee, and clothed thee with festive garments.

5 And saying, They shall set a pure turban upon his head; and they will set the pure turban upon his head, and they will put on the garments. And the messenger of Jehovah stood.

6 And the messenger of Jehovah will protest to Joshua, saying,

7 Thus said Jehovah of armies: If thou wilt go in my way, and if thou shalt watch my watches, and thou also shalt judge my house, and also thou shalt watch my enclosure, and I gave to thee the goings between these standing by.

8 Hear now, O Joshua the great priest, thou and thy friends sitting before thee, for they are men of wonder: for behold me bringing my servant the Sprout.

9 For behold the stone which I gave before Joshua; upon one stone seven eyes: behold me engraving its engraving, says Jehovah of armies, and I removed the iniquity of that land in one day.

10 In that day, says Jehovah of armies, ye shall call each his neighbor under the vine and under the fig tree.

TREI ASAR 11, ZECHARIAH CHAPTER 4

1 And the messenger speaking with me will turn back and rouse me up as a man that will be roused from his sleep.

2 And he will say to me, What seest thou? And saying, I saw, and behold, a candlestick of gold, all of it, and a bowl upon its head, and its seven lights upon it, and seven tubes to the seven lights which were upon its head:

3 And two olive trees upon it, one from the right of the bowl and one from its left.

4 And I shall answer and say to the messenger speaking with me, saying, What are these, my lord?

5 And the messenger speaking with me will answer and say to me, Knewest thou not what these are? And saying, No, my lord.

6 And he will answer And say to me, saying, This the word of Jehovah to Zerubbabel, saying, Not by strength, not by power, but by my spirit, said Jehovah of armies.

7 Who art thou, O great mountain? before the face of Zerubbabel for a level region. And he brought forth the stone of the head, a noise: Grace, grace to it

8 And the word of Jehovah will be to me, saying,

9 The hands of Zerubbabel founded this house, and his hands shall complete it; and thou knewest that Jehovah of armies sent me to you.

10 For who despised the day of small things? and they rejoiced, and they saw the stone of tin in the hand of Zerubbabel, these seven; they the eyes of Jehovah running to and fro in all the earth.

11 And I shall answer and say to him, What these two olive trees upon the right of the candlestick and upon its left?

12 And I shall answer the second time, and say to him, What these two twigs of the olive trees which by the hand of the two tubes of gold. emptying from them the gold?

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13 And he will say to me, saying, Knewest thou not what these are? And saying, No, my lord.

14 And he will say, These the two sons of new oil standing by the Lord, of all the earth.

TREI ASAR 11, ZECHARIAH CHAPTER 5

1 And I shall turn back and lift up mine eyes and see, and behold, a roll flying.

2 And he will say to me, What seest thou? And saying, I see a roll flying; its length twenty by the cubit, and its breadth, ten by the cubit

3 And he will say to me, This the curse going forth upon the face of all the earth: for every one stealing from thence was empty like it; and every one swearing from this was empty like it

4 I brought it forth, says Jehovah of armies, and it came into the house of the thief, and into the house of him swearing for falsehood in my name: and it lodged in the midst of his house, and it finished it and its wood and its stones.

5 And the messenger speaking with me will go forth and say to me, Lift up now thine eyes and see what this going forth.

6 And saying, What is it? And he will say to me, This the ephah going forth. And he will say, This their eye in all the earth.

7 And behold, a talent of lead was lifted up: and this one woman sitting in the midst of the ephah.

8 And he will say, This injustice. And he will cast her into the midst of the ephah; and he will cast a stone of lead upon its mouth.

9 And I shall lift up mine eyes and see, and behold, two women will come forth, and the wind in their wings; and to them wings as the wings of the stork; and they shall lift up the ephah between the earth and between the heavens.

10 And saying to the messenger speaking with me, Whither do they carry the ephah?

11 And he will say to me, To build for it a house in the land of Shiner: and it was prepared, and set there upon her base.

TREI ASAR 11, ZECHARIAH CHAPTER 6

1 And I shall turn back and lift up mine eyes and see, and behold, four chariots going forth from between two mountains; and the mountains, mountains of brass.

2 In the first chariot, red horses; and in the second chariot, black horses;

3 And in the third chariot, white horses and in the fourth chariot, horses sprinkled with spots, and fleet

4 And I shall answer and say to the messenger speaking with me, What are these, my lord?

5 And the messenger will answer and say to me, These the four spirits of the heavens going forth from standing before the Lord of all the earth.

6 The black horses which are in it, going forth into the land of the north; and the white went forth after them; and the sprinkled with spots went forth to the land of the south.

7 And the fleet went forth and they will seek to go in order to go to and fro in the earth: and he will say, Go; go to and fro in the earth. And they will go to and fro in the earth.

8 And he will cry out with me, and speak to me, saying, See them going forth to the land of the north; they caused my spirit to rest in the land of the north.

9 And the word of Jehovah will be to me, saying,

10 Take from the captivity, from Heldai, from Tobijah, and from Jedaiah, which came from Babel, and come thou in that day and go into the house of Josiah son of Zephaniah;

11 And take silver and gold and make crowns, and set upon the head of Joshua, son of Josedeck the great priest;

12 And say to him, saying, Thus said Jehovah of armies, saying, Behold the man, The Sprout his name; and he shall spring forth from his place and build the temple of Jehovah.

13 And he shall build the temple of Jehovah; and he shall lift up the majesty, and he sat and ruled upon his throne: and he was priest upon his throne: and the counsel of peace shall be between them two.

14 And the crown shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen, son of Zephaniah, for a remembrance in the temple of Jehovah.

15 And they being far off shall come and build in the temple of Jehovah; and ye knew that Jehovah of armies sent me to you. And it was if hearing, ye shall hear to the voice of Jehovah your God.

TREI ASAR 11, ZECHARIAH CHAPTER 7

1 And it will be in the fourth year to Darius the king, the word of Jehovah was to Zechariah in the fourth to the ninth month, in Chisleu;

2 And he will send to the house of God, the chief of the treasure, and the friend of the king, and his men to beseech the face of Jehovah.

3 To speak to the priests which were to the house of Jehovah of armies, and to the prophets, saying, Should I weep in the fifth month, separating myself according as I did, how many the years?

4 And the word of Jehovah of armies was to me, saying,

5 Say to all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and in the seventh, and this seventy years, fasting, fasted ye to me, me?

6 And when ye shall eat, and when ye shall drink, are ye not eating, and are ye not drinking?

7 Is it not the words which Jehovah called by the hand of the former prophets in Jerusalem being inhabited and in security, and its cities round about her, and inhabiting the south and the low country?

8 And the word of Jehovah will be to Zechariah, saying,

9 Thus said Jehovah of armies, saying. Judge ye the judgment of truth, and do mercy and compassions each to his brother.

10 And the widow and the orphan, the stranger and the poor, ye shall not oppress; and ye shall not purpose evil in your heart a man to his brother.

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11 And they will refuse to attend, and they will give a stubborn shoulder, and their ears they made heavy from hearing.

12 And their heart they set a diamond from hearing the instruction and the words which Jehovah of armies sent by his spirit by the hand of the former prophets: and there will be great wrath from Jehovah of armies.

13 And it will be as he called and they heard not; so they shall call, and I will not hear, said Jehovah of armies:

14 And I will toss them about among all the nations which they knew not: and the land was desolate after them from passing through and from turning back: and they shall set the land of desire for a desolation.

TREI ASAR 11, ZECHARIAH CHAPTER 8

1 And the word of Jehovah of armies will be, saying,

2 Thus said Jehovah of armies: I was jealous for Zion with great jealousy and with great wrath was I jealous for her.

3 Thus said Jehovah: I turned back to Zion, and I dwelt in the midst of Jerusalem: and Jerusalem was called, The city of truth; and the mountain of Jehovah of armies, The holy mountain.

4 Thus said Jehovah of armies: Yet shall old men and old women sit in the broad places of Jerusalem, and a man his support in his hand from the multitude of days.

5 And the broad places of the city shall be filled with boys and girls playing in her broad places.

6 Thus said Jehovah of armies: If it shall be wonderful in the eyes of the remnant of this people in these days, also shall it be wonderful in mine eyes, says Jehovah of armies:

7 Thus said Jehovah of armies: Behold me saving my people from the land of the sun rising, and from the land of the going down of the sun.

8 And I brought them, and they dwelt in the midst of Jerusalem: and they were to me for a people, and I will be to them for God, in truth and in justice.

9 Thus said Jehovah of armies: Your hands shall be strong, ye bearing in these days these words from the mouth of the prophets, which were in the day the house of Jehovah of armies was founded for the temple to be built

10 For before these days there was no hire of man, and not any hire of cattle; and to him going out, and to him coming in, no peace from the straits: and I will send all the men each against his neighbor.

11 And now not as the former days am I to the remnant of this people, says Jehovah of armies.

12 For the seed of peace; the vine shall give her fruit and the earth shall give her produce, and the heavens shall give their dew; and I caused the remnant of this people to inherit all these.

13 And it was as ye were a curse in the nations, O house of Judah, and house of Israel; so I will save you, and ye were a praise: ye shall not fear; your hands shall be strengthened.

14 For thus said Jehovah of armies; As I had in mind to do evil to you in your fathers' provoking me to anger, said Jehovah of armies, and, I lamented not

15 So I turned back.; I had in mind in these days to do good to Jerusalem and to the house of Judah: ye shall not fear.

16 These the words which ye shall do: speak the truth each with his neighbor; truth and the judgment of peace judge ye in your gates.

17 And ye shall not purpose evil, a man to his neighbor, in your heart; and ye shall not love the oath of falsehood: for all these which I hated, says Jehovah.

18 And the word of Jehovah of armies will be to me, saying,

19 Thus said Jehovah of armies: The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah for joy and for gladness, and for good appointments; and love ye truth and peace.

20 Thus said Jehovah of armies: Yet that peoples shall come, and the inhabitants of many cities:

21 And the inhabitants of one went to one, saying, We will go, going to beseech the face of Jehovah, and to seek Jehovah of armies: I will go also.

22 And many peoples and strong nations came to seek Jehovah of armies in Jerusalem, and to beseech the face of Jehovah.

23 Thus said Jehovah of armies: In those days, that ten men shall take hold from all tongues of the nations, and they took hold of the wing of a man a Jew, saying, We will go with you: for we heard God is with you.

TREI ASAR 11, ZECHARIAH CHAPTER 9

1 The lifting up of the word of Jehovahh in the land of Hadrach, and Damascus its gift: when to Jehovah the eye of man and all the tribes of Israel

2 And also Hamath shall be the bound in it; Tyre and Zidon, for it was wise exceedingly.

3 And Tyre will build for herself a fortress, and she will heap up silver as the dust, and gold as the mud of the streets.

4 Behold, Jehovah will dispossess her, and he struck her strength in the sea; and she shall be devoured by fire.

5 Ashkelon shall see and shall fear; and Gaza, and she shall be greatly pained, and Ekron; for her confidence was ashamed; and the king perished from Gaza, and Ashkelon shall not be inhabited.

6 And a foreigner dwelt in Ashdod, and I cut off the pride of the rovers

7 And I took away his bloods from his mouth, and his abominable things from between his teeth: and being left he also to our God, and he was a thousand in Judah, and Ekron as a Jebusite.

8 And I encamped at my house a garrison from him passing by, and from him turning back: and he driving shall no more pass through against them: for now I saw with mine eyes.

9 Rejoice greatly, O daughter of Zion; make a loud noise, O daughter of Jerusalem: behold, thy king shall come to thee: just, and saving; he is humble and riding upon an ass, and upon an ass's colt the son of asses.

10 And I cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war was cut off: and he spake

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peace to the nations: and his dominion from sea even to sea, and from the river even to the end of the earth.

11 Also thou by the blood of thy covenant I sent forth thy bound ones from the pit no water in it

12 Turn back to the fortress, ye captives of hope: also announcing this day I will turn back double to thee;

13 For I tread out Judah to me, I filled the bow with Ephraim, and I raised up thy sons, O Zion, against thy sons, O Greece, and I set thee as the sword of the strong one.

14 And Jehovah will be seen upon them, and his arrow shall go forth as lightning: and the Lord Jehovah will strike upon the trumpet, and he went with tempests of the south.

15 Jehovah of armies shall protect over them; and they devoured and subdued with the stones of the sling; and they drank, they made a noise as from wine; and they filled as the vase, as the corners of the altar.

16 And Jehovah their God saved them in that day as the sheep of his people: for the stones of consecration, lifting themselves up in his land.

17 For what his good, and what his beauty! Grain shall cause the young men to increase, and new wine the virgins.

TREI ASAR 11, ZECHARIAH CHAPTER 10

1 Ask ye from Jehovah rain in the time of the latter rain; Jehovah made lightnings, and he will give rain of heavy showers to them, to each the green herb in the field.

2 For the family gods spake vanity, and the diviners saw falsehood, and they will speak dreams of falsehood they will comfort in vain: for this, they removed as a flock, they were afflicted for there was no shepherd.

3 Mine anger was kindled against the shepherds, and I will review upon the he goats: for Jehovah of armies reviewed upon his flock the house of Judah, as the house of his strength in the war.

4 From him the chief, from him the nail, from him the bow of war, from him came forth every tyrant together.

5 And they were as the strong treading down in the mud of the streets in the battle: and they waged war, for Jehovah was with them, and they riding horses were ashamed.

6 And I strengthened the house of Judah, and I will save the house of Joseph, and I turned them back for I cornpassionated them, and they were as if I cast them not off: for I am Jehovah their God, and I will answer them.

7 And they were as the strong one of Ephraim, and their heart rejoiced as from wine: and their sons shall see, and rejoice; their heart shall exult in Jehovah.

8 I will hiss for them, and gather them; for I redeemed them: and they multiplied as they multiplied.

9 And I will sow them among the peoples, and in distant places shall they remember me: and they lived with their sons, and turned back.

10 And I turned them back from the hind of Egypt, and from Assur will I gather them, and to the land of Gilead and Lebanon will I bring them; and it shall not be found for them.

11 And he passed through the sea of straits, and he struck the waves in the sea, and all the depths of the river dried up; and the pride of Assur was brought down, and the rod of Egypt shall depart

12 And I strengthened them in Jehovah; and in his name shall they go about, says Jehovah.

TREI ASAR 11, ZECHARIAH CHAPTER 11

1 Open the doors, O Lebanon, and fire shall devour among thy cedars.

2 Wail, O cypress, for the cedar fell; for the powerful ones were destroyed: wail, ye oaks of Bashan, for the forest of the vintage went down.

3 A voice of wailing of the shepherds, for their greatness was destroyed: a voice of the roaring of young lions, for the pride of Jordan was destroyed.

4 Thus said Jehovah my God: Feed the flock of slaughter;

5 Which they possessing them will slaughter them, and they will not be punished: and they selling them will say, Blessed be Jehovah; and I shall be rich: and their shepherds had not pity upon them.

6 For I will no more have pity upon the inhabitants of the land, says Jehovah: and behold, the men to be found each in the hand of his neighbor, and in the hand of his king: and they beat the land, and I will not deliver from their hand.

7 And I will feed the flock of slaughter for you, and the poor of the sheep: And I will take to me two rods; to the one I called Beauty, and to the one, I called Cords; and I will feed the sheep.

8 And I will conceal three shepherds in one month; and my soul will be shortened for them, and also their soul loathed for me.

9 And saying, I will not feed you: the dying shall die, and the concealed shall be concealed; and they being left shall eat each the flesh of her neighbor.

10 And I will take my rod Beauty, and I will cut it off, to break my covenant which I cut out with all the peoples.

11 And it shall be broken in that day: and the poor of the flock watching me knew that it was the word of Jehovah.

12 And saying to them, If good in your eyes, give ye my hire; and if not, desist. And they will weigh my hire, thirty of silver.

13 And Jehovah will say to me, Cast it to the potter: a splendor of price which I was prized of them. And I shall take the thirty of silver and cast it in the house of Jehovah, to the potter.

14 And I shall cut off my second rod, Cords, to break the brotherhood between Judah and between Israel.

15 And Jehovah will say to me, Yet take to thee the vessels of a foolish shepherd.

16 For behold, I raise up a shepherd in the land, he shall not review those being concealed; the youth he shall not seek, and he shall not heal the broken, and he shall not nourish the standing firmly: and he shall eat the flesh of the fading, and he shall break their hoofs.

17 Wo! to the empty shepherd forsaking the sheep; the sword upon his arm, and upon his right eye: and his arm

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being dried up, shall be dried up, and his right eye being dim, shall be dim.

TREI ASAR 11, ZECHARIAH CHAPTER 12

1 The Lifting up of the word of Jehovah for Israel, says Jehovah, stretching forth the heavens and founding the earth, and forming the spirit of man in the midst of him.

2 Behold, I set Jerusalem a dish of reeling to all peoples round about, and against Judah shall he be in the straitness against Jerusalem.

3 And it was in that day I will set Jerusalem a stone of burden to all peoples: all loading her, being out; shall be cut; and all the nations of the earth were gathered together against her..

4 In that day, says Jehovah, I will strike every horse with astonishment, and his rider with madness: and upon the house of Judah I will open mine eyes, and every horse of the peoples I will strike with blindness.

5 And the thousands of Judah said in their heart, The inhabitants of Jerusalem strength to me in Jehovah of armies their God.

6 In that day I will set the thousands of Judah as a fire-pan of fire among the woods, and as a torch of fire in a sheaf; and they devoured upon the right and upon the left all the peoples round about: and Jerusalem shall yet dwell in her place in Jerusalem.

7 And Jehovah saved the tents of Judah first, so that the glorying of the house of David shall not be magnified, and the glorying of the inhabitants of Jerusalem, against Judah.

8 In that day Jehovah shall protect about the inhabitants of Jerusalem; and he being weak among them in that day was as David; and the house of David as God, as the messenger of Jehovah before them.

9 And it was in that day I will seek to destroy all the nations coming against Jerusalem.

10 And I poured out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplications: and they looked to me whom they pierced, and they mourned for him as mourning for the only begotten, and being embittered for him as being embittered for the first-born.

11 In that day the mourning shall be magnified as the mourning of Hadad-Rimmon in the valley of Megiddon.

12 And the land mourned, families, families by themselves; the family of the house of David by itself, and their wives by themselves; the family of the house of giving by itself, and their wives by themselves.

13 The family of the house of Levi by itself, and their wives by themselves; the family of hearing by itself, and their wives by themselves.

14 All the families being left, families, families, by themselves, and their wives by themselves.

TREI ASAR 11, ZECHARIAH CHAPTER 13

1 In that day shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for putting away.

2 And it was in that day, says Jehovah of armies, I will cut off the names of the images from the land, and they shall be remembered no more: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it was if a man shall yet prophesy, and his father and his mother who begat him, said to him, Thou shalt not live, for thou spakest falsehood in the name of Jehovah: and his father and his mother begetting him thrust him through in his prophesying.

4 And it was in that day the prophets shall be ashamed, each of his vision, in his prophesying; and they shall not put on a mantle of hair to speak lies:

5 And saying, I am not a prophet; I a man working the land; for man sold me from my youth.

6 And saying to him, What these wounds between thy hands? And he said, Which I was struck in the house of those loving me.

7 O sword, be raised up against my shepherd, and against the man of my fellowship, says Jehovah of armies: strike the shepherd and the sheep shall be scattered; and I turned back my hand upon the little ones.

8 And it was in all the land, says Jehovah, two parts in it shall be cut off, they shall expire; and the third shall be left in it

9 And I brought the third through fire, and I purified them as purifying silver, and I tried them as trying gold: he shall call on my name and I will answer him: I said, He is my people; and he shall say, Jehovah my God.

TREI ASAR 11, ZECHARIAH CHAPTER 14

1 Behold, the day to Jehovah coming, and thy spoil was divided in the midst of thee.

2 And I gathered all the nations against Jerusalem for war; and the city was taken, and the houses were plundered, and the women shall be ravished; and half the city shall go forth into captivity, and the people being left shall not be cut off from the city.

3 And Jehovah went forth and waged war with these nations as the day of his warring in the day of encounter.

4 And his feet stood in that day upon the mount of Olives which is upon the face of Jerusalem from the east; and the mount of Olives was cleft asunder from its half from the sunrising and the sea, and a very great valley; and half of the mountain removed to the north, and its half to the south.

5 And ye fled to the valley of the mountains; for the valley of the mountains shall reach to the side, and ye fled as ye fled from the face of the shaking in the days of Uzziah, king of Judah: and Jehovah my God came, all the holy ones with thee.

6 And it was in that day the light shall not be; the splendors shall be drawn in:

7 And it was one day it shall be known to Jehovah, not day, and not night: and it was at the time of evening it shall be light

8 And it was in that day living waters went forth from Jerusalem: half of them to the former sea, and half of them to the last sea: in summer and in autumn shall it be.

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9 And Jehovah was for king over all the earth: in that day Jehovah shall be one, and his name one.

10 He shall surround all the land as the desert from the hill to the pomegranate south of Jerusalem: and it was high, and she dwelt in her place from the gate of Benjamin even to the place of the first gate, even to the gate of the corner, and the tower of Hananeel even to the wine-presses of the king.

11 And they shall dwell in her and destruction shall be no more: and Jerusalem shall be confidently dwelt in.

12 And this shall be the smiting which Jehovah will smite all the peoples who made war upon Jerusalem; and he caused his flesh to pine away, and he stood upon his feet, and his eyes shall pine away in their holes, and his tongue shall pine away in their mouth.

13 And it was in that day there shall be great consternation of Jehovah among them; and they laid hold each upon the hand of his neighbor, and his hand shall come up upon the hand of his neighbor.

14 And also Judah shall wage war in Jerusalem; and he gathered the strength of all the nations round about, gold and silver and garments to an exceeding multitude.

15 And thus shall be the smiting of the horse, the mule, the camel, and the ass, and all the cattle which shall be in those camps, as this smiting.

16 And every one being left of all the nations coming against Jerusalem, and they went up from year to year to worship to the king, Jehovah of armies, to keep a festival, the festival of booths.

17 And it was who will not come up of the families of the earth to Jerusalem to worship to the king, Jehovah of armies, and upon them shall not be rain.

18 And if the family of Egypt shall not go up, and it not coming, and not upon them there shall be the smiting which Jehovah shall smite the nations which will not come up to keep the festival, the festival of booths.

19 This shall be the sin of Egypt, and the sin of all the nations which will not come up to keep the festival, the festival of booths.

20 In that day shall be upon the bells of the horse, Holiness to Jehovah; and it was the pots in the house of Jehovah as vases before the face of the altar.

21 And every pot in Jerusalem and in Judah was holiness to Jehovah of armies: and all sacrificing came and took of them, and boiled in them: and the Canaanite shall be no more in the house of Jehovah in that day.

12. THE BOOK OF THE PROPHET MALACHI

Hebrew title: Sefer Malakhiyah
Author: Azaryahu, known as Ezra (Greek: Esdras)
Estimated Range of Dating: mid-5th century B.C.

(Malachi [or Malachias; Malahi, Malakhi] is the last book of the Neviim contained in the Tanakh, canonically the last of the Twelve Minor Prophets. In the Christian ordering, the grouping of the Prophetic Books is the last section of the Old Testament, making Malachi the last book before The New Testament.

This gives Christian Bible readers the false impression that after Malachi was a 500-years long gap called the "Intertestamental Period", with no writing activites at all, and the New Testament would then be continueing the once dropped writing traditions. This believe was desired by Christian Bible compilers [designated by Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea Maritima].

This is the reason why the Christian Old Testament differs from arrangement in the Hebrew Bible, although both have almost the same contents. Christian Church authorities wanted to point out by this arrangement, that the Jews [once the Christians' greatest rivals] were abandoned by God and the 'baton of faithfulness' had been passed over to the Christians. The silent removal of the Hebrew Deuterocanon from Protestant Bibles in 1885 had pretty much the same reasons as background.

The word "Malachi," is a title meaning "My Messenger" or simply "The Messenger". The title has been chosen because there is no author attributed to this book and it occurs in the superscription at 1:1. It is quite common that Semites use in their book titles the most significant-looking word from the first verse or line of the first chapter. One of the Targums identifies Ezra (or Esdras) as the author of Malachi.

[The word Targum is Hebrew for interpretation, translation, version. Targums or Targumim were originally spoken translations of the Jewish scriptures that a professional interpreter would give in the common language of the listeners. This procedure had become necessary as Aramaic became the common language of the Jewish people in the centuries BC. Hebrew was only used for lithurgy and worship and it was not understood anymore.]

The book of Malachi is divided into three chapters in the Hebrew Bible and the Greek Septuagint and four chapters in the Latin Vulgate. The fourth chapter in the Vulgate consists of the remainder of the third chapter starting at verse 3:19.

There are very few historical details in the Book of Malachi. The greatest clue as to its dating may lie in the fact that the Persian-era term for governor (peha) is used in 1:8 of the Hebrew original. This points to a composition date after the Babylonian Exile (1st) because of the use of the Persian period term 'peha' and (2nd) because Judah had a king before the exile, not a governor. Since, in Malachi, the temple has

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already been rebuilt, the book must be composed later than 515 BC. Malachi was apparently known to the author of Ecclesiasticus early in the 2nd century BC. Because of the development of themes in the book of Malachi, most scholars assign it to a position after Haggai and Zechariah, close to the time when Ezra and Nehemiah came to Jerusalem in 445 BC.

The Book of Malachi was written to correct the lax religious and social behaviour of the Israelites – particularly the priests – in post-exilic Jerusalem. In 1:2, Malachi has the people of Israel question God's love for them. This introduction to the book illustrates the severity of the situation which Malachi addresses. The graveness of the situation is also indicated by the dialectical style with which Malachi confronts his audience. Malachi proceeds to accuse his audience of failing to respect God as God deserves.

In 2:1, Malachi states Yahweh Sabaoth is sending a curse on the priests who have not honored him with appropriate animal sacrifices: "Now, watch how I am going to paralyze your arm and throw dung in your face--the dung from your very solemnities--and sweep you away with it. Then you shall learn that it is I who have given you this warning of my intention to abolish my covenant with Levi, says Yahweh Sabaoth."

In 2:10, Malachi addresses the issue of divorce. On this topic, Malachi deals with divorce both as a social problem ("Why then are we faithless to one another ... ?" 2:10) and as a religious problem ("Judah ... has married the daughter of a foreign god" 2:11). In contrast to the book of Ezra, Malachi urges each to remain steadfast to the wife of his youth.

Malachi also criticises his audience for questioning God's justice. He reminds them that God is just, exhorting them to be faithful as they await that justice. Malachi quickly goes on to point out that the people have not been faithful. In fact, the people are not giving God all that God deserves. Just as the priests have been offering unacceptable sacrifices, so the people have been neglecting to offer their full tithe to God. The result of these shortcomings is that the people come to believe that no good comes out of serving God.

Malachi assures the faithful among his audience that in the eschaton, the differences between those who served God faithfully and those who did not will become clear. The book concludes by calling upon the teachings of Moses and by promising that Elijah will return prior to the Day of Yahweh. [The Last Judgement or The Day of the Lord (Hebrew: 'Day of Resurrection' or Arabic: 'Day of Judgement') is part of the eschatological world view of the Abrahamic religions and in the Frashokereti of Zoroastrianism.]

Primarily because of the following quote (3:1), the Book of Malachi is frequently referred to in the Christian New Testament: ""Behold, I am going to send My messenger, and he will clear the way for Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts." Christians believe that the messianic prophecies of the Book of Malachi have been fulfilled in the life, ministry, transfiguration, death and resurrection of Jesus. Most Jews and Muslims continue to await the coming of the prophet Elijah who will prepare the way for the Lord.)

TREI ASAR 12, MALACHI CHAPTER 1

1 The lifting up the word of Jehovah to Israel by the hand of Malachi.

2 I loved you, said Jehovah. And ye said, In what didst thou love us? Was not Esau brother to Jacob? says Jehovah: and loving Jacob.

3 And I hated Esau, and I will set his mountains a desolation, and his inheritance for the jackals of the desert

4 For Edom will say, We were broken down, and we will turn back and build the wastes; thus said Jehovah of armies: They shall build and I will pull down; and calling to them, The bound of injustice, and, The people with whom Jehovah was very angry, even to forever.

5 And your eyes shall see, and ye shall say, Jehovah will be magnified from above to the bound of Israel.

6 A son will honor the father, and the servant his lord; and if I a father, where mine honor? and if I their lord, where my fear? said Jehovah of armies to you, O priests despising my name. And ye said, In what did we despise thy name?

7 Bringing polluted bread upon mine altar; and ye said, In what did we pollute thee? In your saying, The table of Jehovah it was despised.

8 And if ye shall bring near the blind for a sacrifice, is it not evil? and if ye shall bring near the lame and the sick, is it not evil? bring A near now to thy governor; will he delight in thee, or lift up thy face? said Jehovah of armies.

9 And now, beseech now, the face of God, and he will be gracious to us: this was from your hand: will he lift up from you the faces? says Jehovah of armies.

10 Who also among you and he will shut the doors? and ye shall not make light mine altar gratuitously. Not to me delight in you, said Jehovah of armies, and I will not delight in the gift of your hand.

11 For from the rising of the sun and even to its going down, great my name among the nations; and in every place incense being brought to my name, and a clean gift: for great my name among the nations, said Jehovah of armies.

12 And ye profaning it in your saying, The table of Jehovah it being polluted; and its fruit, its food was despised.

13 And ye said, Behold, what a weariness! and ye puffed at it, said Jehovah of armies; and ye brought the spoiled and the lame, and the sick; and ye brought the gift: shall I accept it from your hand? said Jehovah.

14 And cursed he deceiving, and there is in his flock a male, and he vowed and sacrificed a corrupt thing to Jehovah: for I am a great king, said Jehovah of armies, and my name terrible among the nations.

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TREI ASAR 12, MALACHI CHAPTER 2

1 And now to you this command, O ye priests.

2 If ye will not hear and if ye will not set upon your heart to give honor to my name, said Jehovah of armies, and I sent a curse upon you, and I cursed your blessings, and also I cursed it for your not setting upon the heart.

3 Behold me rebuking the seed to you, and I scattered dung upon your faces, the dung of your festivals; and it lifted you up to it.

4 And ye knew that I sent this command to you, for my covenant to be with Levi, said Jehovah of armies.

5 My covenant was with him of life and peace; and I will give them to him fearing, and he shall fear me, and from the face of my name he was terrified.

6 The law of truth was in his mouth, and iniquity was not found in his lips: in truth and in uprightness he went with me, and he turned back many from iniquity.

7 For the lips of the priest shall watch knowledge, and they shall seek the law from his mouth: for he is the messenger of Jehovah of armies.

8 And ye departed out of the way; ye made many weak by the law; ye corrupted the covenant of Levi, said Jehovah of armies.

9 And also I set you despised and low to all the people, according as ye watch not my way, and lift up the face against the law.

10 Is there not one father to us all? is there not one God creating us? wherefore shall we deal faithlessly each against his brother, to profane the covenant of our fathers?

11 Judah dealt faithlessly, and an abomination was done in Israel and in Jerusalem; for Judah profaned the holy place of Jehovah which he loved, and married the daughter of a strange god.

12 Jehovah will cut off to the man which shall do it, him waking, and him answering from the tents of Jacob, and him bringing near a gift to Jehovah of armies.

13 And this ye will do the second time, covering with tears the altar of Jehovah, with weepings and shrieks, from not any more looking to the gift, and to take delight from your hand.

14 And ye said, For what? For that Jehovah testified between thee and between the wife of thy youth, which thou didst deal faithlessly against her, and she thy companion and the wife of thy covenant

15 And did he not make one? And the remainder of the spirit to him. And why one? Seeking a seed of God. And ye matched in your spirit, and he shall not deal faithlessly against the wife of thy youth.

16 For he hated sending away, says Jehovah God of Israel: and he covered violence with his clothing, said Jehovah of armies: and ye watched in your spirit, and ye shall not deal faithlessly.

17 Ye wearied Jehovah with your words: and ye said, In what did we weary? In your saying, Every one doing evil is good in the eyes of Jehovah, and he delighted in them; or, Where the God of judgment?

TREI ASAR 12, MALACHI CHAPTER 3

1 Behold me sending my messenger, and he looked upon the way before my face: and suddenly Jehovah whom ye seek shall come to his temple, and the messenger of the covenant whom ye delight in: behold him coming, said Jehovah of armies.

2 And who enduring the day of his coming? and who standing in his being seen? for he is as the fire of the crucible, as the alkali of the fuller.

3 And he sat melting and cleansing silver: and he cleansed the sons of Levi, and he purified them as gold and as silver, and they were to Jehovah bringing near the sacrifice in justice.

4 And the sacrifice of Judah and Jerusalem was pleasant to Jehovah, as the days of old and as the former years.

5 And I came near to you for judgment: and I was a swift witness against those practicing magic, and against those committing adultery, and against those swearing to falsehood, and against those oppressing the hire of the hireling, the widow and the orphan, and those turning aside the stranger, and they feared not me, said Jehovah of armies.

6 For I am Jehovah, I changed not; and ye the sons of Jacob were not finished.

7 For from the days of your fathers ye departed from my laws, and ye watched not. Turn back to me and I will turn back to you, said Jehovah of armies. And ye said, In what shall we turn back?

8 Will man defraud God? For ye defraud me. And ye said, In what did we defraud thee? The tenths and the offerings.

9 Ye are cursed with a curse: and ye defrauded me, the nation all of it

10 Bring ye all the tenths to the house of treasure, and food shall be in my house, and try me now in this, said Jehovah of armies, if I will not open to you the lattices of the heavens, and empty out to you a blessing, even is it not a sufficiency.

11 And I rebuked upon the eater for you, and he shall not corrupt for you the fruit of the earth; and the vine in the field shall not be barren to you, says Jehovah of armies.

12 And all nations pronounced you happy, for ye shall be a land of delight, said Jehovah of armies.

13 Your words were strong against me, said Jehovah. And ye said, What did we speak against thee?

14 Ye said, Vanity to serve God: and what profit that we watched his watches, and that we went mourning from the face of Jehovah of armies?

15 And now we pronounce the proud happy; also they working injustice were built up; also they tried Jehovah and they will be delivered.

16 Then they fearing Jehovah spake each to his neighbor, and Jehovah will attend and will hear, and write a book of remembrance before him for those fearing Jehovah, and for thinking upon his name.

17 And they were to me, said Jehovah of armies, for the day which I make wealth; and I spared for them as a man will spare for the son serving him.

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18 And ye turned back and saw between the just to the unjust, and between him serving God and to him serving him not

TREI ASAR 12, MALACHI CHAPTER 4

1 For behold, the day coming, burning as a furnace; and all the proud and all doing injustice were straw: and the day coming burnt them, said Jehovah of armies, that it shall not leave to them root and branch.

2 And to you fearing my name the sun of justice arose, and healing in his wings; and ye went forth and spread as calves of the stall.

3 And ye tread down the unjust; for they were ashes under the soles of your feet in the day which I doing, said Jehovah of armies.

4 Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, the laws and the judgments.

5 Behold, I send to you Elijah the prophet before the coming of the day of Jehovah, great and terrible:

6 And he turned back the heart of the fathers to the sons, and the heart of the sons to the fathers, lest I shall come and strike the earth with utter destruction.

THE WRITINGS

WISDOM AND POETRY; Hebrew: THE KETUVIM

THE BOOK OF PSALMS

Hebrew title: Tehillim (& 151-155)
("Praises"; or: Hymns, Odes, Lyrics and Poems to God)
Estimated Range of Dating: c. 5th to 1st centuries B.C.

(The Book of Psalms (Tehillim, "praises"), commonly referred to simply as Psalms, the Psalter or "the Psalms", is the first book of the Ketuvim ("Writings"), the third section of the Hebrew Bible, and thus a book of the Christian Old Testament. The title is derived from the Greek translation, psalmoi, meaning "instrumental music" and, by extension, "the words accompanying the music". The book is an anthology of individual psalms, with 150 in the Jewish and Western Christian tradition and more in the Eastern Christian churches. Many are linked to the name of David, but his authorship is not accepted by modern scholars.

The Psalter is poetry, though it has many prayers and not all Old Testament prayers were poetic. In fact, not all praise was poetic either. The Psalms are full of images, comparisons and metaphor. The Hebrew text often plays with words and repeats the same words, adding synonyms (words with the same meaning) to fill out the description. Important words show the main themes in the prayer or song.

The Psalms were written not merely as poems, but as songs for singing. More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing (e.g. Pss. 33:1-3; 92:1-3; 96:1-3; 98:1; 101:1; 150). Some headings denote the musical instruments on which the psalm should be played (Pss. 4, 5, 6, 8, 67). Some refer to singing at the sheminit or octave (Pss. 6, 12). And others preserve the name for ancient eastern modes, like mut la-ben (Death of the son; Ps. 9), ayelet ha-shachar (hind of the dawn; Ps. 22); shoshanim (Lilies; Ps. 45); or alamoth (Maidens?; Ps. 46).

USE IN JEWISH RITUAL

The reading of psalms is viewed in Jewish tradition as a vehicle for gaining God's favour. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Sefer ha-Chinuch states that this practice is designed not to achieve favor, as such, but rather to inculcate belief in Divine Providence into one's consciousness, consistently with Maimonides' general view on Providence. (Relatedly, the Hebrew verb for prayer, hitpalal, is in fact the reflexive form of palal, to judge. Thus, "to pray" conveys the notion of

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"judging oneself": ultimately, the purpose of prayer—tefilah—is to transform ourselves.)

Many Jews complete the Book of Psalms on a weekly or monthly basis. Each week, some also say a Psalm connected to that week's events or the Torah portion read during that week. In addition, many Jews (notably Lubavitch, and other Chasidim) read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon.

Some of the titles given to the Psalms have descriptions which suggest their use in worship:

• Some bear the Hebrew description shir (Greek: 'ode', 'song'). Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song.

• Fifty-eight Psalms bear the description mizmor, a lyric ode, or a song set to music; a sacred song accompanied with a musical instrument.

• Psalm 145 alone has the designation tehillah, meaning a song of praise; a song the prominent thought of which is the praise of God.

• Thirteen psalms are described as maskil ('wise'): 32, 42, 44, 45, 52–55, 74, 78, 88, 89, and 142. Psalm 41:2, although not in the above list, has the description ashrei maskil.

• Six Psalms (16, 56–60) have the title michtam ('gold'). Rashi suggests that michtam refers to an item that a person carries with him at all times, hence, these Psalms contain concepts or ideas that are pertinent at every stage and setting throughout life, deemed vital as part of day-to-day spiritual awareness.

• Psalm 7 (along with Habakkuk chapter 3) bears the title shigayon. There are three interpretations: (1st) According to Rashi and others, this term stems from the root shegaga, meaning "mistake"—David committed some sin and is singing in the form of a prayer to redeem himself from it; (2nd) shigayon was a type of musical instrument; (3rd) Ibn Ezra considers the word to mean "longing", as for example in the verse in Proverbs 5:19 tishge tamid.

USE IN CHRISTIAN RITUAL:

New Testament references show that the earliest Christians used the Psalms in worship, and the Psalms have remained an important part of worship in most Christian Churches. The Roman Catholic, Eastern Orthodox, Oriental Orthodox, Eastern Catholic, Presbyterian, Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically during their time as monks.

Several conservative Protestant denominations sing only the Psalms (some churches also sing the small number of hymns found elsewhere in the Bible) in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America, the Presbyterian Reformed Church (North America) and the Free Church of Scotland.

• Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing.

• Psalm 23, The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings;

• Psalm 51, Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings;

• Psalm 82 is found in the Book of Common Prayer as a funeral recitation.

• Psalm 137, By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent.

New translations and settings of the Psalms continue to be produced. An individually printed volume of Psalms for use in Christian religious rituals is called a Psalter.

Psalms have often been set as part of a larger work. The psalms feature large in settings of Vespers, including those by Claudio Monteverdi, Antonio Vivaldi, and Wolfgang Amadeus Mozart, who wrote such settings as part of their responsibilities as church musicians. Psalms are inserted in Requiem compositions, such as Psalm 126 in A German Requiem of Johannes Brahms and Psalms 130 and 23 in John Rutter's Requiem.

The Septuagint, present in Eastern Orthodox churches, includes a Psalm 151; a Hebrew version of this was found in the Psalms Scroll of the Dead Sea Scrolls. Some versions of the Peshitta (the Bible used in Syriac churches in the Middle East) include Psalms 152–155. There are also the Psalms of Solomon, which are a further 18 psalms of Jewish origin, likely originally written in Hebrew, but surviving only in Greek and Syriac translation. These and other indications suggest that the current Western Christian and Jewish collection of 150 psalms were selected from a wider set.)

THE PSALMS

(The Psalms are prayers and poetry for singing. Most of the following chapters have a brief introduction giving advice to the chief musician, here called overseer. The little chapter beginnings in square brackets [in italic] are very old musical notes and belong to the original Bible text. The numbering of the psalm verses is somewhat inconsistent; this appears to be the case in most Bibles.)

PSALMS CHAPTER 1

Happy the man who went not in the counsel of the unjust, and he stood not in the way of the sinful, and sat not in the seat of those scoffing.

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2 But his delight is in the law of Jehovah, and in his law he will meditate day and night

3 And he was as a tree planted by the streams of water which will give its fruit in its time; his leaf shall not fall away, and all which he shall do shall be prospered.

4 Not so the unjust: but as the chaff which the wind shall drive away.

5 For this, the unjust shall not rise up in judgment, and the sinful in the assembly of the just

6 For Jehovah shall know the way of the just: but the way of the unjust shall perish.

PSALMS CHAPTER 2

Wherefore did the nations rage, and the peoples will meditate emptiness?

2 The kings of the earth will place themselves, and the princes sat down together against Jehovah and against his Messiah.

3 We will tear away his bands, and we will cast away his cords from us.

4 He dwelling in the heavens shall laugh: Jehovah shall deride to them.

5 Then shall he speak to them in his anger, and in his burning shall he tery them.

6 And I anointed my king over Zion my holy mountain.

7 I will recount for a law of Jehovah: He said to me, Thou my son; this day I begat thee.

8 Ask of me and I will give the nations thine inheritance, and thy possession the extremities of the earth.

9 Thou shalt rule them with a rod of iron; as a potter's vessel shalt thou break them in pieces. kings, and be instructed, ye judging the land.

10 And now be circumspect, ye and be silent Silence.

11 Serve Jehovah with fear, and rejoice with trembling.

12 Kiss the chosen lest he shall be angry, and ye perish in the way when his anger shall kindle as a little. Happy all they putting their trust in him.

PSALMS CHAPTER 3

[Chanting of David in his fleeing from the face of Absalom his son.]

2 Jehovah, how they pressing upon me were multiplied! many rising up against me.

3 Many saying to my soul, No salvation to him in God. Silence.

4 And thou, Jehovah, a shield about me: my glory, and lifting up my head.

5 With my voice will I call to Jehovah, and he will answer me from his holy mountain. Silence.

6 I lay down and I, shall sleep; I awaked: for Jehovah will uphold me.

7 I shall not be afraid of ten thousand of people who sit round about upon me.

8 Arise, O Jehovah; save me, my God, for thou didst strike all mine enemies upon the cheek; thou didst break the teeth of the unjust.

9 To Jehovah salvation: upon thy people thy blessing. Silence.

PSALMS CHAPTER 4

[To the overseer upon the stringed instruments; chanting of David.]

2 In my calling, answer me, O God of my justice: in straits thou didst enlarge me; compassionate me and hear my prayer.

3 Sons of man, how long mine honor for shame? Ye will love emptiness, ye. will seek falsehood. Silence.

4 And know ye that Jehovah separated the kind one to himself: Jehovah will hear in my calling to him.

5 Be ye disturbed, and ye shall not sin: say in your heart upon your bed,

6 Sacrifice ye the sacrifices of justice, and trust to Jehovah.

7 Many saying, Who will cause us to see good? Lift up upon us the light of thy face, O Jehovah.

8 Thou gavest gladness in my heart, from the time their grain and their new wine increased.

9 In peace together shall I lie down, and I shall sleep: for thou Jehovah alone wilt cause me to dwell confidently.

PSALMS CHAPTER 5

[To the overseer of the pipes; chanting of David.]

2 Give ear to my sayings, O Jehovah; attend to my cry.

3 Attend to the voice of my supplication, my King and my God: for to thee will I pray.

4 O Jehovah, the morning thou wilt hear my voice; the morning I will set in order to thee, and I will look about.

5 For thou not a God delighting in injustice: and evil shall not dwell with thee.

6 The foolish shall not stand before thine eyes: thou hatedst all working vanity.

7 Thou shalt destroy those speaking falsehood: a man of bloods and deceit Jehovah will abhor.

8 And I in the multitude of thy mercy will come into thy house; I will worship to thy holy temple in thy fear.

9 O Jehovah, guide me into thy justice, for sake of mine enemies; make thy way straight before my face.

10 Not steadfast in his mouth; the midst of them mischiefs; their throat a grave opened; they will be smooth with their tongue,

11 Punish them, O God: they shall fall by their counsels; in the multitude of their transgressions thrust them down, for they rebelled against thee.

12 And all they putting trust in thee shall rejoice forever: they shall shout for joy, and thou wilt cover over them: and they loving thy name shall exult in thee.

13 For thou wilt bless the just, O Jehovah: thou wilt surround him with favor as a shield

PSALMS CHAPTER 6

[To the overseer upon the stringed instruments upon the octave, chanting of David.]

2 O Jehovah, not in thine anger wilt thou correct me, and not in thy wrath wilt thou chastise me.

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3 Compassionate me, O Jehovah, for I languish: heal me, O Jehovah, for my bones trembled.

4 My soul trembled exceedingly: and thou, O Jehovah, how long?

5 Turn back, O Jehovah, deliver my soul: save me for sake of thy mercy.

6 For in death none remembering thee: in hades who shall give thanks to thee?

7 I was wearied with my sighing all the night I shall make my bed to swim with my tears; I shall make my couch to flow.

8 Mine eye fell away from grief; it grew old among all mine enemies.

9 Depart from me, all ye doing vanity, for Jehovah heard the voice of my weeping.

10 Jehovah heard my supplication; Jehovah will receive my prayer

11 All mine enemies shall be ashamed, they shall tremble exceedingly they shall turn back, they shall be ashamed suddenly.

PSALMS CHAPTER 7

[Song of David which he sang to Jehovah upon the words of Cush, son of the right hand.]

2 O Jehovah my God, in thee I put My trust: save me from all pursuing me, and deliver me:

3 Lest he shall rend my soul as the lion, breaking in pieces and none delivering.

4 O Jehovah my God, if I did this, if there is iniquity in my hand;

5 If I rewarded evil him being at peace with me; (and I will deliver mine enemy undeservedly:)

6 The enemy will pursue my soul, and overtake; and he will tread down my life to the earth, and he will cause mine honor to dwell upon the dust Silence.

7 Arise, O Jehovah, in thine anger, lift up thyself for the wrath of mine enemies: and awake to me the judgment thou didst command.

8 And the assembly of the people shall surround thee: and for it turn back on high.

9 Jehovah shall judge peoples: judge me, O Jehovah, according to my justice, and according to mine integrity upon me.

10 Now shall the evil of the unjust come to an end; and thou wilt direct the just one: for the just God tried hearts and reins.

11 My shield upon God, saving the upright of heart

12 God judging the just one, and being angry in all the days.

13 If he shall not turn back, he will sharpen his sword; he bent his bow and he will be prepared.

14 And he prepared to himself the instruments of death; he will work his arrows for those inflaming.

15 Behold, lie will bring forth vanity, and he conceived trouble, and he will bring forth falsehood.

16 He dug a pit, and he will dig it out, and he will fall into the pitfall he will make.

17 His trouble shall turn back upon his head, and his violence shall come down upon his crown.

18 I will confess to Jehovah according to his justice: and I will play on the harp to the name of Jehovah most high.

PSALMS CHAPTER 8

[To the overseer upon the stringed instrument, chanting of David.]

2 O Jehovah our Lord, how mighty thy name in all the earth! who will set thy majesty over the heavens.

3 Out of the mouth of children and sucklings thou hast founded strength on account of thine enemies, to cause the enemy and the avenger to cease.

4 For I shall see thy heavens, the work of thy fingers; the moon and the stars which thou didst prepare.

5 What is man that thou wilt remember him? and the son of man that thou wilt review him?

6 And thou wilt diminish him a little more than the messengers, and thou wilt surround him with glory and honor.

7 And thou wilt give him dominion over the works of thy hands; thou didst put all under his feet:

8 Sheep and oxen, all of them, and also the cattle of the field;

9 And the birds of the heavens, and the fish of the sea, passing through the paths of the seas.

10 O Jehovah our Lord, how mighty thy name in all the earth!

PSALMS CHAPTER 9

[To the overseer upon the death of Laban, chanting of David.]

2 I will praise, O Jehovah, with all my heart; I will recount all thy wonderful works.

3 I will be glad and rejoice in thee: I will play on the harp to thy name, O Most High.

4 In the turning away of mine enemies backward, they shall be weak and perish from thy face.

5 For thou didst my judgment and my cause; thou satest upon the throne judging justice.

6 Thou didst rebuke the nations, thou didst destroy the unjust one, wiping off their name forever and ever.

7 O enemy! desolations were wholly finished, and thou didst tear down cities; their remembrance perished with them.

8 And Jehovah shall dwell forever: he prepared his throne for judgment

9 And he will judge the habitable globe in justice, he will judge peoples in uprightness.

10 And Jehovah will be a height for the oppressed one, a height for times in straits.

11 And they knowing thy name will trust in thee, for thou didst not forsake those seeking thee, O Jehovah.

12 Play on the harp to Jehovah dwelling in Zion: announce among the peoples his doings.

13 For he sought out bloods, be remembered them: he forget not the cry of the humble.

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14 Compassionate me, O Jehovah: see my affliction from those hating me, thou lifting me up from the gates of death:

15 So that I shall recount all thy praises in the gates of the daughter of Zion: I will rejoice in thy salvation.

16 The nations sank into the pit they made: in the net they hid, their foot was taken by it

17 And Jehovah was known by the judgment he did: by the work of his hands the unjust was snared. Meditation. Silence.

18 The unjust shall be turned away into hades, all the nations forgetting God.

19 For the needy shall not be forgotten forever: the hope of the poor shall not perish forever.

20 Arise, O Jehovah; man shall not be strengthened: the nations shall be judged before thee.

21 Put fear to them, O Jehovah: the nations shall know they are man. Silence.

PSALMS CHAPTER 10

Wherefore, O Jehovah, wilt thou stand afar off? wilt thou hide for times in straits?

2 In the pride of the unjust he will burn the poor: they shall be taken in the devices that they purposed.

3 For the unjust boasted upon the desire of his soul, and he blessed him plundering, despising Jehovah.

4 The unjust according to the height of his anger, will not seek: God is not in all his thoughts.

5 His ways will be in pain in all time; thy judgments high from before him: all his enemies he will puff at them.

6 Saying in his heart, I shall not be moved: to generation and generation for not in evil.

7 His mouth was filled with cursing and deceit and violence: under his tongue, trouble and vanity.

8 Sitting in ambush of the enclosures: in hiding-places he will slay the innocent: his eyes will be hid to the afflicted.

9 He will lie in wait in secret as the lion in her den: he will lie in wait to catch the poor one: he will catch the poor one in drawing him into his net

10 And crushing, he will bow down, and cast down the afflicted by his strong ones.

11 Saying in his heart, God forgat: he hid his face; not seeing forever.

12 Arise, O Jehovah; O God, lift up thine hand: thou wilt not forget the poor.

13 For what did the unjust one despise God, saying in his heart, Thou wilt not search?

14 Thou sawest; for thou wilt look upon trouble and anger, to give with thine hand: the poor will be left to thee; thou wert the helper of the orphan.

15 Break the arm of the unjust and the evil one: thou wilt seek out his injustice; thou wilt not find.

16 Jehovah is King forever and ever: the nations perished from his land.

17 Thou heardest the desire of the poor, O Jehovah: thou wilt prepare their heart, thou wilt cause thine ear to attend.

18 To judge the orphan and the dejected, that the man of the earth shall no more add to make afraid.

PSALMS CHAPTER 11

[To the overseer; of David.] In Jehovah I put my trust: how will ye say to my soul, Wander ye to your mountain, little bird?

2 For behold, the unjust will bend the bow, they prepared their arrow upon the cord, they will shoot in darkness the upright of heart

3 If the pillars shall be pulled down, what did the just one?

4 Jehovah is in his holy temple; Jehovah, in the heavens his throne: his eyes will behold, his eyelashes will try the sons of man.

5 Jehovah will try the just one: and the unjust and him loving violence, his soul hated.

6 He will rain upon the, unjust, snares, fire and brimstone, and a wind of violent heat: the portion of their cup.

7 For Jehovah the just loved justice; his face will behold the upright

PSALMS CHAPTER 12

[To the overseer upon the octave, chanting of David.]

2 Save, O Jehovah, for the merciful one ceased; for faithfulnesses failed from the sons of men.

3 They will speak vanity each with his neighbor: smooth lips, with a heart and a heart will they speak

4 Jehovah will cut off all smooth lips, and the tongue speaking great things:

5 Who said, By our tongues we shall prevail; our lips are with us: who is Lord over us?

6 From the oppression of the poor, from the sighing of the needy, now will I arise, Jehovah will say; I will set with salvation, he will puff at him.

7 The sayings of Jehovah are pure sayings: silver tried in the crucible of the earth, purified seven times.

8 Thou, O Jehovah, shalt watch them, keep from this generation forever.

9 The unjust shall walk round about as the rising of a tempest to the sons of man.

PSALMS CHAPTER 13

[To the overseer; chanting of David.]

2 How long, O Jehovah, wilt thou wholly forget me? how long wilt thou hide thy face from me?

3 How long shall I put counsels in my soul, grief in my heart the day? how long shall mine enemy rise up against me?

4 Look upon, answer me, O Jehovah my God: enlighten mine eyes, lest I shall sleep the death;

5 Lest mine enemy shall say, I prevailed against him; mine adversaries shall exult when I shall be moved.

6 And I trusted in thy mercy; my heart shall exult in thy salvation. I will sing to Jehovah for he benefited me.

Psalms Chapter: 14

[To the overseer; of David.] The fool said in his heart, No God. They were corrupted, they made their; works abominable, none doing good.

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2 Jehovah looked down from the heavens upon the sons of men, to see is there he understanding, seeking God.

3 All turned away together, they were corrupted: none doing good, not even one.

4 Did not the workers of vanity know? eating my people they ate bread; they called not Jehovah.

5 There they feared a fear: for God is in the generation of the just one.

6 Ye will shame the counsel of the poor, for Jehovah is his refuge.

7 Who will give out of Zion the salvation of Israel? in Jehovah bringing back the captivity of his people, Jacob shall exult, Israel shall rejoice.

PSALMS CHAPTER 15

[Chanting of David.] O Jehovah, who shall sojourn in thy tent? who shall dwell in thy holy mountain?

2 He going blameless, and working justice, and speaking truth in his heart.

3 Slandering not with his tongue, not doing evil to his neighbor, lifting up no reproach against his neighbor.

4 In his eyes a reprobate being despised; and those fearing Jehovah, he will honor. Swearing to the friend, and he will not change.

5 Not giving his silver for interest, and gave not presents against the innocent. He doing these things shall not be moved forever.

PSALMS CHAPTER 16

[Writing of David.] Watch me, O God: in thee I put my trust

2 Thou saidst to Jehovah, Thou my Lord: my good not upon thee.

3 To the holy ones that are upon the earth, they and the mighty ones, all my delight is in them.

4 Their labors shall be multiplied after they hastened: I will not gather their libations of blood, and I will not lift up their names upon my lips.

5 Jehovah the portion of my part and of my cup: thou didst hold up my lot.

6 The cords fell to me in sweetnesses; also the inheritance was bountiful upon me.

7 I will praise Jehovah who counseled me: also the night my reins instructed me.

8 I set Jehovah before me always: for from my right hand I shall not be moved.

9 For this my heart rejoiced, and my glory shall exult: also my flesh shall dwell with confidence.

10 For thou wilt not leave my soul to hades; thou wilt not give thy merciful ones to see corruption.

11 Thou wilt cause me to know the way of life: abundance of joys with thy face; favors in thy right hand forever.

PSALMS CHAPTER 17

[Prayer of David.] Hear justice, O Jehovah, attend to my outcry, give ear to my prayer, not in lips of deceit.

2 From thy face shall my judgment go forth; thine eyes will see uprightnesses.

3 Thou didst try my heart; thou didst review the night; thou didst refine me, thou wilt find nothing: I purposed, my mouth shall not pass by.

4 For the works of men, by the word of thy lips I watched the ways of the violent one.

5 Hold up my being straight in thy ways, my steps be not moved

6 I called thee, for thou wilt answer me, O God: incline thine ear to me, hear my sayings.

7 Make thy kindnesses distinguished, thou saving those putting their trust, from those rising up against thy right hand.

8 Watch me as the pupil of the daughter of the eye: thou wilt hide me in the shadow of thy wings.

9 From the face of the unjust that laid me waste, enemies against the soul will go round about against me.

10 They shut up their fat: their mouth spake in pride.

11 We went straight, now they surrounded us: their eyes they will set to incline to the earth;

12 His likeness as a lion will long for the prey, and as a young lion dwelling in secret places.

13 Arise, O Jehovah, anticipate his face, cast him down: deliver my soul from the unjust, thy sword.

14 From men of thy hand, O Jehovah, from men of this world their portion in life, and thou wilt fill their belly with thy hidden things: they will be filled with sons, they left the remaining things to their children.

15 I in justice shall see thy face: I shall be satisfied in awaking with thine appearance.

PSALMS CHAPTER 18

[To the overseer; to the servant of Jehovah, of David who spake to Jehovah the words of this song in the day Jehovah delivered him from the hand of all his enemies, and from the hand of Saul:]

2 And he will say, I will love thee, O Jehovah, my strength.

3 Jehovah is my rock and my fortress, and my deliverer; my God, my rock, I will put my trust in him; my shield and the horn of my salvation, my height.

4 Praising, I will call upon Jehovah, and I shall be saved from mine enemies.

5 The pains of death surrounded me, and the torrents of Belial made me afraid.

6 The pains of hades surrounded me: the snares of death anticipated me.

7 In my straits I will call upon Jehovah, and to my God will I cry: he will hear my voice from his temple, and my cry will come before him into his ears.

8 And it will be moved and the earth will tremble, and the foundations of the mountains will be moved and they will shake, for it was kindled to him.

9 A smoke went up in his anger, and fire from his mouth will consume, and coals were kindled from it.

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10 And he will incline the heavens and come down: and gloom under his feet

11 And he will ride upon a cherub, and will fly: and he will fly upon the wings of the wind.

12 He will set darkness his covering; his tent round about him darknesses of waters, thick clouds.

13 From the brightness before him the clouds passed over, hail and coals of fire.

14 And Jehovah will thunder in the heavens, and the Most High will give his voice; hail and coals of fire.

15 And he will send his arrows and scatter them; and he increased lightnings, and he will discomfit them.

16 And the channels of waters will be seen, and the foundations of the habitable globe will be uncovered from thy rebuke, O Jehovah, from the breathing of the spirit of thine anger.

17 He will send forth from on high, he will take me, he will draw me out of many waters.

18 He will deliver me from my strong enemy, and from them hating me: for they were strong above me.

19 They will anticipate me in the day of my calamity, and Jehovah will be a support to me.

20 And he will bring me forth to a wide place: he will deliver me, for he delighted in me.

21 Jehovah will recompense me according to my justice, according to the cleanness of my hands he will turn back to me.

22 For I watched the ways of Jehovah, and I acted not wickedly from my God.

23 For all his judgments are before me, and his laws I shall not put away from me.

24 And I blameless with him, and I will watch myself from mine iniquity.

25 And Jehovah will turn back to me according to my justice, and according to the cleanness of my hands before his eyes.

26 With the kind thou wilt show thyself kind; and with the blameless man thou wilt be perfect

27 With the purified thou wilt be purified, and with the perverse thou wilt show thyself perverse

28 Thou wilt save the humble people, and thou wilt humble the eyes of the lifted up.

29 For thou wilt enlighten my lamp Jehovah my God will give light to my darkness.

30 For by thee I will break down a troop, and in my God I will leap upon the wall.

31 God, blameless his way: the saying of Jehovah being refined: a shield to all trusting in him.

32 For who is God besides Jehovah? or who a rock except our God?

33 God girding me with strength, and he will give my way blameless.

34 Setting my feet as the hinds, and he will cause me to stand upon my heights.

35 Teaching my hands to war, and a bow of brass was bent by mine arms.

36 Thou wilt give to me the shield of thy salvation, and thy right hand will uphold me, and thy clemency will enlarge me.

37 Thou wilt make broad my steps under me and my joints did not waver.

38 I will pursue mine enemies, and I will overtake them: and I shall not turn back till consuming them.

39 I will smite them through and through, and they shall not be able to rise: they shall fall under my feet.

40 Thou wilt gird one with strength for war: thou wilt bend under me those rising up against me.

41 Mine enemies thou gavest the back of the neck to me, and I shall destroy those hating me.

42 They will cry and none saving: to Jehovah, and he answered them not

43 And I will beat them in pieces as dust upon the face of the wind: I will pour them out as the mire of the streets.

44 Thou wilt deliver me from the contentions of the people; thou wilt set me for head of the nations: a people I knew not shall serve me.

45 At the hearing of the ear they shall hear to me: sons of the stranger shall feign to me.

46 Sons of the stranger shall fall away, and they shall tremble from their enclosings.

47 Jehovah lives; and and praised be my Rock; and the God of my salvation shall be exalted.

48 God giving vengeance to me, and he will speak the peoples under me.

49 Delivering me from mine enemies: from those rising up thou wilt lift me up: thou wilt deliver me from the man of violence

50 For this I will praise thee among the nations, O Jehovah, and I will play on the harp to thy name.

51 Magnifying the salvation of his king; and he did mercy to his anointed, and to David and to his seed even to forever.

PSALMS CHAPTER 19

[To the overseer; chanting of David.]

2 The heavens recounting the glory of God, and the firmament announcing the work of his hands.

3 Day to day will gush out the saying, and night to night will breathe out knowledge.

4 No saying and no words without their voice being heard.

5 Their line went forth into all the earth, and their words into the ends of the habitable globe. In them he set a tent for the sun.

6 And he as a bridegroom coming forth from his nuptial couch, will rejoice as a strong one to run a way.

7 From the extremity of the heavens his going forth and his circuits upon their extremities and no hiding from his heat.

8 The law of Jehovah is blameless, turning back the soul; the testimonies of Jehovah being faithful, making wise the simple.

9 The mandates of Jehovah are straight, rejoicing the heart: the command of Jehovah pure, enlightening the eyes.

10 The fear of Jehovah being pure, standing forever: the judgments of Jehovah, truth, they were altogether just

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11 Being desirable above gold, and above much pure gold, and being sweet above honey, and the dropping of honey-combs.

12 Also thy servant being admonished by them: in watching them much reward.

13 Who will understand errors? acquit me from hidden things.

14 Also withhold thy servant from arrogant things; they shall not rule over me: then shall I be blameless, and I was acquitted from much transgression.

15 The saying of my mouth and the meditation of my heart shall be for acceptance before thee, O Jehovah, my rock and my redeemer.

PSALMS CHAPTER 20

[To the overseer; chanting of David.]

2 Jehovah will answer thee in the day of straits; the name of the God of Jacob shall exalt thee.

3 He will send thy help from the holy place and from Zion he will support thee.

4 He will remember all thy gifts, and he will make fat thy burnt-offerings. Silence.

5 He will give to thee according to thy heart, and fill up all thy counsel

6 We will rejoice in thy salvation, and in the name of our God we will cover over: Jehovah will fill up all our petitions.

7 Now I knew that Jehovah saved his Messiah; he will answer him from his holy heavens by the strength of the salvation of his right hand.

8 These in chariots, and these in horses: and in the name of Jehovah our God will we remember.

9 They bowed down and they fell: and we arose, and we shall stand erect

10 O Jehovah, save: the king he will answer us in the day of our calling.

PSALMS CHAPTER 21

[To the overseer; chanting of David.]

2 O Jehovah, in thy strength shall the king rejoice; and in thy salvation how shall he greatly exult

3 The desire of his heart thou gavest to him, and the longing of his lips thou didst not withhold. Silence.

4 For thou wilt anticipate him with praises of goodness: thou wilt set a crown of pure gold to his head.

5 He asked life from thee; thou gavest to him length of days forever and ever.

6 Great his glory in thy salvation: majesty and honor thou wilt set upon him.

7 For thou wilt set him praises forever: thou wilt make him glad in joy with thy face.

8 For the king trusted in Jehovah, and in the mercy of the Most High he shall not be moved.

9 Thy hand shall find for all thine enemies: thy right hand shall find those hating thee.

10 Thou wilt set them as a furnace of fire for the time of thy face: Jehovah in his anger will swallow them down, and the fire shall devour them.

11 Their fruit thou wilt destroy from the earth, and their seed from the sons of man.

12 For they stretched out evil upon thee: they purposed a device, they will not prevail.

13 For thou wilt set them the shoulder among thine being left, thou wilt prepare against their face.

14 Be thou exalted, O Jehovah, in thy strength: we will sing and play thy powers upon the harp.

PSALMS CHAPTER 22

[To the overseer upon the first place of the dawn; chanting of David.]

2 My God, my God, wherefore forsookest thou me? far off from my salvation the words of my groaning.

3 My God, I will call in the day, and thou wilt not answer; and in the night no silence to me.

4 And thou inhabiting the holy place, the praises of Israel.

5 In thee our fathers trusted: they trusted, and thou wilt deliver them.

6 To thee they cried and were delivered: in thee they trusted and were not ashamed.

7 And I a worm and not a man; a reproach of man, and the people despised me.

8 All seeing me will deride me: they will gape with the lip, they will shake the head.

9 He rolled upon Jehovah, he will deliver him: he will deliver him for he delighted in him.

10 Thou causing me to break forth from the womb: causing me to trust upon my mother's breasts.

11 Upon thee was I cast from the womb: from my mother's belly thou my God.

12 Thou wilt not remove far from me, for straits draw near; for none helping.

13 Many bulls surrounded me: the strong of Bashan surrounded me.

14 They opened their mouth upon me, a lion rending and roaring.

15 I was poured out as water, and all my bones were sundered; my heart was as wax being melted in the midst of my bowels.

16 My strength was dried up as the potsherd, and my tongue cleaving to my jaws; and thou wilt set me for the dust of death.

17 For dogs surrounded me: the assembly of those being evil moved round about me: they digged my hands and my feet

18 I shall number all my bones: they will behold and look upon me.

19 They will divide my garments to them, and upon my clothing they will cast the lot

20 And thou, O Jehovah, wilt not be far off: O my strength, hasten to help me.

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21 Deliver my soul from the sword, my only one from the band of the dog.

22 Save me from the mouth of the lion: and thou didst answer me from the horns of the high.

23 I will recount thy name to my brethren: in the midst of the convocation I will praise thee.

24 Ye fearing Jehovah, praise him; all the seed of Jacob honor him; and be afraid of him all ye seed of Israel.

25 For he despised not and he abhorred not the afflictions of the bumble; and he hid not his face from him, and in his crying to him he heard.

26 Of thee my praise in the great convocation: I will complete my vows before them fearing him.

27 The humble shall eat and be satisfied: they shall praise Jehovah they seeking him: your heart shall live forever.

28 All the ends of the earth shall remember and shall turn back to Jehovah: and all the families of the nations shall worship before thee.

29 For to Jehovah the kingdom, and he rules among the nations.

30 All the fat ones of the earth shall eat and worship before him, and all they going down to dust shall bow down, and he preserved not alive his soul.

31 A seed shall serve him; it shall be numbered to Jehovah for a generation.

32 They shall come and announce his justice to a people being born, for he made.

PSALMS CHAPTER 23

[Chanting of David.] Jehovah my shepherd, and I shall not want.

2 He will cause me to lie down in pastures of tender grass: he will lead me to the water of rest

3 He will turn back my soul: he will guide me into the tracks of justice for sake of his name.

4 Also if I shall go into the valley of the shadow of death, I shall not be afraid of evil, for thou art with me; thy rod and thy staff they will comfort me.

5 Thou wilt set in order a table before me in front of mine enemies: thou madest fat mine head with oil; my cup being satisfied with drink.

6 Surely goodness and mercy, shall pursue me all the days of my life: and I dwelt in the house of Jehovah to the length of days.

PSALMS CHAPTER 24

[To David chanting.] To Jehovah the earth and its fulness, the habitable globe and they dwelling in it.

2 For he founded it upon the seas, and upon the rivers he will prepare it

3 Who will go up to the mountain of Jehovah? and who shall stand in his holy place?

4 The blameless one of hands and the clean of heart; who lifted not up his soul to vanity, and swore not for deceit

5 He shall receive a praise from Jehovah, and justice from God saving him.

6 This the generation seeking him, searching out thy face O Jacob. Silence.

7 Lift up your heads, ye gates, and be ye lifted up, ye openings of eternity, and the King of glory shall come in.

8 Who is this King of glory? Jehovah strong and mighty, Jehovah mighty for war.

9 Lift up, ye gates, your heads, and be lifted up, ye openings of eternity, and the King of glory shall come in.

10 Who is he, this King of glory? Jehovah of armies, he is the King of glory. Silence.

PSALMS CHAPTER 25

[To David.] To thee, O Jehovah, I will lift up my soul.

2 My God, in thee I trusted, I shall not be ashamed: mine enemies shall not exult over me.

3 Also all awaiting thee shall not be ashamed: they transgressing emptily shall be ashamed.

4 O Jehovah, cause me to know thy ways; teach me thy paths.

5 Cause me to tread in thy truth, and teach me: for thou art God saving me; on thee I waited all the day.

6 Remember thy compassions, O Jehovah, and thy mercies; for they are from forever.

7 The sins of my youth and my transgressions thou wilt not remember: according to thy mercy remember thou for me for sake of thy goodness, O Jehovah.

8 Good and upright is Jehovah: for this he will teach the sinning in the way.

9 He will cause the humble to trend in judgment, and he will teach the humble the way.

10 All the paths of Jehovah are mercy and truth to those watching his covenant and his testimonies.

11 For sake of thy name, O Jehovah, and thou forgavest to mine iniquity; for it was much.

12 Who this man fearing Jehovah? he will teach him in the way he shall choose.

13 His soul shall lodge in good, and his seed shall inherit the earth.

14 The secret of Jehovah to them fearing him; and his covenant he will cause them to know.

15 Mine eyes are always to Jehovah, for he will bring forth my feet from the net

16 Turn to me and pity me, for I alone and afflicted.

17 The straits of my heart were enlarged: bring me out from my distresses.

18 See mine affliction and my labor, and let go to all my sins.

19 See mine enemies, for they were many, and they hated me with the hatred of violence.

20 Watch my soul and deliver me: I shall not be ashamed, for I put my trust in thee.

21 Integrity and uprightness shall watch me; for I waited for thee.

22 Redeem Israel, O God, from all his straits.

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PSALMS CHAPTER 26

[To David.] Judge me, O Jehovah, for I went in mine integrity, and in Jehovah I trusted: I shall not waver.

2 Prove me, O Jehovah, and try me; refine my reins and my heart

3 For thy mercy is before mine eyes, and I walked about in thy truth.

4 I sat not with men of vanity, and I will not go in with those lying hid.

5 I hated the convocation of those being evil, and with the unjust I will not sit

6 I will wash my hands in cleanness, and I will surround thine altar, O Jehovah:

7 To hear with the voice of praise, and to recount all thy wonders.

8 O Jehovah, I loved the habitation of thy house, and the place of the dwelling of thine honor.

9 Thou wilt not gather my soul with the sinning, and my life with men of bloods:

10 Which in their hands mischief, and their right hand filled with sifts.

11 And I, I will go in mine integrity: redeem me and pity me.

12 My foot stood in straightness: in the convocations will I praise Jehovah.

PSALMS CHAPTER 27

[To David.] Jehovah my light and my saviour; of whom shall I be afraid? Jehovah the strength of my life; from whom shall I tremble?

2 In the drawing near of those doing evil to me, to eat my flesh, adversaries and enemies to me, they were weak and fell

3 If a camp shall encamp against me, my heart shall not fear: if war shall rise up against me, in this I trust

4 I asked one from Jehovah, I will seek it; I sat in the house of Jehovah all the days of my life, to look upon the sweetness of Jehovah, and to inquire in his temple.

5 For he will hide me in the booth in the day of evil: he will cover me with the covering of his tent; he will lift me up upon a rock.

6 And now he will lift up my head over mine enemies round about me: and I will sacrifice in his tent sacrifices of rejoicing; I will sing and I will play on the harp to Jehovah.

7 Hear my voice, O Jehovah: I will call, and pity me and answer me.

8 My heart said to thee, Seek .ye my face; thy face, O Jehovah, I will seek.

9 Thou wilt not cover thy face from me; thou wilt not turn away thy servant in anger: thou, wert my help; thou wilt not leave me and thou wilt not forsake me, my God saving me.

10 For my father and my mother forsook me, and Jehovah will gather me.

11 Teach me, O Jehovah, thy way, and lead me in a path of straitness for sake of those pressing me.

12 Thou wilt not give me to the soul of him pressing me, for witnesses of falsehood rose up against me, and violence will blow.

13 Unless I believed to look upon the goodness of Jehovah in the land of the living.

14 Wait for Jehovah: be strong, and thy heart shall be strengthened: and wait for Jehovah.

PSALMS CHAPTER 28

[To David.] To thee, O Jehovah, will I call, my rock; thou wilt not be silent from me: lest thou wilt be silent from me and I was made like with them going down to the pit

2 Hear the voice of my supplications in my crying to thee, in my lifting up my hands to the oracle of thy holy place.

3 Thou wilt not draw me with the unjust, and with those working vanity, speaking peace with their neighbors, and evil in their heart

4 Give to them according to their work and according to the evil of their doings, according to the word of their hands; give to them, turn back to them their recompense.

5 For they will not understand for the doing of Jehovah, and for the work of his hands; he will destroy them and he will not build them up.

6 Praised be Jehovah, for he heard the voice of my supplications

7 Jehovah my strength and my shield; in him my heart trusted, and I was helped: and my heart will exult, and from my song will I praise him.

8 Jehovah strength to them, and he the fortress of salvations of his Messiah.

9 Save thy people and bless thine inheritance, and feed them and lift them up even forever.

PSALMS CHAPTER 29

[Chanting of David.] Give to Jehovah, ye sons of God, give to Jehovah glory and strength.

2 Give to Jehovah the glory of his name; worship to Jehovah in the splendors of his holy place.

3 The voice of Jehovah upon the waters: the God of glory thundered: Jehovah upon many waters.

4 The voice of Jehovah in power; the voice of Jehovah in splendor.

5 The voice of Jehovah broke the cedars; and Jehovah will break the cedars of Lebanon.

6 And he will cause them to leap as a calf; Lebanon and Sirion as the son of buffaloes.

7 The voice of Jehovah cut out the flames of fire.

8 The voice of Jehovah will cause the desert to whirl; Jehovah will cause the desert of holiness to whirl.

9 The voice of Jehovah will cause the hinds to bring forth, and will uncover the forests: and in his temple every one said, Glory.

10 Jehovah sat upon the inundation: and Jehovah sat King forever.

11 Jehovah will give strength to his people; he will bless his people with peace.

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PSALMS CHAPTER 30

[Chanting a song of consecration of the house of David.]

2 I will exalt thee, O Jehovah, for thou didst draw me out, and thou didst not gladden mine enemies to me.

3 O Jehovah my God, I cried to thee, and thou wilt heal me.

4 O Jehovah, thou broughtest up my soul from hades: thou didst save me alive from those going down to the pit

5 Play on the harp to Jehovah, ye his godly ones, and praise at the remembrance of his holiness.

6 For a moment in his anger; life in his acceptance: weeping shall lodge in the evening, and rejoicing for the morning.

7 And I said in my security, I shall not be moved forever.

8 O Jehovah, in thy good will thou didst cause strength to stand for my mountain: thou didst cover thy face, I was in trepidation.

9 To thee, O Jehovah, will I call, and to Jehovah will I make supplication.

10 What the profit in my blood in my going down to the pit? shall the dust praise thee? shall it announce thy truth?

11 Hear, O Jehovah, and pity me: O Jehovah, be a helper to me.

12 Thou didst turn my wailing to dancing to me: thou didst loose my sackcloth, and thou wilt gird me with gladness;

13 So that glory shall play on the harp to thee, and shall not be silent O Jehovah my God, I will praise thee forever.

PSALMS CHAPTER 31

[To the overseer, chanting of David.]

2 In thee, O Jehovah, I put my trust, I shall not be ashamed forever: in thy justice deliver me.

3 Incline thine ear to me, hastening to deliver me: be to me for a rock of strength, for a house of fortresses to save me.

4 For thou my rock and my fortress; and for sake of thy name thou wilt guide me, and thou wilt protect me.

5 Thou wilt bring me forth from the net which they concealed for me: for thou my fortress.

6 Into thy hand I will commit my spirit: thou didst redeem me, O Jehovah God of truth.

7 I hated those watching vanities of falsehood, and I trusted to Jehovah.

8 I will rejoice and be glad in thy mercy, for thou sawest mine affliction; thou knewest my soul in straits;

9 And thou didst not shut me up in the hand of the enemy: thou didst cause my feet to stand in a broad place.

10 Pity me, O Jehovah, for straits are to me: mine eye fell away; with trouble my soul and my belly.

11 For my life was finished in sorrow, and my years in sighing: my strength was weak in mine iniquity, and my bones fell away.

12 From all mine enemies I was a reproach, and greatly to my neighbors, and a fear to those knowing me: they seeing me without fled from me.

13 I was forgotten as the dead from the heart: I was a vessel perishing.

14 For I heard the slander of many sojourning round about: in their sitting together against me they purposed to take away my soul

15 And I trusted upon thee, O Jehovah: I said, Thou my God.

16 My times in thy hand: deliver me from the hand of mine enemies, and from those pursuing me.

17 Cause thy face to shine upon thy servant: save me in thy mercy.

18 O Jehovah, I shall not be ashamed, for I called upon thee: the unjust shall be ashamed and they shall be destroyed to hades.

19 The lips of falsehood shall be mute; speaking boldly in pride and contempt.

20 How much thy goodness which thou didst conceal for them fearing thee; thou didst work for those putting their trust in thee before the sons of man.

21 Thou wilt cover them in the covering of thy face from the snares of man: thou wilt conceal them in the booth from the strife of tongues.

22 Praised be Jehovah, for he made wonderful his mercy to me in the fortified city.

23 And I said in my hasty flight; I was cut off from before thine eyes: yet thou heardest the voice of my supplications in my crying to thee.

24 Love Jehovah, all ye his godly ones: and he watched the faithful and requiting abundantly the doing of pride.

25 Be strong, and he will strengthen your heart, all ye waiting for Jehovah.

PSALMS CHAPTER 32

[To David, wisdom.] Happy the taking away of transgression, the covering of sin.

2 Happy the man Jehovah will not reckon sin to him, and no deceit in his spirit

3 If I was silent, my bones fell away in my groaning all the day.

4 For day and night thy hand will be heavy upon me: my moisture was turned into the dryness of summer. Silence.

5 I will make known to thee my sin, and mine iniquity I hid not I said, I will confess upon my transgression to Jehovah; and thou didst take away the iniquity of my sin. Silence.

6 For this all the godly shall pray to thee for the time of finding: only for the inundation of many waters they shall not draw near to him.

7 Thou a covering to me, from straits thou wilt watch me; thou wilt surround me with rejoicings of deliverance. Silence.

8 I will make thee wise, and teach thee in the way. which thou shalt go: I will counsel mine eyes upon thee.

9 Ye shall not be as the horse, as the mule, not understanding: with bit and curb to stop his youth, not drawing near to thee.

10 Many the sorrows to the unjust one: and he trusting in Jehovah, mercy shall surround him.

11 Be glad in Jehovah, and rejoice, ye just: and shout for joy, all ye upright of heart.

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PSALMS CHAPTER 33

Rejoice, ye just, in Jehovah, praise being suitable for the upright

2 Confess to Jehovah upon the harp: upon an instrument of ten strings play ye to him.

3 Sing to him a new song; make cheerful playing with a loud noise.

4 For straight the word of Jehovah, and all his work in faithfulness.

5 He loved justice and judgment: the earth was filled with the mercy of Jehovah.

6 By the word of Jehovah the heavens were made, and by the spirit of his mouth all their army.

7 He heaped up the waters of the sea as a mound: he gave the depths into storehouses.

8 All the earth shall fear from Jehovah: and of him shall all dwelling in the habitable globe be afraid.

9 For he said, and it shall be; he commanded, and it will stand.

10 Jehovah made vain the counsel of the nations: he brought the purposes of the peoples to nought

11 The counsel of Jehovah shall stand forever, the purposes of his heart to generation and generation.

12 Happy the nation to whom Jehovah is his God; the people he chose for an inheritance to him.

13 Jehovah looked from the heavens; he saw all the sons of man.

14 From his prepared dwelling he viewed all dwelling in the earth.

15 He formed their heart together, understanding all their works.

16 The king was not saved by much strength: the strong one will not be delivered by much power.

17 The horse was false to salvation, and he shall not deliver by the multitude of his strength.

18 Behold, the eye of Jehovah upon those fearing him, upon those hoping for his mercy;

19 To deliver their soul from death, and to save them alive in famine.

20 Our soul waited for Jehovah: he our help and our shield.

21 For in him our heart shall rejoice, for in his holy name we trusted.

22 Thy mercy, O Jehovah, shall be upon us according as we hoped for thee.

PSALMS CHAPTER 34

[To David in his changing his understanding before Abimelech; and he will drive him out, and he will go.]

2 I will praise Jehovah in all time: always his praise in my mouth.

3 In Jehovah my soul shall glory, the humble shall hear and rejoice.

4 Magnify to Jehovah with me, and we will exalt his name together.

5 I sought Jehovah and he answered me, and from all my fears he delivered me.

6 They looked to him and were bright, and their faces shall not be ashamed.

7 This poor one called, and Jehovah heard, and from all his straits he saved him.

8 Behold, the messenger of Jehovah surrounding to those fearing him, and he will deliver them.

9 Taste ye and see that Jehovah is good: happy the man who shall put his trust in him.

10 Fear Jehovah, ye his holy ones; for no want to those fearing him.

11 The young lions suffered want and were hungry: and they seeking Jehovah shall not want any good.

12 Come, ye sons, hear to me: I will teach you the fear of Jehovah.

13 Who the man desiring life, loving days, to see good?

14 Watch thy tongue from evil; and thy lips from speaking deceit

15 Turn away from evil, and do good; seek peace and pursue it

16 The eyes of Jehovah upon the just, and his ears to their cries.

17 The face of Jehovah against those doing evil, to cut off their remembrance from the earth.

18 They cried and Jehovah heard, and he delivered them from all their straits.

19 Jehovah is near to the broken of heart, and he will save the humble of spirit

20 Many the evils of the just one, and Jehovah will deliver him from all of them.

21 He watched all his bones: one of them was not broken.

22 Evil shall slay the unjust one: and they hating the just one shall transgress.

23 Jehovah redeems the soul of his servants: and all trusting in him shall not transgress.

PSALMS CHAPTER 35

[To David.] Contend, O Jehovah, with them contending with me: fight with those fighting with me.

2 Take hold of the shield and the buckler, and stand up for my help.

3 Draw out the spear, and shut up to the meeting of them pursuing me: say to my soul, I am thy salvation.

4 They seeking my soul shall be ashamed and disgraced: they shall be drawn back and be ashamed purposing my evil

5 They shall be as chaff before the wind: and the messenger of Jehovah overthrowing.

6 Their way shall be darkness and slippery places, and the messenger of Jehovah pursuing them.

7 For gratuitously they hid for me the destruction of their net: gratuitously they dug for my soul.

8 Desolation shall come to him not knowing, and his net which he hid shall take him: in destruction he shall fall in it

9 And my soul shall rejoice in Jehovah: it shall be glad in his salvation.

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10 All my bones shall say, O Jehovah, who as thee, delivering the poor from him strong above him, and the poor and the needy from him stripping him?

11 Witnesses of wrong will rise up; they will ask me what I knew not.

12 They will requite me evil instead of good, bereaving to my soul

13 And I, in their being sick, my clothing sackcloth: I humbled my soul in fasting, and my prayer shall be turned back upon my bosom.

14 As a friend, as a brother to me: I went about as mourning a mother: being darkened, I bowed down.

15 And in my halting they rejoiced, and they were gathered together: they smiting were gathered together against me, and I knew not; they rent asunder and ceased not:

16 With profane mocking parasites, gnashing their teeth against me.

17 O Jehovah, how long wilt thou see? Turn back my soul from their destruction, my only one from the lions.

18 I will praise thee in the great convocation: I will celebrate thee among a strong people.

19 Mine enemies shall not rejoice over me for falsehood: they hating me gratuitously shall pinch the eye.

20 For they will not speak peace: and against the quiet of the land they will purpose words of deceits.

21 They will widen their mouth upon me: they said, Aha! aha our eye saw it.

22 Thou sawest, O Jehovah: thou wilt not be silent: O Jehovah, thou wilt not remove far off from me.

23 Rouse up and awake to judgment, my God and my Lord, for my contention.

24 Judge me according to thy justice, O Jehovah my God, and they shall not rejoice over me.

25 They shall not say in their heart, Aha! our soul. They shall not say, We swallowed him down.

26 They shall be ashamed and they shall blush together, rejoicing for my evil: they shall be clothed with shame and reproach, magnifying against me.

27 Those delighting in my justice shall rejoice and be glad: they shall say always, Jehovah shall be magnified: he delighted in the peace of his servant

28 My tongue shall speak of thy justice, thy praise all the day.

PSALMS CHAPTER 36

[To the overseer, to the servant of Jehovah: to David.

2 *A song of transgression to the unjust one in the midst of my heart, no fear of God before his eyes.]*

3 For he made smooth to himself in his eyes, to find his iniquity to hate.

4 The words of his mouth vanity and deceit: he ceased to be circumspect, to do good.

5 He will purpose vanity upon his bed; he will set himself upon a way not good; he will not reject evil

6 O Jehovah, thy mercy is in the heavens; thy faithfulness even to the clouds.

7 Thy justice as the mountains of God; thy judgments a great deep: man and cattle thou wilt save, 0 Jehovah.

8 How precious thy mercy, O God! and the sons of man shall put their trust in the shadow of thy wings.

9 They shall satiate from the fatness of thy house; and thou shalt give them to drink the torrent of thy delights.

10 For with thee the fountain of life: in thy light we shall see light

11 Draw out thy mercy to those knowing thee, and thy justice to the upright of heart

12 The foot of pride shall not come to me, and the hand of the unjust shall not move me.

13 There they working vanity fell: they were thrust down, and they shall not be able to rise.

PSALMS CHAPTER 37

[To David.] Thou shalt not be angry at those doing evil, and thou shalt not envy those working iniquity.

2 For as grass hastening they shall be cut down, and as the greenness of grass they shall fall away.

3 Trust in Jehovah and do good; dwell in the land and be fed with faithfulness.

4 And delight thyself upon Jehovah, and he shall give to thee the petitions of thy heart

5 Roll thy way upon Jehovah, and trust upon him, and he will work.

6 And he brought forth as the light thy justice, and thy judgment as the noon.

7 Be silent to Jehovah and wait for him: thou shalt not be angry at him prospering his way, at the man doing wickednesses.

8 Desist from anger and forsake wrath: thou shalt not be angry only to do evil

9 For they doing evil shall be cut off: and they waiting for Jehovah they shall inherit the earth.

10 Yet a little, and no unjust one thou didst mark upon his place, and he was not

11 And the humble shall inherit the earth, and they delighted themselves for the multitude of peace.

12 The unjust one meditated against the just, and gnashed upon him with his teeth.

13 Jehovah shall laugh at him: for he saw that his day will come.

14 The unjust let loose the sword, and they bent their bow; they cast down the poor and needy, to slaughter the upright of way.

15 Their sword shall go into their heart, and their bows shall be broken.

16 A little to the just one is good more than the wealth of many unjust.

17 For the arms of the unjust shall be broken, and Jehovah upholds the just

18 Jehovah will know the days of the blameless, and their inheritance shall be forever.

19 They shall not be ashamed in the time of evil, and in the days of famine they shall be satisfied.

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20 For the unjust shall perish, and the enemies of Jehovah as the preciousness of lambs: they ended in smoke; they ended.
21 The unjust one borrowed and he will not repay: and the just one compassionated, and gave.
22 For they praising him shall inherit the earth, and they cursing him shall be cut off.
23 From Jehovah the steps of a man were prepared, and he will delight in his way.
24 If he shall fall he shall not be prostrated, for Jehovah will uphold his hand.
25 I was a youth, also I grew old, and I saw not the just one forsaken and his seed seeking bread.
26 All the day he compassionates and lends; and his seed to be blessed.
27 Depart from evil and do good, and dwell forever.
28 For Jehovah love's judgment, and he will not forsake his godly ones; forever they were watched, and the seed of the unjust was cut off.
29 The just shall inherit the earth, and they shall dwell upon it forever.
30 The mouth of the just one shall speak wisdom, and his tongue shall speak judgment
31 The law of his God is in his heart, and his goings shall not waver.
32 The unjust watches for the just, and seeks to kill him,
33 Jehovah will not leave him in his Land, and he will not condemn him in his being judged.
34 Wait for Jehovah and watch his way, and be will exalt thee to inherit the earth: in the cutting off the unjust thou shalt see.
35 I saw the unjust one making afraid, and spreading abroad as a green native tree.
36 And he shall pass away, and behold, he is not: and I shall seek him and he was not found.
37 Watch the blameless, and see the upright one, for the latter state to the man peace.
38 And they transgressing were destroyed together: the latter state of the unjust was cut of
39 And the salvation of the just is from Jehovah: their strength in time of straits.
40 And Jehovah shall help them, and he will deliver them: he will deliver them from the unjust, and he will save them, for they trusted in him.

PSALMS CHAPTER 38

[Chanting of David to bring to remembrance.]

2 O Jehovah, thou wilt not reprove me in thy wrath, and thou wilt not correct me in thine anger.
3 For thine arrows came down upon me, and thy hand will press down upon me.
4 No soundness in my flesh from thy wrath; no peace in my bones from the face of my sins.
5 For mine iniquities passed over my head: as a heavy lifting up they will be loaded above me.
6 My stripes became loathsome: they flowed from the face of my folly.
7 I was moved, I was even greatly bowed down: all the day I went darkened.
8 For my loins were filled with inflammation, and no soundness in my flesh.
9 I was languid and crushed even greatly: I roared from the groaning of my heart
10 O Jehovah, before thee all my desire, and my sighing was not hid from thee.
11 My heart moved about rapidly, my strength forsook me, and the light of mine eyes also they not with me.
12 My friends and my neighbors will stand from before my stroke, and my kindred stood from far off.
13 And they seeking my soul will lay snares: and they seeking my evil spake mischief, and they will meditate deceits all the day,
14 And I, as deaf, shall not hear; and as dumb, he will not open his mouth.
15 And I as a man that heard not, and not in his mouth confutations
16 For, for thee, O Jehovah, I waited: thou wilt answer, O Jehovah my God.
17 For I said, Lest they shall rejoice over me: in the wavering of my foot they magnified against me.
18 For I being prepared for halting, and my pain always before me.
19 For I will announce mine iniquity: I shall be afraid for my sin.
20 And mine enemies living, they were strong: and they hating me with falsehood were multiplied.
21 And they requiting evil for good will be mine adversaries, for my pursuing good
22 Thou wilt not forsake me, O Jehovah: my God, thou wilt not remove far off from me.
23 Hasten for my help, O Jehovah, my salvation.

PSALMS CHAPTER 39

[To the overseer, to Jeduthun: chanting of David.]

2 I said, I will watch my way from sinning with my tongue: I will watch for my mouth with a muzzle while yet the unjust one is before me.
3 I was dumb with silence, I was silent from good, and my pain was moved.
4 My heart was hot in the midst of me; in my heat the fire will burn: I spake with my tongue.
5 O Jehovah, make me to know mine end, and the measure of my days, what it is; I shall know how I fail.
6 Behold, thou gavest my days a hand-breadth, and my life as nothing before thee: but every man stood all vanity. Silence.
7 Surely in a shadow a man will go about: surely they will be disquieted in vain: he will store up, and he knew not who shall gather them.
8 And now, what waited I for, O Jehovah? my hope it is to thee.
9 Deliver me from all my transgression: thou wilt not set me a reproach of the foolish one.

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10 I was dumb, I will not open my mouth; for thou didst

11 Remove from me thy stroke: I was finished from the contention of thy hand.

12 With corrections for iniquity thou didst correct man, and thou wilt melt down as a moth his beauty: surely every man is vanity. Silence.

13 Hear my prayer, O Jehovah, and give ear to my cry; thou wilt not be silent at my tears, for I a sojourner with thee, a dweller, as all my fathers.

14 Look away from me, and I shall be cheerful, before I shall go and I not be.

PSALMS CHAPTER 40

[To the overseer: of David chanting.]

2 Waiting, I waited for Jehovah, and he will incline to me, and he will hear my cry.

3 And he will bring me up from the pit of destruction, from the clay of mire, and he will set my feet upon a rock, preparing my goings.

4 And he will give a new song in my mouth, praise to our God: many shall see and fear, and they shall trust in Jehovah.

5 Happy the man who set Jehovah his trust, and turned not to the arrogant, and those turning aside to falsehood.

6 Many the wonders thou didst, O Jehovah my God, and thy purposes to us: none shall set in order to thee: I will announce and speak, they were numerous above number.

7 Sacrifice and a gift thou didst not delight in; the ears thou didst pierce to me: burnt-offering and sin thou didst not ask.

8 Then I said, Behold, I came: in the volume of the book it was written concerning me.

9 To do thine acceptance, O my God, I delighted; and thy law in the midst of my bowels.

10 I announced good news, justice in the great convocation: behold, my lips I will not shut up, O Jehovah, thou knewest

11 I hid not thy justice within my heart; I said thy faithfulness and thy salvation: I hid not thy mercy and thy truth to the great convocation.

12 Thou wilt not, O Jehovah, shut up thy compassions from me: thy mercy and thy truth shall always guard me.

13 For evils even not being numbered encompassed about me: mine inquities overtook me, and I was not able to see; they were numerous above the hairs of my head, and my heart forsook me.

14 Be gracious, O Jehovah, to deliver me: hasten, O Jehovah, to help me.

15 They shall be ashamed and blush together seeking my soul to take it away; they shall be turned back, and they delighting in my evil shall be ahamed.

16 They shall be made desolate for the reward of their shame, they saying to me, Aha! aha!

17 All they seeking thee shall rejoice and be glad in thee: they loving thy salvation shall say, Jehovah shall be magnified.

18 And I am poor and needy, Jehovah will think upon me: thou my help and my deliverer; thou will not delay, O my God.

PSALMS CHAPTER 41

[To the overseer: chanting of David.]

2 Happy he attending to the weak one: in the day of evil Jehovah will deliver him.

3 Jehovah will watch him and preserve him alive; he shall be happy upon the earth, and thou wilt not give him to the soul of his enemies.

4 Jehovah will support him upon a bed of sickness: thou turnedst all his bed in his sickness.

5 I said, O Jehovah, pity me, heal my soul, for I sinned against thee.

6 Mine enemies will say evil to me: When shall he die, and his name perish?

7 And if he came to see, he will speak vanity: his heart will gather vanity to him; he will go forth without; he will speak.

8 Together, all hating me, will whisper against me: against one they will purpose evil to me.

9 A word of Belial will press upon him: and when he lay down, he will not add to rise up.

10 Also the man of my peace whom I trusted in him, eating my bread, magnified the heel against me.

11 And thou, O Jehovah, pity me and raise me up, and I will requite to them.

12 By this I knew that thou didst delight in me, for mine enemy will not shout over me.

13 And I, in mine integrity thou didst support me, and thou wilt set me before thy face forever.

14 Praised be Jehovah God of Israel, from forever and even to forever. Amen and Amen.

PSALMS CHAPTER 42

[To the overseer instructing for the sons of Borah.]

2 As the stag will long for the channels of waters, thus will my soul long for thee, O God.

3 My soul thirsted for God, for the living God: when shall I come and see the face of God?

4 My tears were to me bread day and night, in saying to me all the days, Where is thy God?

5 These I shall remember, and I shall pour out my soul in me: for I shall pass through into the booth, I shall go softly with them even to the house of God, with the voice of joy and confession, of the multitude keeping a festival.

6 Why wilt thou be bowed down, O my soul? and be disturbed upon me? Hope upon God, for yet shall I praise him for the salvation of his face.

7 O my God, my soul will be bowed down upon me: for this I will remember from the land of Jordan and the Hermonites, from the mountain of smallness

8 Deep calling to deep at the voice of thy cataracts: all thy breakers and thy waves passed over me.

9 The day Jehovah will command his mercy, and in the night the song with me; the prayer to the God of my life.

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10 I will say to God my rock, Wherefore didst thou forget me? wherefore darkened shall I go for the oppression of the enemy?

11 With a breaking of my bones mine enemies reproached me, in their saying all the day, Where their God?

12 Why wilt thou be bowed down, O my soul? and why wilt thou be disturbed upon me? Hope upon God, for yet shall I praise him, the salvation of my face and my God.

PSALMS CHAPTER 43

Judge me, O God, and contend my contention from a nation not godly: from the man of deceit and iniquity thou wilt deliver me.

2 For thou the God of my strength: why didst thou reject me? wherefore darkened shall I go about for the oppression of the enemy?

3 Send forth thy light and thy truth; they shall lead me, they shall bring me to thy holy mountain and to thy tents.

4 I will come to the altar of God, to God the gladness of my joy: and I will praise thee upon the harp, O God, my God.

5 Why wilt thou be bowed down, O my soul? and why wilt thou be disturbed upon me? hope upon God, for yet shall I praise him, the salvation of my face, and my God.

PSALMS CHAPTER 44

[To the overseer for the sons of Korah: of instruction.]

2 O God, with our ears we heard; our fathers recounted to us the work thou didst in their days, in days of old.

3 Thou didst with thy hand drive out the nations and thou wilt plant them; thou wilt pluck in pieces the people, and thou wilt send them forth.

4 For by their sword they possessed not the land, and their arm saved them not: for thy right hand and thine arm, and the light of thy face, for thou didst delight in them.

5 Thou art he my King, O God: command the salvation of Jacob.

6 In thee we will thrust our enemies: in thy name we will tread down those rising up against us.

7 For I will not trust in my bow, and my sword will not serve me.

8 For thou savedst us from our enemies, and those hating us thou didst make ashamed.

9 In God we praised all the day, and thy name we will celebrate forever. Silence.

10 But thou didst reject, and thou wilt shame us, and not go forth with our armies.

11 Thou wilt turn us back from the enemy: and those hating us spoiled for themselves.

12 Thou wilt give us as sheep for food, and thou didst scatter us among the nations.

13 Thou wilt sell thy people without riches, and thou didst not increase by their price.

14 Thou wilt set us a reproach to our neighbors, and a derision and scorn to them round about us.

15 Thou wilt set us a parable among the nations, a shaking of the head among the peoples.

16 All the day my shame before me, and the confusion of my face covered me,

17 From the voice of him reproaching and reviling, from the face of the enemy and avenger.

18 All this came to us, and we did not forget thee, and we lied not in thy covenant

19 Our heart drew not back, and thou wilt not incline our going from thy path;

20 For thou didst crush us in the place of jackals, and thou wilt cover over us with the shadow of death.

21 If we forgat the name of our God, and stretched out our hands to a strange god:

22 Will not God search this out? for he knew the secrets of the heart

23 For, for thee we were killed all the day; we were reckoned as sheep of the slaughter.

24 Awake, why wilt thou sleep, O Jehovah? awake, thou wilt not reject forever.

25 Why wilt thou hide thy face? wilt thou forget our affliction and our oppression?

26 For our soul was bowed down to the dust: our belly was glued to the earth.

27 Arise a help for us, and redeem us for sake of thy mercy.

PSALMS CHAPTER 45

[To the overseer over the lilies, for the sons of Korah, instruction: a song of the beloved.]

2 My heart boiled over a good word: I say my works to the king: my tongue the pen of one writing promptly.

3 Thou wert very beautiful above the sons of man: grace was poured forth by thy lips: for this God praised thee forever.

4 Gird thy sword upon the thigh, thou strong one in thy majesty and thine honor.

5 And in thy splendor prosper thou riding upon the word of truth and humility, of justice; and thy right hand shall teach thee wonderfully.

6 Thine arrows being sharpened peoples shall fall under thee as the heart of the king's enemies.

7 Thy throne, O God, forever and ever: a rod of straightness the rod of thy kingdom.

8 Thou lovedst justice, and thou wilt hate injustice: for this, God thy God anointed thee with the oil of joy above thy companions.

9 Myrrh and aloes, cassia, all thy garments, from the temples of ivory, by which they gladdened thee.

10 King's daughters among thy beautiful ones: the queen stood at thy right hand, in gold of Ophir.

11 Hear, O daughter, and see, and incline thine ear, and forget thy people and thy father's house;

12 And the king shall desire for himself thy beauty, for he is thy Lord; and worship thou to him.

13 And the daughter of the rock with a gift; and the rich of the people shall supplicate thy face.

14 All glory the king's daughter, in front: her clothing textures of gold.

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15 With variegation she shall be brought to the King; the virgins after her, her companions, being brought to thee.

16 They shall be brought with gladness and joy: they shall come into the temple of the king.

17 Instead of thy fathers shall be thy sons; thou shalt set them for chiefs in all the earth.

18 I will cause thy name to be remembered in every generation and generation: for this the peoples shall praise thee forever and ever.

PSALMS CHAPTER 46

[To the overseer for the sons of Korah, with the female voice: a song.]

2 O God, to us refuge and strength, helping greatly, being found in straits

3 For this we will not fear in the changing of the earth, and in the moving of the mountains into the heart of the seas.

4 Its waters will roar, they will foam; the mountains will tremble in its pride. Silence.

5 A river, its streams will gladden the city of God, the holy place of the tents of the Most High.

6 God is in her midst, she shall not be moved: God will help her at the face of morning.

7 Nations raged, kingdoms were moved: he gave with his voice, the earth will melt

8 Jehovah of armies is with us, the God of Jacob a height for us. Silence.

9 Come, behold the works of Jehovah, what desolations he set in the earth.

10 Causing wars to cease even to the end of the earth; he will break the bow, and be cut off the spear, and he will burn the cars in fire.

11 Desist, and know that I am God: I will be exalted in the nations, I will be exalted in the earth.

12 Jehovah of armies is with us; the God of Jacob a height for us. Silence.

PSALMS CHAPTER 47

[To the overseer, to the son of Korah: chanting.]

2 All peoples ye shall clap the hand; shout to God with the voice of rejoicing.

3 For Jehovah the Most High is terrible; a great King over all the earth.

4 He will speak the peoples under us, and the nations under our feet.

5 He will choose for us our inheritance, the excellency of Jacob whom he loved. Silence.

6 God went up with a shout, Jehovah with the voice of a trumpet

7 Play on the harp to God, play on the harp to our King; play on the harp.

8 For God is King of all the earth: play on the harp from understanding.

9 God reigned over the nations; God sat upon his holy throne.

10 The nobles of the peoples were gathered together, the people of the God. of Abraham: for to God the shields of the earth: he was lifted up greatly.

PSALMS CHAPTER 48

[A song of chanting to the sons of Korah.]

2 Great is Jehovah, and greatly praised in the city of our God, in his holy mountain.

3 Fair of elevation, the joy of all the earth, is mount Zion, the sides of the north, the city of the great King.

4 God being known in her fortresses for a height

5 For behold, the kings met together, they passed by together.

6 They saw, so they were astonished; they trembled, they took flight

7 Trembling seized them there, pain as of her bringing forth.

8 With an east wind thou wilt break the ships of Tarshish.

9 As we heard, so we saw in the city of Jehovah of armies, in the city of our God: God will prepare it even forever. Silence.

10 We thought, O God, of thy mercy in the midst of thy temple.

11 According to thy name, O God, so thy praise upon the ends of the earth: thy right hand being full of justice.

12 Mount Zion shall rejoice, the daughters of Judah shall be glad for sake of thy judgments.

13 Surround ye Zion, and go round about her: recount her towers.

14 Set your hearts to her fortification; divide up her palaces, so that ye shall recount to the later generation.

15 For this God is our God forever and ever: he will guide us to death.

PSALMS CHAPTER 49

[To the overseer, to the sons of Korah: chanting.]

2 Hear this, all ye peoples; give ear, all ye inhabitants of the World:

3 Also ye sons of Adam, also ye sons of man together, ye rich and needy.

4 My mouth shall speak wisdom, and the meditation of my heart understanding.

5 I will incline mine ear to a parable: I will open my enigma upon the harp.

6 Wherefore shall I fear in the days of evil, the iniquity of my heel shall surround me.

7 They trusting upon their wealth, and they will glory in the multitude of their riches.

8 A man redeeming shall not redeem the brother, he shall not give to God his ransom:

9 (And the redemption of their soul is precious, and it ceased forever:)

10 And he shall yet live forever, he shall not see destruction.

11 For he shall see the wise shall die: together the fool and the stupid one shall perish, and they left their wealth to others.

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12 The midst of them their houses forever, their dwellings to generation and generation; they called in their names upon their lands.

13 And man shall not abide in honor, being like as the beasts they perished.

14 This their way folly to them: and those after them will delight in their mouth. Silence.

15 As sheep they were laid in hades; death shall rule over them, and the upright shall come down upon them in the morning; and their rock for falling away in hades from a dwelling to him.

16 But God will redeem my soul from the hand of hades, for he will receive me. Silence.

17 Thou shalt not fear when a man shall be enriched, and when the honor of his house shall be increased;

18 For not in his dying shall he take anything: his honor shall not go down after him.

19 For in his living he will praise his soul, (and he will praise thee for thou wilt do good to thyself,)

20 It shall go even to the generation of his fathers; even forever they shall not see light

21 Man in honor shall not understand; being like as the beasts, they perished.

PSALMS CHAPTER 50

[Chanting to Asaph.] The God of gods, Jehovah spike, and he will call the earth from the rising of the sun even to its going down.

2 Out of Zion the perfection of beauty, God shone forth.

3 Our God shall come, and he will not be silent: a fire shall consume before him, and it stormed greatly round about him.

4 He will call to the heavens from above, and to the earth to judge his people.

5 Gather ye my godly ones to me, they cutting out my covenant upon sacrifice

6 And the heavens shall announce his justice: for God himself the judge. Silence.

7 Hear ye, my people, and I will speak; O Israel, and I will testify against thee: I am God thy God.

8 Not for thy sacrifices will I reprove thee and for thy burnt-offerings, being always before me.

9 I will not take a bullock from thy house, from thy fold, he goats.

10 For to me all the beasts of the forest, the cattle upon a thousand mountains.

11 I knew all the birds of the mountains and the moving things of the field with me.

12 If I shall hunger I shall not say to thee; for to me the habitable globe, and its fulness.

13 Shall I eat the flesh of the strong ones, and shall I drink the blood of goats?

14 Sacrifice to God thanksgiving, and repay thy vows to the Most High:

15 And call upon me in the day of straits: I will deliver thee, and thou shalt honor me.

16 And to the unjust one God said, What to thee to recount my law, and thou wilt lift up my covenant upon thy mouth?

17 And thou hatedst instruction, and thou wilt cast my words behind thee.

18 If thou sawest a thief, and thou wilt run with him, and thy portion with those committing adultery.

19 Thou sentest thy month into evil, and thy tongue will contrive deceit

20 Thou wilt sit, and thou wilt speak against thy brother; against the son of thy, mother thou wilt give a stumbling-block.

21 These things thou didst and I was silent; thou thoughtest, being, I shall be like to thee: I will reprove thee, and I will set it in order before thine eyes.

22 Understand now this, ye forgetting God, lest I shall rend and none delivering.

23 He sacrificing praise shall honor me, and he setting the way I will cause him to look upon the salvation of God.

PSALMS CHAPTER 51

[To the overseer: chanting to David;

2 *In the coming to him of Nathan the prophet, when he went in to Bathsheba.]*

3 Compassionate me, O God, according to thy mercy: according to the Multitude of thy compassions wipe away my transgressions.

4 Multiply to wash me from mine iniquity, and cleanse me from my sin.

5 For I shall know my transgression, and my sin is always before me.

6 Against thee, thee alone, did I sin, and I did evil in thine eyes: so that thou wilt be justified in thy speaking, and thou wilt be pure in thy judging.

7 Behold, I was born in iniquity, and in sin did my mother conceive me.

8 Behold, thou didst delight in truth in the reins, and in bidden things thou wilt cause me to know wisdom.

9 Thou wilt purify me with hyssop, and I shall be clean: thou wilt wash me and I shall be white above snow.

10 Thou wilt cause me to hear joy and gladness; the bones thou didst break shall rejoice.

11 Hide thy face from my sin, and wipe away all mine iniquities.

12 Create for me a clean heart, O God, and renew a steadfast spirit in my midst,

13 Thou wilt not cast me away from thy face, and thou wilt not take thy holy spirit from me.

14 Turn back to me the joy of thy salvation, and thy willing spirit shall uphold me.

15 I will teach those transgressing, thy ways, and those sinning shall turn back to thee.

16 Deliver me from bloods, O God the God of my salvation; my tongue shall rejoice in thy justice.

17 O Jehovah, thou wilt open my lips, and my mouth shall announce thy praise.

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18 For thou wilt not delight in sacrifice, and thou wilt not take pleasure in burnt-offering.

19 The sacrifices of God a spirit being broken: a heart being broken and crushed, O God, thou wilt not despise.

20 Do Zion good in thy good will: thou wilt build the walls of Jerusalem.

21 Then wilt thou delight in sacrifices of justice, in burnt-offering and whole burnt-offering: then they will bring up bullocks upon thine altar.

PSALMS CHAPTER 52

[To the overseer instruction to David:

2 *In the coming of Doeg the Edomite to Saul, and he will say to him, David came to the house of Ahimelech.]*

3 Why wilt thou boast in evil, thou strong one? the mercy of God is all the day.

4 Thy tongue will purpose mischief as a razor being sharpened, working deceit.

5 Thou lovedst evil above good; falsehood more than speaking justice. Silence.

6 Thou lovedst all words of destruction, a tongue of deceit

7 Also God will break thee down forever; he will take thee and sweep thee away from the tent, and root thee up from the land of the living. Silence.

8 And the just shall see and fear, and laugh at him.

9 Behold, the man will not set God his strength, and he will trust in the multitude of his riches he will be strengthened in his mischief.

10 And I am as a green olive tree in the house of God: I trusted in the mercy of God forever and ever.

11 I will praise thee forever, for thou didst: and I will wait for thy name, for it is good before thy godly ones.

PSALMS CHAPTER 53

[To the overseer upon the stringed instrument: instruction to David.]

2 The fool said in his heart, No God. They were corrupted; they made iniquity abominable: none doing good.

3 God from the heavens looked forth upon the sons of man to see if there is he understanding, seeking God.

4 They all drew back: together they were corrupt; none doing good, not even one.

5 Did not those transgressing know any thing? eating up my people, they ate bread: they called not upon God.

6 They feared a fear; there was no fear: for God scattered the bones of him making narrow: thou didst make ashamed, for God rejected them.

7 Who will give from Zion the salvation of Israel? In God turning back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALMS CHAPTER 54

[To the overseer upon the stringed instrument, instruction to David: In the going of the Ziphims, and they will say to Saul, Is not David hiding with us?]

2 O God, in thy name save me, and in thy strength thou wilt judge me.

3 O God, hear my prayer: give ear to the sayings of my mouth.

4 For strangers rose up against me, and the powerful sought out my soul: they set not God before them. Silence.

5 Behold, God a help to me: Jehovah with those upholding my soul.

6 He will turn back the evil to those oppressing me; in thy truth cut them off.

7 In willingness I will sacrifice to thee: I will praise thy name, 0 Jehovah, for it is good.

8 For from all straits he delivered me, and mine eyes looked upon my enemies.

PSALMS CHAPTER 55

[To the overseer upon the stringed instrument, instruction to David.]

2 Give ear O God, to my prayer; thou wilt not hide thyself from my supplication.

3 Attend to me and answer me; I shall flow down and make a noise in my complaint

4 From the voice of the enemy, from the face of the oppression of the unjust one: for they will bring down vanity upon me, for in anger they will lie in wait for me.

5 My heart will be pained within me, and the terrors of death fell upon me.

6 Fear and trembling will come upon me, and horror will cover me.

7 And saying, Who will give me the wing-feather as a dove? I will fly away and settle down.

8 Behold, I will move far off; fleeing away I will lodge in the desert. Silence.

9 I will hasten escape to me from the rushing wind, from the storm.

10 Swallow up, O Jehovah, divide their tongue: for I saw violence and strife in the city.

11 Day and night they will surround it upon its walls: and vanity and trouble in her midst

12 Mischief in her midst: oppression and deceit will not depart from her wide place.

13 For not the enemy will reproach me, and I will bear: not he hating me magnified against me; and I will hide from him.

14 And thou a man according to my estimation, my friend and my acquaintance.

15 Who together made sweet the intercourse, we will go into the house of God with the multitude.

16 Death shall lay waste upon them; they shall go down living to hades, for evils in their sojournings in the midst of them.

17 I will call upon God, and Jehovah will save me:

18 Evening and morning and noon I will meditate and make a noise, and he will hear my voice.

19 He redeemed my soul in peace from the encounter against me: for with many they were with me.

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20 God will hear and he will humble them, and he dwelt of old. Silence. With whom no changes to them and they feared not God.

21 He stretched forth his hand in his recompenses: he profaned his covenant

22 They were divided from the wrath of his mouth, and his heart drew near: his words were soft above oil, and they drawn swords.

23 Cast thy giving upon Jehovah and he will sustain thee: he will not give forever a wavering to the just one.

24 And thou, O God, wilt bring them down to the well of destruction: men of bloods and deceit shall not halve their days; and I will trust in thee.

PSALMS CHAPTER 56

[To the overseer for the silent dove of those far off: to David, a poem in the rovers taking him in Gath.]

2 Compassionate me, O God, for man panted after me; warring all the day, he will press me.

3 Mine enemies panted after me all the day: for many warring against me proudly.

4 The day I shall be afraid I will trust to thee.

5 In God I will praise his word, in God I trusted; I will not fear what flesh shall do to me.

6 All the day they will grieve my words: against me all their purposes for evil

7 They will sojourn, they will hide, they will watch my heels as they waited for my soul

8 For nothing is deliverance to them? In anger bring down the peoples, O God.

9 Thou didst recount my wanderings: set thou my tears in thy bottle: are they not in thy book?

10 Then will mine enemies turn back in the day I shall call: this I knew, that God is for me.

11 In God I will praise the word: in Jehovah I will praise the word.

12 In God I trusted, I will not fear what man shall do to me.

13 Upon me, O God, thy vows: I will repay praises to thee.

14 For thou deliveredst my soul from death: are not my feet from falling, to go about before God in the light of the living?

PSALMS CHAPTER 57

[To the overseer, Thou wilt not destroy, to David a poem in his fleeing from the face of Saul in the cave.]

2 Compassionate me, O God, compassionate me: for in thee my soul put trust, and in the shadow of thy wings I will put my trust till calamity shall pass by.

3 I will call to God the Most High; to God he completed for me.

4 He will send from the heavens and he will save me; he rebuked him panting after me. Silence. God will send forth his mercy and his truth.

5 My soul is in the midst of lions: I shall lie down with the flaming, the sons of man, their teeth spears and arrows, and their tongue a sharp sword.

6 Be exalted above the heavens, O God; above all the earth thy glory.

7 They prepared a net for my steps; my soul was bent down: they dug a pit before me, they fell into the midst of it. Silence.

8 My heart was prepared, O God, my heart was prepared: I will sing and play on the harp.

9 Awake, my glory; awake, lyre and harp: I shall awake early.

10 I will praise thee, O Jehovah, among the peoples: I will play on the harp to thee among the nations.

11 For great even to the heavens thy mercy, and even to the clouds, thy truth.

12 Be thou exalted over the heavens, O God: over all the earth, thy glory.

PSALMS CHAPTER 58

[To the overseer, Thou wilt not destroy; to David a poem.]

2 Will ye indeed speak dumb justice? will ye judge justly, ye sons of man?

3 Also in heart ye will work evil; in the earth ye will roll the violence of your hands.

4 The unjust turned aside from the belly: they went astray from the womb, speaking falsehood.

5 Wrath to them according to the likeness of the wrath of a serpent: as the deaf adder will stop its ear;

6 Which will not hear to the voice of enchanters, charming with enchantments from wisdom.

7 God destroyed their teeth in their mouth: Jehovah broke down the young lions' grinders.

8 They shall melt away as water shall go about to them: he will bend his arrow, they shall be as cut off.

9 As a snail shall melt away he shall go: fire fell; they saw not the sun.

10 Before your pots shall perceive the thorn, as living, as in wrath, he will sweep him away.

11 The just one shall rejoice as seeing vengeance: he shall wash his footsteps in the blood of the unjust one.

12 And man shall say, Truly, fruit to the just one: truly there is a God judging in the earth.

PSALMS CHAPTER 59

[To the overseer, Thou wilt not destroy, to David a poem; in Saul sending, and they will watch the house to kill him.]

2 Deliver me from mine enemies, O God: thou wilt set me on high from those rising up against me.

3 Deliver me from those working vanity, and save me from men of bloods.

4 For behold, they lay in wait for my soul: the strong will gather against me; not my transgression and not my sin, O Jehovah.

5 Not iniquity, they will run and they will prepare: be aroused to meet me, and see.

6 And thou Jehovah God of armies, God of Israel, awake to review all the nations: thou wilt not compassionate all covering iniquity. Silence.

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7 They will turn back at evening: they will make a noise as a dog, and they will surround the city.

8 Behold, they will gush out with their mouth: swords in their lips: for who heard?

9 And thou, O Jehovah, wilt laugh at them; thou wilt deride at all the nations.

10 His strength for thee will I watch: for God my height

11 My God, his mercy shall anticipate me: God shall cause me to look upon mine enemies.

12 Thou wilt not kill them lest my people shall forget: cause them to wander to and fro by thy strength, and bring them down, O Jehovah, our shield.

13 The sin of their mouth the word of their lips, and they shall be taken in their pride: and from cursing and from falsehood they will recount.

14 Finish in wrath, finish, and they not be: and they knew that God ruled in Jacob to the ends of the earth. Silence.

15 They shall turn back at evening; they shall make a noise as a dog, and they will surround the city.

16 They shall wander to and fro to eat, though they shall not be satisfied; and they will pass the night

17 And I will sing thy strength; and I will rejoice at morning for thy mercy; for they wert a height to me, and a refuge in the day of straits to me.

18 My help, to thee I will play on the harp, for God my height, the God of my mercy.

PSALMS CHAPTER 60

[To the overseer upon the lily of song: poem to David to teach;

2 *In the setting on fire Aram of the two rivers, and Aram of the station; and Joab will turn back and strike Edom in the valley of salt, twelve thousand.]*

3 O God, thou didst cast us off, thou didst break us down, thou wert angry; wilt thou turn back to us?

4 Thou didst shake the earth; thou didst rend it: heal its breakings, for it is depressed.

5 Thou didst cause thy people to see a hard thing: thou didst give us to drink the wine of reeling.

6 Thou gavest a signal to those fearing thee, to flee from the face of the bow. Silence.

7 So that thy beloved ones shall be delivered, save with thy right hand and answer us.

8 God spake in his holy place; I will rejoice, I will divide the shoulder, and I will measure the valley of booths.

9 Gilead to me, and Manasseh to me; and Ephraim the strength of my head; Judah my judge.

10 Moab the pot of my washing; over Edom I will cast out my shoe: for me, Philistia shouted for joy.

11 Who will bring me to the city of fortification? who guided me even to Edom?

12 Wilt not thou, O God? thou didst cast us off, and wilt thou not go forth, O God, with our armies?

13 Give to us help from straits, for vain the salvation of man.

14 In God we will do strength and he will tread down our adversaries.

PSALMS CHAPTER 61

[To the overseer upon the stringed instrument; to David.]

2 Hear, O God, my wailing; attend to my prayer.

3 From the end of the earth I will call to thee, in the fainting of my heart: thou wilt lead me into the rock it will be lifted up above me.

4 For thou wert a refuge to me, a tower of strength from the face of the enemy.

5 I will dwell in thy tent forever: I will put my trust in the covering of thy wings. Silence.

6 For thou, O God, heartiest to my vows: thou gavest the inheritance to those fearing thy name.

7 Thou wilt add days to the days of the king: his years as generation and generation.

8 He shall dwell before God forever: mercy and truth a portion shall guard him.

9 Thus will I play on the harp to thy name forever, to repay me my vows day by day.

PSALMS CHAPTER 62

[To the overseer, to Jeduthun: chanting to David.]

2 Surely my soul was silent to God: from him my salvation.

3 Surely he my rock and my salvation, my height; I shall not be greatly moved.

4 How long will ye set upon a man? ye will kill all of you: as a wall inclining, a wall thrust down.

5 Surely they counseled to thrust down his lifting up: they will delight in falsehood: with their mouth they will praise, and in their inward parts they will curse. Silence.

6 Only, my soul be thou silent to God; for from him my hope.

7 Surely he my rock and my salvation: my height; I shall not be moved.

8 Upon God my salvation and my glory: the rock of my strength, my refuge in God.

9 Trust in him in all time; ye people, pour out your heart before him: God is a refuge for us. Silence.

10 Surely the sons of man vanity, the sons of man falsehood: to be brought up into the balances, they together of vanity.

11 Ye shall not trust in oppression, ye shall not become vain in plunder: if wealth shall increase ye shall not set the heart

12 Once God spake; twice I heard this; that strength is to God.

13 And to thee, O Jehovah, mercy: for thou wilt recompense to each according to his work.

PSALMS CHAPTER 63

[Chanting to David in his being in the desert of Judah.]

2 God thou art my God; I will seek thee: my soul thirsted for thee, my flesh longed for thee in a land of dryness, and thirsty without water.

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3 Thus in the holy place I saw thee, to see thy strength and thy glory.

4 For thy mercy was good more than life; my lips shall praise thee.

5 So I will bless thee in my life: in thy name will I lift up my hands.

6 As milk and fatness my soul shall be satisfied; and with rejoicing lips shall my mouth praise.

7 When I remembered thee upon my bed in the watches, I will meditate upon thee.

8 For thou wert a help to me, and in the shadow of thy wings I will rejoice.

9 My soul adhered after thee: thy right hand held fast upon me.

10 They will seek my soul for destruction, they shall go into the lower parts of the earth.

11 They shall deliver to the hands of the sword; they shall be a portion of foxes.

12 And the king shall rejoice in God; all swearing in him shall glory: for the mouth of those speaking falsehood shall be stopped.

PSALMS CHAPTER 64

[To the overseer; chanting to David.]

2 Hear, O God, my voice in my complaint: thou wilt guard my life from the fear of the enemy.

3 Thou wilt cover me from the consultation of evil ones; from the crowd of the workers of vanity:

4 Who sharpened as a sword their tongue, they bent their arrows a bitter word:

5 To shoot down the blameless one in secret things: suddenly they will shoot, and they will not be afraid.

6 They will strengthen to themselves an evil word: they will recount to hide snares; they said, Who shall see them

7 They will search out iniquities; they completed a search searched out: and a man drew near, and a deep heart.

8 God shall be exalted; their blows were the arrow of the simple.

9 And they will cause their tongue to falter upon themselves: all looking upon them shall be moved.

10 And all men shall fear, and they shall announce the work of God: and they shall look at his doing.

11 The just one shall rejoice in Jehovah, and he put his trust in him; and all the upright of heart shall glory.

PSALMS CHAPTER 65

[To the overseer; chanting to David a song.]

2 Praise being silent to thee, O God in Zion: and to thee shall the vow be repaid.

3 Hear thou prayer: even to thee shall all flesh come.

4 The words of iniquities were strong above me: our transgressions thou wilt cover them.

5 Happy him thou wilt choose, and thou wilt draw near; he shall dwell in thy enclosures: we shall be satisfied in the good of thy house; holy is thy temple.

6 Wonderful things in justice thou wilt answer us, O God saving us, the trust of all the ends of the earth, and those being far off upon the sea:

7 Preparing the mountains in his strength; being girded with might:

8 Restraining the tumult of the seas, the tumult of their waves, and the multitude of the nations.

9 And they shall be afraid, those dwelling in the ends, from thy signs: the goings forth of the morning and evening thou wilt cause to rejoice.

10 Thou reviewedst the earth, and thou wilt water it: thou wilt greatly enrich it; the stream of God being full of waters: thou wilt prepare their grain, for so thou wilt prepare it.

11 Thou givest its furrows to drink to the full: thou wilt cause its incisions to flow down in showers: thou wilt bless its springing up.

12 Thou crownest the year of thy goodness, and thy tracks shall drop fatness.

13 The pastures of the desert shall drop, and the hills shall be girded with joy.

14 The lambs of the sheep were clothed, and the valleys shall be covered with corn; they shall shout for joy, they shall also sing.

PSALMS CHAPTER 66

[To the overseer; a song of chanting.] Shout ye for joy to God, all the earth:

2 Play ye on the harp, the glory of his name: set the glory of his praise.

3 Say to God, How terrible thy works! in the multitude of thy strength thine enemies shall lie to thee.

4 All the earth shall worship to thee, and they shall play on the harp to thee; they shall play on the harp to thy name. Silence.

5 Come and see ye the works of God: terrible the doing upon the sons of man.

6 He turned the sea into dry land: they will pass through the river on foot: there we shall rejoice in him.

7 Ruling by his strength forever; his eyes will look about upon the nations: they turning away shall not lift up for themselves. Silence.

8 Ye peoples bless our God, and cause the voice of his praise to be heard.

9 He set our soul in life, and he gave not our feet to waver.

10 For thou didst try us, O God, thou didst prove us as purifying of silver.

11 Thou broughtest us into the net; thou didst set a heavy burden upon our loins.

12 Thou didst cause men to ride upon our head; we went through fire and through water: and thou wilt bring us forth to abundance.

13 I will go into thine house with 'burnt-offerings: I will repay to thee my vows,

14 Which my lips opened and my month spake in straits to me.

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15 I will bring up to thee burnt-offerings of marrows with incense of rams; I will do oxen with he goats. Silence.

16 Come, hear, and I will recount, all ye fearing God, what he did for my soul

17 I called to him with my mouth, and he was lifted up under my tongue.

18 If I saw vanity in my heart, Jehovah will not hear.

19 Surely God heard; he attended upon the voice of my prayer.

20 Praised be God who turned not away my prayer, and his mercy from me.

PSALMS CHAPTER 67

[To the overseer upon the stringed instrument: chanting of the song.]

2 God will compassionate us and bless us; his face will enlighten us. Silence.

3 To know thy way in the earth, thy salvation among all the nations.

4 The peoples shall praise thee, O God; the peoples shall praise thee, all of them.

5 The nations shall be glad and rejoice, for thou wilt judge peoples in uprightness, and thou wilt pity the nations upon earth. Silence.

6 Peoples shall praise thee, O God; peoples shall praise thee, all of them.

7 The earth gave her produce; God our God shall bless Us.

8 God shall bless us, and all the ends of the earth shall fear him.

PSALMS CHAPTER 68

[To the overseer; to David chanting of a song.]

2 God will rise; his enemies shall be scattered, and they hating him shall flee from his face.

3 As smoke being dispersed thou wilt disperse: as wax melting from the face of fire, the unjust shall perish from the face of God.

4 And the just shall be glad; they shall rejoice before God, and they shall rejoice with gladness.

5 Sing ye to God; play on the harp to his name: raise him up to ride in the evenings, in Jah his name, and rejoice before him.

6 A father of orphans and a judge of widows, God in his holy habitation.

7 God setting the only ones in the house, bringing forth the bound into prosperities, but those turning away dwelt in a dry land.

8 O God, in thy going forth before thy people, in thy stepping in the desert. Silence.

9 The earth shook, also the heavens dropped from the face of God, this Sinai from the face of God, the God of Israel.

10 Thou wilt scatter a rain of abundance, O God, to thine inheritance, and being weary thou didst make it firm.

11 Thy living ones dwelt in it: thou wilt prepare in thy goodness for the poor, O God.

12 Jehovah will give the word: to those announcing good news a great army.

13 Kings of armies will flee away, they will flee away, and she resting in the house will divide the spoil

14 If ye shall lie down within the stalls, the wings of the dove being covered with silver, and her wing feathers with yellowness of gold.

15 In the Almighty scattering kings in it, it shall be snow white in Salmon.

16 The mountain of God the mountain of Basilan; the mountain of height the mountain of Bashan.

17 Wherefore will ye lie in wait, ye mountains of heights? the mountain God desired to dwell in it: also Jehovah will dwell forever.

18 The chariot of God twice ten thousand thousands upon thousands: Jehovah among them, Sinai in the holy place.

19 Thou didst go up to height, thou didst take captive captivity: thou didst receive gifts in man, also those turning away, for Jehovah God to dwell.

20 Praised be Jehovah; day by day the God of our salvation will lift up to us. Silence.

21 The God to us a God for salvations; and to Jehovah the Lord the goings forth to death.

22 Also God will crush the head of his enemies, the crown of him going about in his faults.

23 Jehovah said, I will turn back from Bashan; I will turn back from the depths of the sea:

24 So that thy foot shall shake in blood, the tongue of thy dogs from the enemies of him.

25 They saw thy goings, O God; the goings of my God, my King, in the holy place.

26 The chiefs went before, they playing on instruments, after; in the midst, girls beating the tabret.

27 Praise ye God in the assemblies, Jehovah from the fountain of Israel

28 Then little Benjamin in a deep sleep, the chiefs of Judah their throng, the chiefs of Zebulon, the chiefs of Naphtali.

29 Thy God commanded thy strength: strengthen, O God, this thou didst for us.

30 From thy temple at Jerusalem kings shall bring a gift to thee.

31 Rebuke the beasts of the reed, the assembly of the strong ones, with the heifers of the peoples, prostrating themselves with pieces of salver: scatter the peoples, they will delight in wars.

32 The rich shall come out of Egypt; Cush shall cause its hand to run to God.

33 Ye kingdoms of the earth, sing to God; play on the harp to Jehovah. Silence.

34 To him riding upon the heavens of heavens of old, behold, he will give in his voice a voice of strength.

35 Ye shall give strength to God: upon Israel is his majesty, and his strength in the clouds.

36 O God, being wonderful in thy holy things: the God of Israel, he gave strength and powers to the people. Praised be God.

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PSALMS CHAPTER 69

[To the overseer upon the lilies; to David.]

2 Save me, O God, for the waters came even to the soul.

3 I sank in mire of depth, and no standing: I came into depths of waters and the floods overwhelmed me.

4 I was wearied in my calling, my throat was dried up: mine eyes failed waiting for my God.

5 Those hating me were many above the hairs of my head: mine enemies destroying me by falsehood were strong: then I will turn back what I plucked not away.

6 O God, thou knewest for my folly, and my faults were not hid from thee.

7 They waiting for thee shall not be ashamed for me: O Lord Jehovah of armies, they shall not be disgraced for me, seeking thee, O God of Israel.

8 Because for thee I bare reproach: shame covered my face.

9 I was polluted to my brethren, and a stranger to my mother's sons.

10 For the zeal of thy house devoured me, and the reproaches of those reproaching thee fell upon me.

11 And I will weep with fasting of my soul, and it will be for reproaches to me.

12 And I will give my clothing sackcloth, and I for a parable to them.

13 They sitting in the gate will speak against me, and I was but the music of stringed instruments, of strong drink

14 And I, my prayer is to thee, O Jehovah, a time of acceptance: O God, in the multitude of thy mercy answer me, in the truth of thy salvation.

15 Deliver me from the mire and I shall not sink: I shall be delivered from those hating me, and from the depths of waters.

16 The streams of water shall not overflow me, and the depth shall not swallow me down, and the well shall not close upon me her mouth.

17 Answer me, O Jehovah, for good is thy mercy: according to the multitude of thy compassions turn to me.

18 And thou wilt not hide thy face from thy servant; for straits are to me.: hasten to answer me.

19 Draw near to my soul, redeem it: ransom me on account of mine enemies.

20 Thou knewest my reproach and my shame, and my disgrace: all mine adversaries are before thee.

21 Reproach broke my heart, and I shall be ill at ease: and I shall hope for comforting, and none; and for those consoling, and I found not

22 And they will give my food poison, and for my thirst they will give me vinegar to drink.

23 Their table shall be before them for a snare, for a retribution, for a cause of ruin.

24 Their eyes shall be darkened from seeing, and cause their loins to waver always.

25 Pour out upon them thy wrath, and the burning of thins anger shall overtake then).

26 Their fortress shall be desolated, and in their tents there shall none be dwelling.

27 For whom thou didst strike they pursued; and they will relate to the pain of thy wounded.

28 Thou wilt give iniquity to their iniquity, and they shall not come into thy justice.

29 They shall be wiped off from the book of the living, and with the just they shall not be written.

30 And I am poor and dejected: and thy salvation, O God, shall set me up on high.

31 I will praise the name of God with a song, and will magnify him with praise.

32 And it shall be good to Jehovah above an ox, a bullock shooting out horns and hoofs,

33 The poor saw, they shall be glad: and seeking Jehovah your heart shall live.

34 For Jehovah heard to the needy, and he despised not his hound.

35 The heavens shall praise him, and the earth, the sea, and every creeping thing in it

36 For God will save Zion, and he will build the cities of Judah, and they shall dwell there and inherit it

37 And the seed of his servants shall inherit it, and they loving his name shall dwell in it.

PSALMS CHAPTER 70

[To the overseer: to David, to bring to remembrance.]

2 O God, to deliver me; O Jehovah hasten to help me.

3 They seeking my soul shall be confused and ashamed: they shall be turned away behind; and they desiring my evils, shall be ashamed.

4 They shall be turned back for a reward of their shame, saying, Aha! Aha

5 All seeking thee shall rejoice and be glad in thee, and they shall say always, God shall be magnified; they loving thy salvation.

6 And I am poor and needy: O God, hasten to me, my help and my deliverer; thou, O Jehovah, wilt not delay.

PSALMS CHAPTER 71

In thee, O Jehovah, I put my trust; shall not be ashamed forever.

2 In thy justice thou wilt deliver me, and let me escape: incline to me thine ear and save me.

3 Be thou to me for a rock of refuge to come always: thou didst command to save me, for thou my rock and my fortress.

4 My God, deliver me from the hand of the unjust one, from the hand of him transgressing, and the violent one.

5 For thou my hope, O Lord Jehovah: my trust from my youth.

6 Upon thee was I supported from the womb: from the bowels of my mother thou didst separate me: in thee my praise always.

7 I was as a wonder to many: and thou my refuge of strength.

8 My mouth shall be filled with thy praise, thy magnificence all the day.

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9 Thou wilt not cast me off to the time of old age; as my strength fails thou wilt not forsake me.

10 For mine enemies said to me, and they watching my soul took counsel together,

11 Saying, God forsook him: pursue him and take him, for none delivering.

12 O God, thou wilt not be far off from me: my God, hasten for my help.

13 They lying in wait for my soul shall be ashamed; they shall be finished; they seeking my evil shall be covered with reproach and shame.

14 And I will always hope, and I added upon all thy praise.

15 My mouth shall recount thy justice, all the day thy salvation, for I knew not numbers.

16 I will go in the strength of the Lord Jehovah: I will keep in remembrance thy justice, thine alone.

17 O God, thou didst teach me from my youth: and even to this will I announce thy wonders.

18 And also even to old age and grayness, O God, thou wilt not forsake me; till I shall announce thine arm to the generation, thy strength to every one who shall come:

19 And thy justice, O God, even to height, who didst great things: O God, who like thee?

20 Who didst cause us to see great straits and evils; thou wilt turn back, thou wilt preserve us alive, and from the depths of the earth thou wilt turn back, thou wilt bring us up.

21 Thou wilt increase my greatness, thou wilt surround me, thou wilt comfort me.

22 Also I will praise thee with the instrument of the harp; thy truth, O God, I will play on the harp, to thee, O Thou, Holy One of Israel.

23 My lips shall rejoice when I shall play on the harp to thee, and my soul which thou redeemedst.

24 Also my tongue all the day shall celebrate thy justice; for they were confused, for they seeking my evil were ashamed.

PSALMS CHAPTER 72

[To Solomon.] O God, thou wilt give thy judgments to the king, and thy justice to the king's son.

2 He shall judge thy people in justice, and thy poor in judgment.

3 The mountains shall lift up peace to the people, and the hills in justice.

4 He shall judge the poor of the people, and save to the sons of the needy, and he will break in pieces him oppressing.

5 And they shall fear thee with the sun and before the moon, generation of generations.

6 He shall come down as rain upon a fleece, as showers of pouring rain upon the earth.

7 The just one shall break forth in his days, and a multitude of peace even till no moon.

8 And he shall rule from sea even to sea, and from the river even to the. ends of the earth.

9 Inhabitants of the desert shall bow before him, and his enemies shall lick the dust

10 The kings of Tarshish and the islands shall turn back a gift, the kings of Sheba and Seba shall bring a present

11 And all kings shall worship to him: all nations shall serve him.

12 For we will deliver the needy from the powerful one, and the poor and no helper to him.

13 He will spare for the poor and the needy, and he will save the souls of the needy.

14 From oppression and from violence he will redeem their soul, and their blood shall be precious in his eyes.

15 And he shall live, and there shall be given to him from the gold of Sheba: and there shall always be supplications for him; all the day shall they praise him.

16 There shall be diffusion of grain in the earth upon the head of the mountains; its fruit shall shake as Lebanon, and they shall blossom from the city as the grass of the earth.

17 His name shall be forever: his name shall flourish before the sun: and they shall be praised in him: all nations shall pronounce him happy.

18 Praised be Jehovah God, the God of Israel, doing wonders himself alone.

19 And praised be the name of his glory forever; and his glory shall fill all the earth. Amen and Amen.

20 The prayers of David son of Jesse were completed.

PSALMS CHAPTER 73

[Chanting to Asaph.] Surely God is good to Israel, to the clean of heart

2 And I, my feet nearly turned aside; my going was almost poured out

3 For I was envious at the foolish; I shall see the peace of the unjust

4 For not the pains to their death, and their body fat

5 They are not in the trouble of men, and with man they shall not be struck.

6 For this, pride surrounded them as a neck-chain; the dress of violence will cover to them.

7 Their eye will come forth from fat: they passed over the imaginations of the heart

8 They will mock and speak in evil of oppression: they will speak from elevation.

9 They set their mouth against the heavens, and their tongue will go in the earth.

10 For this, his people will turn back here: and full water shall be sucked out to them.

11 And they said, How did God know? and is there knowledge in the Most High?

12 Behold, these the unjust, and they being secure of the world increased riches.

13 Surely in vain I cleansed my heart, and I will wash my hands in cleanness.

14 And I am struck all the day, and my reproofs for the mornings.

15 If I said, I will recount thus; behold, I transgressed against the generation of thy sons.

16 And I shall think to know this, it is labor in mine eyes.

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17 Till I shall come to the holy place of God I shall not understand for their latter state.

18 Surely in slippery places thou wilt set them, to cast them down into ruins.

19 How they were for desolation as in a moment they perished; they were finished from sudden destruction.

20 As a dream of him awaking, O Jehovah, in awaking thou wilt despise their image.

21 For my heart will be embittered, and my loins were hard.

22 And I stupid, and I shall not know, and I was a beast with thee.

23 And I always with thee: thou didst hold by my right hand.

24 In thy counsel thou wilt guide me, and after, thou wilt receive me with glory.

25 Who to me in the heavens? and from thee I desired nothing in the earth.

26 My flesh failed and my heart: the rock of my heart and my portion is God forever.

27 For behold, they being far off from thee shall perish: thou didst lay waste all committing fornication from thee.

28 And I drawing near to God, it is good for me: I put in the Lord Jehovah my refuge, to recount all thy works.

PSALMS CHAPTER 74

[Understanding to Asaph.] Wherefore, O God, didst thou reject forever? will thine anger smoke against the sheep of thy feeding?

2 Remember thine assembly thou didst purchase of old; thou didst redeem the rod of thine inheritance; this mount Zion thou didst dwell in it

3 Lift up thy steps to desolations forever; all the evil of the enemy in the holy place.

4 Thine enemies roared in the midst of thine appointment; they set their signs, signs.

5 It will be known according to bringing the axes upwards upon the thicket of wood.

6 And now with axes and hammers they will beat her engravings.

7 They cast thy holy place into fire, to the earth they defiled the tent of thy name.

8 They said in their heart, We will rage against them together: they burnt up all the appointments of God in the earth.

9 We saw not our signs, no more a prophet: and not with us will it be known how long.

10 How long, O God, shall the enemy reproach? Shall the enemy despise thy name forever?

11 Wherefore wilt thou turn back thy hand, and thy right hand? from the midst of thy bosom completely.

12 And God my king of old working salvations in the midst of the earth.

13 Thou didst cleave the sea in thy strength: thou didst break the heads of the dragons upon the waters.

14 Thou didst break the heads of the sea monster, thou wilt give him for food to the people, to the inhabitants of the desert

15 Thou didst cleave asunder the fountain and the torrent: thou driedst up the rivers of strength.

16 To thee the day, also to thee the night: thou didst prepare the light and the sun.

17 Thou didst set all the bounds of the earth: summer and autumn thou didst form them.

18 Remember this, the enemy reproached Jehovah, and the foolish people despised thy name.

19 Thou wilt not give the soul of thy turtle-dove to the beast: the life of thy poor thou wilt not forget forever.

20 Look to thy covenant: for the dark places of the earth were filled with habitations of violence.

21 The poor one shall not turn back ashamed: the humble and the needy shall praise thy name.

22 Arise, O God, contend thy contention: remember thy reproach from the foolish all the day.

23 Thou wilt not forget the voice of thine adversaries: the pride of them rising up against thee going up always

PSALMS CHAPTER 75

[To the overseer, Thou wilt not destroy: chanting to Asaph a song.]

2 We confessed to thee, O God, we confessed: and thy name is near, thy wonders recounted.

3 For I will take the appointment, I will judge uprightnesses

4 The earth and all dwelling in it being melted: I made even its pillars. Silence.

5 I said to the foolish, Ye shall not be foolish; and to the unjust, Ye shall not lift up the horn:

6 Ye shall not lift up your horn to elevation: ye will speak with an impudent neck.

7 For not from the going forth and from the west, and not from the desert the lifting up.

8 For God is judge: he will humble this, and this he will lift up.

9 For a cup in the hand of Jehovah, and the wine red, being full of mixed wine; and he will pour out from this: but its lees all the unjust of the earth shall suck out, they shall drink.

10 And I will announce forever; I will play on the harp to the God of Jacob.

11 And all the horns of the unjust will I cut off; the horns of the just one shall be exalted.

PSALMS CHAPTER 76

[To the overseer upon the stringed instrument: chanting to Asaph song.]

2 In Judah was God known: great his name in Israel.

3 And his booth shall be in peace, and his dwelling in Zion.

4 There he broke the lightnings of the bow, the shield and the sword, and war. Silence

5 Thou art light, being magnified from the mountains of fresh foliage.

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6 The mighty of heart were spoiled, they slumbered their sleep: and all the men of strength found not their hands.

7 From thy rebuke, O God of Jacob, the chariot and the horse lay in a deep sleep.

8 Thou art feared, thou: and who shall stand before thee from the time of thine anger?

9 From the heavens thou didst cause judgment to be heard; the earth feared and rested.

10 In God's rising up to judgment, to save all the poor of the earth. Silence.

11 For the wrath of man shall praise thee: the remainder of wrath thou wilt gird up.

12 Vow, ye, and repay to Jehovah your God: all being round about him shall bring a gift for fear.

13 He will cut off the spirit of leaders, being terrible to the kings of the earth.

PSALMS CHAPTER 77

[To the overseer for Jeduthun: to Asaph a chanting.]

2 My voice to God, and I will cry with my voice to God, and he gave ear to me.

3 In the day of my straits I sought Jehovah: my hand was stretched out at night, and it will not be slack: my soul refused to be comforted.

4 I will remember God and I shall be disquieted: I shall be depressed and my spirit will languish. Silence.

5 Thou didst hold mine eyes watching: I was moved, and I will not speak.

6 I reckoned the days of old, the everlasting years.

7 I will remember my stringed instruments in the night: I shall meditate with my heart, and my spirit will search out.

8 Will Jehovah reject forever? and will he no more add to be satisfied?

9 Did his mercy fail forever? his word come to an end to generation and generation?

10 Did God forget to compassionate? or in anger did he gather his compassion? Silence.

11 And saying, This has made me sick: the years of the right hand of the Most High.

12 I will remember the works of Jah: for I will remember the ancient time of thy wonder.

13 And I meditated in all thy work, and I will think upon all thy doings.

14 O God, thy way is in the holy place: what God great as God?

15 Thou the God doing wonder: thou didst make known thy strength among the peoples.

16 Thou didst redeem with the arm thy people the sons of Jacob and Joseph. Silence.

17 The waters saw thee, O God, the waters saw thee; they will tremble, also the depths will be moved.

18 The clouds poured out waters: the clouds gave a voice: also thine arrows will go about.

19 The voice of thy thunder in the wheel: the lightnings lightened the habitable globe: the earth moved and it will shake.

20 In the sea thy way, and thy paths in many waters, and thy heels were not known.

21 Thou didst guide thy people as sheep by the hand of Moses and Aaron.

PSALMS CHAPTER 78

[Instruction to Asaph.]

1 Give ear, O my people, to my law: incline your ears to the sayings of my mouth.

2 I will open my mouth in a parable: I will utter enigmas from ancient time:

3 Which we heard and we shall know them, and our fathers recounted to us.

4 It was not hid from their sons, to a later generation recounting the praises of Jehovah and his strength, and his wonders which he did.

5 For he raised up a testimony in Jacob and set a law in Israel, which he commanded our fathers to make them known to their sons:

6 So that a later generation shall know; sons shall be born, they shall rise up and recount to their sons.

7 And they shall set their hope in God, and they shall not forget the works of God, and they shall watch his commands.

8 And they shall not be as their fathers, a generation turning away and bitter, a generation it prepared not its heart, and its spirit was not firm with God.

9 The sons of Ephraim bending, lifting up the bow, turned in the day of the encounter.

10 They watched not the covenant of God, and in his law they refused to go;

11 And they will forget his works and his wonders which he caused them to see.

12 Before their fathers he did a wonder in the land of Egypt, the field of loading.

13 He rent the sea and he will cause them to pass through; and he will cause the waters to stand as a heap.

14 And he will guide them in a cloud the day, and all the night in a light of fire.

15 He will rend the rocks in the desert, and give drink as the great abyss.

16 And he will bring forth flowings from the rock, and bring down waters as rivers.

17 And they will yet add to sin against him to embitter the Most High in a dry land.

18 And they will tempt God in their heart to ask food for their soul.

19 And they will speak against God; they said, Will God be able to arrange a table in the desert?

20 Behold, he struck the rock and waters will flow, and torrents will pour out; will he be able also to give bread? or will he prepare flesh for his people?

21 For this Jehovah heard and he will overflow, and a fire was kindled in Jacob, and also anger came up upon Israel.

22 For they believed not in God, and they trusted not in his salvation.

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23 And he commanded the clouds from above, and he opened the doors of the heavens.

24 And he will rain upon them manna to eat, and he gave the grain of the heavens to them.

25 Man ate the bread of the strong: he sent to them provision to fulness.

26 He will cause the east wind to go forth in the heavens, and by his strength he will lead the south wind.

27 And he will rain flesh upon them as the dust, birds of feather as the sand of the seas.

28 And it shall fall in the midst of his camp, round about to his habitations.

29 And they shall eat and be well filled: and he will bring to them their desire.

30 They turned not away from their desire, yet their food in their mouth.

31 And the anger of God came up upon them, and he will slay among their fat ones and he bowed down the chosen of Israel.

32 In all this they yet sinned, and they believed not in his wonders.

33 And he will finish their days in vanity, and their years in terror.

34 When he slew them and they sought him, and they turned back and sought for God.

35 And they will remember that God is their Rock, and God the Most High redeemed them.

36 And they will deceive with their mouth, and with their tongue they will lie to him.

37 And their heart was not right with him, and they were not firm in his covenant

38 And he being compassionate will cover iniquity, and he will not destroy: and he multiplied to turn back his anger, and he will not rouse up all his wrath.

39 And he will remember that they are flesh; a spirit going and not turning back.

40 How often they will embitter him in the desert! they will grieve him in the waste.

41 And they will turn back and tempt God, and they broke in upon the Holy One of Israel.

42 They remembered not his hand the day which he redeemed them from the enemy;

43 How he set in Egypt his signs, and his wonders in the field of loading.

44 And he turned to blood their rivers, and their flowings they shall not drink

45 He will send forth among them the gad-fly, and they shall devour them; and frogs, and they shall destroy them.

46 And he will give their produce to the devourer, and their labor to the locust

47 He will kill their vine with hail, and their sycamore trees with frost

48 He will deliver their cattle to the hail, and their possessions to the flames.

49 He will send upon them the burning of his anger, outpouring and wrath, and straits, sending evil messengers.

50 He will prepare a beaten path for his anger; he spared not their soul from death, and their life he delivered to the word;

51 And he will strike all the firstborn in Egypt; the first-fruits of their toils in the tents of Ham:

52 He will remove his people as sheep, and he will lead them as a flock in the desert

53 And he will guide them securely and they feared not: and the sea covered their enemies.

54 And he will bring them to the bound of his holy place, this mountain his right hand purchased.

55 And he will cast out the nations from their face, and he will divide them by lot in the measure of inheritance, and he will cause the tribes of Israel to dwell in their tents.

56 And they will tempt and embitter God the Most High, and they watched not his testimonies.

57 And they will draw back, and they will transgress as their fathers: they were turned as a bow of deceit

58 And they will make him angry with their heights, and they will provoke him to jealousy with their carved images.

59 God heard and he will overflow, and he will greatly contemn in Israel.

60 And he cast off the tent of Shiloh, the tent he pitched among man.

61 And he will give his strength to captivity, and his beauty into the hand of the enemy.

62 And he will deliver his people to the sword, and he overflowed upon his inheritance.

63 The fire devoured his young men, and his virgins wailed not

64 His priests fell by the sword, and his widows wept not

65 And Jehovah will awake as he sleeping, as the strong one shouting from wine.

66 And he will strike his enemies behind: he gave to them reproach forever.

67 And he will reject in the tent of Joseph, and he chose not in the tribe of Ephraim.

68 And be will choose the tribe of Judah, mount Zion which he loved.

69 And he will build his holy place as of buffaloes, as the earth he founded it forever.

70 And he will choose in David his servant, and he will take him from the folds of sheep.

71 From those bringing up to care for Jacob his people and for Israel his inheritance.

72 And he will feed them according to the integrity of his heart, and he will guide them in the understandings of his hands.

PSALMS CHAPTER 79

[Chanting to Asaph.] O God, the nations came into thine inheritance; they defiled thy holy temple; they set Jerusalem for ruins.

2 They gave the corpses of thy servants food to the birds of the heavens, the flesh of thy godly ones to the beasts of the earth.

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3 They poured out their blood as water round about Jerusalem; and none burying.

4 We were a reproach to our neighbors, a derision and scorn to those being round about us.

5 How long, O Jehovah? wilt thou be angry forever? shall thy jealousy burn as fire?

6 Pour out thy wrath upon the nations which knew thee not, and upon the kingdoms which called not upon thy name.

7 For devouring Jacob and they laid Waste his dwelling.

8 Thou wilt not remember against us former iniquities: thy compassions shall quickly anticipate us, for we were greatly weak:

9 Help us, O God; save us, for the word of the glory of thy name: and deliver us, and cover our sins for sake Of thy name.

10 Wherefore shall the nations say, Where is their God? He will make known among the nations before our eyes the vengeance of the blood of thy servants being poured out.

11 The mourning of the bound shall come before thee; according to the greatness of thine arm let the sons of death remain

12 And turn back to our neighbors seven fold to their bosom their reproach which they reproached thee, O Jehovah.

13 And we are thy people and the sheep of thy pasture: we will confess to thee forever: to generation and generation we will recount thy praise.

PSALMS CHAPTER 80

[To the overseer for the lilies of the testimonies; to Asaph a chanting.]

2 O thou feeding Israel, give ear, guiding Joseph as sheep.; thou dwelling in the cherubs, shine forth.

3 Before Epraim and Benjainin add Manasseh raise up thy strength, and come to save for us.

4 O God, turn us back and cause thy face to shine, and we shall be saved:

5 O Jehovah, God of armies, how long didst thou smoke against the prayer of thy people?

6 Thou gavest them to eat the bread of tears, and thou wilt give them to drink in tears by measure.

7 Thou wilt set us a strife to our neighbors, and our enemies will deride to themselves.

8 O God of armies, turn us back and cause thy face to shine, and we shall be saved.

9 Thou wilt remove a vine from Egypt: thou wilt cast out the nations and thou wilt plant it

10 Thou didst set in order before it, and thou wilt cause its roots to take root and the earth will be filled.

11 Its Shadow covered the mountains, and its branches the cedars of God.

12 Thou Wilt send forth her boughs even to the sea, and her suckers to the river.

13 Wherefore didst thou break down her walls, and all passing by the way plucked her?

14 The swine from the forest will lay it waste, and the Moving thing of the field will feed upon it

15 O God of armies, turn back now: look from the heavens and see, and review this vine;

16 And the plant which thy right hand planted, and upon the son thou madest strong for thee,

17 Burning it in fire, tutting it down; from the rebuke of thy face they shall perish.

18 Thy hand shall be upon the man of thy right hand, upon the son of man thou madest Strong for thee.

19 And we will not draw back from thee: thou wilt cause us to live, and we will call upon thy name.

20 O Jehovah, God of armies turn us back; cause thy face to shine, and We shall be saved.

PSALMS CHAPTER 81

[To the overseer upon the stringed instrument; to Asaph.]

2 Rejoice ye in God our strength: shout to the God of Jacob.

3 Lift up music, and ye shall give the drum, the pleasant harp, with the lyre.

4 Strike ye the trumpet in the new in the full moon, for the day of our festival.

5 For it is a law to Israel, a judgment to the God of Jacob.

6 He set him a testimony in Joseph in his going forth upon the land of Egypt: I shall hear a lip I knew not

7 I removed his shoulder from the burden: his hands shall past by from the basket

8 Thou calledst in straits, and I will deliver thee; I will answer thee in the hiding place of thunder. I will prove thee at the water of strife. Silence.

9 Hear, O my people, and I will testify in thee: O Israel, if thou wilt hear to me;

10 A strange god shall not be in thee; and thou shalt not worship to a strange god.

11 I am Jehovah thy God bringing thee up from the land of Egypt: make broad thy mouth and I will fill it

12 And my people heard not to my voice; and Israel was not inclined to me.

13 And I will send him forth in the hardnesses of their heart: they shall go in their counsels.

14 Would that my people heard to me! Israel shall go in my ways.

15 Shortly I shall humble their enemies, and against their adversaries I will turn back my hand.

16 They hating Jehovah shall lie to him: and their time shall be forever.

17 And he shall cause them to eat from the fat of wheat, and from the rock with honey will I satisfy thee.

PSALMS CHAPTER 82

[Chanting to Asaph.] God stood in the assembly of God; he will judge in the midst of gods.

2 How long will ye judge wickedness, and ye will lift up the faces of the unjust? Silence.

3 Judge ye the poor one, and the orphan: do justice to the humble one and the poor one

4 Deliver the poor and needy one: take away out of the hand of the unjust

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5 They will not know, they will not Understand: they will go about in darkness: all the foundations of the earth will be moved.

6 I said, Ye are gods; and the sons of the Most High all of you.

7 But as man shall ye die, and as one of the chiefs shall ye fall.

8 Arise, O God, judge the earth: for then shalt inherit in all nations.

PSALMS CHAPTER 83

[A song of chanting to Asaph.]

2 O God, not stillness to thee: thou wilt not be silent, and thou wilt not rest, O God.

3 For behold, thine enemies will be clamorous; and they hating thee lifted up the head.

4 Against thy people they will make crafty consultation, and they will counsel against thy hidden ones.

5 They said, Come, and we will cut them off from a nation; and the name of Israel shall no more be remembered.

6 For they counseled together with the heart: they will cut out a covenant against thee:

7 The tents of Edom and the Ishmaelites, Moab and the Hagarites.

8 Gebel and Ammon and Amalek; the rovers with the inhabitants of Tyre;

9 Also Assur was joined with them: they were an arm to the sons of Lot Silence.

10 Do to them as Midian, as Sisera, as Jabin, at the torrent Bison:

11 They were destroyed at the fountain of the dwelling: they were dung to the earth.

12 Set them their nobles as Oreb, and as Zeeb: and as Zebah and as Zalmunna, all their princes:

13 Who said, We will inherit for us the dwellings of God.

14 O my God, set them as a wheel; as straw before the wind.

15 As fire will burn the forest, and as the flame will cause the mountains to burn.

16 So wilt thou pursue them with thy tempest, and thew wilt terrify them with thy whirlwind:

17 Fill their face with contempt, and they shall seek thy name, O Jehovah.

18 They shall be ashamed and terrified, even to forever; and they shall be put to shame and perish.

19 And they shall know that thou, thy name Jehovah alone, the Most High over all the earth.

PSALMS CHAPTER 84

[To the overseer upon the stringed instrument: to the sons of Korah, a chanting.]

2 How beloved are thy tents, O Jehovah of armies!

3 My soul longed after, and also failed for the enclosures of Jehovah: my heart and my flesh will rejoice for the living God.

4 Also the sparrow found a house, and the swallow a nest for herself where she put her young brood, thine altars, O Jehovah of armies, my King and my God.

5 Happy they dwelling in thy house; they shall yet praise thee. Silence.

6 Happy the man strength to him in thee; the raised ways in their heart;

7 Passing through in the valley of Baca they will set it a fountain; also the early rain will cover the ponds.

8 They will go from strength to strength, being seen in Zion to God.

9 O Jehovah God of armies, hear my prayer: give ear, O God of Jacob. Silence.

10 See, O God our shield, and behold the face of thy Messiah.

11 For good a day in thine enclosures above a thousand. I chose to wait on the threshold in the house of my God, rather than to dwell in the tents of injustice.

12 For Jehovah God a sun and shield: Jehovah will give grace and glory; he will not withhold good to those going uprightly.

13 O Jehovah of armies, happy the man trusting in thee.

PSALMS CHAPTER 85

[To the overseer: to the sons of Korah a chanting.]

2 O Jehovah, thou didst delight in thy land: thou didst turn back the captivity of Jacob.

3 Thou didst lift up the iniquity of thy people, thou didst cover all their sin. Silence.

4 Thou didst take away all thy wrath: thou didst turn back the burning of thine anger.

5 Turn us back, O God of our salvation, and annul thine anger with us.

6 Wilt thou be angry with us forever? wilt thou draw out thine anger to generation and generation?

7 Wilt thou not turn back? wilt thou give us life? and thy people shall rejoice in thee.

8 Cause us, O Jehovah, to see thy mercy, and thou wilt give to us thy salvation.

9 I will hear what God Jehovah shall speak: for he will speak peace to his people, and to his godly ones: and they shall not turn back to folly.

10 Surely his salvation is near to those fearing him, for glory to dwell in his land.

11 Mercy and truth met together; justice and peace kissed.

12 Truth will spring up from the earth, and justice looked forth from the heavens.

13 Also Jehovah will give good, and our land shall give her produce.

14 Justice shall go before him, and shall set to the way of his steps.

PSALMS CHAPTER 86

[A prayer to David.] Incline, O Jehovah, thine ear: answer me, for I am poor and needy.

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2 Watch my soul, for I am godly: save thy servant, thou my God, trusting in thee.

3 Compassionate me, O Jehovah, for to thee I will call all the day.

4 Rejoice the soul of thy servant, for to thee, O Jehovah, will I lift up my soul.

5 For thou, O Jehovah, art good and forgiving, and great of mercy to all calling to thee.

6 Give ear, O Jehovah, to my prayer, and attend upon the voice of my supplications.

7 In the day of my straits I will call thee, for thou wilt answer me.

8 None like to thee among the gods, O Jehovah, and none according to thy works.

9 All the nations which thou madest shall come and worship before thee, O Jehovah, and they shall do honor to thy name.

10 For great art thou, and doing wonders: thou God alone.

11 Teach me, O Jehovah, thy way; I will go in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Jehovah, my God, with all my heart, and I will honor thy name forever.

13 For thy mercy is great upon me, and thou didst deliver my soul from hades below.

14 O God, the proud rose up against me, and the assemblies of the terrible sought my soul; and they set not thee before them.

15 And thou, O Jehovah, art a God compassionate and merciful, and slow to anger and great of mercy and truth.

16 Turn to me and pity me; thou wilt give thy strength to thy servant, and save to the son of thy maid-servant

17 Make with me a sign for good, and they hating me shall see and be ashamed: for thou, Jehovah, didst help me and comfort me.

PSALMS CHAPTER 87

[To the sons of Korah chanting a song.] His foundations are in the mountains of holiness.

2 Jehovah loved the gates of Zion above all the tents of Jacob.

3 Honored things being spoken in thee, O city of God. Silence.

4 I will make mention of Rahab and Babel to those knowing me: behold the rovers, and Tyre, with Cush; this was born there.

5 And to Zion a man will say, And a man was born in her: and he the Most High shall prepare her.

6 Jehovah shall recount in writing up the peoples, This was born there. Silence.

7 The chiefs according to them beginning: all my fountains in thee.

PSALMS CHAPTER 88

[A song of chanting to the sons of Korah to the overseer upon the lute, for affliction of instruction, for Heman the Ezrabite.]

2 O Jehovah, God of my salvation, the day have I cried in the night before thee.

2 My prayer shall come before thee: incline thine ear to my wailing;

3 For my soul was filled with evils, and my life touched upon hades.

4 I was reckoned with those going down to the pit: I was as a man of no strength:

5 Free among the dead, as they wounded lying down in the grave, whom thou no more didst remember them, and they were cut off by thy hand.

6 Thou didst set me in the pit beneath, in darknesses, in the shades.

7 Thy wrath lay upon me, and thou didst afflict with all thy breakers. Silence.

8 Thou didst remove far from me mine acquaintance; thou didst set me an abomination to them: I was shut up, and I shall not go forth.

9 Mine eye languished from affliction: I called to thee, O Jehovah, in all the day, I stretched my hands to thee.

10 Wilt thou do wonder to the dead? if the shades shall arise, shall they praise thee? Silence.

11 Shall thy mercy be recounted in the grave, thy faithfulness in destruction?

12 Shall thy wonder be known in darkness, and thy justice in a land of oblivion?

13 And to thee, O Jehovah, I cried, and in the morning shall my prayer anticipate thee.

14 Wherefore, O Jehovah, wilt thou cast off my soul? wilt thou hide thy face from me?

15 I am poor and expiring from youth: I bore thy terrors; I shall be perplexed.

16 Upon me thy burnings passed over; thy terrors made me silent

17 They surrounded me as water all the day; they folded round about me together.

18 Thou didst remove far from me lover and friend, mine acquaintance into darkness.

PSALMS CHAPTER 89

[Of instruction to Ethan the Ezrahite.]

2 The mercies of Jehovah forever will I sing: to generation and generation will I make known thy faithfulness with my mouth.

3 For I said, Mercy shall be built up forever: the heavens, thy faithfulness shall be prepared in them.

4 I cut out a covenant to my chosen, I sware to David my servant,

5 Even to forever I will prepare thy seed, and I built up to generation and generation thy throne, Silence.

6 And the heavens shall confess thy wonders, O Jehovah, also thy faithfulness in the convocation of the holy ones.

7 For who in the cloud shall be compared to Jehovah? shall he be likened to Jehovah among the sons of God?

8 God being greatly terrible in the council of the holy ones and to be feared by all round about him.

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9 O Jehovah, God of armies, who as thee, Jah [Yah, Yahweh, Lord, God], strong? and thy faithfulness round about thee?

10 Thou ruling over the lifting up of the sea: in the lifting up of its waves thou wilt soothe them.

11 Thou didst break Rahab in pieces as the wounded one; with the arm of thy strength thou didst scatter thine enemies.

12 To thee the heavens, also to thee the earth; the habitable globe and its fulness thou didst found them.

13 The north and the south thou didst create them: Tabor and Hermon shall rejoice in thy name.

14 To thee an arm with strength: thou wilt strengthen thy hand, and thou wilt lift up thy right hand.

15 Justice and judgment the preparing of thy throne: mercy and truth shall anticipate thy face.

16 Happy the people knowing the shout of joy: O Jehovah, they shall go in the light of thy face.

17 In thy name they shall rejoice all the day, and in thy justice they shall be exalted.

18 For thou the beauty of their stength, and in thine acceptance our horn shall be exalted.

19 For to Jehovah our shield, and to the Holy One of Israel our King.

20 Then thou spakest in a vision to thy godly one, and thou wilt say, I put help upon the mighty one; I exalted the chosen one from the people.

21 I found David my servant; with my holy oil I anointed him:

22 Which my hand shall be prepared with him: also shall mine arm strengthen him.

23 The enemy shall not impose upon him, and the son of iniquity shall not afflict him.

24 And I beat down his adversaries from his fame, and I will smite those hating him.

25 And my faithfulness and my mercy with him, and in my name shall his horn be exalted.

26 And I set his hand in the sea, and his right hand in the rivers.

27 He shall call me, Thou my father, my God, and the Rock of my salvation,

28 Also I will give him the firstborn, the highest to the kings of the earth.

29 Forever will I watch my mercy to him, and my covenant was firm to him.

30 I set his seed forever, and his throne as the days of the heavens.

31 If his sons shall forsake my law, and not go in my judgments;

32 If they shall profane my laws and watch not my commands;

33 And I reviewed their transgression with the rod, and their iniquity with blows.

34 And my mercy I will not rend from him, and I will not lie in my faithfulness,

35 I will not profane my covenant, and I will not change the going forth of my lips.

36 Once did I swear in my holy place if I shall lie to David.

37 His seed shall be forever and his throne as the sun before me.

38 As the moon it shall be prepared forever, and a faithful witness in the cloud. Silence.

39 And thou didst cast off, and thou wilt reject; thou didst overflow with thy Messiah.

40 Thou didst reject the covenant of thy servant: thou didst profane to the earth his consecration.

41 Thou didst break down all his walls; thou didst set his fortifications a ruin.

42 All those passing over the way plundered him: he was a reproach to his neighbors:

43 Thou didst raise up the right hand of his adversaries; thou didst cause all his enemies to rejoice.

44 Also thou wilt turn hack the edge of his sword, and thou caused him not to rise up in war.

45 Thou didst cause to cease from his cleansing, and his throne thou didst cast it down to the earth.

46 Thou didst shorten the clays of his youth: thou didst cover over him with shame. Silence.

47 How long, O Jehovah, wilt thou hide thyself forever? Shall thy wrath burn as fire?

48 Remember me what is life: wherefore in vain didst thou create all the sons of man?

49 What man shall live and not see death? Shall he deliver his soul from the hand of hades? Silence.

50 Where thy former mercies, O Jehovah, thou didst sware to David in thy faithfulness?

51 Remember, O Jehovah, the reproach of thy servants; I lifted up in my bosom all the multitudes of peoples;

52 Which thine enemies reproached, O Jehovah; which they reproached the heels of thy Messiah.

53 Blessed be Jehovah forever. Amen and Amen.

PSALMS CHAPTER 90

[Prayer to Moses the man of God.] O Jehovah, thou wert a refuge to us in generation and generation.

2 Before the mountains were born, and the earth shall be begun, and the habitable globe, and from forever even to forever, thou art God.

3 Thou wilt turn man even to crushing, and thou wilt say, Turn back, ye sons of man.

4 For a thousand years in thine eyes as the day of yesterday, for it shall pass away, and watches in the night.

5 Thou didst overwhelm them; in sleep shall they be; in the morning as the grass will pass away.

6 In the morning it will flourish, and it will pass away at evening; it will be cut off and will dry up.

7 For we were finished in thine Anger, and in thy wrath we were terrified.

8 Thou didst set our iniquities before thee, our hidden things before the light of thy face.

9 For all our days turned away in thy wrath: we finished our years as a meditation

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10 The days of our years, in them seventy years; and if in strengths, eighty years, and their pride labor and vanity; for being soon cut off and we shall fly away.

11 Who shall know the strength of thine anger? and according to thy fear, thy wrath.

12 To number our days so make known, and we shall bring the heart to wisdom.

13 Turn back, O Jehovah, how long? and have pity upon thy servants.

14 Satisfy us in the morning with thy mercy, and we shall rejoice and be glad in all our days.

15 We rejoiced according to the days thou didst humble us, the years we saw evil.

16 Cause thy works to be seen to thy servants, and thine honor for their sons.

17 And the sweetness of Jehovah our God shall be upon us: and the work of our hands prepare thou it upon us; and the work of our hands prepare thou it.

PSALMS CHAPTER 91

He dwelling in the covering of the Most High, in the shadow of the Almighty shall he lodge.

2 Saying to Jehovah, My refuge and my fortress: my God, I will trust in thee

3 For he will deliver thee from the snare of the fowler, from the word of ruin.

4 He will cover thee with his wing feathers, and under his wings thou shalt trust: his truth a shield and buckler.

5 Thou Shalt not be afraid from terror the night; from the arrow that will fly the day;

6 From the word that shall go in darkness: from the cutting off that shall lay waste the noon-day.

7 A thousand shall fall from thy side, and ten thousand from thy right hand; and to thee it shall not reach.

8 Only with thine eyes thou shalt look and thou shalt see the retribution of the unjust

9 For thou, O Jehovah, my trust; thou didst set the Most High thy refuge.

10 Evil shall not approach to thee, and a blow shall not come near in thy tent

11 For he will command his messengers for thee, to watch thee in all thy ways.

12 Upon the hands shall they lift thee up, lest thou shalt strike thy foot against a stone.

13 Upon the lion and the asp, shalt thou tread: thou shalt tread down the young lion and the dragon.

14 For he delighted in me and I will deliver him: I will exalt him, for he knew my name.

15 He shall call me and I will answer him: I am with him in straits; I will deliver him and honor him.

16 With length of days will I satisfy him, and I will cause him to look upon my salvation.

PSALMS CHAPTER 92

[Chanting a song to the day of Sabbath.]

2 It is good to confess to Jehovah, to play on the harp to thy name, O Most High.

3 To announce in the morning thy mercy, and thy faithfulness in the night.

4 Upon a ten stringed instrument, and upon the lyre; with the murmurs upon the harp.

5 For thou didst gladden me, O Jehovah, by thy work: I will rejoice in the works of thy hands.

6 How great were thy works, O Jehovah! thy thoughts were very deep.

7 A brutish man shall not know, and a fool shall not understand this.

8 In the putting forth of the unjust as grass, and all working iniquity shall flourish; to destroy them even to forever:

9 And thou being high, O Jehovah, forever.

10 For behold, thine enemies, O Jehovah, for behold, thine enemies shall perish; all working iniquity shall be dispersed.

11 My horn shall be lifted up as a buffalo: I was poured over with fresh oil.

14 And mine eye shall look upon mine enemies: in the risings up of the unjust against me, mine ears shall hear.

13 The just one shall flourish as the palm tree: he shall become great as the cedar in Lebanon.

14 Those being planted in the house of Jehovah, shall flourish in the enclosures of our God.

15 They shall yet sprout in old as; they shall be fat and green.

16 To announce that Jehovah is upright: my rock and no iniquity in him.

PSALMS CHAPTER 93

Jehovah reigned, he put on majesty: Jehovah put on strength, he girded himself: also the habitable globe shall be prepared, it shall not be moved.

2 Thy throne was prepared from then: thou art from forever.

3 The rivers lifted up, O Jehovah, the rivers lifted up their voice, the rivers shall lift up their roarings.

4 Jehovah on high is great above the voices of many waters, the mighty breakers of the sea.

5 Thy testimonies were very firm: holiness was becoming to thy house, O Jehovah, to length of days.

PSALMS CHAPTER 94

O God of vengeance, O Jehovah God of vengeance, shine forth.

2 Be thou lifted up judging the earth: turn back retribution upon the proud.

3 How long shall the unjust, O Jehovah, how long shall the unjust exult?

4 They will utter, they will speak impudently; all they working iniquity will boast themselves.

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5 They will break in pieces thy people, O Jehovah, and they will afflict thine inheritance.

6 The widow and the stranger they will slay, and they will kill the orphan.

7 And they will say Jah will not see, and the God of Jacob will not understand.

8 Understand, ye brutish among the people: and ye foolish, when will ye understand?

9 He planting the ear, shall he not hear? if he formed the eye, shall he not see?

10 He chastising the nations, shall he not do justice? he teaching man knowledge.

11 Jehovah knew the thoughts of man that they are vanity.

12 Happy the man whom thou shalt chastise, O Jah: and thou wilt teach him from thy laws.

13 To give rest to him from the days of evil, till the pit shall be dug for the unjust

14 For Jehovah will not cast off his people, and he will not forsake his inheritance.

15 For judgment shall turn back even to justice: and after it all the upright of heart

16 Who shall rise up for me against those doing evil? who shall stand for me against those working iniquity?

17 Unless Jehovah helped for me my soul almost dwelt silently.

18 If I said, My foot wavered; thy mercy, O Jehovah, upheld me.

19 In the multitude of my thoughts in my midst thy consolations will delight my soul.

20 Shall the throne of mischief be joined together with thee forming labor upon the law?

21 They shall break in upon the soul of the just one, and they shall condemn innocent blood.

22 And Jehovah shall be for a height to me, and my God for the rock of my refuge.

23 And he will turn back upon them their iniquity, and in their evil he will cut them off; Jehovah our God will cut them off.

PSALMS CHAPTER 95

Come, we will rejoice to Jehovah: we will shout to the Rock saving us.

2 We will anticipate his face with confession, with music we will shout to him.

3 For Jehovah is the great God, and a great King over all gods.

4 For in his hand the recesses of the earth, and the heights of the mountains to him.

5 For to him the sea, and he made it: and his hands formed the dry land.

6 Come, we will worship and bow down before Jehovah: he made us.

7 For he is our God, and we the people of his feeding and the sheep of his hand. This day if ye will, hear to his voice.

8 Ye shall not harden your heart as the strife, as the day of trial in the desert:

9 When your fathers tempted me, they proved me; also they saw my works.

10 Forty years I shall loathe to the generation, and saying, A people they wandering in heart, and they knew not my ways:

11 For I sware in mine anger if they shall come in to my rest

PSALMS CHAPTER 96

Sing ye to Jehovah a new song: sing ye to Jehovah all the earth.

2 Sing ye to Jehovah, praise his name; announce glad tidings; from day to day, his salvation.

3 Recount his glory among the nations, his wonders among all peoples.

4 For great is Jehovah, and being greatly praised: he is terrible above all gods.

5 For all the gods of the peoples are nothings: and Jehovah made the heavens:

6 Majesty and honor are before him; strength and beauty in his holy place.

7 Give to Jehovah, ye families of the peoples, give to Jehovah glory and strength.

8 Give to Jehovah the glory of his name: lift ye up a gift and come to his enclosures.

9 Worship ye to Jehovah in the ornaments of holiness: tremble ye from his face, all the earth.

10 Say ye among the nations, Jehovah reigned: also the habitable globe shall be prepared, it shall not be moved: he will judge the peoples in uprightness.

11 The heavens shall be glad, and., the earth shall rejoice: the sea shall be moved, and its fulness.

12 The field shall exult and all that is in it: then shall all the trees of the, forest rejoice.

13 Before the face of Jehovah; for he came, for he came to judge the earth: he will judge the habitable globe in justice, and the peoples in his faithfulness.

PSALMS CHAPTER 97

Jehovah reigned, the earth shall exult: the many islands shall be glad.

2 A cloud and darkness round about him: justice and judgment the preparing of his throne.

3 Fire shall go before him and shall burn up his enemies round about

4 His lightnings lightened the habitable globe; the earth saw and it Will tremble.

5 The mountains melted as wax from before the face of Jehovah, from before the face of the Lord of all the earth.

6 The heavens announced his justice, and all peoples saw his glory.

7 All serving a carved thing shall be ashamed, they boasting themselves in nothings; worship to him, all ye Gods.

8 Zion heard and she will be glad, and the daughters of Judah shall rejoice for sake of thy judgments, O Jehovah.

9 For thou, Jehovah, art most high over all the earth: thou wert exalted greatly above all gods.

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10 Hate evil, ye loving Jehovah: he watched the souls of his godly ones; he will deliver them from the hand of the unjust

11 Light was sown for the just one, and gladness for the upright of heart

12 Be glad ye just, in Jehovah, and praise him at the remembrance of his holiness.

PSALMS CHAPTER 98

[Chanting.] Sing ye to Jehovah a new song, for he did wonders: his right hand saved for him, and his holy arm.

2 Jehovah made known his salvation: to the eyes of the nations he uncovered his justice.

3 He remembered his mercy and his faithfulness to the house of Israel: all the ends of the earth saw the salvation of our God.

4 Shout ye to Jehovah, all the earth break forth into joy and rejoice, and play on the harp.

5 Play to Jehovah on the harp, on the harp and the voice of music.

6 With trumpets and the voice of the, horn, shout ye before the King, Jehovah.

7 The sea shall he moved and its fulness: the habitable globe and they dwelling in it.

8 The rivers shall clap the hand: the mountains shall rejoice together

9 Before Jehovah; for he came to judge the earth: he will judge the habitable globe in justice, and the peoples in uprightness

PSALMS CHAPTER 99

Jehovah reigned, the peoples shall be moved: he dwelling in the cherubs; the earth shall quake.

2 Jehovah is great in Zion, and he was raised up over all peoples.

3 They shall praise thy great and terrible name: he is holy.

4 And the king's strength loved judgment; thou didst prepare uprightnesses, thou didst judgment and justice in Jacob.

5 Exalt ye Jehovah our God, and worship at the footstool of his feet; he is holy.

6 Moses and Aaron among his priests, and Samuel among those calling upon his name; calling to Jehovah and he will answer them.

7 In a pillar of cloud he will speak to them: they watched his testimonies, and the law he gave them.

8 O Jehovah our God, thou didst answer them; thou wert God lifting up to them, and taking vengeance for all their doings.

9 Exalt ye Jehovah our God, and worship at his holy mountain; for Jehovah our God is holy.

PSALMS CHAPTER 100

[Chanting for praise.] Shout ye to Jehovah, all the earth.

2 Serve ye Jehovah with gladness: come before him with rejoicing.

3 Know ye that Jehovah he is God: he made us and not we his people and the sheep of his feeding.

4 Come ye into his gates with confession, his enclosures with praise: confess ye to him, praise his name.

5 For Jehovah is good; his mercy forever and his faithfulness to generation and generation.

PSALMS CHAPTER 101

[To David a chanting.] Mercy and judgment will I sing to thee, O Jehovah: I will play on the harp.

2 I will be prudent in a blameless way. When wilt thou come to me? I will go about in integrity of heart in the midst of my house.

3 I will not set a word of Belial before mine eyes: I hated him doing transgressions; he shall not cleave to me.

4 A heart of oppression shall depart from me: I shall not know evil.

5 Slandering his neighbor in secret, him will I cut off: him being lofty of eyes and broad of heart, with him I will not eat

6 Mine eyes are upon the faithful of the earth, to dwell with me: he walking in a blameless way, he shall serve me.

7 He doing deceit shall not dwell in the midst of my house: he speaking falsehoods shall not be prepared before mine eyes.

8 For the mornings I will destroy all the unjust of the land; to cut off from the city of Jehovah all doing iniquity.

PSALMS CHAPTER 102

[Prayer for the poor when he shall languish, and before Jehovah shall pour out his complaint.]

2 O Jehovah, hear my prayer, and my cry shall come to thee.

3 Thou wilt not hide thy face from me in the day of straits to me; incline thine ear to me: in the day I shall call, speedily answer me.

4 For my days were finished in smoke, and my bones burnt as fuel.

5 My heart was struck and dried up as grass, that I forget eating my bread.

6 From the voice of my groaning my bone did cleave to my flesh.

7 I was like to the pelican of the desert: I was as the owl of the dry places.

8 I watched and I shall be as the sparrow being alone upon the roof

9 All the day mine enemies reproached me, they praising me aware against me.

10 For I ate ashes as bread, and I mingled my drink with weeping.

11 From the face of thine anger and thy wrath: for thou didst lift me up and thou wilt cast me down.

12 My days declining as a shadow, and I shall be dried up as grass.

13 And thou, O Jehovah, wilt remain forever; and thy remembrance to generation And generation.

14 Thou wilt arise, thou wilt compassionate Zion: for the time to compassionate her for the appointment came.

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15 For thy servants delighted in her stones, and they will compassionate her dust

16 And the nations shall fear the name of Jehovah: and all the kings of the earth thy glory

17 For Jehovah built Zion, he was seen in his glory

18 He looked upon the prayer of the helpless, and he despised not their prayer.

19 This shall be written for a later generation: and a people created shall praise Jah.

20 For be looked forth from the height of his holy place; from the heavens Jehovah looked upon the earth;

21 To hear the groaning of the bound; to loose the sons of death.

22 To recount in Zion the name of Jehovah, and his praise in Jerusalem.

23 In the gathering of the peoples together, and the kingdoms to serve Jehovah.

24 He answered in the way of his strength: he shortened my days.

25 Saying, O my God, thou wilt not take me away in the half of my days: thy years in generations of generations.

26 Before time thou didst found the earth, and the heavens the work of thy hands.

27 They shall perish and thou shalt stand.

28 And all they shall fall away as a garment; as clothing thou shalt change them, and they shall be changed.

29 And thou the same, and thy years shall not finish.

30 The sons of thy servants shall abide, and their seed shall be prepared before thee.

PSALMS CHAPTER 103

[To David.] Praise Jehovah, O my soul, and all within me, his holy name.

2 Praise Jehovah, O my soul, and thou wilt not forget all his acts.

3 Forgiving to all thine iniquity, healing to all thy diseases.

4 Redeeming thy life from corruption, crowning thee with mercy and compassions.

5 Satisfying even to thee with good; thy youth shall be renewed as the eagle.

6 Jehovah did justices and judgments to all being oppressed.

7 He will make known his ways to Moses, his doings to the sons of Israel.

8 Jehovah being compassionate and merciful, slow to anger and great of mercy.

9 He will not contend forever; he will not keep forever.

10 He did not to us according to our sins, and he did not recompense upon us according to our iniquities.

11 For as the height of the heavens above the earth, his mercy prevailed upon those fearing him.

12 As far off as the sunrisings from the west, he removed far from us our transgressions.

13 As a father compassionating over his sons, Jehovah compassionated those fearing him.

14 For he knew our formation; he remembered that we are dust.

15 Man, his days as grass: as the blossom of the field, thus he will flourish.

16 For the wind passed over upon it and it is not; and its place shall know it no more.

17 And the mercy of Jehovah is from forever even to forever upon those fearing him, and his justice to sons' sons.

18 To those watching his covenant, and to those remembering his charges to do them.

19 Jehovah prepared his throne in the heavens; and his kingdom ruled over all.

20 Praise Jehovah, ye his messengers mighty of strength, doing his word, to hear the voice of his word.

21 Praise Jehovah, all ye his armies; his servants doing his will.

22 Praise Jehovah all ye his works in all places of his dominions: praise Jehovah, O my soul.

PSALMS CHAPTER 104

[Praise Jehovah,] O my soul. O Jehovah my God thou wert great exceedingly; thou didst put on strength and honor:

2 Being covered with light as a garment: stretching forth the heavens as a curtain:

3 Framing his upper chambers in the waters: setting the clouds his chariot: going upon the wings of the wind.

4 Making his messengers spirits; his servants a fire of flame:

5 Founding the earth upon her bases, she shall not be moved forever and even

6 The deep thou coveredst it as a garment: the waters will stand upon the mountains.

7 From thy rebuke they shall flee; from the voice of thy thunder they shall be terrified.

8 They shall go up the mountains; they shall go down into the valleys to the place: this thou didst found for them.

9 Thou didst set a bound they shall not pass over; they shall not turn bark to cover the earth.

10 Sending forth fountains into the valleys, they will go between the mountains.

11 They shall water all the beasts of the field: the wild asses shall break their thirst.

12 Upon them the birds of the heavens shall dwell, from between their boughs they shall give a voice.

13 Watering the mountains from. his upper chambers: with the fruit of thy work shall the earth be filled.

14 Causing grass to spring up for the cattle, and the green herb for the service of man, to bring forth bread from the earth:

15 And wine will gladden the heart of man, to cause the face to shine from oil, and bread will support the heart of man.

16 And the trees of Jehovah shall be satisfied; the cedars of Lebanon which he planted;

17 Where there the sparrows will nest: the stork, the cypresses her house.

18 The high mountains for the wild goats; the rocks a refuge for the conies.

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19 He made the moon for the appointments: the sun knew his going down.

20 Thou didst set darkness and it will be night: in it all the beasts of the forest shall creep.

21 The young lions roaring for prey, and to seek from God their food.

22 The sun shall rise, they will be gathered together, and in their dens they will lie down.

23 Man will go forth to his work, and to his labor even to evening.

24 How thy works were multiplied. O Jehovah! in wisdom thou madest them all: the earth was filled with thy possessions.

25 This great and broad sea, hands there of the creeping thing, and no number of the beasts, small with great

26 There the ships will go: the sea monster thou didst form to play in it

27 They will all wait for thee to give their food in its time.

28 Thou wilt give to them, they will gather up: thou wilt open thy hand, they will be filled with good.

29 Thou wilt hide thy face, they will tremble: thou wilt take away their spirit, they shall expire and turn back to dust

30 Thou wilt send forth thy spirit, they will be created: thou wilt renew the face of the earth.

31 The glory of Jehovah shall be forever: Jehovah, shall rejoice in his works.

32 Looking upon the earth and it will tremble: he will touch up the mountains and they will smoke.

33 I will sing to Jehovah in my living: I will play on the harp to my God in my enduring.

34 My meditating upon him shall be sweet: I will rejoice in Jehovah.

35 Sinners shall be finished from the earth, and the unjust no more. Praise Jehovah, O my soul

PSALMS CHAPTER 105

Confess to Jehovah, call upon his name: make ye known his doings among the peoples.

2 Sing ye to him and play on the harp to him: discourse ye upon all his wonders.

3 Boast ye in his holy name: the heart of those seeking Jehovah shall rejoice.

4 Seek ye Jehovah and his strength: seek his face always.

5 Remember his wonders which he did; his signs and the judgments of his mouth.

6 The seed of Abraham his servant, the sons of Jacob his chosen.

7 He is Jehovah our God: his judgments are in all the earth.

8 He remembered his covenant forever, the word he commanded to a thousand generations.

9 Which he cut out with Abraham, and his oath to Isaak.

10 And he will set it for a law to Jacob, to Israel an eternal covenant:

11 Saying, To thee will give the land of Canaan, the line of your inheritance:

12 In their being men of number, as few and strangers in it.

13 And they will go about from nation to nation, from the kingdom to another people;

14 He permitted not a man to oppress them, and for them he will reprove kings.

15 Ye shall not touch upon my Messiah, and ye shall not do evil to my prophets.

16 And he will call a famine upon the land: he broke all the support of bread.

17 He sent a man before them, Joseph, for a servant was he sold:

18 They humbled his feet with the fetter: his soul came into iron:

19 Even to the time his word came: the sayings of Jehovah purified him.

20 The king sent and he will bring him down; the ruler of the peoples, and he will loose him.

21 He set him lord to his house, and ruler over all his possessions:

22 To bind his chiefs in his soul, and to make his old men wise.

23 And Israel will come into Egypt, and Jacob sojourned in the land of Ham.

24 And he will make his people fruitful greatly, and he will strengthen him above his enemies.

25 He turned their heart to hate his people, to act deceitfully with his servants.

26 He sent Moses his servant; Aaron whom he chose in him.

27 They set the words of his signs among them, and wonders in the land of Ham.

28 He sent darkness, and he will darken; and they embittered not his words.

29 He turned their waters to blood, and he will slay their fish.

30 Their land abounded with frogs in the chambers of their kings.

31 He said, and the gad-fly will come, and gnats in all their bounds.

32 He gave their rain hail, a fire of flames in their land.

33 And he will strike their vine and their fig trees, and he will break the tree of their bound.

34 He said, and the locust will come and the feeder, and no number.

35 And it will devour all the of their land, and it will devour all the fruit of their earth.

36 And he will strike every first-born in their land, the first-fruits to all their strength.

37 And he will bring them forth with silver and gold, and none being weak in their tribes.

38 Egypt was glad in their going forth, for their fear fell upon them.

39 He spread a cloud for covering, and fire to lighten the night

40 Asking, and he will bring the quail, and he will fill them with the bread of the heavens.

41 He opened the rock and the waters will flow; they went in dry places a river.

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42 For he remembered his holy word with Abraham his servant

43 And he will bring forth his people in joy, his chosen in rejoicing.

44 And he will give to them the lands of the nations, and they will inherit the labor of the people;

45 So that they shall watch his laws, and his instructions they shall observe. Praise ye Jah.

PSALMS CHAPTER 106

Praise Jah [Yah, Yahweh, Lord, God]. Confess to Jehovah, for he is good, for his mercy is forever.

2 Who shall speak the powers of Jehovah? will he cause all his praises to be heard?

3 Happy they watching judgment, doing justice in all time.

4 Remember us, O Jehovah: thy people with acceptance: review us with thy salvation;

5 To see the goodness of thy chosen ones, to be glad in the gladness of thy nation, to boast with thine inheritance.

6 We sinned with our fathers, we acted perversely, we did evil.

7 Our fathers considered not thy wonders in Egypt; they remembered not the multitude of thy mercies; they embittered at the sea, the sea of sedge;

8 And he will save them for sake of his name, to make known his powers.

9 And he will rebuke in the sea of sedge, and it will be dried up: and he will lead them in the depths as the desert

10 And he will save them from the hand of him hating, and he will redeem them from the hand of the enemy.

11 And the waters will cover their enemies: one of them was not left

12 And they will believe in his words, they will sing his praise.

13 They hastened; they forget his works; they waited not for his counsel.

14 And they will desire a desire in the desert, and they will tempt God in the waste.

15 And he will give to them their asking; and he will send leanness into their soul.

16 And they will be jealous. against Moses in the camp, against Aaron the holy of Jehovah.

17 The earth will open and will swallow down Dathan, and will cover the assembly of Abiram.

18 And a fire will be kindled in their assembly; the flame will burn up the unjust

19 They will make a calf in Horeb, and they will worship to the molten image.

20 And they will change their glory into the likeness of an ox eating grass.

21 They forgat God saving them, doing great things in Egypt

22 Wonders in the land of Ham, terrible things in the sea of sedge.

23 And he will say to destroy them unless Moses his chosen stood in the breaking before him to turn away his wrath from destroying.

24 And they will despise in the land of desire; they trusted not to his word:

25 And they will murmur in their tents; they heard not to the voice of Jehovah.

26 And he will lift up his hand against them: he will cause them to fall in the desert:

27 And to cause their seed to fall among the nations, and to scatter them in the lands.

28 And they will be bound to Baalpeor, and they will eat the sacrifices of the dead.

29 And they will irritate in their doings, and the blow will break upon them.

30 And Phinehas will stand and intercede, and the blow will be restrained.

31 And it will be reckoned to him for justice to generation and generation, even to forever.

32 And they will anger him at the water of strife, and it will be evil to Moses on account of them:

33 For they embittered his spirit, and he talked idly with his lips.

34 They did not destroy the peoples which Jehovah said to them.

35 And they will mingle with the nations, and they will learn their works.

36 And they will serve their images, and they will be for a snare to them.

37 And they will sacrifice their sons and their daughters to lords.

38 And they will pour out innocent blood, the blood of their sons and their daughters which they sacrificed to the images of Canaan: and the land will be polluted with bloods.

39 And they will be defiled with their works: and they will commit fornication in their doings.

40 And the anger of Jehovah will kindle against his people, and he will abhor his inheritance.

41 And he will give them into the hand of the nations; and they hating them shall rule over them.

42 And their enemies will press them, and they shall be humbled under their hand.

43 Many times he will deliver them, and they will embitter with their counsel, and they will be brought low in their iniquity.

44 And he will look upon straits to them in his hearing their wailing.

45 And he will remember his covenant to them, and he will console according to the multitude of his mercy.

46 And he will give them for compassions before all those carrying them away captive.

47 Save us, O Jehovah our God, and gather us from the nations to confess to thy holy name, to boast in thy praise

48 Blessed be Jehovah the God of Israel from forever and even to forever: and all the people saying, Amen. Praise ye Jah.

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PSALMS CHAPTER 107

Confess ye to Jehovah, for he is good, his mercy is forever.

2 They being redeemed of Jehovah shall say, Which he redeemed them from the hand of the enemy.

3 And he gathered them from the lands, from the sunrisings and from the west, from the north and from the sea.

4 They will wander in the desert in a waste; the way of a city of dwelling they found not

5 Hungering, also thirsting, their soul will faint in them.

6 And they will cry to Jehovah in straits to them, and he will deliver them from their distresses.

7 And he will cause them to tread in a straight way, to go to a city of dwelling.

8 They shall confess to Jehovah his mercy, and his wonders to the sons of man.

9 For he satisfied the thirsty soul, and the hungering soul he filled with good.

10 They sitting in darkness and in the shadow of death, being bound with affliction and iron.

11 For they embittered the sayings of God, and they despised the counsel of the Most High:

12 And he will humble their heart with labor; they were weak, and none helping.

13 And they will cry to God in straits to them; he will save them from their distresses.

14 He will bring them forth from darkness and the shadow of death, and he will burst their bands.

15 They shall confess to Jehovah his mercy, and his wonders to the sons of man.

16 For he broke the brazen doors, and cut off the bars of iron.

17 Being turned away from the way of their transgression, they will be humbled from their iniquities.

18 Their soul will abhor all food, and they will draw near to the gates of death.

19 And they will cry to Jehovah in straits to them; he will save them from their distresses.

20 He will send his word and heal them, and he will deliver them from their destructions.

21 They shall confess to Jehovah his mercy, and his wonders to the sons of man.

22 And they shall sacrifice sacrifices of praise, and they shall recount his works with rejoicing.

23 They shall go down to the sea in ships, doing work in many waters.

24 They saw the works of Jehovah, and his wonders in the deep.

25 And he will say, and he will cause the spirit of storm to stand up, and its waves will rise up.

26 They will go up to the heavens, they will go down to the depths: their soul will be melted with evil.

27 They will reel and stagger as he intoxicated, and all their wisdom will be swallowed down.

28 And they will cry to Jehovah in straits to them, and he will bring them forth from their distresses.

29 He will set the storm for a calm, and their waves will be still

30 And they will be glad that they will subside, and he will guide them to the harbor of their desire.

31 They shall confess to Jehovah his mercy, and his wonders to the sons of man.

32 And they shall exalt him in the convocation of the people, and they shall praise him in the seat of the old men.

33 He will set rivers to a desert, and the findings of waters to thirst;

34 A land of fruit to saltness, for the evil of those dwelling in it

35 He will set a desert for pools of water, and a land of dryness for findings of water.

36 And there will he cause the hungering to dwell, and they shall prepare a city of dwelling;

37 And they shall sow fields and plant vineyards, and they will make fruits of produce.

38 And he will bless them, and they shall multiply greatly, and he will not diminish their cattle.

39 And they will be diminished and brought low from oppression, evil and grief

40 He poured out contempt upon the nobles, and he will cause them to wander in a waste of not a way.

41 He will set up the needy on high from affliction, and he will set families as a flock.

42 The upright shall see and be glad, and all iniquity shall shut her mouth.

43 Who the wise and will watch these, and they shall understand the mercies of Jehovah.

PSALMS CHAPTER 108

[Song of chanting to David.]

2 My heart being prepared, O God, I will sing and play on the harp, also mine honor.

3 Awake, lyre and harp: I will awake early.

4 I will praise thee among the people of Jehovah, and I will play on the harp in the nations.

5 For great above the heavens thy mercy, and even to the clouds thy truth.

6 Be thou exalted above the heavens, 0 God: and over all the earth, thy glory;

7 So that thy beloved ones shall be delivered: save with thy right hand, and answer us.

8 God shake in his holy place; I will exult, I will divide Shechem, and I will measure the valley of tents.

9 To me Gilead; to me Manasseh; and Ephraim, the fortress of my head, and Judah my judge.

10 Moab the pot of my washing; upon Edom I will cast my shoe; over Philistia will I shout for joy.

11 Who will bring me to the city of fortification? who guide me even to Edom?

12 Will not God? Thou didst cast us off, and wilt thou not go forth, O God, with our armies?

13 Give to us help from straits: and vain the salvation of man.

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14 In God we shall do strength, and he will tread down our enemies.

PSALMS CHAPTER 109

[To the overseer, to David a chanting.] O God of my praise, thou wilt not be silent;

2 For the mouth of the unjust, and the mouth of deceit opened against me; they eke with me the tongue of false-hood.

3 And with words of hatred they surrounded me, and they will war with me gratuitously.

4 For my love they will oppose me: and I for prayer.

5 And they will set against me evil instead of good, and hatred for my love.

6 Appoint over him the unjust one, and the adversary shall stand at his right hand.

7 In his being judged he shall come forth condemned: and his prayer shall be for sin.

8 His days shall be few; his charge another shall take.

9 His sons shall be orphans, and his wife a widow.

10 And shaking his sons shall wander about, and they asked and sought from their desolations.

11 The creditor shall lay snares for all which is to him, and strangers shall plunder his labor.

12 There shall not be to him any drawing out mercy, and there shall not be any compassionating to his orphans

13 His descendants shall be for cutting off; in the later generation their name shall be wiped off.

14 The iniquity of his fathers will be in remembrance to Jehovah, and the sins of his mother shall not be wiped of

15 They shall be before Jehovah always, and their remembrance shall be cut off from the earth.

16 Because he remembered not to do mercy, and he will pursue the poor and needy man to slay the dejected of heart.

17 And he will love cursing, and it shall come to him: and he delighted not in praise, and it shall be far from him.

18 And he will put on cursing as his garment, and it shall come into his midst as water, and as oil into his bones.

19 It shall be to him as the garment shall cover him, and for a girdle it shall gird him always.

20 This the doing of those lying in wait for me from Jehovah, and speaking evil against my soul.

21 And thou Jehovah my Lord do with me for sake of thy name: for good thy mercy, deliver thou me.

22 For poor and needy am I, and my heart wounded in my midst.

23 As the shadow according to its declining I was gone: I was shaken off as the locust.

24 My knees were weak from fasting, and my flesh failed from fatness.

25 And I was a reproach to them: they will see me and they will shake the head.

26 Help me, O Jehovah my God: save me according to thy mercy:

27 And they shall know that this is thy hand; thou, O Jehovah, didst it.

28 They will curse and thou wilt bless: they arose and they shall be ashamed; and thy servant shall be glad.

29 They lying in wait for me shall put on shame, and they shall be covered with their shame as an upper garment

30 I will praise Jehovah greatly with my mouth; and in the midst of many will I praise him.

31 For he will stand at the right hand of the needy to save his soul from the judges.

PSALMS CHAPTER 110

[To David a chanting.] Jehovah spake to my Lord, Sit thou at my right hand and I will set thine enemies the stool to thy feet

2 The rod of thy strength will Jehovah send out of Zion: rule thou in the midst of thine enemies.

3 Thy people were willing in the day of thy strength, in the splendors of holiness from the womb of the dawn: to thee the dew of thy childhood.

4 Jehovah sware and he will not lament, Thou a priest forever according to the manner of Melchizedeck.

5 Jehovah upon thy right hand crushed kings in the day of his anger.

6 He shall judge in the nations; he filled with dead bodies: he crushed the head over much land.

7 He shall drink from the torrent in the way: for this he shall lift up the head.

PSALMS CHAPTER 111

Praise ye Jah [Yah, Yahweh, Lord, God]. I will praise Jehovah with all the heart, in the consultation of the upright, and the assembly.

2 Great the works of Jehovah, sought out to all their desires.

3 Strength and honor his work, and his justice stands forever.

4 He made remembrance to his wonders. Jehovah merciful and compassionate.

5 He gave prey to those fearing him: he will remember forever his covenant

6 The power of his work, he announced to his people, to give them the inheritance of the nations.

7 The works of his hands are truth and judgment; faithful are all his charges;

8 Being sustained even to forever, being done in truth and uprightness.

9 He sent deliverance to his people: he commanded his covenant forever: holy and terrible his name.

10 The beginning of wisdom is the fear of Jehovah: a good understanding to all doing them: his praise stands forever.

PSALMS CHAPTER 112

Praise ye Jah [Yah, Yahweh, Lord, God]. Happy the man fearing Jehovah, delighting greatly in his commands..

2 His seed shall be great in the earth: the generation of the upright shall be praised.

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3 Wealth and riches in his house, and his justice stands forever.

4 Light arose in darkness to the upright: merciful and compassionate and just

5 A good man, being merciful and lending: he will hold up his words in judgment;

6 For he shall not be moved forever: the just one shall be for eternal remembrance.

7 He shall not fear an evil report: his heart being prepared to trust in Jehovah.

8 His heart being sustained, he will not fear even till he shall look upon his enemies.

9 He scattered, he gave to the needy; his justice stands forever; his horn shall be exalted in glory.

10 The unjust one shall see and be angry; shall gnash his teeth and he melted away: the desire of the unjust shall perish.

PSALMS CHAPTER 113

Praise ye Jah [Yah, Yahweh, Lord, God]. Praise, ye servents of Jehovah, praise ye the name of Jehovah.

2 The name of Jehovah shall be praised from time and even forever.

3 From the rising of the sun even to its going down, the name of Jehovah is praised.

4 Jehovah is high above all nations, his glory above the heavens.

5 Who as Jehovah our God, lifting himself up to dwell?

6 To see those being humbled in the heavens and in the earth?

7 Raising up the poor from the dust, he will lift up the needy from the dunghill.

8 To sit with the nobles, with the nobles of his people.

9 Causing the sterile woman to dwell in the house, a mother of sons being glad. Praise ye Jah.

PSALMS CHAPTER 114

In Israel's going forth out of Egypt, the house of acob from a people speaking a foreign tongue;

2 Judah was for his holy place, Israel his dominion.

3 The sea saw and it will flee: Jordan will turn away back

4 The mountains leaped as rains, the hills as the sons of the flock.

5 What to thee, O sea, that thou wilt flee? O Jordan, thou wilt turn away back?

6 O mountains, ye will leap as rams? O hills, as sons of the flock?

7 From the face of Jehovah tremble thou earth; from the face of the God of Jacob;

8 He turning the rock a pool of water, the flint to fountains of waters.

PSALMS CHAPTER 115

Not to us, O Jehovah, not to its, but to thy name thou. wilt give glory, for thy mercy, for thy truth.

2 Wherefore shall the nations say, Where now their God?

3 And our God is in the heavens; did all that he delighted in.

4 Their images are silver and gold, the work of man's hands.

5 A mouth to them, and they shall not speak: eyes to them, and they will not see:

6 Ears to them, and they shall not hear: a nose to them, and they shall not smell:

7 Their hands, and they will not feel: their feet, and they shall not go: they shall not murmur in their throat

8 They making them shall be as they; all that trusted in them.

9 O Israel, trust in Jehovah: he is their help and their shield.

10 O house of Aaron, trust ye in Jehovah: he their help and their shield.

11 Ye fearing Jehovah, trust in Jehovah: he their help and their shield.

12 Jehovah remembered us: he will bless, he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless those fearing Jehovah, the small with the great

14 Jehovah will add to you, to you and to your sons.

15 Ye being blessed to Jehovah, making the heavens and the earth.

16 The heavens of heavens to Jehovah, and he gave the earth to the sons of man.

17 The dead shall not praise Jah [Yah, Yahweh, Lord, God], and all going down to silence.

18 And we will bless Jah from time and even forever. Praise ye Jah.

PSALMS CHAPTER 116

I Loved, for Jehovah will hear the voice of my supplication.

2 For he inclined his ear to me, and in my days I will call.

3 The pains of death surrounded me, and the distresses of hades found me: shall find straits and affliction.

4 And upon the name of Jehovah will I call; now, O Jehovah, deliver my soul.

5 Jehovah is merciful and just, and our God compassionates

6 Jehovah watching the simple: I was brought low, and he will save for me.

7 Turn back, O my soul, to thy rest; for Jehovah benefited to thee.

8 For thou deliveredst my soul from death, mine eyes from tears, my feet from a fall.

9 I will go about before Jehovah in the lands of the living.

10 I believed, for I will speak: I was greatly humbled.

11 I said in my alarm, Every man a lie.

12 What shall I turn back to Jehovah for all his benefits to me?

13 I will lift up the cup of salvation, and upon the name of Jehovah will I call.

14 I will repay my vows to Jehovah before now to all his people.

15 Precious in the eyes of Jehovah the death to his godly ones.

16 Now, O Jehovah, for I am thy servant; I thy servant, the son of thy maid-servant: thou didst loose to my bonds.

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17 To thee will I sacrifice a sacrifice of praise, and I will call upon the name of Jehovah.

18 My vows to Jehovah I will repay before now to all his people,

19 In the enclosures to the house of Jehovah, in the midst of thee, O Jerusalem. Praise ye Jah.

PSALMS CHAPTER 117

Praise Jehovah all ye nations; laud him, all ye peoples.

2 For his mercy was strengthened upon us, and the truth of Jehovah is forever. Praise ye Jah.

PSALMS CHAPTER 118

Confess ye to Jehovah, for he is good, for his mercy is forever.

2 Now shall Israel say that his mercy is forever.

3 The house of Aaron shall now say that his mercy is forever.

4 They fearing Jehovah shall now say that his mercy is forever.

5 Out of distress I called upon Jah: Jah answered me in an enlarging.

6 Jehovah for me, I will not fear what man shall do to me.

7 Jehovah for me in my help, and I shall look upon those hating me.

8 Good to trust in Jehovah rather than to trust in man.

9 Good to trust in Jehovah rather than to trust in nobles.

10 All nations surrounded me: in the name of Jehovah but I will cut them off.

11 They surrounded me; also they surrounded me: in the name of Jehovah but I will cut them of

12 They surrounded me as bees; they were quenched as the fire of thorns: in the name of Jehovah for I will destroy them.

13 Being thrust, I was thrust down to fall, and Jehovah helped me.

14 Jah my strength and music, and he will be to me for salvation.

15 A voice of rejoicing and salvation in the tents of the just the right hand of Jehovah did strength.

16 The right hand of Jehovah was exalted: the right hand of Jehovah did strength.

17 I shall not die, for I shall live and I shall recount the works of Jah.

18 Jah correcting, corrected me, and he gave me not to death.

19 Open to me, ye gates of justice: I will go into them, I will praise Jah.

20 This the gate to Jehovah, the just shall go into it

21 I will praise thee, for thou didst answer me, and thou wilt be to me for salvation.

22 The stone the builders refused will be for the head of the corner.

23 This was from Jehovah; he was wonderful in our eyes.

24 This the day Jehovah made, we will rejoice and be glad in it

25 Now, O Jehovah, save now: now O Jehovah, give now success.

26 Blessed he coming in the name of Jehovah: we blessed you from the house of Jehovah.

27 God is Jehovah, and he will shine to us: make ye fast the festival with interweavings, even to the horns of the altar.

28 Thou my God, and I will praise thee: my God, I will exalt thee.

29 Confess ye to Jehovah, for he is good; for his mercy is forever.

PSALMS CHAPTER 119

(The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They headline or number the paragraphs of this chapter; each chapter consists of exactly 8 verses. Letter names and their meaning, see detailed information at the end of Appendix B.)

[ALEPH.]

1 Happy the blameless of way, they going in the law of Jehovah.

2 Happy they watching his testamonies; they shall seek him with all the

3 Also they worked not iniquity: they went in his ways.

4 Thou didst command thy charges to be watched greatly.

5 Would that my ways were directed to watch thy laws!

6 Then I shall not be ashamed in my looking to all thy commands.

7 I will praise thee in uprightness of heart in my learning the judgments of thy justice.

8 I will watch thy laws: thou wilt not forsake me even wholly.

[BETH.]

9 In what shall a youth cleanse his way? To watch according to thy word.

10 With all my heart I sought thee, thou wilt not cause me to wander from thy commands.

11 In my heart I hid thy sayings, so that I shall not sin to thee.

12 Blessed be thou, O Jehovah: teach me thy laws

13 With my lips I recounted all the judgments of thy mouth.

14 In the way of thy testimonies I rejoiced as by all riches.

15 In thy charges I will meditate, and I will look upon thy ways.

16 In thy laws I will delight: I will not forget thy word.

[GIMEL.]

17 Benefit to thy servant, I shall live and watch thy word.

18 Uncover mine, eyes and I shall behold the wonders from thy laws.

19 I am a stranger in the earth, thou wilt not hide thy commands from me.

20 My soul was crushed for the desire to thy judgments in all time.

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21 Thou didst rebuke the proud being cursed, those wandering from thy commands.
22 Roll off from me reproach and contempt, for I watched thy testimonies.
23 Also the chiefs sat, they spake against me: thy servant will meditate in thy laws.
24 Also thy testimonies my delight, the men of my counsel.

[DALETH.]
25 My soul did cleave to the dust: make me alive according to thy word.
26 I recounted my ways and thou wilt answer me: teach me thy laws.
27 Cause me to understand the way of thy charges, and I will meditate in thy wonders.
28 My soul dropped in grief: confirm me according to thy word.
29 The way of falsehood remove thou from me, and with thy laws compassionate me.
30 I chose the way of truth: I place thy judgments.
31 I adhered to thy testimonies: O Jehovah, thou wilt not make me ashamed.
32 I will run the way of thy commands, for thou wilt enlarge my heart

[HE.]
33 Teach me O Jehovah, the way of thy laws, and I will watch it forever.
34 Cause me to understand and I will guard thy instructions; and I will watch it with all the heart.
35 Cause me to tread in the beaten path of thy commands, for I delighted in it
36 Incline my heart to thy testimonies and not to plunder.
37 Cause mine eyes to pass from seeing vanity; make me live in thy way.
38 Set thy sayings to thy servant that is for thy fear.
39 Cause my reproach to pass away which I feared for thy judgments are good.
40 Behold, I desired for thy charges: make me alive in thy justice.

[VAW.]
41 And thy mercy shall come to me, O Jehovah, thy salvation according to thy saying.
42 And I will answer him reproaching me a word, for I trusted in thy word.
43 And thou wilt not take away from my mouth the word of truth even wholly: for I hoped for thy judgments.
44 And I will watch thy law always, forever and ever.
45 And I will go about in an enlarging: for I sought thy charges.
46 And I will speak in thy testimonies before kings, and I shall not be ashamed.
47 I will delight myself in thy commands which I loved.
48 And I will lift up my hands to thy commands which I loved, and I will meditate in thy laws.

[ZAYIN.]
49 Remember the word to thy servant upon which thou didst cause me to hope.
50 This my comfort in mine affliction, for thy word made me alive.
51 The proud derided me even greatly: I declined not from thy law.
52 I remembered thy judgments from forever, O Jehovah, and I shall be comforted.
53 Violent heat seized me from the unjust forsaking thy law.
54 Thy laws were musics to me in the house of my sojourning.
55 I remembered thy name in the night, O Jehovah, and I will watch thy law.
56 This shall be to me, for I watched thy charges.

[KHETH.]
57 My portion, O Jehovah: I said to watch thy words.
58 I waited for thy face with all the heart: compassionate me according to thy word.
59 I reckoned my ways, and I will turn back my feet to thy testimonies.
60 I hastened and delayed not to watch thy commands.
61 The cords of the unjust passed over me: I forget not thy law.
62 The middle of the night I will arise to confess to thee for the judgments of thy justice.
63 I am a companion to all who will fear thee, and to those watching thy charges.
64 Thy mercy, O Jehovah, filled the earth: teach me thy laws.

[TSETH.]
65 Thou didst goodness with thy servant, O Jehovah, according to thy word.
66 Teach me good taste and knowledge, for I believed in thy commands.
67 Before I shall be humbled I go astray: and now I watched thy word.
68 Thou art good, and doing good; teach me thy laws.
69 The proud devised falsehood against me: I will watch thy charges with all the heart.
70 Their heart was fat as fatness; I delighted in thy law.
71 Good for me that thou didst humble me, so that I shall learn thy laws.
72 Good for me the law of thy mouth above thousands of gold and silver.

[YODH.]
73 Thy hands made me and they will prepare me: cause me to understand and I will learn thy commands.
74 They fearing thee shall see me and be glad; for I hoped for thy word.
75 I knew, O Jehovah, that thy judgments are justice, and in truth thou didst humble me.

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76 Now shall thy mercy be to comfort me, according to thy word to thy servant
77 Thy compassion shall come to me and I shall live, for thy law is my delight
78 The proud shall be ashamed, for they acted perversely to me without cause: I will meditate in thy charges
79 They fearing thee shall turn to me, and they shall know thy testimonies.
80 My heart shall be blameless in thy laws, so that I shall not be ashamed.

[KAPH.]
81 My soul failed for thy, salvation: I hoped for thy word.
82 Mine eyes failed for thy word, saying, When wilt thou comfort me?
83 I was as a bottle in smoke; I forgot not thy laws.
84 How many the days of thy servant? when wilt thou do judgment upon them pursuing me?
85 The proud dug pits for me which is not according to thy law.
86 All thy commands are faithfulness; they pursued me without cause; help thou me.
87 They almost finished me upon earth, and I forsook not thy charges.
88 According to thy mercy make me live, and I will watch the testimonies of thy mouth.

[LAMEDH.]
89 Forever, O Jehovah, thy word was set in the heavens.
90 To generation and generation thy faithfulness: thou didst prepare the earth and it will stand.
91 They stood according to thy judgments this day, for all are thy servants.
92 Unless thy law was my delight I perished in mine affliction.
93 Forever will I not forget thy charges, for in them thou didst make me live.
94 I am to thee; save me; for I sought thy charges.
95 The unjust waited for me to destroy me: I shall understand thy testimonies.
96 I saw the end to all perfection: thy command is exceeding broad.

[MEM.]
97 How I loved thy law I all the day it is my meditation.
98 Above mine enemies thou wilt make me wise from thy commands, for It is forever to me.
99 Above all those teaching me I understood, for thy testimonies a meditation to me.
100 I shall understand above the old men, for I watched thy charges.
101 I withheld my feet from every evil way, so that I watch thy word.
102 I departed not from thy judgments, for thou didst teach me.
103 How smooth were thy words to my palate I more than honey to my mouth!
104 From thy charges I shall understand: for this I hated every way of falsehood.

[NUN.]
105 Thy word a lamp to my feet, and a light to my beaten path.
106 I sware, and I will cease to stand, to watch the judgments of thy justice.
107 I was humbled even greatly: O Jehovah, cause me to live according to thy word,
108 Accept now the voluntaries of my month, O Jehovah, and teach me thy judgments.
109 My soul is in my hand always, and I, forgot not thy law.
110 The unjust one gave a snare for me, and I wandered not from thy charges.
111 I inherited thy testimonies forever: for they are the joy of my heart.
112 I inclined my heart to do thy laws forever to the end.

[SAMEKH.]
113 I hated dividings, and I loved thy law.
114 Thou my hiding and my shield: I hoped for thy word.
115 Depart from me, ye doing evil, and I will watch the commands of my God.
116 Uphold me according to thy word, and I shall live: and thou wilt not make me ashamed of my hope.
117 Support me and I shall be saved: and I shall look upon thy laws always
118 Thou didst make light of all going astray from thy laws, for their deceit is falsehood.
119 The dross thou didst cause to cease, all the unjust of the earth: for this I loved thy testimonies.
120 My flesh stood erect from thy fear, and I was afraid of thy judgments.

[AYIN.]
121 I did judgment and justice: thou wilt not leave me to those oppressing me.
122 Be surety for thy servant for good: the proud shall not oppress me.
123 Mine eyes failed for thy salvation, and for the word of thy justice.
124 Do with thy servant according to thy mercy, and teach me thy laws.
125 I am thy servant; cause me to understand, and I shall know thy tesmonies.
126 The time to work to Jehovah: they let go thy law.
127 For this I loved thy commands above gold, and above fine gold.
128 For this I made straight all thy charges, all: hated every way of falsehood.

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[PE.]

129 Thy testimonies are wonderful: for this my soul watched them.

130 The entrance of thy words will enlighten; causing the simple to understand.

131 I opened wide my mouth, and I shall pant: for I longed for thy commands.

132 Look upon me and compassionate me according to the judgment to those loving thy name.

133 Prepare my steps in thy word, and all iniquity shall not rule over me.

134 Redeem me from the oppression of man, and I will watch thy charges.

135 Cause thy face to shine upon thy servant, and teach me thy laws.

136 Mine eyes will bring down streams of waters because they will not watch thy laws.

[TSADE.]

137 Just art thou, O Jehovah, and upright thy judgments.

138 Thou didst command justice thy testimonies, and faithfulness exceedingly.

139 My jealousy cut me off; for mine enemies forgat thy words.

140 Thy word is refined greatly, and thy servant loved it

141 I am small and despised: I did not forget thy charges.

142 Thy Justice is justice forever, and thy law the truth.

143 Straits and distress found me: thy commands my delight

144 Justice is thy testimonies forever: cause me to understand and I shall live.

[QOPH.]

145 I called with all my heart: answer me, O Jehovah: I will watch thy laws.

146 I called to thee: save me, and I will watch thy testimonies.

147 I anticipated the dawn, and I will cry: I hoped for thy words

148 Mine eyes anticipated the watches to meditate in thy word.

149 Hear my voice according to thy mercy O Jehovah, cause me to live according to thy judgment

150 They drew near pursuing mischief: they removed far off from thy law.

151 Thou art near, O Jehovah; and all thy commands are truth.

152 Of old I knew from thy testimonies, for thou didst found them forever.

[RESH.]

153 See mine affliction, and deliver me: for I forget not thy law.

154 Contend my contention and redeem me: cause me to live for thy word.

155 Salvation is far off from the unjust, for they sought not thy laws.

156 Great thy compassions, O Jehovah: cause me to live according to thy judgments.

157 Many are they pursuing me and pressing me: I declined not from thy testimonies.

158 I saw those transgressing, and I shall loathe, for they watched not thy word.

159 See that I loved thy charges, O Jehovah, make me live according to thy mercy.

160 The beginning of thy word is truth: and forever all thy just judgment

[SHIN.]

161 Chiefs pursued me gratuitously: and my heart was afraid from thy words.

162 I rejoice at thy word as he finding much spoil.

163 I hated falsehood, and I will abhor it: I loved thy law.

164 Seven times in the day I praised thee, for the judgments of thy justice.

165 Much peace to those loving thy law, and no stumbling-block to them.

166 I hoped for thy salvation, O Jehovah, and I did thy commands.

167 My soul watched thy testimonies, and loved them greatly.

168 I watched thy charges, and thy testimonies: for all my ways are before thee.

[TAW.]

169 My cry shall draw near before thee, O Jehovah: cause me to understand according to thy word.

170 My supplication shall come before thee: deliver me according to thy word.

171 My lips shall seek praise, for thou wilt teach me thy laws.

172 My tongue shall strike up thy word, for all thy commands are justice.

173 Thy hand shall be to help me, for I chose thy charges.

174 I longed for thy salvation, O Jehovah, and thy law is my delight

175 My soul, shall live and praise thee; and thy judgments shall help me.

176 I wandered as a lost sheep; seek thy servant, for I forgat not thy commands.

PSALMS CHAPTER 120

[Song of ascensions.] I called to Jehovah in straits to me, and he will answer me.

2 O Jehovah, deliver my soul from lips of falsehood, from a tongue of deceit.

3 What shall be given to thee? and what shall be added to thee, thou tongue of deceit?

4 Arrows of the strong one sharpened with burning coals of broom.

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5 Wo! to me that I sojourned in Mesech; I dwelt with the tents of Ke dar.
6 My soul dwelt much upon it with Him hating peace.
7 I peace: and when I shall speak, they for war.

PSALMS CHAPTER 121

[Song of ascensions.] I will lift up mine eyes to the mountains from whence shall come my help.
2 My help from Jehovah; he made the heavens and the earth.
3 He will not give to move thy foot: he watching thee will not slumber.
4 Behold, he watching. Israel will not slumber and he will not sleep.
5 Jehovah watching thee Jehovah thy shade upon thy right hand.
6 By day the sun shall not burn thee, and the moon in the night
7 Jehovah shall watch thee from all evil: he shall watch thy soul.
8 Jehovah shall watch thy going out and thy coming in, from time and even forever.

PSALMS CHAPTER 122

[Song of ascensions to David.] I was glad in their saying to me, We will go to the house of Jehovah.
2 Our feet were standing in the gates of Jeursalem.
3 Jerusalem was built as a city, joined to it together.
4 There the tribes went up, the tribes of Jah [Yah, Yahweh, Lord, God], the testimonies to Israel, to confess to the name of Jehovah.
5 For there sat thrones for judgment to the house of David.
6 Ask ye the peace of Jerusalem: they loving thee shall be at rest
7 Peace shall be in thy fortification, peace in thy palaces.
8 For sake of my brethren and my friends, I will now speak, Peace upon
9 For sake of the house of Jehovah our God I will seek out good for thee.

PSALMS CHAPTER 123

[Song of ascensions.] To thee dwelling in the heavens I lifted up mine eyes.
2 Behold, as the eyes of servants to the hand of their lords, as the eyes of a maid to the hand of her mistress, so our eyes are to Jehovah our God, even till he compassionate us.
3 Compassionate us, O Jehovah, compassionate us: for we were much filled with contempt
4 Much was our soul filled with it, a derision of those living at ease the contempt of the proud.

PSALMS CHAPTER 124

[Song of ascensions to David.] Unless Jehovah was to us, now shall Israel say,
2 Unless Jehovah was to us in the rising up of man against us,
3 Then they swallowed us down living, in the kindling of their anger against us:
4 Then the waters overflowed us, the torrent passed over our soul:
5 Then the swelling waters passed over our soul.
6 Blessed be Jehovah, who gave us not a prey to their teeth.
7 Our soul as a sparrow was delivered from the snare of the fowlers: the snare was broken and we were delivered.
8 Our help is in the name of Jehovah.; he made the heavens and the earth.

PSALMS CHAPTER 125

[Song of ascensions.] They trusting in Jehovah are as mount Zion; it shall not be moved; remaining forever.
2 Jerusalem, the mountains are round about to her; and Jehovah is round about to his people from now and even to forever.
3 For the rod of the unjust one shall not rest upon the lot of the just; so that the just shall not stretch forth their hand in iniquity.
4 Do good, O Jehovah, to the good and to the upright in their hearts.
5 And those turning to their winding ways, Jehovah will cause them to go with those working iniquity: peace upon Israel.

PSALMS CHAPTER 126

[Song of ascensions.] In Jehovah turning back the returning of we were as those dreaming.
2 Then our mouth will be filled with laughter, and our tongue with rejoicing: then shall they say among the nations, Jehovah magnified to do with those.
3 Jehovah magnified to do with us; we were made glad.
4 Jehovah turned back our captivity, as torrents in the south.
5 They sowing in tears shall reap in rejoicing.
6 He going, shall go; and weeping he lifted up the drawing of the seed: coming, he shall come with joy, lifting up his sheaves.

PSALMS CHAPTER 127

[Song of ascensions to Solomon.] If Jehovah shall not build the house, they building it, in it labored in vain. If Jehovah shall not watch the city, he watching, watched in vain.
2 In vain for you rising early to arise from after sitting; eating the bread of toils: so will he give to his beloved sleep.
3 Behold, sons are the inheritance of Jehovah: the reward of the fruit of the womb.
4 As arrows in the hand of the strong one, so are sons of youth.
5 Happy the man who filled his quiver from them: they shall not be ashamed when they shall speak with their enemies in the gate.

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PSALMS CHAPTER 128

[Song of ascensions.] Happy every one fearing Jehovah; going in his ways.

2 For thou shalt eat the labor of thy hands: happy thou, and well to thee.

3 Thy wife as a vine bearing fruit in the sides of thy house: thy sons as plants of olives round about thy table.

4 Behold, that thus shall the man be praised fearing Jehovah.

5 Jehovah shall bless thee from Zion: and look thou upon the good of Jerusalem all the days of thy life.

6 And see thou the sons to thy sons: peace upon Israel.

PSALMS CHAPTER 129

[Song of ascensions.] Much they pressed me from my youth, shall Israel now say:

2 Much they pressed me from my youth: also they shall not prevail against me.

3 They ploughing, ploughed upon my back: they made long to their furrows

4 Jehovah the just cut the entanglings of the unjust

5 They shall be ashamed and draw back all hating Zion.

6 They shall be as the grass of the roofs drying up before it was drawn out:

7 He harvesting filled not his hand; and he heaping together, not his arm.

8 And they passing by, said not, The praise of Jehovah to you: we praised you in the name of Jehovah.

PSALMS CHAPTER 130

[Song of ascensions.] From the depths I called thee, O Jehovah.

2 O Jehovah, hear to my voice: thine ears shall be attentive to the voice of my supplication.

3 If thou, Jehovah, shalt watch iniquities, O Jehovah, who shall stand?

4 For with thee, forgiveness; so that thou shalt be feared.

5 I waited for Jehovah, my soul waited, and I hoped for his word

6 My soul for Jehovah more than they watching for the morning: they watching for the morning.

7 Israel hoped for Jehovah: for with Jehovah is mercy and great deliverance.

8 And he will redeem Israel from all his iniquities.

PSALMS CHAPTER 131

[Song of ascensions to David.] O Jehovah, my heart was not lifted up, and mine eyes were not exalted, and I went not in great things and in wonders above me.

2 If I did not place and rest my soul as a child weaned of his Mother: my soul as a weaned child.

3 Israel shall hope for Jehovah from now and even to forever.

PSALMS CHAPTER 132

[Song of ascensions.] Remember, O Jehovah, for David with all his affliction.

2 Who sware to Jehovah; he vowed to the mighty one of Jacob:

3 If I shall go into the tent of my house, if I shall go up upon the bed of my couch;

4 If I shall give sleep to mine eyes, slumber to mine eyelashes,

5 Even till I shall find a place for Jehovah, dwellings for the mighty one of Jacob.

6 Behold, we heard it in Ephratah: we found it in the fields of the forest

7 We will come in to his dwellings: we will worship at the footstool of his feet

8 Arise, O Jehovah, to thy rest; thou, and the ark of thy strength.

9 Thy priests shall put on justice, and thy godly ones shall rejoice.

10 For sake of David thy servant thou wilt not turn away the face of thy Messiah.

11 Jehovah sware the truth to David; he will not turn back from it: from the fruit of thy belly I will set upon the throne to thee.

12 If thy sons shall watch my covenant and my testimonies, these I shall teach them; also their sons even to forever shall sit upon the throne to thee forever.

13 For Jehovah chose in Zion; for he desired it for a dwelling to himself.

14 This my rest even forever: here I will dwell, for I desired it

15 Blessing I will bless her provision: I will fill her needy with bread.

16 And I will put upon her priests salvation, and her godly ones shall rejoice a rejoicing.

17 There will I cause the horn to David to spring up: I prepared a lamp for my Messiah.

18 I will put shame upon his enemies, and upon him shall his diadem flourish.

PSALMS CHAPTER 133

[Song of ascensions to David.] Behold, how good and how pleasant the dwelling of brethren even together.

2 As good oil upon the head, going down upon the beard, the beard of Aaron: coming down upon the mouth of his garments:

3 As the dew of Hermon coming down upon the mountains of Zion: for there Jehovah commanded the blessing, life even forever.

PSALMS CHAPTER 134

[Song of ascensions.] Behold, praise ye Jehovah, all ye servants of Jehovah, standing in the house of Jehovah, in the nights.

2 Lift up your hand to the holy place, and praise ye Jehovah.

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3 Jehovah shall bless thee out of Zion: he made the heavens and the earth.

PSALMS CHAPTER 135

Praise ye Jah [Yah, Yahweh, Lord, God]. Praise ye the name of Jehovah; praise, ye servants of Jehovah,

2 Standing in the house of Jehovah, in the enclosures of the house of our God.

3 Praise ye Jah; for Jehovah is good: play on the harp to his name, for it is pleasant

4 For Jah chose to himself Jacob; Israel for his property.

5 For I knew that great is Jehovah, and our Lord above all gods.

6 All which Jehovah delighted in he did, in the heavens and in the earth, in the seas and all the depths.

7 Causing the liftings up to ascend from the ends of the earth; he made lightnings for the rain; bringing forth the wind from his treasures.

8 He struck the first-born of Egypt, from man even to cattle.

9 He sent signs and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 He struck many nations, and slew strong kings;

11 To Sihon, king of the Amorites, and to Og, king of Bashan, and to all the kings of Canaan:

12 And he gave their land an inheritance, an inheritance to Israel his people.

13 O Jehovah, thy name is forever; O Jehovah, thy remembrance to generation and generation.

14 For Jehovah will judge his people, and he will compassion upon his servants.

15 The images of the nation are silver and gold, the work of man's hands.

16 A mouth to them, and they shall not speak; eyes to them, and they shall not see;

17 Ears to them, and they shall not hear; also there is no spirit in their mouth.

18 They making them shall be as they: every one who trusted in them.

19 O house of Israel, bless ye Jehovah: O house of Aaron, praise ye Jehovah:

20 O house of Levi, praise ye Jehovah: ye fearing Jehovah, praise Jehovah.

21 Blessed be Jehovah from Zion, dwelling in Jerusalem. Praise ye Jah.

PSALMS CHAPTER 136

Confess ye to Jehovah, for he is good: for his mercy is forever.

2 Confess to the God of gods: for his mercy is forever.

3 Confess to the Lord of lords: for his mercy is forever.

4 To him alone making great wonders: for his mercy is forever.

5 To him making the heavens in understanding: for his mercy is forever.

6 To him spreading the earth upon the sea: for his mercy is forever.

7 To him making great lights: for his mercy is forever.

8 The sun for the rulings in the day: for his mercy is forever.

9 The moon and the stars for rulings in the night: for his mercy is forever.

10 To him striking Egypt in their first-born: for his mercy is forever.

11 And he will bring forth Israel from the midst of them: for his mercy is forever.

12 With a hand of strength, and with an arm stretched out: for his mercy is forever.

13 To him dividing the sea of sedge into parts: for his mercy is forever.

14 And he caused Israel to pass through in its midst: for his mercy is forever.

15 And he shook off Pharaoh and his strength into the sea of sedge: for his mercy is forever.

16 To him causing his people to go into the desert: for his mercy is forever.

17 To him striking great kings: for his mercy is forever.

18 And he will slay mighty kings: for his mercy is forever.

19 To Sihon, king of the Amorites: for his mercy is forever.

20 To Og, king of Bashan: for his mercy is forever.

21 And he gave their land for an inheritance: for his mercy is forever,

22 An inheritance to Israel his servant: for his mercy is forever.

23 He remembered for us our lowness: for his mercy is forever:

24 And he will redeem us from our enemies: for his mercy is forever.

25 He gave bread to all flesh: for his mercy is forever.

26 Confess ye to the God of the heavens: for his mercy is forever.

PSALMS CHAPTER 137

By the rivers of Babel (Babylon on the Euphrates), there we sat down: also we wept in our remembering Zion (Jerusalem).

2 Upon the willows in her midst, we hung our harps;

3 For there they carrying us away captive asked us the words of a song; and they heaping us up gladness; Sing to us from the song of Zion.

4 How shall we sing the song of Jehovah upon the land of a stranger?

5 If I forget thee, O Jerusalem, my right hand shall be forgotten.

6 My tongue shall cleave to in palate, if I remember thee not; if I bring not up Jerusalem upon the head of my joy.

7 Remember, O Jehovah, for the sons of Edom, the day of Jerusalem; they saying, Make bare, make bare, even to the foundations in her.

8 O daughter of Babel laying waste; happy he recompensing to thee thy retribution thou didst to us

9 Happy he taking hold and dashing in pieces thy children against the rock.

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PSALMS CHAPTER 138

[To David.] I will praise thee with all my heart: before God I will play to thee on the harp.

2 I will worship to thy holy temple, and I will praise thy name for thy mercy and for thy truth: for thou didst magnify thy word over all thy name.

3 In the day I called, and thou wilt answer me; thou wilt enlarge me with strength in my soul.

4 All the kings of the earth shall praise thee, O Jehovah, for they heard the sayings of thy mouth.

5 And they shall sing in the ways of Jehovah: for great the glory of Jehovah.

6 If Jehovah is high, and he will see the humble one: and the lofty one he will know from far off.

7 If I shall go in the midst of straits, thou wilt make me alive: against the anger of mine enemies thou wilt stretch forth thy hand, and thy right hand shall save me.

8 Jehovah will complete for me: O Jehovah, thy mercy is forever: thou wilt not let go the works of thy hands.

PSALMS CHAPTER 139

[To the overseer, to David a chanting.] O Jehovah thou didst search me, and thou wilt know.

2 Thou knewest my sitting and my rising; thou didst understand for my thoughts from far of

3 Thou didst sift my way and my lying down, and thou knewest all my ways.

4 For not a word in my tongue, behold, O Jehovah, thou knewest all of it

5 Thou didst press me behind and before, and thou wilt place thine hand upon me.

6 Knowledge being wonderful from me; being high, I shall not be able for it

7 Whither shall I go from thy spirit? and whither from thy face shall I flee?

8 If I shall ascend to the heavens, thou art there: and shall I bend down to hades, behold thee.

9 Shall I lift up the wings of the dawn? shall I dwell in the uttermost parts of the sea?

10 Also there thy hand will guide me, and thy right hand will hold me.

11 And saying, surely the darkness shall fall upon me; and the night shone about me.

12 Also darkness shall not darken from thee; and the night shall shine as the day: as the darkness, so the light

13 For thou didst possess my reins: thou wilt cover me in my mother's womb.

14 I will praise thee; for I was wonderfully distinguished: thy works are wonders, and my soul knew greatly.

15 My bones were not hid from thee, when I was made in secret. I was variegated in the lower parts of the earth.

16 Thine eyes saw my substance unformed; and upon thy book all of them shall be written; the days they were formed, and not one in them.

17 And to me how were thy thoughts precious, O God! how were their heads strong!

18 I will count them; they shall be multiplied above the sand of the sea: I awoke, and I am yet with thee.

19 Surely thou wilt kill the unjust one, O God: and ye men of bloods, depart from me.

20 For they will say to thee for mischief; thine enemies were lifted up for vanity.

21 Shall I not hate those hating thee, O Jehovah? and I shall loathe against those rising up against thee.

22 I hated them with completeness of hatred: they were to me for enemies.

23 Search me, O God, and know my heart: try me and know my thoughts:

24 And see if the way of pain is in me, and guide me in the eternal way.

PSALMS CHAPTER 140

[To the overseer, chanting to David:]

2 Deliver me, O Jehovah, from the evil man: wilt thou guard me from the man of violences

3 Who reckoned evils in the heart; all the day they will gather together wars.

4 They sharpened their tongue as a serpent; the poison of asps under their lips. Silence,

5 Watch me, O Jehovah, from the hands of the unjust one; from the man of violences wilt thou guard me; who purposed to overthrow my steps.

6 The proud hid a snare for me, and cords; they spread a net at the hand of the way; they set snares for me. Silence.

7 I said to Jehovah, Thou my God: give ear, O Jehovah, to the voice of my supplication.

8 O Jehovah my Lord, the strength of my salvation, thou didst cover for my head in the day of weapons.

9 Thou wilt not give, O Jehovah, the desires of the unjust one: thou wilt not bring forth his device; they will be lifted up. Silence.

10 The head of those surrounding me, the labor of their lips shall cover them.

11 Burning coals shall be shaken upon them; he shall cast them into fire, into whirlpools; they shall not rise up.

12 A man of tongue shall not be prepared in the earth: a man of violence, evil shall hunt him to melt down the coverings.

13 Knowing that Jehovah will do judgment to the poor one, judgment to the needy.

14 But the just shall confess to thy name: the upright shall dwell with thy face.

PSALMS CHAPTER 141

[Chanting to David.] O Jehovah, I called to thee; hasten to me; give ear to my voice in my calling to thee.

2 My prayer shall be prepared incense before thee; the lifting up my hands the gift of the evening.

3 Set, O Jehovah, a watch to my mouth; guard over the door of my lips.

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4 Thou wilt not incline my heart to an evil word, to work works in injustice with men doing iniquity: and I will not eat upon their dainties.

5 The just one shall smite me; a mercy: and he shall admonish me, an oil of the head it shall not decorate my head: for yet my prayer in their evils.

6 Their judges were cast down against the hands of the rock, and they heard my words, for they were sweet.

7 As he cutting up and cleaving asunder in the earth, our bones were scattered at the mouth of hades.

8 For to thee, O Jehovah my Lord, are mine eyes: in thee I put my trust; thou wilt not make my soul naked.

9 Watch me from the hands of the snare they will lay for me, and the snares of those working iniquity.

10 The unjust shall fall into their nets together, till I shall pass by.

PSALMS CHAPTER 142

[Of the understanding to David; a prayer in his being in the cave.]

2 With my voice I will cry to Jehovah; with my voice I will entreat to Jehovah.

3 I will pour out before him my complaint; I will announce my straits before him.

4 In my spirit languishing upon me, and thou knewest my beaten paths. In the way which I shall go they hid a snare for me.

5 Looking upon the right hand, and seeing, and none caring for me: flight perished from me; none sought for my soul

6 I cried to thee, O Jehovah: I said, Thou my refuge, my portion in the land of the living.

7 Attend to my cry, for I languished greatly: deliver me from those pursuing me, for they were strengthened above me.

8 Bring forth my soul out of prison to praise thy name: the just shall surround upon me; for thou wilt benefit to me.

PSALMS CHAPTER 143

[Chanting to David.] O Jehovah, hear my prayer, give ear to my supplication: in thy faithfulness answer me; in thy justice.

2 And thou wilt not come into judgment with thy servant, for all living shall not be justified before thee.

3 For the enemy pursued my soul; he crushed to the earth my life; he caused me to dwell in darknesses, as the dead of old.

4 And my spirit will languish upon me, and my heart will be desolate within me.

5 I remembered the days of old and I meditated in all thy work, and I will meditate upon the work of thy hands.

6 I spread out my hands to thee: my soul as a weary land for thee. Silence.

7 Quickly answer me, O Jehovah: my spirit failed: thou wilt not hide thy face from me: I was made like those going down to the pit.

8 Cause me to hear thy mercy in the morning; for in thee I trusted: cause me to know the way that I shall go; for to thee I lifted up my soul.

9 Deliver me from mine enemies, O Jehovah: to thee I covered myself.

10 Teach me to do thine acceptance, for thou art my God: thy spirit is good; thou wilt guide me into a land of uprightness.

11 For sake of thy name, O Jehovah, thou wilt make me live: in thy justice thou wilt bring forth my soul out of straits.

12 And in thy mercy thou wilt cut off mine enemies, and thou destroyedst all those pressing my soul: for I am thy servant

PSALMS CHAPTER 144

[To David.] Blessed be Jehovah my rock, teaching my hands for the encounter, my fingers for war;

2 My mercy and my fortress, my height and delivering for me; my shield, and in him I put my trust; treading down peoples under me.

3 O Jehovah, what is man and thou wilt know him? the son of man, and thou wilt reckon him?

4 Man was likened to vanity: his days as a shadow passing away.

5 O Jehovah, incline thy heavens, and thou wilt come down: touch upon the mountains and they shall smoke.

6 Send forth the lightning, and thou wilt scatter them: send thine arrows, and thou wilt destroy them.

7 Send thy hands from height; snatch me away, and deliver me from many waters, from the hand of the sons of the stranger;

8 Whom their mouth spake vanity, and their right hand a right hand of falsehood.

9 O God, a new song will I sing to thee; with an instrument of ten strings, I will play on the harp to thee.

10 Giving salvation to kings: snatch in away David his servant from the evil sword.

11 Snatch me away and deliver me from the hand of the sons of the stranger, whom their mouth spake vanity, and their right hand a right hand of falsehood:

12 That our sons as plants growing great in their youth, our daughters as corners variegated, the likeness of a temple:

13 Our garners being filled, bringing forth from sort to sort; our sheep bringing forth thousands, ten thousands in our streets:

14 Our oxen bearing no breaking, and no coming forth, and no complaining in our broad places.

15 Happy the people thus and thus to him: happy the people Jehovah his God.

PSALMS CHAPTER 145

[Praise to David.] I will exalt thee my God, the King, and I will praise thy name forever and ever.

2 In all the day I will praise thee, and I will praise thy name forever and ever.

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3 Great is Jehovah, and being greatly praised; and to his greatness no search.

4 Generation to generation shall praise thy works, and they shall announce thy powers.

5 I will speak the splendor of the honor of thy majesty, and the words of thy wonders.

6 And they shall tell the strength of thy terrible things, and I will recount thy greatnesses

7 They shall pour forth the remembrance of the multitude of thy goodness, and they shall shout forth thy justice.

8 Jehovah is compassionate and merciful; slow to anger, and great of mercy.

9 Jehovah is good to all, and his mercies over all his works.

10 All thy works shall praise thee, 0 Jehovah, and thy godly ones shall praise thee.

11 They shall tell the glory of thy kingdom, and they shall speak of thy strength;

12 To make known to the sons of man his powers, and the glory of the majesty of his kingdom.

13 Thy kingdom a kingdom of all times, and thy dominion in every generation and generation.

14 Jehovah upholds to all falling, and raises up for all bowed down.

15 The eyes of all hope for thee, and thou givest to them their food in its time.

16 Opening thy hand and filling the desire to all living.

17 Jehovah is just in all his ways, and merciful in all his works.

18 Jehovah is near to all calling upon him, to all who shall call upon him in truth.

19 He will do the desire of them fearing him, and he will hear their cry and he will save them.

20 Jehovah watches all loving him, and all the unjust he will destroy.

21 My mouth shall speak the praise of Jehovah, and all flesh shall bless his holy name forever and ever.

PSALMS CHAPTER 146

1 Praise ye Jah [Yah, Yahweh, Lord, God]. Praise Jehovah, O my soul.

2 I will praise Jehovah in my life; I will play on the harp to my God. in my continuing.

3 Ye shall not trust in nobles: in the son of man, to him no salvation.

4 His spirit shall go forth, he shall turn back to his earth; in that day his thoughts perished.

5 Happy is he the God of Jacob for his help, his hope upon Jehovah his God:

6 He made the heavens and the earth, the sea, and all that is in them: he watched the truth forever.

7 He did judgment for the oppressed; he gave bread to the hungering: Jehovah loosed those being bound.

8 Jehovah opened the eyes of the blind: Jehovah raised those being bowed down: Jehovah loved the just

9 Jehovah watched the strangers he will restore the orphan and the widow, and he will overturn the way of the unjust

10 Jehovah shall reign forever, thy God, O Zion, to generation and generation. Praise ye Jah.

PSALMS CHAPTER 147

Praise ye Jah [Yah, Yahweh, Lord, God]: for it is good to play on the harp to our God; for it is pleasant: praise is becoming.

2 Jehovah builds Jerusalem: he will collect together the outcasts of Israel.

3 Healing to the broken of heart, and binding up their pains.

4 Counting the number to the stars, he will call names to all of them.

5 Great our Lord, and great of power: to his understanding no number.

6 Jehovah setting up again the poor, and humbling the unjust even to the earth.

7 Strike up to Jehovah with praise; play upon the harp to our God:

8 Covering the heavens with clouds, preparing rain for the earth, causing the grass to spring up on the mountains.

9 Giving to the cattle its food, to the sons of the ravens which call.

10 He will not delight in the strength of the horse: he will not be pleased in the legs of a man.

11 Jehovah being delighted in those fearing him, in those hoping for his mercy.

12 Praise Jehovah, O Jerusalem; praise thy God, O Zion.

13 For he strengthened the bars of thy gates; he blessed thy sons within thee.

14 Setting thy bound peace, he will fill thee with the fat of the wheat.

15 Sending his word upon the earth, even till his word shall run quickly.

16 Giving snow as wool: he will scatter the hoarfrost as ashes.

17 Casting his ice as morsels: before his cold who shall stand?

18 He will send his word and melt them: his wind shall blow, the waters will flow.

19 Announcing his word to Jacob, his laws and judgments to Israel.

20 He did not thus to every nation: and judgments they knew them not Praise ye Jah.

PSALMS CHAPTER 148

Praise ye Jah [Yah, Yahweh, Lord, God]. Praise ye Jehovah from the heavens: praise him in the heights.

2 Praise ye him all his messengers: praise ye him all his armies.

3 Praise ye him, sun and moon: praise ye him all the stars of light.

4 Praise ye him, the heavens of heavens, and the waters above the heavens.

5 They shall praise the name of Jehovah, for he commanded and they were created:

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6 And he will cause them to stand even to forever: he gave a law and it shall not pass away.
7 Praise Jehovah from the earth, ye dragons and all depths:
8 Fire and hail, snow and vapor: the spirit of storm doing his word:
9 Mountains and all hills; the tree of fruit and all cedars:
10 The beast and all cattle; the creeping thing, and the bird of wing:
11 Kings of the earth, and all peoples; chiefs and all judges of the earth:
12 Young men and also virgins; old men with the youths:
13 They shall praise the name of Jehovah: for his name alone is exalted; his majesty over the earth and the heavens.
14 And he will lift up the horn to his people, praise to all his godly ones; to the sons of Israel a people drawing near to him. Praise ye Jah.

PSALMS CHAPTER 149
Praise ye Jah [Yah, Yahweh, Lord, God]. Sing to Jehovah a new song, his praise in the convocation of his godly ones.
2 Israel shall rejoice in him making him: the sons of Zion shall exult in their king.
3 They shall praise his name in the dance, and they shall play to him upon the drum and harp.
4 For Jehovah delighted in his people: he will adorn the humble in salvation.
5 The godly ones shall triumph in glory; they shall rejoice upon their bed
6 The liftings up of God in their throat, and a sword of two mouths in their hand;
7 To do vengeance upon the nations, chastisements upon the peoples.
8 To bind their kings in fetters, and their honorable ones in fetters of iron;
9 To do upon them the judgment written: this honor to all his godly ones. Praise ye Jah.

PSALMS CHAPTER 150
Praise ye Jah [Yah, Yahweh, Lord, God]. Praise ye God in his holy place: praise him in the firmament of his power.
2 Praise ye him in his powers: praise him according to the multitude of his greatness.
3 Praise ye him with the clangor of the trumpet: praise him with the lyre and the harp.
4 Praise him with the drum and the dance: praise ye him with strings and the pipe.
5 Praise ye him with ringing instruments of hearing: praise him with ringing instruments of loud noise.
6 All breath shall praise Jah. Praise ye Jah.

THE HIDDEN OR LOST PSALMS 151-155

The Apocryphal Psalms in Syriac Aramaic

(The psalms 151-155 were considered fake by most Jewish and Christian authorities, but not by the Eastern Orthodox communities where we can find them in copies of the Greek Septuagint, Ethiopic, Syriac and Armenian Bibles. With the Dead Sea Scrolls found in the caves of Qumran in 1947 and 1956, we now know that at least Psalms 151, 154 and 155 are authentic. For this reason, we show them here.)

PSALMS CHAPTER 151
(Dead Sea scroll 11QPs(a) or 11Q5) This Psalm narrates the story of David when he slew Goliath in single combat.)
Superscription: *[This psalm was written by David himself after he fought single-handedly with Goliath.]*
1 I was the youngest among my brethren, and a youth in my father's house.
2 I used to feed my father's flock, and I found a lion and a wolf, and slew them and rent them.
3 My hands made a harp, and my fingers fashioned a lyre.
4 Who will show me my Lord? He, my Lord, is become my God.
5 He sent His angel and took me away from my father's sheep, and anointed me with the oil of anointing.
6 My brethren, the fair and the tall, in them the Lord had no pleasure.
7 And I went forth to meet the Philistine, and he cursed me by his idols.
8 But I drew his sword and cut off his head, and took away the reproach from the children of Israel.

PSALMS CHAPTER 152
(This text survived only in Syriac. The original language may be Hebrew from about 323-31 BC.)
[Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.]
1 With a loud voice glorify ye God; in the assembly of many proclaim ye His glory.
2 Amid the multitude of the upright glorify His praise; and speak of His glory with the righteous.
3 Join yourselves literally, your soul to the good and to the perfect, to glorify the Most High.
4 Gather yourselves together to make known His strength; and be not slow in showing forth His deliverance [and His strength] and His glory to all babes.
5 That the honour of the Lord may be known, wisdom hath been given; and to tell of His works it hath been made known to men:
6 to make known unto babes His strength, and to make them that lack understanding literally, heart to comprehend His glory;
7 who are far from His entrances and distant from His gates:
8 because the Lord of Jacob is exalted, and His glory is upon all His works.
9 And a man who glorifies the Most High, in him will He take pleasure; as in one who offers fine meal, and as in one who offers he-goats and calves;
10 and as in one who makes fat the altar with a multitude of burnt offerings; and as the smell of incense from the hands of the just.

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11 From thy upright gates 2 shall be heard His voice, and from the voice of the upright admonition.

12 And in their eating shall be satisfying in truth, and in their drinking, when they share together.

13 Their dwelling is in the law of the Most High, and their speech is to make known His strength.

14 How far from the wicked is speech of Him, and from all transgressors to know Him!

15 Lo, the eye of the Lord taketh pity on the good, and unto them that glorify Him will He multiply mercy, and from the time of evil will He deliver their soul.

16 Blessed be the Lord, who hath delivered the wretched from the hand of the wicked; who raiseth up a horn out of Jacob and a judge of the nations out of Israel;

17 that He may prolong His dwelling in Zion, and may adorn our age in Jerusalem.

PSALMS CHAPTER 153

(This text survived only in Syriac. Date and provenance are like Psalm 152.)

[Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them.]

1 O Lord, I have cried unto Thee; hearken Thou unto me.

2 I have lifted up my hands to Thy holy dwelling-place; incline Thine ear unto me.

3 And grant me my request;3 my prayer withhold not from me.

4 Build up my soul, and destroy it not; and lay it not bare before the wicked.

5 Them that recompense evil things turn Thou away from me, O judge of truth.

6 O Lord, judge me not according to my sins, because no flesh is innocent before Thee.

7 Make plain to me, O Lord, Thy law, and teach me Thy judgements;

8 and many shall hear of Thy works, and the nations shall praise Thine honour.

9 Remember me and forget me not; and lead me not into things that be too hard for me.

10 The sins of my youth make Thou to pass from me, and my chastisement let them not remember against me.

11 Cleanse me, O Lord, from the evil leprosy, and let it no more come unto me.

12 Dry up its roots in literally, from me, and let not its leaves sprout within me.

13 Great art Thou, O Lord; therefore my request shall be fulfilled from before Thee.

14 To whom shall I complain that he may give unto me? and what can the strength of men add [unto me]?

15 From before Thee, O Lord, is my confidence; I cried unto the Lord and He heard me, and healed the breaking of my heart.

16 I slumbered and slept; I dreamed and was helped, and the Lord sustained me.

17 They sorely pained my heart; I will return thanks because the Lord delivered me.

18 Now will I rejoice in their shame; I have hoped in Thee, and I shall not be ashamed.

19 Give Thou honour for ever, even for ever and ever.

20 Deliver Israel Thine elect, and them of the house of Jacob Thy proved one.

PSALMS CHAPTER 154

(This Psalm survived in Syriac biblical manuscripts and also was found in Hebrew, in the Dead Sea scroll 11QPs(a)154 (also known as 11Q5), a first-century AD manuscript.)

[Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.]

1 O God, O God, come to my aid; help Thou me and save me; deliver Thou my soul from the slayer.

2 Shall I go down to Sheol by the mouth of the lion? or shall the wolf confound me?

3 Was it not enough for them that they lay in wait for my father's flock, and rent in pieces a sheep of my father's drove, but they were wishing also to destroy my soul?

4 Have pity, O Lord, and save Thy holy one from destruction; that he may rehearse Thy glories in all his times, and may praise Thy great name:

5 when Thou hast delivered him from the hands of the destroying lion and of the ravening wolf, and when Thou hast rescued my captivity from the hands of the wild beasts.

6 Quickly, O my Lord Adonai, send from before Thee a deliverer, and draw me out of the gaping pit, which imprisons me in its depths.

PSALMS CHAPTER 155

(This psalm is extant in Syriac and was also found in the Dead Sea scroll 11QPs(a)155 (also called 11Q5), a first-century AD Hebrew manuscript. The theme of this psalm is similar to Psalm 22, date and origin unclear but its origin is clearly pre-Christian.)

[Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them.]

1 Praise the Lord, all ye nations; glorify Him, and bless His name:

2 Who rescued the soul of His elect from the hands of death, and delivered His holy one from destruction:

3 and saved me from the nets of Sheol, and my soul from the pit that cannot be fathomed.

4 Because, ere my deliverance could go forth from before Him, I was well nigh rent in two pieces by two wild beasts.

5 But He sent His angel, and shut up from me the gaping mouths, and rescued my life from destruction.

6 My soul shall glorify Him and exalt Him, because of all His kindnesses which He hath done and will do unto me.

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THE BOOK OF PROVERBS

Proverbs of Solomon
Hebrew title: Mishle Shlomoh
Estimated Range of Dating: c. 5th - 1st centuries B.C.

(The Book of Proverbs (Hebrew: Mishle (Shlomoh), "Proverbs (of Solomon)") is a book in the third section (called Ketuvim) of the Hebrew Bible and a book of the Christian Old Testament. When translated into Greek and Latin, the title took on different forms: in the Greek Septuagint (LXX) it became Paroimiai ("Proverbs"); in the Latin Vulgate the title was Proverbia, from which the English name is derived.

Proverbs is not merely an anthology but a "collection of collections" relating to a pattern of life which lasted for more than a millennium. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behaviour, the meaning of human life, and right conduct. The repeated theme is that "the fear of God (meaning submission to the will of God) is the beginning of wisdom." Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.

The superscriptions divide the collections as follows:

- *Proverbs 1–9: "Proverbs of Solomon, Son of David, King of Israel"*
- *Proverbs 10–22:16: "Proverbs of Solomon"*
- *Proverbs 22:17–24:22: "The Sayings of the Wise"*
- *Proverbs 24:23–34: "These Also are Sayings of the Wise"*
- *Proverbs 25–29: "These are Other Proverbs of Solomon that the Officials of King Hezekiah of Judah Copied"*
- *Proverbs 30: "The Words of Agur"*
- *Proverbs 31:1–9: "The Words of King Lemuel of Massa, Which his Mother Taught Him"*
- *Proverbs 31:10–31: the ideal wise woman (elsewhere called the "woman of substance").*

It is impossible to offer precise dates for the sayings in Proverbs, a "collection of collections" relating to a pattern of life which lasted for more than a millennium. The phrase conventionally used for the title is taken from chapter 1:1, mishley shelomoh, Proverbs of Solomon (the phrase is repeated at 10:1 and 25:1), is likely more concerned with labeling the material than ascribing authorship.)

PROVERBS CHAPTER 1

1 Proverbs of Solomon, son of David, king of Israel;

2 To know wisdom and instruction; to discern the words of understanding;

3 To receive the instruction of wisdom, justice and judgment, and uprightness;

4 To give craftiness to the simple, and to the youth, knowledge and meditation.

5 The wise one will hear and he will add learning: and he understanding, shall obtain guidance:

6 To understand a proverb, and an enigma: the words of the wise and their parables.

7 The fear of Jehovah is the beginning of knowledge: the foolish despised wisdom and instruction.

8 My son, hear the instruction of thy father, and thou shalt not reject the law of thy mother:

9 For they a garland of grace to thy head, and necklaces for thy throat

10 My son, if they sinning shall entice thee, thou shalt not go in.

11 If they shall say, Go with us, we will lie in wait for blood, we will hide for the innocent gratuitously;

12 We will swallow them down living, as hades, and whole, as they going down to the pit:

13 We shall find precious riches, we will fill our houses with spoil:

14 Wilt thou cast thy lot in the midst of us; one purse shall be to all:

15 My son, thou shalt not go in the way with them; withhold thy foot from their beaten paths:

16 For their feet will run to evil, and they will hasten to pour out blood:

17 For gratuitously the net was spread in the eyes of all possessing a wing.

18 And they will lie in wait for their blood; they will hide for their souls.

19 So the ways of every one plundering plunder; he will take the soul of those possessing it.

20 Wisdom will cry without; in the broad places she will give her voice:

21 She will call in the head of sound, in the entrances of the gates: in the city she will say her words:

22 How long, ye simple, will ye love simplicity? and mockers delight to mock for them, and the foolish hate knowledge?

23 Ye shall turn back at my reproofs: behold, I will pour forth my spirit to you, I will make known my words to you.

24 Because I called and ye will refuse; I stretched forth my hands, and none attending;

25 And ye will reject all my counsels, and ye desired not my reproofs:

26 Also I will laugh at your ruin: I will deride in the coming of your terror;

27 In your terror coming as a destroying tempest, and your ruin shall come as a whirlwind; in the coming upon you of straits and distress.

28 Then they shall call upon me, and I will not answer; they shall seek me, and shall not find me;

29 For that they hated knowledge, and chose not the fear of Jehovah:

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30 They desired not for my counsels: and derided all my reproofs.
31 And they shall eat from the fruit of their way, and be filled with their purposes
32 For the turning away of the simple shall slay them, and the error of the foolish shall destroy them.
33 And he hearing to me shall dwell in confidence, and being quiet from fear of evil.

PROVERBS CHAPTER 2

1 My son, if thou wilt receive my words, and wilt hide my commands with thee;
2 To attend to wisdom thou wilt incline thine ear, thy heart to understanding;
3 For if thou will call to understanding, wilt give thy voice to understanding
4 If thou wilt seek her as silver, and dig for her as hidden treasure;
5 Then shalt thou understand the fear of Jehovah, and thou shalt find the knowledge of God.
6 For Jehovah will give wisdom: from his mouth knowledge and understanding.
7 He treasured up deliverance for the upright: a shield to those going in uprightness:
8 To guard the paths of judgment, and he will watch the way of his godly ones.
9 Then thou shalt understand justice and judgment and uprightness; every good track.
10 For wisdom shall come into thy heart, and knowledge shall be pleasant to thy soul.
11 Meditation shall watch over thee, understanding shall guard thee:
12 To deliver thee from the evil way, from the man speaking deceit;
13 Those forsaking the paths of straightness to go in the ways of darkness;
14 Those rejoicing to do evil will exult in the deceit of evil;
15 Whose paths are perverted, and in their tracks are bent aside:
16 To deliver thee from the strange woman, from the stranger making smooth her sayings;
17 Forsaking the friend of her youth, and forgetting the covenant of her God.
18 For her house sunk down to death, and her tracks to the shades.
19 All going in it shall not turn back, and they shall not overtake the paths of life.
20 So that thou shalt go in the way of the good, and thou shalt watch the paths of the just
21 For the upright shall dwell in the land, and the blameless shall remain in it
22 And the unjust shall be cut off from the land, and they transgressing shall be wiped off from it.

PROVERBS CHAPTER 3

1 My son, thou shalt not forget my law, and thy heart shall guard my commands:
2 For length of days and years of life, and peace they shall add to thee.
3 Mercy and truth shall not forsake thee: bind them upon thy throat; write them upon the tablet of thy heart:
4 And find grace and good understanding in the eyes of God and man.
5 Trust to Jehovah with all thy heart; and thou shalt not lean to thine understanding.
6 In all thy ways know him, and he will make straight thy paths.
7 Thou shalt not be wise in thine eyes: fear Jehovah and depart from evil.
8 It shall be healing to thy sinews, and moistening to thy bones.
9 Honor Jehovah from thy substance, and from the first-fruits of all thy produce.
10 And thy storehouses shall be filled with abundance, and thy wine-vats shall break forth with new wine.
11 My son, thou shalt not reject the instruction of Jehovah, and thou shalt not loathe upon his reproofs:
12 For whom Jehovah shall love he will rebuke, as a father the son he will delight in.
13 Happy the man finding wisdom; and the man shall bring forth understanding.
14 For good her gain above the gain of silver, and her increase above gold.
15 She is precious above red corals: and all thy delights shall not be equal with her.
16 Length of days in her right hand; in her left, riches and honor.
17 Her ways the ways of pleasantness, and all her beaten paths, peace.
18 She is a tree of life to all holding upon her: and happy he holding her fast
19 Jehovah by wisdom founded the earth; he prepared the heavens by understanding.
20 By his knowledge the depths were rent, and the clouds will drop dew.
21 My son, they shall not depart from thine eyes: keep counsel and meditation:
22 And they shall be life to thy soul, and grace to thy throat
23 Then shalt thou go thy way confidently, and thy foot shall not stumble.
24 If thou shalt lie down thou shalt not be afraid: and thou liest down and thy sleep shall be sweet
25 Thou shalt not be afraid from sudden terror, and from the destruction of the unjust when it shall come.
26 For Jehovah shall be in thy confidence, and he watched thy foot from being taken.
27 Thou shalt not withhold good from those possessing it in its being to the power of thy hand to do.

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28 Thou shalt not say to thy neighbor, Go, and turn back, and to-morrow I will give; and there is with thee.

29 Thou shalt not fabricate evil upon thy neighbor, and he dwelling confidently with thee.

30 Thou shalt not contend with man to no purpose, if he did thee no evil

31 Thou shalt not envy against a man of violence, and thou shalt choose in all his ways.

32 For the perverse is an abomination of Jehovah: and his intercourse with the upright

33 The curse of Jehovah is in the house of the unjust one: and he will bless the dwelling of the just

34 But he will deride to those deriding: and he will give grace to the humble.

35 The wise shall inherit glory, and the foolish exalt dishonor.

PROVERBS CHAPTER 4

1 Hear, ye sons, the instruction of a father, and attend to know understanding.

2 For I gave to you good instruction; ye shall not forsake my law.

3 For I was son to my father; tender and only before the face of my mother.

4 And he taught me, and he will say to me, Thy heart shall hold fast my words: watch my commands and live.

5 Obtain wisdom, obtain understanding: thou shalt not forget, and thou shalt not decline from the words of my mouth.

6 Thou shalt not forsake her, and she will watch thee: love her, and she will guard thee.

7 Wisdom the beginning; obtain wisdom, and with all thine acquisition, obtain understanding.

8 Lift her up and she shall exalt thee: she will honor thee when thou. shalt embrace her.

9 She will give to thy head a garland of grace: a crown of glory she will deliver thee.

10 Hear, my son, and receive my words, and the years of life shall be multiplied to thee.

11 In the way of wisdom I taught thee; I caused thee to tread in the tracks of uprightness

12 In thy going, thy steps shall not be pressed; and if thou shalt run thou shalt not be weak.

13 Lay hold upon instruction, thou shalt not let go: guard her for she is thy life.

14 In the path of the unjust thou shalt not go, and thou shalt not advance in the way of the wicked.

15 Reject it, thou shalt not pass in it; turn aside from it and pass by.

16 For they slept not, if they shall not do evil; and their sleep was taken away, if they shall not cause to falter.

17 For they ate the bread of injustice, and they will drink the wine of violences:

18 The path of the just as the light shining, going and shining even to the day prepared.

19 The way of the unjust as darkness: they shall not know in what they shall stumble.

20 My son, attend to my word; incline thine ear to my sayings.

21 They shall not turn aside from thine eyes; watch them in the midst of thy heart

22 For they are life to those finding them, and healing to all their flesh.

23 Guard thy heart with all watching, for from it the goings forth of life.

24 Turn away from thee perverseness of mouth, and frowardness of lips remove far oft from thee.

25 Thine eyes shall look straight before, and thine eyelashes shall be right before thee.

26 Make level the track of thy feet, and all thy ways shall be prepared.

27 Thou shalt not decline to the right and the left: turn away thy foot from evil

PROVERBS CHAPTER 5

1 My son, attend to my wisdom; incline thine ear to understanding:

2 To watch meditation, and thy lips shall guard knowledge.

3 For the lips of the strange woman will drop droppings of the honeycomb, and her palate is smooth above oil:

4 And her latter state being bitter as wormwood; sharp as a two-mouthed sword.

5 Her feet go down to death; her steps will hold fast to hades.

6 Lest thou shalt make level the path of life, her tracks wavered; thou wilt not know.

7 And now, ye sons, hear to me, and ye shall not depart from the words of my mouth.

8 Remove far off from her thy way, and thou shalt not draw near to the door of her house:

9 Lest thou shalt give thy strength to others, and thy years to the cruel:

10 Lest strangers shall be filled with thy strength, and thy labors in the house of strangers;

11 And thou didst lament in thy latter state, in the consuming of thy flesh and thy fulness,

12 And thou saidst, How did I hate instruction, and my heart despise reproofs

13 And I heard not to the voice of him teaching me, and I inclined not mine ear to him instructing me.

14 As I was almost in all evil in the midst of the convocation and the assembly.

15 Drink water from thy pit, and flowing from the midst of thy well.

16 Thy fountains shall be dispersed without; in the broad places streams of waters.

17 They shall be to thee alone, and not strangers with thee.

18 Thy fountain shall be blessed: and rejoice from the wife of thy youth.

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19 The hind of loves and the wild goat of grace; her breasts shall satiate thee in all time; thou shalt always wander in her loves.

20 And wherefore, my son, wilt thou wander with a strange woman, and embrace the bosom of a stranger?

21 For before the eyes of Jehovah are the ways of man, and he makes level all his tracks.

22 His iniquities shall take the unjust one, and with the cords of his sins shall he be held fast.

23 He shall die in not being instructed, and he shall wander in the multitude of his folly.

PROVERBS CHAPTER 6

1 My son, if thou becamest surety for thy friend, thou didst strike thy hands for a stranger;

2 Thou wert snared with the sayings of thy mouth, thou wert taken with the sayings of thy mouth.

3 Do this now, my son, and deliver thyself when thou camest into the hand of thy friend; go humble thyself and enlarge thy friend.

4 Thou shalt not give sleep to thine eyes, and slumber to thine eyelashes.

5 Deliver thyself as the roe from the hand, and as the bird from the hand of the fowler.

6 Go to the ant, thou slothful one; see her ways, and be wise:

7 Which no leader to her, scribe and ruler;

8 She will prepare in summer her bread, gathering her food in harvest.

9 How long, O slothful one, wilt thou lie down? when wilt thou rise from thy sleep?

10 A little sleep, a little slumber, a little folding of the hands to lie down:

11 And thy poverty came as he going, and thy want as a man of the shield.

12 A man of Belial, a man of iniquity, goes with perverseness of mouth.

13 Pinching the eyes, speaking with the feet, teaching with his fingers;

14 Perverseness in his heart, fabricating evil in all time, he will send forth strifes.

15 For this, his destruction shall come suddenly; in a moment he shall be broken, and none healing.

16 These six Jehovah hated, and seven an abomination of his soul:

17 Eyes being lifted up; a tongue of falsehood, and hands shedding innocent blood,

18 A heart fabricating purposes of iniquity; feet being quick to run to evil,

19 A witness of falsehood, breathing out lies, and sending strife between brethren.

20 My son, watch the commands of thy father, and thou shalt not reject the laws of thy mother:

21 Tie them always upon thy heart; bind them upon thy throat

22 In thy going about it shall lead thee; in thy lying down it shall watch over thee; and awaking, it shall speak to thee.

23 For the command is a lamp, and the law a light; and the way of life the reproof of instruction:

24 To watch thee from the woman of evil, from the smoothness of the strange tongue.

25 Thou shalt not desire her beauty in thy heart, and she shall not take thee with her eyelashes.

26 For by a woman a harlot, even to a round of bread: and a man's wife will hunt the precious soul.

27 A man taking fire in his bosom, shall his garments not be burnt?

28 If a man shall go upon burning coals shall his feet not be burnt?

29 So he going in to his neighbor's wife; all touching upon her shall not be innocent

30 They will not despise a thief if he shall steal to fill up his soul; for he will be hungry.

31 And being found he shall recompense seven fold; he shall give all the substance of his house.

32 He committing adultery with a woman lacked a heart: destroying his soul he will do it.

33 A blow and contempt shall he find; and his reproach shall not be wiped away.

34 For jealousy is the wrath of man, and he will not spare in the day of vengeance.

35 He will not lift up the face of any ransom, and he will not be willing if thou shalt increase the reward.

PROVERBS CHAPTER 7

1 My son, watch my words, and thou shalt hide my commands with thee.

2 Watch my commands, and live; and my law as the pupil of thine eyes.

3 Bind them upon thy fingers, and write them upon the tablet of thine heart

4 Say to wisdom, Thou my sister; and thou shalt call knowledge to understanding:

5 To watch thyself from the strange woman, from the stranger making smooth her sayings.

6 For in the window of my house I looked forth through my lattice,

7 And I shall see among the simple, I shall perceive among the sons a youth wanting heart,

8 Passing in the street near her corner; and he will step the way of her house,

9 In the twilight, in the evening of the day, in the middle of the night, in the thick darkness:

10 And behold, a woman to his meeting, the attire of a harlot, and hidden of heart

11 She being noisy and perverse; her feet will not dwell in her house:

12 One time without, one time in the broad ways; and she will lie in wait near every corner.

13 She laid hold upon him and kissed to him; she strengthened her face, and she will say to him,

14 Sacrifices of peace upon me: today I repaid my vows.

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15 For this, I shall come forth to thy meeting, to seek thy face, and I shall find thee.
16 With adornings I spread my bed, variegated with thread of Egypt
17 I sprinkled my bed with myrrh and aloes and cinnamon.
18 Come, we will be satisfied with loves till the morning: we will rejoice ourselves with loves.
19 For the man not in the house, he went in a way far off.
20 He took a bundle of silver in his hand; he will come to his house the day of the full moon.
21 With much of her talking she caused him to turn aside; with the smoothness of her lips she will thrust him away.
22 He went after her suddenly as the ox will go to the slaughter, and as the fetter for the correction of the foolish.
23 Till an arrow shall cleave his liver; as a bird hastening to the snare, and not knowing that it is for his soul.
24 And now, ye sons, hear to me, and attend to the sayings of my mouth.
25 And thy heart shall not deviate to her ways; thou shalt not wander in her beaten paths.
26 For she cast down many wounded, and the strong all being slain by her.
27 Her house the ways to hades, going down to the chambers of death.

PROVERBS CHAPTER 8

1 Shall not wisdom call, and understanding give her voice?
2 She stood upon the head of the heights, upon the way of the house of the beaten paths.
3 At the hand of the gates, at the mouth of the city from the coming in of the doors she will cry:
4 To you, ye men, I shall call, and my voice is to the sons of man.
5 Understand craftiness, ye simple: and ye foolish, understand the heart
6 Hear ye, for I will speak dear things; and the openings of my lips uprightnesses.
7 For my palate shall meditate the truth, and evil is the abomination of my lips.
8 In justice are all the sayings of my mouth; nothing in them crooked and perverse.
9 All of them straight to him understanding, and right to those finding knowledge.
10 Receive my instruction and not silver and knowledge above tried gold.
11 For wisdom is good above pearls, and all delights shall not be made equal with her.
12 I wisdom dwelt with prudence, and I shall find the knowledge of machinations.
13 The fear of Jehovah hates evil: pride and haughtiness, and the evil way, and the mouth of perverseness I hated.
14 To me counsel and wisdom: I am understanding; to me is strength.
15 By me kings shall reign, and princes shall decree justice.
16 By me chiefs shall have dominion, and nobles all judging the earth.
17 I loved those loving me: and they seeking me shall find me.
18 Riches and honor are with me; splendid riches and justice.
19 My fruit is good above gold, and above pure gold; and my gain above tried silver.
20 I shall go in the way of justice, in the midst of the beaten paths of judgment:
21 To cause those loving me to inherit existence: and I will fill their treasures.
22 Jehovah set me up the beginning of his way, before his works from ancient time.
23 From forever I was knit together, from the beginning, from the first of the earth.
24 In no depths was I begun; in no fountains abundant in waters.
25 Before the mountains were settled; before the hills I had a beginning:
26 Yet he made not the earth and the fields, and the head of the clods of the habitable globe.
27 In his preparing the heavens I was there: in his inscribing a circle upon the face of the deep:
28 In his making firm the clouds from above: in his strengthening the fountains of the deep:
29 In his setting his law to the sea, and the waters shall not pass by his mouth; in his making firm the foundations of the earth:
30 And I shall be near him the builder, and I shall be a delight of day, day, smiling before him in all time
31 Smiling in the habitable globe of his earth; and my delight with the sons of man.
32 And now ye sons, hear to me: and the happy shall watch my ways.
33 Hear ye instructions, and be wise, and ye shall not reject it
34 Happy the man hearing to me, to watch at my doors day, day; to watch the door posts of my entrances.
35 For he finding me, the finding of life, and he shall bnng forth acceptance from Jehovah.
36 And he sinning against me did violence to his soul: all hating me loved death.

PROVERBS CHAPTER 9

1 Wisdom built her house, she hewed out her seven pillars:
2 She slaughtered her slaughter; she mingled her wine; also she prepared her table.
3 She sent forth her girls: she will call upon the wings of the heights of the city,
4 Who the simple, he shall turn aside here: he wanting heart, she said to him,
5 Come ye, eat of my bread, and drink ye of the wine I mingled.
6 Forsake ye the foolish, and live; and go straight in the way of understanding.
7 He instructing him mocking received to himself dishonor: and he reproving to the unjust one, his blemish.

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8 Thou shalt not reprove him mocking, lest he shall hate thee: reprove to the wise one and he will love thee.

9 Thou shalt give to the wise one and he will be more wise: make known to the just one and he will add receiving.

10 The beginning of wisdom is the fear of Jehovah, and the knowledge of the holy ones is understanding.

11 For in me thy days shall be multiplied, and years of life shall be added to thee.

12 If thou wert wise, thou wert wise for thyself: and thou mockedst, thou alone shalt suffer.

13 A woman of folly being noisy, simple, and she knew not anything.

14 And sitting at the door of her house, upon the throne of the heights of the city,

15 To call to those passing the way, making straight their paths:

16 Who is simple, he shall turn aside here: and he wanting heart, and she said to him,

17 Stolen waters will be sweet, and the bread of secrets shall be pleasant

18 And he knew not that there the shades; her called ones in the depths of hades

PROVERBS CHAPTER 10

1 Proverbs of Solomon. A wise son will gladden a father: and a son of the foolish will grieve his mother.

2 Treasures of injustice shall not profit, and justice shall deliver from death.

3 Jehovah will not cause the soul of the just one to hunger: and he will thrust away the desire of the unjust

4 A slothful hand makes poverty, and the hand of the active will make rich.

5 He gathering in summer, is a prudent son: he lying in deep sleep in harvest, a son causing shame.

6 Blessings upon the head of the just one: and violence shall cover the mouth of the unjust

7 The memory of the just one for blessing: and the name of the wicked shall be rotten.

8 The wise of heart will receive commands: and the foolish of lips shall fall.

9 He going in integrity shall go confidently: and he perverting his ways shall be known.

10 He pinching the eye shall give pain: and the foolish of lips shall fall.

11 A fountain of life the mouth of the just one: and violence shall cover the mouth of the unjust

12 Hatred will excite strifes: and love will cover over all transgressions.

13 In the lips of him understanding, wisdom shall be found: and a rod for the back of him wanting heart

14 The wise shall hide knowledge: and the mouth of the foolish drew near destruction.

15 The wealth of the rich his strong city: the destruction of the poor their poverty.

16 The labors of the just one, to life: the increase of the unjust to sin.

17 The path to life is watching instruction: and he forsaking reproof goes astray.

18 He covering hatred with lips of falsehood, and he bringing forth slander, is foolish.

19 In the multitude of words transgression shall not cease: and he withholding his lips is prudent

20 The tongue of the just is choice silver: the heart of the unjust is as little.

21 The lips of the just one shall feed many: and fools in wanting heart, shall die.

22 The blessing of Jehovah it will make rich, and it will not add pain with it

23 As laughter to the foolish one, to do mischief: and wisdom is to the man of understanding.

24 The fear of the unjust one it shall come to him: and the desire of the just shall be given.

25 As the whirlwind passing away the unjust one is not: and the just one a foundation forever.

26 As vinegar to the teeth and as smoke to the eyes, so is the slothful one to those sending him.

27 The fear of Jehovah will add days, and the years of the unjust shall be diminished.

28 The hope of the just is gladness: and the expectation of the unjust shall perish.

29 The way of Jehovah is a fortress to the upright one: and destruction to those doing iniquity.

30 The just one shall not be moved forever: and the unjust shall not inhabit the earth.

31 The mouth of the just one shall germinate wisdom: and the tongue of perverseness shall be cut off.

32 The lips of the just one shall know acceptance: and the mouth of the unjust, perverseness.

PROVERBS CHAPTER 11

1 Balances of deceit, an abomination of Jehovah: and a whole stone his delight

2 Pride coming, and dishonor will come: and wisdom with the humble.

3 The integrity of the upright shall guide them: and the perverseness of transgressors shall destroy them.

4 Wealth will not profit in the day of wrath, and justice will deliver from death.

5 The justice of the blameless shall make straight his way, and in his injustice the unjust shall fall.

6 The justice of the upright shall deliver them, and transgressors shall be taken in their mischief.

7 In the death of an unjust man expectation shall perish: and the hope of the vain shall perish.

8 The just one was delivered from straits, and the unjust will come in his stead.

9 With the mouth the profane will destroy his neighbor: and by knowledge, shall the just one be delivered.

10 In the good of the just the city will exult: and in the perishing of the unjust it rejoiced.

11 By the blessing of the upright the city shall be exalted: and by the mouth of the unjust it shall be overthrown.

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12 He wanting heart despised for his neighbor: and a man of understanding will be silent.

13 He going about tale-bearing reveals a secret: and he being faithful of spirit hides the word.

14 In no guidance the people will fall: and salvation in a multitude of counseling.

15 The evil one shall become evil, for he became surety for a stranger: and he hating those striking hands being secure.

16 A woman of grace will obtain honor, and the powerful will obtain riches.

17 The man of mercy benefited his soul: and the cruel troubled his flesh.

18 The unjust one did a work of falsehood: and the seed of justice the reward of truth.

19 So justice to life, and he pursuing evil, to his death.

20 The perverse of heart are an abomination of Jehovah, and the blameless of way his delight

21 Hand to hand, the evil one shall not be unpunished: and the seed of the just were delivered.

22 A ring of gold in the nose of a swine, a fair woman and she departed from discernment

23 The desire of the just is only good: the expectation of the unjust, wrath.

24 There is scattering and yet adding; and the withholding more than right, only to want

25 The soul of blessing shall be made fat: also he watering, shall himself drink to the full.

26 He withholding grain, the people shall curse him: and blessing upon the head of him selling.

27 He seeking good shall strive after acceptance: and he seeking evil, it shall come to him.

28 He trusting in his riches himself shall fall: and the just shall flourish as the foliage.

29 He troubling his house shall inherit wind: and the foolish is servant to the wise of heart

30 The fruit of the just a tree of life; and he taking souls is wise.

31 Behold, the just shall be requited in the earth: much more the unjust one and the sinning.

PROVERBS CHAPTER 12

1 He loving instruction loved knowledge: and he hating reproof, is stupid.

2 The good shall obtain acceptance from Jehovah: and the man of mischief he will condemn.

3 A man shall not be prepared by injustice: and the root of the Just shall not be moved.

4 A woman of strength is a crown to her husband: and she causing shame, as rottenness in his bones.

5 The purposes of the just are judgment: the guidance of the unjust, deceit

6 The words of the unjust are the lying in wait of blood: and the mouth of the upright shall deliver them.

7 The unjust are overthrown, and they are not: and the house of the just shall stand.

8 According to the mouth of understanding a man shall be praised: and he being perverse of heart shall be for contempt

9 He is good being despised, and a servant to him above him, honoring himself, and wanting bread.

10 The just one shall know the soul of his cattle: and the compassion of the unjust are cruel.

11 He working his earth shall be filled with bread: and he pursuing vain things wanted heart.

12 The unjust one desired the net of the evil: and the root of the just will give.

13 In the transgression of the lips is the snare of evil: and the just one shall come forth out of straits.

14 From the fruit of the mouth a man shall be satisfied with good: and the reward of the hands of a man shall be good to him.

15 The way of the foolish is right in his eyes: and the wise one heard to counsel.

16 The foolish one in the day shall make known his anger: but the prudent one covered dishonor.

17 He breathing out faithfulness will announce justice: and a witness of falsehoods, deceit

18 There is he talking idly as the piercings of the sword: and the tongue of the wise is healing.

19 The lip of truth shall be prepared forever: and the tongue of falsehood while I shall wink.

20 Deceit in the heart of those devising evil: and joy to those counseling peace.

21 No iniquity shall approach to the just one: and the unjust were filled with evil.

22 Lips of falsehood an abomination of Jehovah: and they doing faithfulness his delight

23 A prudent man covered knowledge: and the heart of the foolish will meet folly.

24 The hand of the active shall give dominion: and of the slothful one shall be for tribute.

25 Fear in the heart of a man will bow it down: and a good word will gladden it

26 The just excelled above his neighbor: and the way of the unjust shall lead them astray.

27 The slothful one shall not ensnare his hunting: and the substance of the active man is precious.

28 In the way of justice is life; and the way of its beaten path not death.

PROVERBS CHAPTER 13

1 A wise son the instruction of a father: and he. mocking heard not reproof.

2 From the fruit of a man's mouth he shall eat good: and the soul of the transgressing, violence.

3 He guarding his mouth, watched his soul: he opening wide his lips, destruction to him.

4 The soul of the slothful one desiring, and nothing: and the soul of the active shall be made fat

5 The just one will hate the word of falsehood: and the unjust one will be loathsome and be put to shame.

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6 Justice will guard the blameless of way: and injustice shall overthrow the sinning.

7 There is he making himself rich, and not anything: making himself poor, and much wealth.

8 The expiating of a man's soul is his riches: and the poor will not hear rebuke.

9 The light of the just shall rejoice: and the lamp of the unjust shall be quenched.

10 Only by pride contention will be given: but with those being advised, wisdom.

11 Wealth from vanity shall be diminished: and he gathering with the hand, shall increase.

12 Hope being forgotten afflicts the heart: and desire coming, a tree of life.

13 He despising to the word it shall be perverse to him: and he fearing the command shall be requited.

14 The law of the wise one a fountain of life, to depart from the snares of death.

15 Good understanding shall give grace: and the way of the transgressing is perpetuity.

16 Every prudent one will do in knowledge: and the foolish one will spread folly.

17 The unjust messenger shall fall into evil: and a messenger of faithfulness is healing.

18 Instruction dismisses poverty and shame: and he watching reproof shall be honored.

19 The desire coming to pass, will be sweet to the soul: and an abomination to the foolish to depart from evil.

20 He going with the wise, and he is wise: and the companion of the foolish shall become evil.

21 Evil shall pursue the sinning: and good shall requite the just

22 The good shall cause his sons' sons to inherit: and the wealth of him sinning was treasured up for the just.

23 Much food to the fallow ground of the poor: and in no judgment there is destroying

24 He withholding his rod hates his son: and he loving him, sought correction for him.

25 The just one ate to fill his soul: and the belly of the unjust shall want

PROVERBS CHAPTER 14

1 The wise woman built her house but the foolish will pull it down with her hands.

2 He going in his uprightness will fear Jehovah: and he perverted in his ways, despised him.

3 In the month of the foolish one a rod of pride: and the lips of the wise shall watch them.

4 In no oxen the stall clean, and much increase in the strength of the ox.

5 A witness of faithfulnesses will not lie: and a witness of falsehood will breathe out lies.

6 He mocking sought wisdom, and none: and knowledge being easy to him understanding.

7 Go from before to the foolish man and thou knewest not the lips of knowledge.

8 The wisdom of the prudent is to understand his way: and the folly of the foolish is deceit

9 The foolish will mock at guilt: and between the upright acceptance.

10 The heart will know the bitterness of its soul, and in its joys the stranger shall not mingle.

11 The house of the unjust shall be destroyed: and the tent of the upright shall flourish.

12 There is a way straight before man, and its latter state the ways of death.

13 Also in laughter the heart shall have pain, and its latter state of joy, grief.

14 He drawing back the heart shall be filled from his ways: and a good man from above him.

15 The simple will believe to every word: and the prudent will understand to his going.

16 The wise one feared and departed from evil: and the foolish overflowing, and being confident .

17 He reaping anger will do folly: and a man of mischiefs will be hated.

18 The simple inherit folly: and the prudent shall be surrounded with knowledge.

19 The evil bowed before the good, and the unjust at the gates of the just one.

20 Also the poor shall be hated by his neighbor: and many loving the rich one.

21 He despising to his neighbor, sins: and he compassionating the poor, he is happy.

22 Shall they not go astray, seeking evil? and mercy, and truth to those seeking good.

23 In all labor will be profit: and the word of the lips only to want

24 The crown of the wise is their riches: the folly of the foolish, folly.

25 A witness of truth delivers souls: and deceit will breathe out lies.

26 In the fear of Jehovah the trust of strength, and to his sons a refuge.

27 The fear of Jehovah a fountain of life, to depart from the snares of death.

28 In a multitude of people the king's decoration: and in the cessation of the people the destruction of the prince.

29 The slow to anger of much understanding: and the short of spirit exalts folly.

30 A heart of healing, the life of the flesh: and jealousy the rottenness of the bones.

31 He oppressing the poor reproached him making him: and he honoring him compassionated the needy.

32 The unjust one shall be driven away in his evil: and the just one trusted in his death.

33 In the heart of him understanding, wisdom shall rest: and in the midst of fools it shall be made known.

34 Justice will exalt a nation: and sin a reproach to nations.

35 The acceptance of the king to a servant of understanding: and his wrath shall be to him causing shame.

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PROVERBS CHAPTER 15

1 A soft answer will turn away wrath, and a word of pain will bring up anger.

2 The tongue of the wise will make knowledge good: and the mouth of the foolish will gush forth folly.

3 In every place are the eyes of Jehovah observing closely the evil and the good.

4 The healing of the tongue the tree of life: and perverseness in it a breaking in the spirit

5 The foolish will deride his father's instruction: and he watching reproof will be crafty.

6 The house of the just much treasure: and in the increase of the unjust the being troubled.

7 The lips of the wise will disperse knowledge: and the heart of the foolish not so.

8 The sacrifice of the unjust an abomination of Jehovah: and the prayer of the upright his acceptance.

9 The way of the unjust an abomination of Jehovah: and he will love him pursuing justice.

10 Correction is evil to him forsaking the way: he hating reproof shall die.

11 Hades and destruction are before Jehovah: much more the hearts of the sons of man.

12 He mocking will not love him reproving him: to the wise he will not go.

13 A heart of joy will do the face good: and by pains of heart the spirit was dejected.

14 The heart of him understanding will seek knowledge: and the face of the foolish will feed folly.

15 All the days of the afflicted are evil: and the good of heart drinking always.

16 Good is little with the fear of Jehovah more than much treasure and confusion with it

17 Good a ration of herbs and love there, above an ox of the stall and hatred with it.

18 A man of wrath will excite strife: and he slow to anger will appease contention.

19 The way of the slothful as the cutting of the thorn: and the path of the upright was raised up.

20 A wise son will gladden the father: and the foolish man despised his mother.

21 Folly is joy to him wanting heart: and the man of understanding will make straight to go.

22 The frustrating purposes with no counsel, but in the multitude of counselors it shall be set up.

23 Joy to the man in the answer of his mouth: and a word in its time how good

24 The path of life is above to the understanding one, to depart from hades below.

25 The house of the proud will Jehovah sweep away, and he will set up the bound of the widow.

26 The purposes of evil an abomination of Jehovah: and the pure speaking of pleasantness.

27 He plundering plunder troubled his house; and he hating gifts shall live.

28 The heart of the just one shall meditate to answer: and the mouth of the unjust shall gush out evil.

29 Jehovah is far off from the unjust: and he will hear the prayer of the just

30 From the light of the eyes the heart will rejoice: and a good report will fatten the bones.

31 The ear hearing the reproof of life shall lodge in the midst of the wise.

32 He driving away instruction despised his soul: and he hearing reproof obtained a heart

33 The fear of Jehovah the instruction of wisdom; and before honor humility.

PROVERBS CHAPTER 16

1 To man the dispositions of the heart, and the answer of the tongue from Jehovah.

2 All the ways of man are clean in his eyes, and Jehovah tried the spirits.

3 Roll to Jehovah thy works, and thy purposes shall be established.

4 Jehovah made all to his purpose, and also the unjust for the day of evil.

5 Every one lifted up of heart an abomination to Jehovah: and hand to hand, shall not be unpunished.

6 By mercy and truth iniquity shall be expiated: and in the fear of Jehovah a departing from evil.

7 The ways of a man being accepted of Jehovah also he will make his enemies friends with him.

8 Good a little with justice above abundance of increase with no judgment

9 The heart of man will purpose his ways, and Jehovah will prepare his steps.

10 Divining upon the lips of the king: his mouth will not transgress in judgment

11 Weighing and balances of judgment are to Jehovah, and his work all the stones of the bag.

12 An abomination of kings to do injustice: for in justice shall the throne be prepared.

13 Lips of justice the acceptance of kings; and he will love the word of the upright

14 The king's wrath, messengers of death: and a wise man shall expiate it

15 In the light of the king's face is life, and his acceptance as the cloud of the latter rain.

16 The obtaining of wisdom how good above gold and the obtaining of understanding to be chosen above silver.

17 The highway of the upright is to depart from evil: to watch his ways the guarding of his soul.

18 Pride before a breaking, and a spirit lifted up before a fall

19 Good the cast down of spirit with the humble more than to divide the spoil with the proud.

20 He understanding in the word shall find good: and he trusting in Jehovah, he being happy.

21 He understanding shall call to the wise of heart: and sweetness of lips shall add knowledge

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22 The understanding of him possessing it is a fountain of life: and the instruction of the foolish is folly.

23 The heart of the wise shall attend to his mouth, and he shall add knowledge to his lips.

24 Words of pleasantness an, honeycomb, sweet to the soul, and healing to the bones.

25 There is a way straight before a man, and its latter state the ways of death.

26 The soul of him laboring, labored for himself; for his mouth urged upon him.

27 A man of Belial dug up evil, and upon his lips, as a burning fire.

28 A man of perverseness shall send forth strife: and a tale-bearer separates friends.

29 A man of violence will seduce his neighbor, and he caused him to go in a way not good.

30 Closing his eyes to purpose perverseness: biting his lips he completed evil.

31 Old age a crown of glorying, shall be found in the way of justice.

32 He slow to anger is, good above the strong; and, he ruling over his spirit above him taking a city,

33 In the bosom he shall, cast the lot; and from Jehovah all his judgment

PROVERBS CHAPTER 17

1 Good a dry morsel and peace with it, above a house full of sacrifices of contention.

2 An understanding servant shall rule a son causing shame, and shall divide the inheritance in the midst of the brethren.

3 The crucible for silver and the furnace for gold: and Jehovah tries hearts.

4 He doing evil attends upon, lips of vanity; he lying feeds upon a tongue of mischief

5 He mocking to the poor one reproached him making him: and he rejoicing at misfortune shall not be unpunished.

6 The crown of old men, sons' sons: and the glory of sons their fathers.

7 The lip of excellence is not becoming to, the foolish one: much less the lip. of falsehood to the noble one.

8 The gift a stone of grace in the, eyes of him possessing it: to all which it shall turn it shall prosper.

9 He covering transgression seeks love; and he perverting in the word, separates a, friend.

10 A reproof will take hold upon, him understanding more than a hundred, blows the foolish.

11 An evil one will seek only contradiction.: and a cruel messenger shall be sent against him.

12 A bereaved bear meeting with a, man, and not a fool in his folly.

13 He turning back evil, instead of good, evil shall not move from his house.

14 The causing water to break forth. is the beginning of strife: cast off contention before being irritated.

15 He justifying the unjust one and he condemning the just one, is an abomination to Jehovah, also they two.

16 Wherefore this a price in the hand of the foolish one to obtain wisdom, and no heart?

17 A friend loves in all time, and a brother shall be born for straits.

18 A man wanting heart will strike the hand, pledging a pledge before his friend.

19 He loving transgression loves contention: he lifting up his gate seeks breaking.

20 The perverse of heart shall not find good: and he turning about with his tongue shall fall into evil.

21 The foolish one was born for sorrow to himself, and the father of the foolish one shall not rejoice.,

22 A joyful heart shall make good healing: and a dejected spirit shall dry up the bones.

23 The unjust one will take a gift from the bosom to turn, aside the paths of judgment

24 Wisdom, is with the face of him understanding, and the eyes of the foolish one are in the ends of the earth.

25 A foolish son a grief to his father, and bitterness to her bringing him forth.

26 Also punishing to the just one is not good, to strike nobles for uprightness.

27 He withholding his words will shew knowledge: I man of understanding is a cool spirit

28 Also the foolish one being silent shall be thought wise: and he shutting his lips, understanding.

PROVERBS CHAPTER 18

1 He separating himself will Seek according to desire; he will be irritated with every purpose.

2 The foolish one will not delight in understanding, but in, the disclosings of his heart

3 In the coming of the unjust also came contempt, and with dishonor, reproach.

4 Deep waters are the words of man's mouth, the fountain of wisdom a gushing stream.

5 To lift up the face of the unjust one is not good; to turn aside the just one in judgment.

6 The lips of the foolish one will come into contention, and his mouth will call for blows.

7 The mouth of the foolish is destruction to him, and his lips the snare of his soul.

8 The words of the tale-bearer as dainty morsels, and they will go down to the chambers of the belly.

9 Also he being slothful in his work, he the brother of the master of destruction.

10 The name of Jehovah a tower of strength: into it the just one shall run and be exalted.

11 The rich one's wealth his strong city, and as a wall lifted up in his imagination.

12 Before a breaking a man's heart will be lifted up, and before honor, humility.

13 He turning back the word before he shall hear it, is folly and shame to him.

14 The spirit of man will sustain his disease; and a dejected spirit who shall lift up?

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15 The heart of him understanding will obtain knowledge and the ear of the wise will seek knowledge.
16 The gift of a man will enlarge to him, and shall conduct him before the great
17 The first one just in his cause; his neighbor will come and search him.
18 The lot will cause contentions to cease, and will separate between the strong,
19 A brother falling away, above a city of strength; and strifes as the bars of a fortress.
20 From the fruit of a man's mouth his belly shall be filled; and he shall be filled with the increase of his lips.
21 Death and life in the hand of the tongue: and they loving it shall eat its fruit
22 He finding a wife found good, and shall obtain acceptance from Jehovah.
23 The poor one will speak supplications; and the rich one will answer with vehemence.
24 A man of friends for making friendship: and there is love attaching more than a brother.

PROVERBS CHAPTER 19
1 Good the poor one going in his integrity above the perverse of lips, and he foolish.
2 Also the soul without knowledge is not good, and he hastening with his feat, sins.
3 The folly of man will subvert his way: and his heart will be angry against Jehovah.
4 Wealth will add many friends; and the poor one will be separated from his neighbor.
5 A witness of falsehoods shall not be unpunished, and he breathing out lies shall not escape.
6 Many will wait for the face of the prince, and every one the friend to the man giving.
7 All the brethren of the poor hated him: how much more his friends removed far from him? pursuing words they are not
8 He obtaining a heart loved his soul: he watched understanding to find good.
9 A witness of falsehoods shall not be unpunished, and he breathing out lies shall perish.
10 Delight is not becoming to the foolish one; much less for a servant to rule over chiefs.
11 The understanding of man will defer his anger: and his glory to pass over transgression.
12 The king's wrath growling as the young lion, and his acceptance as dew upon the grass.
13 A foolish son a calamity to his father: and the strifes of a woman a dropping thrust out
14 A house and wealth the inheritance of fathers: and an understanding wife from Jehovah.
15 Sloth will cast a deep sleep; and the soul of sloth shall hunger.
16 He watching the command watches his soul: he despising his ways shall die.
17 He pitying the poor lends to Jehovah, and he will recompense to him his act.
18 Correct thy son when there is hope, and thy soul shall not lift up for his sighing.
19 The stern in wrath lifted up a fine: for if thou shalt deliver and thou shalt yet add.
20 Hear counsel and receive instruction, so that thou shalt be wise in thy latter state.
21 Many purposes in a man's heart: and the counsel of Jehovah, that shall stand.
22 The desire of man his mercy: and the poor good above the man of falsehood.
23 The fear of Jehovah is to life: and he being filled shall lodge satisfied; he shall not be reviewed for evil.
24 The slothful one hiding his hand in the dish, also he will not turn it back to his mouth.
25 Thou shalt strike him mocking, and the simple will be crafty: and reprove to him understanding, and he will understand knowledge.
26 He oppressing the father and putting the mother to flight, is a son causing shame and causing disgrace.
27 Cease, my son, to hear instructions for erring from the words of knowledge.
28 A witness of Belial shall mock judgment: and the mouth of the unjust will swallow down iniquity.
29 Judgment was prepared for those mocking, and blows for the back of the foolish.

PROVERBS CHAPTER 20
1 Wine is mocking, strong drink is noisy: and every one going astray by it will not be wise.
2 The terror of the king growling as the young lion: he overflowing against him sinned against his soul.
3 Honor to a man ceasing from strife: and every foolish one will be irritated.
4 The slothful one reproaching will not work: he shall ask in harvest, and nothing.
5 Deep waters are counsel in the heart of man; and a man of understanding will draw it out
6 The multitude of man will call each his mercy: and a man of faithfulness who shall find?
7 The just one going about in his integrity: his sons happy after him.
8 The king shall sit upon the throne of judgment scattering with his eyes all evil.
9 Who shall say, I cleansed my heart; I was pure from my sin?
10 A stone and stone, an ephah and ephah, an abomination of Jehovah, also they two.
11 Also a youth shall be known by his doings, if pure and straight his work.
12 The hearing ear and the seeing eye, Jehovah made, also them two.
13 Thou shalt not love sleep lest thou shalt be dispossessed: open wide thine eyes, being filled with bread.
14 Evil, evil, he buying will say: and departing to him, and then he will boast

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15 There is gold and a multitude of pearls: and a precious vessel the lips of knowledge.

16 Take his garment that became surety for a stranger: and bind him by a pledge for strange women.

17 Bread of falsehood is sweet to a man; and afterward his mouth shall be filled with gravel

18 The purpose shall be prepared by counsel, and with guidance make war.

19 He revealing a secret going about tale-bearing: and thou shalt not intermingle with him embracing his lips.

20 He cursing his father and his mother, his lamp shall go out in the midst of darkness.

21 An inheritance greedily gotten in the beginning; and its latter state shall not be

22 Thou shalt not say, I will requite evil; wait for Jehovah, he will save to thee.

23 An abomination of Jehovah stone and stone; and the balance of deceit is not good.

24 From Jehovah man's steps; and how shall man understand his way?

25 The snare of man swallowing down the holy thing, after the vows for seeking.

26 A wise king scatters the unjust, and he will turn back a wheel over them.

27 The light of Jehovah is the breath of man, searching all the chambers of the belly.

28 Mercy and truth shall guard the king: and his throne he upheld in mercy.

29 The glory of young men their strength: and the ornament of old men gray hair.

30 The joining of a wound will cleanse against evil: and blows the chambers of the belly.

PROVERBS CHAPTER 21

1 Steams of waters the heart of the king, in the hand of Jehovah: upon all which he shall delight in he will turn it

2 Every way of a man right in his eyes: and Jehovah will prepare hearts.

3 To do justice and judgment was chosen by Jehovah above gold.

4 Lifting up the eyes and enlarging the heart, the light of the unjust is sin.

5 The purposes of the active only to abundance; and every one hastening only to want

6 The making treasures by the tongue of falsehood is vanity scattered from those seeking death.

7 The violence of the unjust shall sweep them away, for they refuse to do judgment

8 The way of man is crooked and strange: and the pure his work is right

9 Good to dwell upon the corner of the roof rather than with a woman of strifes and a house of community.

10 The soul of the unjust one desired evil: his neighbor shall not be compassionated in his eyes.

11 In punishing him mocking, the simple shall become wise: and in instruction to the wise one he will take knowledge.

12 The just one being circumspect for the house of the unjust one: overthrowing the unjust for evil.

13 He stopping his ear from the cry of the poor one also himself shall call and shall not be answered.

14 Giving in secret will subdue anger: and a gift in the bosom, strong wrath.

15 Joy to the just one to do judgment: and destruction to those working iniquity.

16 A man wandering from the way of understanding shall rest in the convocation of the shades.

17 A man of poverty loving joy: he loving wine and oil shall not be rich.

18 The unjust one a ransom for the just one, and he transgressing, instead of the upright

19 Good to dwell in the land of the desert rather than with a woman of contentions and anger.

20 A treasure desired, and oil in the house of the wise one; and the foolish man will swallow it down.

21 He pursuing justice and mercy shall find life, justice and honor.

22 The wise one ascended the city of the strong, and he will bring down the strength of its confidence.

23 He watching his mouth and his tongue watches his soul from straits.

24 Proud, arrogant, mocking, is his name doing in the wrath of pride.

25 The desire of the slothful shall kill him, for his hands refused to work,

26 He longed a longing all the day: and the just one shall give and not keep back.

27 The sacrifice of the unjust is an abomination, for also he will bring it in mischief.

28 A witness of lies shall perish: and a man hearing, shall speak clearly.

29 An unjust man strengthened with his face: and the upright he will prepare his ways.

30 No wisdom and no understanding, and no counsel against Jehovah.

31 The horse is prepared for the day of war and salvation is to Jehovah.

PROVERBS CHAPTER 22

1 A Name to be chosen rather than much riches, and good grace rather than gold.

2 The rich and poor one met together: Jehovah made them all.

3 The crafty saw evil, and he will hide, and the simple passed on and were punished.

4 The end of humility the fear of Jehovah, riches and honor and life.

5 Thorns, snares, in the way of the perverse one: he watching his soul shall be far from them.

6 Straiten to a youth upon the mouth of his way, also when he shall grow old he will not depart from it.

7 The rich one will rule over the poor, and he borrowing, a servant to the man lending.

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8 He sowing iniquity shall reap vanity, and the rod of his wrath shall be finished.

9 The good eye it shall be blessed, for he gave from his bread to the poor.

10 Cast out him mocking, and strife shall go out, and contention shall cease and dishonor.

11 He loving pureness of heart the grace of his lips, the king is his friend.

12 The eyes of Jehovah guarded knowledge, and he will overthrow the words of him transgressing.

13 The slothful one said, A lion without; I shall be slain in the midst of the broad places.

14 The mouth of the strange woman a deep pit: and he cursing Jehovah shall fall there.

15 Folly being bound in the heart of a youth; the rod of correction shall remove it far off from him.

16 He oppressing the poor one to increase for himself, he gave to the rich; also to want

17 Incline thine ear and hear the words of the wise, and thou shalt set thy heart to my knowledge.

18 For pleasant things if thou shalt watch them in thy belly; they shall be prepared together for thy lips.

19 For thy trust to be in Jehovah, I caused thee to know to-day, thee also.

20 Did I not write to thee three days ago in counsels and knowledge?

21 To cause thee to know the truth of the words of truth; to turn back the words of truth to those sending thee?

22 Thou shalt not strip the poor because he is poor: and thou shalt not crush the humble in the gate.

23 For Jehovah will contend their contention, and rob the soul to those robbing them.

24 Thou shalt not be companion of the possessor of anger, and with the man of wrath thou shalt not go:

25 Lest thou shalt learn his ways and take a snare to thy soul.

26 Thou shalt not be with those striking the hand with those pledging for debts.

27 If not to thee to requite, why shall he take thy bed from under thee?

28 Thou shalt not remove the old bound which thy fathers made.

29 Sawest thou a man apt in his works? Before kings shall he stand; he shall not stand before the dark ones

PROVERBS CHAPTER 23

1 If thou shalt sit to eat with a ruler, understanding, thou shalt understand what is before thee.

2 And put a knife to thy swallow if thou the possessor of a soul.

3 Thou shalt not long for his dainties: and it is the bread of lies.

4 Thou shalt not labor to become rich: cease from thy wisdom.

5 Wilt thou cause thine eyes to fly upon it and it is not? for making, it will make to it wings; as an eagle and it flew to the heavens.

6 Thou shalt not eat the bread of an evil eye, and ye shall not long for its dainties:

7 Like him estimating evil in his soul, so is he: Eat and drink, he will say to thee; and his heart not with thee.

8 Thy morsel which thou didst eat thou shalt vomit forth and destroy thy pleasant words.

9 In the ears of the foolish thou shalt not speak, for he will despise for the understanding of thy words.

10 Thou shalt not remove the old bound; and into the field of the orphans thou shalt not come:

11 For he redeeming them, he is strong; he will contend their contention with thee.

12 Bring thy heart to instruction, and thine ears to the words of knowledge.

13 Thou shalt not withhold instruction from youth: if thou shalt strike him with a rod he shall not die.

14 Thou shalt strike him with the rod, and thou shalt deliver his soul from hades.

15 My son, if thy heart be wise, my heart shall rejoice, even mine.

16 And my reins shall exult in the speaking of thy lips uprightnesses.

17 Thy heart shall not envy against those sinning: but be in the fear of Jehovah all the day.

18 But there is a latter state, and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thy heart right in the way.

20 Thou shalt not be with those drinking wine to excess, and with squanderers of flesh to them:

21 For the drunkard and the squanderer shall be dispossessed: and slumber shall clothe with rags.

22 Hear to thy father that begat thee, and thou shalt not despise thy mother when growing old.

23 Buy the truth, and thou shalt not sell wisdom and instruction and understanding.

24 The father of the just one rejoicing, shall rejoice: he shall beget a wise one and shall rejoice in him.

25 Thy father shall rejoice, and thy mother, and she begetting thee shall exult.

26 My son, thou shalt give thy heart to me, and thine eyes shall delight in my way.

27 For a harlot is a deep ditch; and a strong woman a narrow well.

28 She also will lie in wait as for prey, and she will add those transgressing among men.

29 To whom wo? to whom want? to whom strife? to whom complaint? to whom wounds gratuitously? to whom dark fleshings of the eyes?

30 To those remaining at the wine; to those going to seek mixed wine.

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31 Thou shalt not look upon wine when it shall be red, when it shall give its eye in the cup, it will go about in uprightnesses.

32 Its latter state it will bite as serpent, and sting as a viper.

33 Thine eyes shall see strange women, and thy heart shall speak perverseness.

34 And thou wert as he lying down in the heart of the sea, and as he lying down upon the head of the mast

35 They struck me, I was not pained; they beat me, I knew not: when shall I awake? I will add, I will yet seek it.

PROVERBS CHAPTER 24

1 Thou shalt not envy against men of evil, thou shalt not desire to be with them.

2 For their heart will meditate destruction, and their lips will speak labor.

3 By wisdom a house will be built, and it will be prepared by understanding:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is in strength, and a man of knowledge strengthens power.

6 For by guidance thou shalt make to thee war, and in the multitude of counselors salvation.

7 High things to the foolish is wisdom: in the gate he will not open his mouth.

8 He purposing to do evil for himself shall be called the master of mischief.

9 The purpose of folly is sin, and he mocking, an abomination to man.

10 Wilt thou be discouraged in the day of straits thy strength is narrow.

11 If thou shalt refrain to deliver those being brought to death, and those going to be slain;

12 If thou shalt say, Behold, we knew not this; will not he trying hearts, understand? and he guarding thy soul, knew? and he turned back to man according to his work.

13 My son, eat honey, for it is good; and the dropping of honey being sweet to thy palate.

14 So the knowledge of wisdom to thy soul if thou shalt find: and there is a latter state and thine expectation shall not be cut off.

15 Thou shalt not lay wait, O wicked one, against the dwelling of the just one; thou shalt not destroy his resting place:

16 For the just one shall fall seven times, and rise: and the unjust shall be weak in evil

17 In the falling of thine enemies thou shalt not rejoice, and in his stumbling thy heart shall not exult:

18 Lest Jehovah shall see and it be evil in his eyes, and he turn back from him his anger.

19 Thou shalt not be angry against the evil; thou shalt not envy against the unjust:

20 For there shall be no latter state to the evil one: the light of the unjust shall be extinguished.

21 My son, fear thou Jehovah and the king: thou shalt not intermingle with those changing:

22 For suddenly shall their calamity rise, and who shall make known the misfortune of them two?

23 Also these to the wise. To look upon the face in judgment is not good.

24 He saying to the unjust, Thou art just; peoples shall curse him, and nations shall curse him:

25 And it shall be pleasant to those reproving, and a blessing of good shall come upon them.

26 He shall kiss the lips turning back right words.

27 Prepare thy work without, and make it ready for thee in the field afterwards; and build thy house.

28 Thou shalt not be a witness gratuitously against thy neighbor, and deceive not with thy lips.

29 Thou shalt not say, According to what he did to me, thus will I do to him: I will turn back to the man according to his work.

30 I passed upon the field of the slothful man, and upon the vineyard of the man wanting heart;

31 And behold, it came up all of it with thorns; brambles covered its face, and the wall of its stones was overthrown.

32 And I shall see and set my heart: I looked, I took instruction.

33 A little sleep, a little slumber, a little folding of the hands to lie down:

34 And thy poverty came going about, and thy want as a man of shield.

PROVERBS CHAPTER 25

1 Also these the proverbs of Solomon which the men of Hezekiah king of Judah transcribed.

2 The glory of God to conceal the word: and the glory of kings to search the word.

3 The heavens for height, and the earth for depth, and the heart of kings not searched out

4 Take ye away the dross from the silver, and a vessel shall come forth for the goldsmith.

5 Take ye away the unjust one from before the king, and his throne shall be prepared in justice.

6 Thou shalt not show thyself proud before the king, and thou shalt not stand in the place of the great.

7 For good to say to thee, Come up hither, rather than humbling thyself before the noble whom thine eye saw.

8 Thou shalt not go forth hastily to strive, lest what thou shalt do in its latter state in thy neighbor putting thee to shame.

9 Contend thy contention with thy neighbor; and thou shalt not reveal the secret of another:

10 Lest he hearing shall reproach thee, and thine infamy shall not turn away.

11 Apples of gold in images of silver is the word spoken upon its wheels.

12 An earring of gold and a necklace of gold, the wise one reproving upon the hearing ear.

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13 As the cold of snow in the day of harvest a faithful messenger to those sending him: he shall restore the soul of his lord.

14 Clouds and wind and not rain, a man boasting in a gift of falsehood.

15 In slowness to anger shall the prince be persuaded, and the soft tongue shall break the bones.

16 Thou didst find honey; eat thy sufficiency, lest thou shalt be satiated, and thou vomit it forth.

17 Make rare thy foot from thy neighbor's house, lest he shall be satiated with thee, and hate thee.

18 A mallet and a sword and an arrow sharpened, the man answering against his neighbor testimony of falsehood.

19 A bad tooth and a wavering foot, the confidence of the faithless one in the day of straits

20 He removing a covering in the day of cold, and vinegar upon nitre, and he singing in songs to an evil heart.

21 If thine enemy hunger, give him bread to eat; and if he thirst, give him water to drink:

22 For thou tookest up coals of fire upon his head, and Jehovah will recompense to thee.

23 The north wind will set free the rain, and an angry face, a hidden tongue.

24 Good to dwell upon a corner of the roof rather than with a woman of strifes and a house of community.

25 Cold waters to the fainting soul, and a good message from a land far off.

26 A fountain trampled down, and a fountain corrupted, the just one turned aside before the unjust one.

27 To eat much honey is not good: and to seek out their honor, not honor.

28 A city being broken down, and not a wall, a man who restrains not to his spirit.

PROVERBS CHAPTER 26

1 As snow in summer and as rain in harvest., so honor not becoming to the foolish one.

2 As the sparrow for wandering, as the swallow for flying, so the curse shall not come in vain.

3 A whip for the horse, the curb for the ass, and the rod for the back of the foolish.

4 Thou shalt not answer the foolish according to his folly lest thou shalt be like to him.

5 Answer the foolish according to his folly lest he shall be wise in his own eyes.

6 He drank violence, cutting off the feet, sending words by the hand of the foolish one.

7 The legs of the lame were weak, and a parable in the mouth of the foolish.

8 As a bundle of stones in a heap of stones, so he giving honor to the foolish one.

9 A thorn going up into the hand of a drunkard, a parable in the mouth of the foolish.

10 The great one piercing all, and he hired the foolish one, and those passing by.

11 As a dog turned back upon his vomit, the foolish one repeated in his folly.

12 Sawest thou a man wise in his eyes? hope is for the foolish one more than for him.

13 The slothful one said, A lion in the way; a lion between the broad places.

14 A door will turn upon its hinge, and the slothful upon his bed.

15 The slothful one hid his hand in the dish; he was weary to turn it back to his mouth.

16 The slothful one is wise in his eyes more than seven turning back a reason.

17 Laying hold upon the ears of a dog, he passing by overflowing upon strife not to him.

18 As a madman casting fiery darts, arrows and death,

19 So the man deceiving his neighbor and saying, Am I not sporting?

20 In the ceasing of wood, fire will go out: and in not being a tale-bearer, strife will subside.

21 As charcoal to burning coals and woods to fire, and a man of strifes to kindle strife.

22 The words of a tale-bearer as dainty morsels, and they will go down to the chambers of the belly.

23 Silver dross covering over a pot-sherd, burning lips and an evil heart.

24 He hating will be known by his lips, and he will set deceit in his midst;

25 When his voice will compassionate, thou shalt not believe him, for seven abominations in his heart

26 Hatred will be covered by deceit, his evil will be revealed in the convocation.

27 He digging a pit shall fall into it: and he rolling a stone it shall turn back upon him.

28 A tongue of falsehood will hate its crushing, and a smooth mouth will make an overthrow.

PROVERBS CHAPTER 27

1 Thou shalt not boast upon the day of the morrow, for thou shalt not know what a day shall bring forth.

2 A stranger shall praise thee, and not thy mouth; a stranger, and not thy lips.

3 A stone is heavy and sand a burden, and the wrath of the foolish one heavy more than they two.

4 Wrath is cruelty, and anger an overflowing; and who shall stand before jealousy?

5 Naked rebuke is good above secret love.

6 Faithful the wounds of a friend; and abundant the kisses of an enemy.

7 The full soul will tread down the honey droppings, and to the hungry soul all bitter is sweet

8 As the bird wandering from her nest, so is a man wandering from his place.

9 Oil and incense will rejoice the heart: and the sweetness from his friend from the counsel of the soul.

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10 Thy friend and thy father's friend thou shalt not forsake; and thou shalt not go to thy brother's house in the day of thy calamity: good he dwelling near, more than a brother far off.

11 My son, be wise and gladden my heart, and I will turn back word to him reproaching me.

12 The prudent one saw the evil, he hid himself; the simple passed and were punished.

13 Take his garment pledging a stranger, and bind him by a pledge for a strange woman.

14 He blessing his friend with a great voice, rising early in the morning, a curse shall be reckoned to him.

15 A dropping thrust forth in the day of rain and a woman of strifes were alike.

16 He hiding her, hid the wind, and he shall call the oil of his right hand.

17 Iron will sharpen upon iron; and a man will sharpen the face of his friend.

18 He guarding the fig tree shall eat its fruit: and he watching his lord shall be honored.

19 As in water, face to face, so the heart of man to man.

20 Hades and destruction shall not be satisfied; and the eyes of man shall not be satisfied.

21 The crucible for silver, and the furnace for gold, and a man to the mouth praising him.

22 If thou shalt pound the foolish in a mortar in the midst of the grain with a pestle, thou shalt not remove from him his folly.

23 Knowing, thou shalt know the face of thy flock; set thy heart to thy herds.

24 For not strength forever, and not consecration to generation and generation.

25 The grass was uncovered and the young herbage was seen; and the green plants of the mountains were gathered.

26 Lambs for thy clothing, and the he goats the price of the field.

27 And enough of goats' milk for thy bread, and for the bread of thy house, and the life of thy girls.

PROVERBS CHAPTER 28

1 The unjust fled and none pursuing, and the just shall be confident as the young lion.

2 In the transgression of a land many its chiefs: and by a man understanding to know, the place shall be extended.

3 A poor man oppressing the poor, a sweeping rain and no bread.

4 They forsaking the law will praise the unjust: and they watching the law, shall contend with them.

5 Men of evil shall not understand judgment: and they seeking Jehovah shall understand all.

6 Good the poor one going in his integrity above him perverting the ways, and he the rich.

7 He watching the law a son understanding: and the companion of squanderers will shame his father.

8 He increasing by interest and usury, he shall gather it for him compassionating the poor.

9 He turning away his ear from hearing the law, also his prayer is an abomination.

10 He causing the upright to wander in an evil way, into his pit shall he fall: and the good shall inherit complete things.

11 The rich man is wise in his eyes, and the poor one understanding shall search him out.

12 In the rejoicing of the just, much glory: in the rising up of the unjust, man will hide himself.

13 He covering his transgression shall not prosper: but he confessing and forsaking, shall be compassionated.

14 Happy the man fearing always: and he hardening his heart shall fall into evil

15 A roaring lion and a greedy bear the unjust one ruling over a poor people.

16 A prince wanting understanding and great in oppressions: he hating gain shall lengthen the days.

17 He terrifying violence upon the blood of a soul shall flee even to the pit; none shall hold fast upon him.

18 He going uprightly shall be saved; and he being violent in the ways shall fall at once.

19 He working his land shall be filled with bread: and he pursuing the vain shall be filled with poverty.

20 A man of faithfulness multiplied blessings: and he hesting to be rich shall not be innocent

21 To look upon faces is not good and for a morsel of bread the man will transgress.

22 A man of evil eye hasted for riches, and knew not that want shall come upon him.

23 He reproving a man, afterwards shall find favor more than he smoothing the tongue.

24 He stripping his father and his mother, and saying, No transgression; is companion to a man destroying.

25 He enlarging the soul shall excite strife: and he trusting upon Jehovah shall he made fat

26 He trusting in his heart is foolish: and he going in wisdom shall be delivered.

27 He giving to the poor wants not: and he hiding his eyes increased curses.

28 In the rising up of the unjust, man shalt hide: and in their perishing, the lust shall increase.

PROVERBS CHAPTER 29

1 A Man of reproofs hardening the neck, shall be suddenly broken, and no healing.

2 In the increasing of the just the people will rejoice: and in the ruling of the unjust one the people will groan.

3 A man loving wisdom will gladden his father: and he feeding harlots shall destroy riches.

4 A king in judgment shall establish the land: and a man of presents shall overthrow it

5 A man making smooth against his neighbor spreads a net for his steps.

6 In the transgression of an evil man is a snare: and the just one shall rejoice and be glad:

7 The just one knew the judgment of the poor: the unjust one will not understand knowledge.

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8 Men of derision will kindle up a city: and the wise will turn away anger.

9 A wise man contending with a foolish man and raging and laughing, and no rest.

10 Men of bloods will hate the upright one: and the upright will seek his soul.

11 The foolish one will bring forth all his spirit; and the wise one will restrain it back.

12 A ruler listening to the word of falsehood, all serving him are unjust

13 The poor one and the man of oppressions met together: Jehovah enlightening the eyes of them both.

14 The king judging the poor in truth, his throne shall be established for a testimony.

15 The rod and reproofs will give wisdom: and the youth being left shames his mother.

16 In increasing the unjust, transion will increase: and the just all look upon their fall.

17 Correct thy son and he shall cause thee to rest, and he shall give delight to thy soul.

18 In no vision the people shall be unruly: and he watching the law, happy is he.

19 A servant will not be corrected by words: for he will understand and not answer.

20 Thou sawest a man hasty in his words: hope to the foolish one more than to him.

21 He bringing up his servant delicately from youth, and his latter state will be a child.

22 A man of anger will excite strife, and the possessor of wrath increased transgression.

23 A man's pride shall bring him low: and honor shall uphold him humble of spirit

24 He dividing with a thief, hates his soul: he shall hear cursing and shall not announce.

25 The fear of man will give a snare: and he trusting in Jehovah shall be exalted.

26 Many are seeking the face of the ruler, and from Jehovah a man's judgment

27 A man of iniquity is an abomination of the just; and the upright of way, an abomination of the unjust one.

PROVERBS CHAPTER 30

1 The words of Agur, son of Jakeh: the lifting up: the declaration of the man to Ithiel; to Ithiel and Ucal:

2 For I am brutish more than man, and not the understanding of a man to me.

3 I learnt not wisdom, and I shall not know the knowledge of the holy.

4 Who went up to the heavens, and came down? who gathered the wind in his fists? who bound the waters in a garment? who set up all the ends of the earth? what his name and what his son's name, if thou shalt know?

5 All the word of God is purified: he a shield to those trusting in him.

6 Thou shalt not add to his words lest he reprove in thee, and thou wert false.

7 Two things I asked from thee, thou wilt not withhold from me before I shall die:

8 Vanity and the word of falsehood remove far from me; thou wilt not give to me poverty and riches; feed me with bread of my allowance:

9 Lest I shall be filled and I spake lies, and said, Who is Jehovah? and lest I shall be dispossessed and I stole, and I laid hold upon the name of God.

10 Thou shalt not slander the servant to his lord lest he shall curse thee, and thou wert guilty.

11 A generation will curse its father, and will not bless its mother.

12 A generation pure in its eyes, and not washed from its finding.

13 A generation, how its eyes were raised up and its eyelashes will be lifted up.

14 A generation, its teeth swords, and its biter's teeth, knives, to devour the poor from the land, and the needy from man.

15 To the leech two daughters: Give, give. Behold, three shall not satisfied; four shall not say, Wealth:

16 Hades; and the closed womb; the earth not filled with water; and fire said not, Wealth.

17 The eye shall mock to his father, and despise to obey the mother, the ravens of the valley shall bore it out and the sons of the eagle shall eat it

18 They three were wonderful above me; and four, I knew them not:

19 The way of the eagle in the heavens; the way of the serpent upon the rock; the way of the ship in the heart of the sea; and the way of a man with a maid.

20 So the way of a woman committing adultery; eating and wiping her mouth, and saying, I transgressed not

21 For three the earth was moved, and for four, which it shall not be able to lift up:

22 For a servant when he shall reign; and the foolish one when he shall be filled with bread;

23 For a hated woman when she shall be married and a maid when she shall inherit to her mistress.

24 They four the small of the earth, and they are wise, being made wise:

25 The ants a people not strong, and they will prepare their bread in the summer;

26 The rabbits a people not strong, and they will set their house in the rock;

27 To the locust no king, and it will go forth divided all of them;

28 The lizard will take hold with their hands, and it is in the temples of the king.

29 They three making good the step, and four, making good to go:

30 The lion strong among cattle, and he will not turn back from the face of all;

31 One girded in loins, or a he goat; and a king, no rising up with him.

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32 If thou wert foolish in lifting up thyself, and if thou purposed, the hand to the mouth.

33 For the pressure of milk will bring forth cheese, and the pressure of the nose will bring forth blood: and the pressure of wrath will, bring forth contention.

PROVERBS CHAPTER 31

1 The words of Lemuel the king, the lifting up which his mother will instruct him.

2 What, my son? and what the son of my womb? and what the son of my vows?

3 Thou shalt not give thy strength to women, and thy ways to the destroying of kings.

4 Not for kings, O Lemuel, not for kings to drink and for princes the desire of strong drink:

5 Lest he shall drink and forget what is prescribed, and change the judgment of all the sons of affliction.

6 Ye shall give strong drink to him perishing, and wine to the bitter of soul

7 He shall drink and forget his poverty, and shall no more remember his toil.

8 Open thy mouth for the dumb, for the judgment of all the sons of the surviving.

9 Open thy mouth; judge justly, and contend for the poor and needy.

10 Who shall find a woman of virtue? for her price is far above pearls.

11 The heart of her husband trusted in her, and he shall not want spoil.

12 She rewarded him good and not evil all the days of her life.

13 She sought wool and flax, and she will work in delight with her hands.

14 She was as the ships of the merchant; from far off she will bring her bread.

15 She will rise while yet night, and she will give food to her house, and a portion to her girls.

16 She purposed a field, and he will take it: from the fruit of her hands she planted a vineyard.

17 She girded her loins with strength, and she will strengthen her arms.

18 She tasted that her traffic is good: her light will not go out by night

19 She sent forth her hands upon the spindle, and her hands take hold of the whirl.

20 She spread forth her hands to the poor, and sent forth her hands to the needy.

21 She will not fear for her house from snow, for all her house put on double.

22 She made for herself coverings; byssus and purple her clothing.

23 Her husband was known in the gates, in his sitting with the old men of the land.

24 She made the under garment., and she will sell; and she gave a girdle to the Canaanite.

25 Strength and ornament her clothing; and she will laugh to the last day.

26 She opened her mouth in wisdom, and the law of mercy upon her tongue.

27 She viewed the goings of her house, and the bread of sloth she will not eat

28 Her sons rose up and they will call her happy; her husband, and he will praise her.

29 Many daughters did virtue, and thou wentest up over all of them.

30 Favor a falsehood, and beauty vanity: a woman fearing Jehovah, she shall be praised.

31 Ye shall give her from the fruit of her hands, and her works shall praise her in the gates.

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THE BOOK OF JOB

Hebrew title: Sefer Iyob
Estimated Range of Dating: 550-450 B.C.

(The Book of Job (Hebrew: Iyob) is a book in the Ketuvim ("Writings") section of the Hebrew Bible (Tanakh), and the first poetic book in the Old Testament of the Christian Bible. Addressing the problem of theodicy – the vindication of the justice of God in the light of humanity's suffering – it is a rich theological work setting out a variety of perspectives. The language of Job stands out for its conservative spelling and for its exceptionally large number of words and forms not found elsewhere in the Bible. It is a masterpiece of wisdom, philosophy and literature.

Job appears in the 6th-century BC Book of Ezekiel as a man of antiquity renowned for his righteousness, and the author of the Book of Job has apparently chosen this legendary hero for his parable. Rabbinic tradition ascribes it to Moses, but scholars generally agree that it was written between the 6th and 5th centuries BC. The anonymous author was almost certainly an Israelite, although he has set his story outside Israel, in southern Edom or northern Arabia, and makes allusion to places as far apart as Mesopotamia and Egypt.

Job, Ecclesiastes and the Book of Proverbs belong to the genre of wisdom literature, sharing a perspective that they themselves call the "way of wisdom". Wisdom means both a way of thinking and a body of knowledge gained through such thinking, as well as the ability to apply it to life. It is attainable in part through human effort and in part as a gift from God, but never in its entirety – except by God. The three books share attitudes and assumptions but differ in their conclusions: Proverbs makes confident statements about the world and its workings that are flatly contradicted by Job and Ecclesiastes. Wisdom literature from Sumeria and Babylonia can be dated to the second millennium BC. Several texts from ancient Mesopotamia and Egypt offer parallels to Job, and while it is impossible to tell whether the author of Job was influenced by any of them, their existence suggests that he was the recipient of a long tradition of reflection on the existence of inexplicable suffering.)

JOB CHAPTER 1

1 A man as in the land of Uz*, Job his name; and that man was blameless and upright, and fearing God, and departing from evil. *(* Due to the text's Aramaic language features, Uz might have been located in Aram, Syria; in antiquity a significant heartland of literature.)*

2 And seven sons and three daughters will be born to him.

3 And his possession will be seven thousand sheep, and three thousand camels, and five hundred pair of oxen, and five hundred she asses, and service exceedingly much; and that man shall be great above all the sons of the east.

4 And his sons went and made a drinking in the house, a man his day; and they sent and called for their three sisters to eat and drink with them.

5 And it will be that the days of drinking went round, and Job will send and consecrate them, and he rose early in the morning and brought up burnt-offerings for the number of them all: for Job said, Perhaps my sons sinned, and blessed God in their hearts. Thus did Job all the days.

6 And the day will be and the sons of God will come to stand before God, and also the adversary will come in the midst of them.

7 And Jehovah will say to the adversary, From whence wilt thou come? And the adversary will answer Jehovah, and say, From running to and fro in the earth, and from walking about in it.

8 And Jehovah will say to the adversary, Didst thou set thy heart to my servant Job? for none like him in the earth; a man blameless and upright, fearing God and departing from evil.

9 And the adversary will answer Yehovah and say, Did Job fear God gratuitously?

10 Didst thou, not hedge about him and about his house, and about all that is to him from round about? Thou didst bless the work of his hands, and his possession spread abroad in the earth.

11 But send forth now thy band and tough upon all which is to him, if he will not bless thee upon thy face.

12 And Jehovah will say to the adversary, Behold, all that is to him in thy hand: only upon him thou shalt not send. forth thy hand. And the adversary will go forth from the face of Jehovah.

13 And the day will be and his sons and daughters will be eating and drinking wine in the house of their brother, the first-born:

14 And a messenger came to Job; and he will say, The oxen were ploughing, and the he asses were feeding upon their hands.

15 And Sheba will fall and take them; they struck the young men by the month of the sword; and only shall escape, I alone, to announce to thee.

16 This one yet speaking, and this came, and he will say, The fire of God. fell from the heavens, and it will burn upon the sheep and upon the young men, and it will devour them; and I shall escape, only I alone, to announce to thee.

17 This one yet speaking, and this came, and he will say, The Chaldeans set three heads, and they invaded upon the camels, and they will take them, and they struck the young men with the mouth of the sword; and I shall escape, only I alone, to announce to thee.

18 This yet speaking, and this came, and he will say, Thy sons and thy daughters Were eating and drinking wine in the house of their brother, the first-born:

19 And behold, a great wind came from beyond the desert., and it will touch upon the four corners of the house, and fall

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upon the young men, and they will die; and I shall escape, I only, to announce to thee.

20 And Job will rise and rend his covering, and shave his head, and fall to the earth and worship.

21 And he will say, Naked I came forth from my mother's womb, and naked shall I turn back there: Jehovah gave, and Jehovah took; the name of Jehovah shall be blessed.

22 In all this Job sinned not, and gave not folly to God.

JOB CHAPTER 2

1 And the day will be and the sons of God will come to stand before Jehovah, and the adversary also will come in the midst of them to stand before Jehovah.

2 And Jehovah will say to the adversary, From whence wilt thou come? And the adversary will answer to Jehovah and say, From running to and fro in the earth, and from walking about in it

3 And Jehovah will say to the adversary, Didst thou set thy heart to my servant Job, that none like him in the earth, a man blameless and upright, fearing God and departing from evil? And yet he holding fast upon his integrity, and thou wilt stimulate me to destroy him without cause.

4 And the adversary will answer Jehovah and say, Skin for skin, and all which is to a man he will give for his soul.

5 But send forth now thy hand and touch upon his bone and upon his flesh, if he will not bless thee to thy face.

6 And Jehovah will say to the adversary, Behold him in thy hand, but watch his soul

7 And the adversary will go forth from the face of Jehovah, and he will strike Job with an evil burning sore, from the sole of his foot even to his crown.

8 And he will take to him a pot sherd to scrape himself with it, and he will sit in the midst of the ashes.

9 And his wife will say to him, Yet thou art holding fast upon thine integrity: praise God and die.

10 And he will say to her, According to the word of one of the foolish women thou wilt speak. Shall we also receive good from God, and shall we not receive evil? In all this. Job sinned not with his lips.

11 And the three friends of Job will hear all this evil coming upon him, and they will come, a man from his place:: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: and they will appoint to come together to deplore for him, and to comfort him.

12 And they will lift up their eyes from far off, and they knew him not, and they will lift up their voice and weep; and they will rend each his covering, and they will sprinkle dust upon their heads to the heavens.

13 And they sat with him upon, the earth seven days and seven nights, and none spake a word to him: for they saw that grief was great exceedingly.

JOB CHAPTER 3

1 After this Job opened his mouth, and he will curse his day.

2 Job will answer and say,

3 The day shall perish I shall bring forth in it, and the night said, A male was conceived.

4 That day shall be darkness; God shall not search it out from above, and the light shall not shine upon it.

5 Darkness shall pollute it, and the shadow of death; a cloud shall dwell upon it; the obscurations of day shall terrify it

6 That night darkness shall take it; it shall not be joined upon the days of the year; it shall not come into the number of months.

7 Behold, that night shall be hard; no rejoicing shall be in it

8 They cursing the day shall curse it, they being ready to rouse up the sea monster.

9 The stars of its twilight shall he dark; it shall wait for light, and none; and it shall not look upon the eyelashes of the dawn.,

10 Because it shut not up the doors of my belly; and shall it hide the labor of mine eyes?

11 Wherefore shall I not die from the womb? and I came forth from the belly, and I shall expire.

12 Why did the knees anticipate me? and wherefore the breasts that I shall suck?

13 For now I lay down and I shall rest; I slept: then there will be rest to me.

14 With kings and counselors of the earth building the wastes for themselves;

15 Or with chiefs, gold to them, filling their houses with silver:

16 Or as a hidden abortion I shall not be; as children they saw not light.

17 There the unjust ceased to be angry, and the weary in strength shall rest.

18 They being bound, rested together; they heard not the voice of the taskmaster.

19 The little and the great, he is there; and the servant being free from his lord.

20 Wherefore shall light be given to him toiling, and life to the bitter of soul?

21 Waiting for death, and it is not; and they will dig more than for hidden treasures;

22 Rejoicing with joy when they find the grave;

23 To a man whose way was hid, and God will hedge about him?

24 For my sighing will come before any bread, and my groanings shall be poured put as waters.

25 For I feared a fear, and it will come upon me, and what I was afraid of will come to me.

26 I was not secure, and I rested not, and I was not quiet; and trouble will come.

JOB CHAPTER 4

1 And Eliphaz the Temanite will answer and say,

2 Trying the word to thee shalt thou be weary? who shall be able to with hold in speaking?

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3 Behold, thou didst instruct many, and thou wilt strengthen the weak hands.
4 Thy words will raise up the weak and thou wilt strengthen the bent knees.
5 But now it shall come to thee and thou wilt be wearied; it will touch even to thee, and thou wilt tremble.
6 Is not thy fear, thy confidence, thy hope, and the integrity of thy ways?
7 Remember now, who perished, he being innocent? and where were the upright cut off?
8 According to what I saw, they ploughing iniquity and sowing labor shall reap it
9 By the breath of God they shall perish, and from the spirit of his anger they shall be finished.
10 The roaring of the lion, and the voice of the lion, and the teeth of the young lions were broken.
11 The lion perished from failure of prey, and the sons of the lioness shall be scattered.
12 And a word shall be brought to me by stealth, and mine ear will take a transient sound from it
13 In thoughts, from visions of the night, in the falling of deep sleep upon men,
14 Fear met me, and trembling, and caused the multitude of my bones to tremble.
15 And the spirit will glide before my face; the hair of my flesh will stand erect:
16 It will stand, and I shall not recognize its appearance: a form before mine eyes; I shall hear stillness and a voice:
17 Shall a man be just above God? If a man shall be pure above him making him?
18 Behold, in his servants he will not trust, and upon his messengers he will set folly:
19 Also those dwelling in houses of clay which their foundation in the dust, being crushed before the moth.
20 From morning to evening they will be struck; from not setting to superintend they will perish.
21 Did not their remainder in them remove? They will die, and not in wisdom.

JOB CHAPTER 5

1 Call now, if there is answering thee; and to whom from the holy ones wilt thou turn?
2 For to the foolish, and anger will slay, and the simple will jealousy kill.
3 I saw the foolish one taking root, and suddenly I shall curse his habitation.
4 His sons shall be far from salvation, and they shall be crushed in the gate, and none delivering.
5 Which his harvest the hungry one will devour, and not from thorns shall they take it, and destruction gaped after their substance.
6 For toil will not come forth from the dust, and labor will not spring up from the earth;
7 For man shall be born to labor as the sons of the flame will lift up to fly.
8 But I will seek to God, and to God set my cause:
9 He did great things, and no searching;. and wonders even no number:
10 He gave rain upon the face of the earth, and sent waters upon the out places:
11 To raise up the humbled to height; and those mourning were exalted to salvation.
12 Bringing to nought the purposes of the crafty, and their hand shall not do an undertaking.
13 He took the wise in their craftiness, and the counsel of the perverse was headlong.
14 The days they will meet darkness, and they will grope in the noon day as night
15 And he saved the needy from the sword, from their mouth and from the band of the strong one.
16 And hope will be to the poor one, and iniquity contracted her mouth.
17 Behold, happy the man God shall rebuke him: and thou shalt not reject the correction of the Almighty:
18 For he will cause pain, and he will bind up: he will smite and his hands will heal.
19 In six straits he will deliver thee, and in seven, evil shall not touch upon thee.
20 In famine he redeemed thee from death, and in war from the hands of the sword.
21 In the scourge of the tongue thou shalt be hid, and thou shalt not be afraid of desolation when it shall come.
22 At desolation and at hunger thou shalt laugh, and from the beasts of the earth thou shalt not fear.
23 For with the stones of the field they covenant, and the beast of the field was at peace with thee.
24 And thou knewest that thy tent is peace, and thou reviewedst thy dwelling, and thou shalt not sin.
25 And thou knewest the multitude of thy seed, and thine offspring as the grass of the earth.
26 Thou shalt come in old age to thy grave, as the ascending of a heap of sheaves in its time.
27 Behold this, we searched it out, so it is: hear it, and know thou for thyself.

JOB CHAPTER 6

1 And Job will answer and say,
2 I would weighing, my anger shall be weighed, and my falls shall be lifted up in the balances together.
3 For now it will be heavy above the sand of the seas: for this my words were rash.
4 For the arrows of the Almighty are with me, which their anger drank up my spirit: the terrors of God will be prepared for me.
5 Shall the wild ass bray at grass? if the ox will low over his provender?
6 Shall that unseasoned be eaten without salt? if there is taste in purslain slime?
7 My soul refused to touch these as the loathsomeness of my bread.
8 Who will give my asking shall come? and will God give my expectation?

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9 And God will, and he will crush me; will he let his hand remain, and will he cut me off?

10 And it will yet be my consolation, and I shall exult in pain: he will not spare; for I hid not the words of of the Holy One.

11 For what my strength that I shall wait and what my end, that I shall prolong my soul?

12 If my strength the strength of stones? if my flesh of brass?

13 And if not my help in me? and deliverance fled from me?

14 To him melting, mercy from his friend; and he will forsake the fear of the Almighty.

15 My brethren dealt faithlessly as a torrent; as a channel of torrents they shall pass away;

16 Being darkened because of ice, upon them the snow will be hid:

17 In the time they will flow of they became extinct: in its heat they were extinguished from their place.

18 The paths of their way will turn aside; they will go up into desolation and perish.

19 Behold the paths of Tema; the goings of Sheba, wait ye for them.

20 They were ashamed for trusting; they came even to it, they will be put to shame.

21 For now ye were not: ye shall see the terror and be afraid.

22 For did I say, Give to me? and from your strength make ye a present for me?

23 And deliver me from the hand of the enemy? and from the hand of the strong ye shall redeem me?

24 Teach ye me, and I will be silent: and what I erred in, cause me to understand.

25 How forcible were words of uprightness! and what will reproving from you prove?

26 Will ye purpose to reprove words, and for the spirit of the words of him despairing?

27 But ye will cause the orphans to fall, and ye will dig for your friend.

28 And now be content, look upon me; and before your face if I shall lie;

29 Turn ye back now, it shall not be iniquity; and turn back yet, my justice is in it

30 Is there iniquity in my tongue? if my palate shall not understand calamities.

JOB CHAPTER 7

1 Is there not warfare to man upon the earth, and his days as the days of a hireling?

2 As the servant will gape for the shadow, and as the hireling will wait for his work:

3 So was I caused to possess to me months of vanity, and nights of toil were allotted to me.

4 If I lay down, and I said, When shall I arise, and the evening be measured? And I was filled with tossings even to the twilight

5 And my flesh was clothed with worms, and a clod of dust; my akin was contracted and melted away.

6 My days were swift above a weaver's shuttle, and will finish with no more of hope.

7 Remember that my life is wind: mine eyes shall not turn back to see good

8 The eye of him seeing me shall not look after me: thine eyes are upon me, and I am not

9 The cloud will end and will go away: thus he shall go down to hades and shall not come up.

10 He shall turn back no more to his house, and his place shall know him no more.

11 Also I will not restrain my mouth; I will speak in the straitness of my spirit; I will complain in the bitterness of my soul.

12 Am I the sea, or a dragon, that thou wilt set a watch over me?

13 For I said, My bed shall comfort me; my couch shall lift up in my complaint;

14 And thou didst terrify me with dreams, and thou wilt make me afraid with visions:

15 And my soul will choose strangling; death rather than my bones.

16 I melted away; I shall not live forever: desist from me, for my days are vanity.

17 What is man that thou wilt magnify him? and that thou wilt set thy heart to him?

18 And thou wilt review him for the mornings, and thou wilt try him for the moments.

19 How long wilt thou not look away from me? wilt thou not desist from me even to my swallowing down my spittle?

20 I sinned; what shall I do to thee, guarding men? wherefore didst thou set me for an assault to thee, and I shall be upon myself for a burden?

21 And why wilt thou not lift up my transgression and pass over mine iniquity? for now I shall lie down to the dust; and thou soughtest me and I was not

JOB CHAPTER 8

1 And Bildad the Shuhite will answer and say,

2 How long wilt thou speak these things? and the great spirit of the words of thy mouth?

3 Will God pervert judgment? and if the Almighty will pervert justice?

4 If thy sons sinned to him, and he will send them away by the hand of their transgression;

5 If thou shalt seek to God, if thou shalt make supplication to him;

6 If thou wert pure and upright, for now he will awake for thee and requite the habitation of thy justice.

7 And thy beginning was small, and thy latter state shall increase greatly.

8 For ask now to the first generation, and prepare to seek their fathers:

9 (For yesterday are we and we shall not know, for our days upon earth are a shadow:)

10 Shall they not teach thee, and say to thee, and bring forth words from their heart?

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11 Shall the bulrush lift itself up without a marsh? shall the marsh grass grow without water?
12 While yet in its greenness it shall not break off, and it will dry up before grass.
13 So the paths of all forgetting God and the hope of the profane one shall perish.
14 Which his hope shall be cut off, and the spider's house his trust
15 He shall lean upon his house and it shall not stand: he shall hold fast upon it, and it shall not rise up.
16 It was moist before the sun, and its sprout will come forth upon his garden.
17 His roots were entwined upon a heap, he shall see a house of stones.
18 If he should swallow him down from his place, and it lied upon it: I saw thee not
19 Behold, this the rejoicing of his way, and from the dust shall they cause another to grow.
20 Behold, God will not reject the blameless one, and he will not take hold upon the hand of those doing evil:
21 Till he shall fill thy mouth with laughing, and thy lips with shouts of joy.
22 They hating thee shall put on shame; and the tent of the unjust shall not be.

JOB CHAPTER 9

1 And Job will answer and say,
2 I knew that so the truth: and how shall man be just with God?
3 If he shall desire to contend with him, he shall not answer him one from a thousand.
4 Wise of heart and strong of power: who was hard before him and shall be requited?
5 Removing the mountains and they knew not: who overturned them in his anger;
6 Moving the earth from her place, and her pillars will tremble;
7 Saying to the sun, and it shall not rise; and for the stars he will seal them up
8 He alone spread out the heavens and he trod upon the heights of the sea.
9 He made Ash-Chesil and Cimah, and the chambers of the south;
10 He did great things even not searched out; and wonders even no number.
11 Behold, he will pass by me, and I shall not see: and he will glide on and I shall not understand for him.
12 Behold, he will catch and who shall turn him? and who shall say to him, What wilt thou do?
13 God will not turn back his anger, the helpers of pride bowed down under him.
14 How much less shall I answer him, shall I choose my words with him?
15 Whom, if I was just, I shall not answer; I will make supplication to my judge.
16 If I called and he will answer me, I shall not believe that he will give ear to my voice.
17 Who will assail me with tempest, and he multiplied my wounds without cause.
18 He will not give me to draw in my spirit, for he will fill me with bitterness.
19 If for strength, behold him strong: if for judgment, who shall arraign me
20 If I shall be just, my mouth shall condemn me: I am blameless, and he will declare me perverse.
21 I am blameless, I shall not know my soul: I shall despise my life.
22 It is one: for this, I said, The blameless one and the unjust one he finishes.
23 If the scourge shall fall suddenly, he will deride at the trial of the innocent
24 The earth was given into the hand of the unjust one: he will cover the faces of her judges; if not now, who is it?
25 My days were swift above a runner: they fled, they saw not good.
26 They glided along with the ships of desire: as the eagle will pounce upon food.
27 If my saying, I will forget my complaint, I will let go my face, and I will be cheerful:
28 I was afraid of all my pains, I knew that thou wilt not acquit me.
29 Shall I do evil, wherefore this shall I labor in vain?
30 If I washed myself in snow-water, and cleansed my hands clean;
31 Then thou wilt immerse me in the ditch, and my garments abhorred me.
32 For not a man as I; I shall answer him, we shall come together in judgment
33 There is not between us a reprover; he will put his hand upon us two.
34 He will take away his rod from me, and his truth shall not make me afraid.
35 I will speak, and I shall not fear him; but not so am I with myself.

JOB CHAPTER 10

1 My soul was weary in my life; I shall leave upon me my complaint; I shall speak in the bitterness of my soul
2 Saying to God, Thou wilt not condemn me; make known to me for what thou wilt contend with me.
3 Is it good to thee that thou wilt oppress, that thou wilt despise the labor of thy hinds, and thou didst shine upon the counsels of the unjust?
4 Were eyes of flesh to thee? or wilt thou see as man saw?
5 Are thy days as man's days? or thy years as the days of man?
6 That thou wilt seek for mine iniquity, and wilt search out for my sins?
7 Upon thy knowledge that I will not do evil; and none delivering from thy hand.

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8 Thy hands formed me, and they will work me together round about; and thou wilt swallow me down.

9 Remember now, thou didst make me as day; and thou wilt turn me back to dust.

10 Wilt thou not weigh me out as milk, and coagulate me as cheese?

11 Thou wilt clothe me with skin and flesh, and thou wilt hedge me with bones and sinews.

12 Thou didst with me life and mercy, and thy reviewing watched my spirit

13 And these thou didst hide in thy heart: I knew that this is with thee.

14 If I sinned; and thou didst watch me, and thou wilt not acquit me from mine iniquity.

15 If I did evil, wo to me; and was I just, I shall not lift up my head, being filled with dishonor: and see thou mine affliction;

16 And shall it be lifted up? Thou wilt hunt me as the lion, and thou wilt turn back, thou wilt show thyself wonderful upon me.

17 Thou wilt renew thy testimonies before me, and thou wilt increase thy wrath upon me; changes and war with me.

18 And wherefore didst thou bring Me forth from the belly? I shall expire, and eye shall not see me.

19 I shall be as I was not; I shall be brought from the womb to the grave.

20 Is it not my days few? He will cease; he will turn from me, and I shall be cheerful a little,

21 Before I shall go and turn back to the land of darkness and the shadow of death;

22 A land of darkness, as thick darkness; of the shadow of death, and not orders, and the brightness, as thick darkness.

JOB CHAPTER 11

1 And Zophar the Naamathite will answer and say,

2 Shall not the multitude of words be answered? and shall a man of lips be justified?

3 Shall thy empty talks cause men to be silent? and wilt thou deride and none making ashamed?

4 And thou wilt say, My instruction is pure, and I was clean in thine eyes.

5 And who Will give God speaking, and he will open his lips with thee?

6 And he shall announce to thee hidden things of wisdom, for they are the double for understanding. And know thou that God will set to thee from thine iniquity.

7 Searching shalt thou and God? Shalt thou find the Almighty even to completeness?

8 The heavens being high, what wilt thou do? Hades being deep, what wilt thou know?

9 Its measure long above the earth, and broad above the sea.

10 If he shall pass on, and shut up, and gather together, who shall turn him back.

11 For he knew men of vanity, and he will see iniquity; and will he not understand?

12 And man being empty will be without heart: and man will be born a wild ass's colt

13 If thou preparedst thy heart, and didst spread thy hands towards him;

14 If iniquity in thy hand, remove it far off, and wickedness shall not dwell in thy tents.

15 For then thou shalt lift up thy face from spot; and thou wert firm, and thou shalt not fear:

16 For thou shalt forget toil, then shalt remember as waters they passed away.

17 And life shall rise above the noonday: thou shalt shine forth, thou shalt be as the morning

18 And thou didst trust, for there is hope; and thou didst search out; thou shalt lie down confidently.

19 And thou shalt lie down and none terrifying; and many waited for thy face.

20 And the eyes of the unjust shall be consumed, and flight shall perish from them, and their hope a breathing out of the soul.

JOB CHAPTER 12

1 And Job will answer and say,

2 Verily that ye are the people, and shall wisdom die with you?

3 Also to me a heart like you; I fall not more than you: and with whom not like these?

4 I shall be he laughing at his neighbor, calling to God, and he will answer him: the just blameless one being laughed at

5 To misfortune is contempt to the thoughts of him at ease, being prepared for the waverings of the foot

6 The tents to those oppressing will be secure, and confidence to those provoking God to anger: whom God will bring into his hand

7 But ask now the beasts and they shall teach thee; and the birds of the heavens, and they shall announce to thee:

8 Or speak to the earth and it shall teach thee; and the fishes of the sea shall recount to thee.

9 Who knew not in all these that the hand of God did this?

10 Which in his hand the soul of all living, and the spirit of all the flesh of man.

11 Shall not the ear try words? and the palate shall taste food to it?

12 With old men is wisdom, and length of days, understanding

13 With him wisdom and strength, to him counsel and understanding.

14 Behold, he will pull down and it shall not be built up: he will shut up against man and it shall not be opened.

15 Behold, he will hold back upon the waters, and they will dry up: and he will send them forth and they will overturn the earth.

16 With him strength and purpose:to him the one led astray and him leading astray.

17 Leading away counselors stripped off and he will make foolish the judges

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18 He loosed the bonds of kings, and he will gird upon their loins a girdle.
19 Leading away priests stripped off, and he will overthrow the mighty.
20 Removing the lip to the faithful, and he will take discernment of old men.
21 Proving contempt upon nobles, and he slackened the girdle of the strong.
22 Revealing deep things from darkness, and he will bring to light the shadow of death.
23 Making great to the nations, and he will destroy them: he spread out to the nations, and he will guide them.
24 Taking away the heart of the heads of the people of the earth, and he will cause them to wander in a waste, not a way.
25 They will feel darkness and not light, and he will cause them to wander as one intoxicated.

JOB CHAPTER 13

1 Behold all mine eye saw, and mine ear heard, and it will understand for it
2 According to your knowledge I knew also: I fall not more than you.
3 But I will speak to the Almighty; I shall delight to plead before God.
4 And on the contrary, ye devise falsehood; physicians all of you for nothing.
5 Who will give silence? Ye shall be silent, and it shall be to you for wisdom.
6 Hear now my proof, and attend. to the pleadings of my lips.
7 Will ye speak wickedness for God? and will ye speak deceit to him?
8 Will ye accept his face? will ye contend for God?
9 Is it good that he shall search you out?, or as he mocking against a man; will ye mock against him?
10 Reproving, he will reprove you if in secret ye lift up faces.
11 Shall not his majesty make you afraid? and his terror fall upon you?
12 Your remembrances being likened to ashes, your backs to backs of clay.
13 Be silent from me and I will speak what shall pass upon me.
14 For what shall I lift up my flesh in my teeth, and shall I put my soul in my hand?
15 If he shall slay me shall I not hope? only I will prove my ways to his face.
16 Also he is to me for salvation for a profane one shall not come before him.
17 Hearing, hear ye my words, and my declaration in your ears.
18 Behold now I set in order judgment; I knew that I shall be justified.
19 Who is he will contend with me? for now shall I be silent and expire;
20 Only two things thou wilt not do with me: then I shall not hide from thy face.
21 Remove thy hand far from me, and thy terror shall not make me afraid.
22 And call and I will answer, and I shall speak, and turn thou to me.
23 How many iniquities and sins to me? make known to me my transgression and my sin.
24 Why wilt thou hide thy face, and reckon me for an enemy to thee?
25 Wilt thou terrify the scattered leaf? and wilt thou pursue the dry straw?
26 For thou wilt write bitter things against me; and thou wilt give me to inherit the iniquities of my youth.
27 And thou wilt set my feet in the stocks, and thou wilt watch all my paths; thou wilt dig round the roots of my feet
28 And he as rottenness will fall away; as a garment the moth ate it.

JOB CHAPTER 14

1 Man being born of woman is short of days and full of disquiet
2 And as a flower he will come forth, and will be cut down: and he will flee as a shadow, and shall not stand.
3 Also upon this one didst thou open thine eyes? and wilt thou bring Me into judgment with thee?
4 For who shall give a clean thing from an unclean? Not one.
5 If his days are determined, the number of his months with thee; thou madest his limit; he shall not pass over.
6 Look away from him and be shall cease, till he shall delight as an hireling in his day.
7 For there is hope for a tree if it shall be cut down, and it shall yet revive, and its suckers shall not cease.
8 If its root shall grow old in the earth, and its trunk shall die in the dust
9 From the smell of water it will break forth, and make foliage as a plant
10 And man will die and be weak: and man will expire, and where is he?
11 The waters departed from the sea, and the river will be wasted and dried up;
12 And man lay down and he will not rise: till the heavens be no more they shall not awake and rise from their sleep.
13 Who will give thou wilt hide me in hades? wilt thou cover me till the turning away of thine anger? wilt thou set for me a limit, and wilt thou remember me?
14 If a man die, shall he live? All the days of my warfare I will wait till the coming of my change.
15 Thou shalt call and I will answer thee: thou wilt long for the work of thy hands.
16 For now thou wilt count my steps: wilt thou not watch over my sin?
17 My transgression is sealed up in a purse, and thou wilt patch upon mine iniguity.
18 And yet the mountain falling shill decay, and the rock shall be removed from its place.

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19 The waters rubbed the stones: thou wilt overflow the flowings of the dust of the earth; and thou didst destroy the hope of man.

20 Thou wilt overpower him forever, and he will go away: changing his face, thou wilt send him away.

21 His sons will be honored and he knew not: they will be brought low, and he will not understand for them.

22 But his flesh upon him shall have pain, and his soul upon him shall mourn.

JOB CHAPTER 15

1 And EliPhaz the Temanite will answer and say,

2 Shall a wise one answer knowledge of wind, and fill his belly with the east wind?

3 Reproving with words he shall not profit, and speeches will be of no use in them.

4 Also thou wilt bring to nought, fear, and thou wilt withhold meditation before God.

5 For thy mouth will accustom itself to thine iniquity, and thou wilt choose the tongue of the crafty.

6 Thy mouth will condemn thee, and not I: and thy lips will testify against thee.

7 Shalt thou be the firm man born? and hadst thou a beginning before the hills?

8 Shalt thou hear in the consultation of God? and wilt thou reserve wisdom to thyself?

9 What knewest thou and we shall not know? wilt thou understand and it not be with us?

10 Also the gray headed and old man with us, great of days above thy fathers.

11 Is it small with thee the consolations of God? and a word covered with thee?

12 Why shall thy heart take thee? and why shall thine eyes wink?

13 That thou wilt turn thy spirit against God, and thou broughtest words from thy mouth?

14 What is man that he will be clean? and that he will be just, being born of woman?

15 Behold, in his holy ones he will, not trust; and the heavens were not clean in his eyes.

16 How much more abominable and corrupt is man drinking iniquity as water!

17 I will show thee, hear to me; and that I saw I will recount;

18 Which the wise ones will announce, and he hid it not from their fathers.

19 To them alone the earth was given, and a stranger passed not in the midst of them.

20 All the days the unjust one himself being pained, and numbering the years they were hidden to him terrifying.

21 The voice of fears in his ears: in peace he destroying shall come upon him.

22 He will not believe to turn back from darkness, and he was waited for by the sword.

23 He wandered about for bread, where he knew that the day of darkness was ready at his hand.

24 Straitness and distress shall terrify him; they shall overpower him as a king ready for war.

25 For he stretched forth his hand against God, and he will strengthen himself against the Almighty.

26 He will run against him upon the neck, upon the thicknesses of his shields:

27 For he covered his face with his fat, and he will make fatness upon the flank

28 And he will dwell in cities out off, the houses shall not be inhabited by them, which were ready for heaps.

29 He shall not be rich, and his wealth shall not rise up; their possession shall not extend upon the earth.

30 He shall not depart from darkness; the flame shall dry up his suckers, and by the breath of his mouth shall he depart

31 He being deceived shall not trust in vanity: for vanity shall be his compensation.

32 Before his day it shall be completed, and his branch was not green.

33 He will shake off as a vine his unripe grapes, and he will cast his flower as the olive.

34 For the assembly of the profane is hard, and fire consumed the tents of the gift

35 He conceiving trouble and he bringing forth vanity, and their belly shall prepare deceit

JOB CHAPTER 16

1 And Job will answer and say,

2 I heard many like there: comforters of vexation ye all.

3 Was there an end to words of wind? or what will provoke thee that thou wilt answer?

4 Also I will speak as you: if it is your soul instead of my soul, I will join together with words against you, and shake my head against you upon it

5 I will strengthen you with my month, the moving of my lips shall hold back

6 If I shall speak, my pain will not be held back, and shall I cease, what will go from me?

7 But now he made me weary: thou hast made desolate all mine assembly.

8 Thou wilt lay fast hold on me to be for a testimony, and my leanness will rise up in me; it will answer against my face.

9 He rent in his anger, and he will lie in wait for me, gnashing upon me with his teeth; mine enemy will sharpen his eyes against me.

10 They gaped upon me with their mouth; with reproach they struck upon my cheek; they will fill out together against me.

11 God will shut me up to the evil one, and he will cast me into the hands of the unjust

12 I was secure, and he will break me in pieces: and he seized upon my neck and he will disperse me, and he will set me up to him for a mark:

13 His multitudes will surround upon me, he will cleave my reins asunder, and not spare; he will pour my gall upon the earth.

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14 He will break me, breaking upon the face of breaking; he will run upon me as the strong one.

15 I sewed together sackcloth upon my skin, and I thrust my horn into the dust.

16 My face became red from weeping, and upon my eyelashes the shadow of death

17 Not for violence in my hands: and my prayer is clean.

18 O earth, thou wilt not cover my blood; and shall there not be place for my cry?

19 Also now, behold, my witness in the heavens, and my testimony in the heights.

20 My friends mocking me: to God mine eye wept.

21 Shall he judge for a man with God? and the son of man for his neighbor?

22 When years of number shall come, and the way I shall go I shall not turn back

JOB CHAPTER 17

1 My spirit being destroyed my days were extinct; the graves are for me.

2 If not mockings with me? and shall not mine eye lodge in their bitterness?

3 Set up now, pledge me with thee: who is he will strike for my hand?

4 For thou didst hide their heart from understanding; for this thou wilt not exalt them.

5 He will commence evils for a position, and the eyes of his sons shall be consumed.

6 He set me for a parable of the peoples, and I shall be one spit upon to the face.

7 And mine eye shall be weak from vexation, and my thoughts as a shadow all of them.

8 The upright shall be astonished upon this, and the innocent Shall arouse himself against the profane.

9 And the just shall hold on his way, and the clean one of hands shall add strength.

10 But ye all shall turn back, and come ye now, and I shall not find a wise one among you.

11 My days passed away, my purposes were broken; the possessions of my heart

12 They will set the night for day: the light being near from the face of darkness.

13 If I shall wait, hades is my house: in darkness I spread my bed.

14 I called to the pit: Grave, thou my father: and to the worm, My mother, and my sister.

15 And where now my hope? and my hope who shall regard it?

16 They shall go down to the bars of hades if together we shall go down to the dust.

JOB CHAPTER 18

1 And Bildad the Shuhite will answer and say,

2 How long will ye set an end to words? Ye shall understand, and afterwards we will speak.

3 Wherefore were we reckoned as cattle, and were unclean in your eyes?

4 He rent his soul in his anger: shall the earth be forsaken for thee? and shall the rock be removed from its place?

5 Also the light of the unjust shall be extinguished, and the flame of his fire shall not shine;

6 The light was darkened in his tent, and his lamp shall be extinguished for him.

7 The steps of his strength shall be straightened, and his counsel shall cast him down.

8 For he was cast into a net by his feet, and he will go about upon latticework.

9 A snare shall lay hold upon the heel, the noose shall hold fast upon him.

10 His gin being hid in the earth, and his snare upon the beaten path.

11 Terrors made him afraid round about, and scattered him to his feet.

12 His strength shall be hunger, and destruction being prepared at his side.

13 It shall devour the bars of his skin: the first-born of death shall devour his bars.

14 His confidence shall be plucked out from his tent, and it shall drive him to the king of terrors.

15 It shall dwell in his tent, from not to him: brimstone shall be scattered upon his dwelling.

16 From underneath, his roots shall be dried up, and from above, his harvest shall be cut off.

17 His remembrance shall perish from the earth, and not a name to him upon a face without.

18 They shall drive him out of light into darkness, and they shall exclude him from the habitable globe.

19 No offspring to him, and no progeny among his people, and not a survivor in his dwellings.

20 Others were astonished at his day, and the ancient took hold on shuddering.

21 Also these the dwellings of evil, and this the place of him not knowing God.

JOB CHAPTER 19

1 And Job will answer and say,

2 How long will ye, grieve my soul, and crush me with words?

3 These ten times ye will reproach me: ye will not be ashamed, ye will injure me.

4 If indeed I erred my error will lodge with me.

5 If indeed ye will magnify yourselves against me, and prove against me my reproach:

6 Know ye now that God subverted me; and he folded his net about me.

7 Behold, I shall cry violence, and shall I not be answered: I shall cry for help, and no judgment

8 He walled up my path and I shall not pass, and he will set darkness upon my beaten paths.

9 And he put off from me my honor, and he removed the crown of my head.

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10 He will lay me waste round about, and I shall go: and he will remove my hope as a tree.
11 And he will kindle his anger against me, and he will reckon me to him as his enemy.
12 His troops shall come together and raise up their way against me, and they will encamp round about to my tent
13 He removed my brethren far from me, and mine acquaintance truly turned aside from me.
14 My kindred ceased, and they acquainted with me forgot me.
15 They sojourning in my house and my maids, mill reckon me for a stranger: I was a foreigner in their eyes.
16 I called to my servant and he will not answer; I shall entreat him with my mouth.
17 My spirit was loathsome to my wife, and I entreated to the sons of my belly.
18 Also children rejected me; I shall arise, and they will speak against me.
19 All the men of my intimacy will abhor me, and those I loved were turned against me.
20 My bone cleaved to my skin and to my flesh, and I shall escape with the skin of my teeth.
21 Pity me, pity me, ye my friends, for the hand of God touched upon me.
22 Why will ye pursue me as God, and will ye not be satisfied from my flesh?
23 Who will give now, and my words shall be written? who will give and they shall be delineated in a book?.
24 They shall be cut in the rock with a style of iron and lead, forever.
25 And I knew he redeeming me lived, and at last he shall rise up upon the dust:
26 And after they destroyed my skin, this, and from my flesh I shall see God:
27 Which I shall see for myself, and mine eyes beheld, and not a stranger: my reins were finished in my bosom.
28 For ye shall say, Why shall we pursue after him and the root of the word was found in me?
29 And fear ye to yourselves, from the face of the sword? for wrath the iniquities of the sword, so that ye shall know there is judgment

JOB CHAPTER 20

1 And the Naainathite will answer and say,
2 For this my thoughts will turn back, and because of my haste in me.
3 I shall hear the instruction of my shame, and the spirit of my understanding will cause me to answer.
4 Thou knewest this from everlasting when man was set upon the earth:
5 For the rejoicing of the unjust drawing near, and the gladness of the profane even for a moment
6 If his elevation shall go up to the heavens, and his head shall reach to the cloud;
7 As his dung he shall perish forever: they seeing him shall say, Where is he?
8 As a dream he shall fly away, and they shall not find him: and he shall flee away as the vision of the night
9 The eye scanned him and shall not add; and his place shall no more look after him.
10 The weak shall break his sons, and his hands shall turn back his wealth.
11 His bones were full of his youth, and shall lie down with him in the dust.
12 If evil shall be sweet in his mouth he will cover it under his tongue;
13 He will spare over it, and forsake it not, and keep it back in the midst of his palate:
14 His bread in his bowels was turned, the gall of asps in his midst
15 He swallowed down riches, and he shall vomit it up, and God shall drive it out of his belly.
16 He shall suck the poison of asps: the viper's tongue shall kill him.
17 He shall not look upon the streams, the rivers, the torrents of honey and curdled milk
18 Turning back the labor, and he shall not swallow down: according to the substance of his exchange and he shall not exult
19 For he oppressed, forsaking the poor; he stripped the house and he will not build it up.
20 For he knew not tranquillity in his belly, in his desire he shall not escape.
21 Nothing was left to his food; for this his good shall not be stable.
22 In the fulness of his abundance it shall be pressed to him: every laboring hand shall come to him.
23 He will be for filling his belly, he will send upon him the burning of his anger, and will rain upon him in his eating.
24 He shall flee from the weapon of iron, the bow of brass shall pierce him.
25 Being drawn it will come forth from the body; and the lightning will go from his bile, and terrors upon him.
26 All darkness hid for his secret places: a fire not blown upon shall devour him; and the remaining one shall do evil upon his tent.
27 The heavens shall uncover his iniquity, and the earth an adversary against him.
28 The increase of his house shall be rolled off; they were poured out in the day of his anger.
29 This the portion of an unjust man and the lot of his command from God.

JOB CHAPTER 21

1 And Job will answer and say,
2 Hearing, hear ye my speech, and this shall be your consolations.
3 Suffer me and I will speak; and after my word ye will mock
4 I, is my complaint to man? and then wherefore shall not my spirit be shortened?

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5 Look to me and be astonished, and put the hand upon the mouth.

6 And when I remembered and trembled, and horror took hold of my flesh.

7 Wherefore shall the unjust live? They grew old, also they were strong in power.

8 Their seed was established before their face with them, and their offspring before their eyes.

9 Their houses peace from fear, and the rod of God not upon them.

10 His ox passed over and will not be cast away: his heifer will escape and will not be barren.

11 They will send forth their children as a flock, and their children will leap.

12 They will lift up with the drum and harp, and they will rejoice at the voice of the pipe.

13 Their days glided on in good, and in a moment they will lay hold of hades.

14 And they will say to God, Depart from us; and we desired not the knowledge of thy ways.

15 What the Almighty that we shall serve him? and what shall we be profited if we shall supplicate to him?

16 Behold, their good not in the hand: the counsel of the unjust was far from me.

17 How often the light of the unjust shall be extinguished, and their destruction will come upon them. He will distribute pains in his anger.

18 They shall be as straw before the wind, and as chaff the storm stole it away.

19 God will lay up his iniquity for his sons: he will requite to him and be shall know.

20 His eyes shall see his destruction, and he shall drink from the wrath of the Almighty.

21 For what his delight in his house after him, and the number of? his months were divided out?

22 Shall he teach knowledge to God? and he will judge those lifted up.

23 This shall die in the strength of his fulness, altogether tranquil and at rest

24 His sides were filled with fat, and the marrow of his bones will, be moistened.

25 And this will die in the soul of bitterness, and will not eat in good.

26 They will lie down together upon the dust, and the worm shall cover over them.

27 Behold, I knew your purposes, and the devices ye will shake off against me.

28 For ye will say, Where the house of the noble one; and where the tent of the dwellings of the unjust?

29 Did ye not ask them passing over the way? and shall ye not know their signs?

30 For the evil one will be spared for the day of destruction; they shalt be led away to the day of wraths

31 Who shall announce his way upon his face? and who shall requite to him that he did?

32 And he shall be led away to the graves, and shall watch over the tomb.

33 And the clods of the valley were sweet to him, and every man shall draw after him, and before him no number.

34 And how will ye comfort me in vain, and your answers remained treachery?

JOB CHAPTER 22

1 And Eliphaz the Temanite will answer and say,

2 Shall a man profit to God as he understanding shall profit for himself?

3 Did it please to the Almighty that thou wilt be just? and if gain if thou wilt perfect thy ways?

4 Will he reprove thee from thy fear? Will he go with thee into judgment?

5 Is not thine evil much? and no end to thine iniquities?

6 For thou wilt take a pledge of thy brethren, in vain, and the garments of the naked thou wilt strip of

7 Thou wilt not give to the weary one water to drink, and from the hungry one thou wilt withhold bread.

8 And the man of arm, to him the earth; and the lifted up of face dwelt in it.

9 Thou didst send away widows empty, and the arms of the orphans will be broken.

10 For this, snares are round about thee, and sudden fear will terrify thee;

11 Or darkness thou wilt not see; and abundance of waters shall cover thee.

12 Is not God high in the heavens? and see the head of the stars for they were lifted up.

13 And thou saidst How shall God know? Shall he judge in the cloud of darkness?

14 Clouds a covering to him, and he will not see; and he will go about the circle of the heavens.

15 Wilt thou watch the path of old which men of iniquity trod?

16 Who were laid hold of, and no time a river will pour out their foundation?

17 They saying to God, Depart fron us: and what shall the Almighty do for them?

18 And he filled their houses with good: and the counsel of the unjust was far from me.

19 The just shall see and shall be glad: and the innocent shall deride at them.

20 If our adversaries were not destroyed, and their remnant the fire shall devour.

21 Be acquainted now with him, and be safe: by them shall good come to thee.

22 Take now the law from his mouth, and set his words in thy heart.

23 If thou wilt turn back even to the Almighty, thou shalt be built up, thou shalt remove iniquity far off from thy tent

24 Place thou gold upon the dust, and the precious ore of the torrents of Ophir (the rapids of the river Indus near Abhira, in the northwest of India, also known as Sindh.)

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25 And the Almighty was thy gold and silver of labors to thee.

26 For then upon the Almighty shalt thou delight thyself, and thou shalt lift up thy face to God.

27 And thou shalt pray to him, and he will hear thee, and thou shalt repay thy vows.

28 And thou shalt decide the word, and it shall be set up to thee: and the light shone upon thy ways.

29 For they were humbled, and thou wilt say, A lifting up; and he will save him depressed of eyes.

30 He will deliver the island of the innocent: and it was delivered by the pureness of thine hands.

JOB CHAPTER 23

1 And Job will answer and say,

2 Also to-day is my complaint bitter: my hand heavy over my groaning,

3 Who will give, I knew to find him: I will come even to his place.

4 I will arrange judgment before him, and I will fill the mouth with proofs.

5 I shall know the words he will answer me, and I shall understand what he will say to me.

6 Will he contend with me in great power? No; but he will put in me.

7 There the upright one disputed with him; and I shall be delivered forever from my judge.

8 Behold, I shall go before, and he is not; and behind, I shall not understand for him.

9 The left hand in his working, and I shall not behold: he will cover himself on the right hand, and I shall not see.

10 For he knew the way with me, he tried me.; I shall come forth as gold.

11 My foot laid hold upon his going, I watched his way and not softly.

12 From the command of his lips and I will not waver; from his law I hid the words of his mouth.

13 And he is in one, and who shall turn him back? and his soul desired, and he will do.

14 For he will finish my appointing: and many such with him.

15 For this I shall tremble from his face: I shall consider, and I shall be afraid of him.

16 God relaxed my heart, and the Almighty caused me to tremble.

17 For I was not cut off from the face of darkness, and he covered misfortune from my face.

JOB CHAPTER 24

1 Wherefore were not times hidden from the Almighty,? and they knowing him saw not his days.

2 They will remove the bound; they will strip off the flock, and they will feed.

3 They will lead away the ass of the orphans, and they will take for pledge, the widow's ox.

4 They will turn the needy from the Way: the poor of the earth hid themselves together.

5 Behold, wild asses in the desert will go forth in their work, seeking for prey: the sterile region bread for him, and for the young.

6 In the field they will harvest his meslin, and they will glean the vintage of the unjust one.

7 They will cause the naked to lodge without clothing, and no covering in the cold.

8 They will be wet from the pouring rains of the mountains, and they embraced the rock from no shelter.

9 They will strip the orphan from the breast, and take a pledge for the poor.

10 They caused the naked to go without clothing, and from the hungry they took away the sheaf;

11 Between their walls they will press out oil; they trod their wine-presses, and they will thirst

12 From the city men will groan, and the soul of the wounded will cry out: and God will not set folly.

13 They were among the rebels of light; they knew not his ways, and they dwelt not in his beaten paths.

14 The murderer will rise by light; he will kill the poor and needy; and in the night he will be as a thief.

15 And the eye of the adulterer watched the twilight, saying, Eye shall not perceive me: and secretly he will set the face.

16 To break through houses in darkness in the day they shut up for themselves: they knew not light

17 For the morning altogether to them the shadow of death: if it shall be known, the terrors of the shadow of death.

18 He is swift upon the face of the waters; their portion will be cursed in the earth: he will not see the way of the vineyards.

19 Dryness, also heat, will strip the snow waters: hades him sinning.

20 The womb shall forget him; the worm sucked him; he shall be no more remembered: and iniquity shall be broken as a tree.

21 He did evil to the barren; she will not bear: andhewill not do good to the widow.

22 And he drew the mighty in his power: he will rise up and none shall be sure in living.

23 It will he given to him for confidence, and he will rest upon: and his eyes upon their ways.

24 They were lifted up a little while, and they are not, and they were brought low; as all they will be drawn together, and as the head of an ear of grain they shall be cut off.

25 And if not now, who will cause me to lie, and set my words for nought?

JOB CHAPTER 25

1 And Bildad the Shuhite will answer and say,

2 Dominion and fear with him; he made peace in his heights.

3 Is there a number to his troops? and upon whom shall not his light arise?

4 And how shall man be justified with God? and how shall he born of woman be clean?

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5 Behold even to the moon, and it shall not shine; and the stars were not clean in his eyes.

6 How much less man, a worm; and the son of man, a worm.

JOB CHAPTER 26

1 And Job will answer and say,

2 How didst thou help to him of no strength? didst thou save the arm of no strength?

3 How didst thou counsel to him of no wisdom? and didst thou make known help for abundance?

4 And with whom didst thou announce words? and whose breath came forth from thee?

5 The shades shall tremble from under the waters, and their inhabitants.

6 Hades is naked before him, and no covering to destruction.

7 He stretched out the north upon emptiness, he hung up the earth upon nothing.

8 He bound up the waters in his clouds, and the cloud was not rent under them.

9 Holding fast the face of the throne, he spread his cloud upon it

10 He marked out with a compass the law upon the face of the waters, even till the end of light with darkness..

11 The pillars of the heavens shall be shaken, and be astonished from his reproof.

12 By his power he caused the sea to tremble; by his understanding he smote through pride.

13 By his spirit he polished the heavens; his hand pierced the flat serpent

14 Behold these the ends of his ways; how transient a sound of the word was heard in him! and the thunder of his might who shall understand?

JOB CHAPTER 27

1 And Job will add to take up his parable, and say,

2 God lives, he removed my judgment; and the Almighty embittered my soul;

3 For all the while my breath is in me, and the spirit of God in my nose;

4 If my lips shall speak iniquity, and my tongue if it shall murmur deceit

5 Far be it to me if I shall justify you: till I expire I will not remove my integrity from me.

6 My justice I held fast, and I will not let it go: my heart shall not reproach from my days.

7 Mine enemy shall be as the unjust one, and he rising up against me, as the evil one.

8 For what the hope of the profane one if he shall plunder? for God shall draw out his soul.

9 Will God hear his cry when straits shall come upon him?

10 If he will delight himself upon the Almighty? will he call upon God in all time?

11 I will teach you by the hand of God: what is with the Almighty I will not hide.

12 Behold, all ye yourselves saw; and wherefore this, will ye breathe out vanity?

13 This the portion of an unjust man with God, and the inheritance of the terrible they shall take from the Almighty.

14 If his sons shall be multiplied, for then the sword: and his offspring shall not be satisfied with bread.

15 His surviving one shall be buried in death, and his widows shall not weep.

16 If he shall heap up silver as the dust, and prepare clothing as clay;

17 He shall prepare, and the just shall put on, and the innocent shall divide the silver.

18 He built his house as the moth, and as a booth he watching made.

19 The rich one shall lie down, and he shall not be gathered: he opened his eyes, and he is not

20 Terrors shall hedge him about as waters, the night a tempest stole him away.

21 The east wind shall lift him up, and he shall go: and it shall sweep him away in storm from his place.

22 For he shall cast upon him and not spare: fleeing, he will flee from his hand.

23 It shall be clapped upon him with their hands, and it shall be hissed upon him from his place.

JOB CHAPTER 28

1 For there is a going forth for silver, and a place for gold they will purify it

2 Iron shall be taken from the dust, and stone will pour out brass.

3 He set an end to darkness, and he searched out for all completeness: the stone of darkness and the shadow of death.

4 The torrent broke out from the sojourner; being forgotten of the foot, they were weak, they wandered from men.

5 The earth, from it will come forth bread, and under it was turned as fire.

6 Its stones the place of the sapphire, and dust gold to it

7 A beaten path the birds knew not, and the vulture's eye scanned it not:

8 The sons of pride trod it not, and the lion passed not by upon it.

9 He stretched forth his hand upon the flint; he overturned the mountains from the roots.

10 He cut rivers in the rocks, and his eye saw every precious thing.

11 He bound the rivers from weeping, and he will bring forth the hidden thing to light

12 And from whence shall wisdom be found? and where this place of understanding?

13 And man knew not its estimation, and it shall not be found in the land of the living.

14 The depth said, It is not in me: and the sea said, Not with me.

15 Shut up gold shall not be given for it, and silver shall not be weighed its price

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16 It shall not be weighed with gold of Ophir, with the precious onyx, and the sapphire.
17 Gold and crystal shall not compare with it, and its exchange, vessels of pure gold.
18 High things, and crystal, shall not be remembered: and the drawing out of wisdom above pearls.
19 The topaz of Cush (Nubia, Sudan) shall not compare with it; with pure gold it shall not be weighed.
20 And from whence shall wisdom come? and where this place of understanding?
21 And being hid from the eyes of all living, and covered from the birds of the heavens.
22 Destruction and death said, We heard its report with our ears:
23 God understood its way, and he knew its place.
24 For he will look to the ends of the earth, he will see under all the heavens;
25 To make the weight for the wind; and he weighed the waters by measure.
26 In his making a law for the rain, and a way for the lightning of the voices.
27 Then he saw, and he will recount it; he prepared it, and also he searched it out
28 And he will say to man, Behold, the fear of Jehovah, that is wisdom; and to depart from evil is understanding.

JOB CHAPTER 29

1 And Job will add to lift up his parable, and say,
2 Who will give me as the months of old, as the days God will watch me?
3 In his causing his light to shine upon my head, before his light I shall go through darkness;
4 As I was in the days of my ripeness, in the intercourse of God upon my tent;
5 In the Almighty being yet with me, my youths round about me;
6 In washing my goings with butter, and the rock will pour out with me streams of oil;
7 In my going forth to the gate upon the city, in the street I shall prepare my seat
8 The young men saw me and hid themselves, and the old men rose up and stood.
9 Chiefs held back in words, and they will put the hand to the mouth.
10 The voice the leaders hid, and their tongue was joined to their palate.
11 If the ear heard, and it will pronounce me happy; and the eye saw, and it will testify to me:
12 For I shall deliver the poor crying, and the orphan, and none helping to him.
13 The praise of him perishing will come upon me, and I shall cause the heart of the widow to rejoice.
14 I put on justice and it will clothe me: my judgment as an upper garment and a turban.
15 Eyes was I to the blind one, and feet to the lame was I.
16 I was a father to the needy, and the contention I knew not I shall search it out
17 And I shall break the biter's teeth of the evil one, and I shall cast the prey from his teeth.
18 And saying, I shall expire with my nest I shall multiply days as the sand.
19 My root opened to the waters, and the dew will lodge upon my foliage.
20 My glory new with me, and my bow will be changed in my hand.
21 To me they heard, and they waited, and they will be silent for them at my counsel.
22 After my words they will not repeat, and my speech will drop upon them.
23 And they waited for me as the rain, and they opened wide their mouth for the latter rain.
24 I shall laugh at them, they will not believe; and the light of my face they will not cast down.
25 I shall choose their way, and I shall sit the head, and I shall dwell as king in the troop, as he shall comfort those mourning.

JOB CHAPTER 30

1 And now the younger than I laughed upon me, which I rejected their fathers to set with the dogs of my flock.
2 Also the strength of their hands wherefore to me? Upon them old age perished.
3 In want and in hunger, barren, gnawing the dry land, yesternight desolation and burning.
4 Plucking off sea purslain upon the shrub, the root of broom their bread.
5 They shall be driven forth from the midst, they shall cry after them as a thief:
6 To dwell in the horror of the valleys, holes of the dust, and the rocks.
7 Between the shrubs they will bray; they will be poured out under the thorn bush.
8 The sons of the foolish one, also the sons of no name: they were beaten from the land.
9 And now I was their song, and I to them for a by word.
10 They abhorred me, they removed far from me, and withheld not spittle from my face.
11 Because he loosed his cord and he will afflict me, and they cast off the bridle from before me.
12 Upon the right the brood will rise up; they cast away my feet, and they will cast up the paths of their destruction against me.
13 They tore up my beaten path, they helped for my fall, no help to them.
14 They will come as a wide breach under a destroying tempest, they rolled themselves.
15 Terror turned upon me, it will pursue my willingness as the wind, and my salvation passed away as a cloud.
16 And now my soul shall be poured out upon me; and the days of affliction will hold me fast

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17 The night my bones pierced from above me, and my gnawers will not lie down.
18 By the multitude of power my clothing will be disguised: it will gird me about as the mouth of my coat
19 He cast me to the clay; I shall become like as dust and ashes.
20 I shall cry to thee and thou wilt not answer me: I stood up and thou wilt not attend to me.
21 Thou wilt turn to be cruel to me: with the strength of thy hand thou wilt lie in wait for me.
22 Thou wilt lift me up to the wind; thou wilt cause me to ride, and thou wilt melt to me counsel.
23 For I knew thou wilt turn me back to death, and the house appointed to all living.
24 But prayer is nothing; he will send forth the hand, if in his calamity to them a cry for help.
25 If I wept not for him being hard of day: my soul was grieved for the needy.
26 For I hoped for good and evil will come: and I shall wait for light and darkness will come.
27 My bowels boiled, and were not silent: the days of affliction anticipated me.
28 I went darkened without warmth: I rose up, I shall cry in the convocation.
29 I was a brother to jackals, and a companion to the daughters of the ostrich.
30 My skin was black from above me, and my bones burnt from heat
31 And my harp will be for mourning, and my pipe for the voice of those weeping.

JOB CHAPTER 31

1 I cut out a covenant for mine eyes; and why shall I show myself attentive to a virgin?
2 And what the portion of God from above? and the inheritance of the Almighty from the heights?
3 Is not destruction to the evil one? and strangeness to those working iniquity?
4 Will he not see my way, and number all my steps?
5 If I went with vanity, and my foot will haste upon deceit;
6 He shall weigh me in balances of justice, and God will know mine integrity.
7 If my going will incline from the way, and my heart went after mine eyes, and a blemish did cleave upon my hands:
8 I will sow and another shall eat; and my offspring shall be rooted up.
9 If my heart was seduced by woman, and I laid wait at the door of my neighbor;
10 My wife shall grind for another, and others shall bow down upon her.
11 For this is crime, and this is iniquity for the judges.
12 For it is a fire; it will devour even to destruction, and will root out upon all mine increase.
13 If I shall despise the judgment of my servant and my maid in their contending with me;
14 And what shall I do when God shall rise up? And when he shall review, what shall I turn back to him?
15 Did not he making me in the womb, make him? And he will prepare us in one belly.
16 If I shall withhold from the desire of the poor, and cause the eyes of the widow to fail;
17 And eating my morsel alone, and the orphan ate not from it;
18 (For from my youth he grew up to me as a father, and I shall guide her from my mother's womb;)
19 If I shall see one perishing from not being clothed, and no covering to the needy;
20 If his loins did not praise me, and he will be warmed from the fleece of my sheep
21 If I lifted up my hand against the orphan when I shall see, my help in the gate:
22 My shoulder shall fall from its shoulder-blade, and mine, arm shall be broken from the bone.
23 For the destruction of God is a terror to me, and from his lifting up I shall not prevail.
24 If I set gold my hope, and said to gold, My trust;
25 If I shall rejoice because of the Multitude of my riches, and because my hand found much;
26 If I shall see the light when it shall shine, and the moon going in splendor;
27 And my heart will be seduced in secret, and my hand shall kiss to my mouth:
28 Also this an iniquity for the judges: for I lied to God from above.
29 If I shall rejoice in the destruction of him hating me, and I exalted when evil found him:
30 And I gave not my palate to sin to ask in cursing his soul.
31 If the men of my tent said not, Who will give from his flesh? We shall not be satisfied.
32 The stranger shall not lodge without: I shall open my doors to the traveler.
33 If I covered my transgression, as man, to hide mine iniquity in my bosom:
34 If I, shall fear a great multitude, and the contempt of families terrify me, and I will be silent and not go out of my door.
35 Who will give to me hearing to me.? Behold, my sign, the Almighty will answer me, and the man contending with me wrote a book.
36 If not, I shall lift it up upon my shoulder, I will bind it a crown to me
37 The number of my steps I shall announce to him: as a leader I shall draw near to him.
38 If my land shall cry against me, and its, furrows shall weep together;
39 If I ate its strength without silver, and caused its possessors to expire:
40 The thorn shall come forth, instead of wheat, and the weed instead of barley. The words of Job were completed

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JOB CHAPTER 32

1 And these three men will cease from answering Job, for he is just in his eyes.

2 And the anger of Elihu will kindle, son of Barachel the Buzite, from the family of Ram: against Job was, his anger kindled, for his justifying his soul above God.

3 And against his three friends was his anger kindled, because they, found not an answer, and they will condemn Job.

4 And Elihu waited for Job in words, for they were old for days above him.

5 And Elihu will see that not an Answer in the mouth of the three men, and his anger will kindle,

6 And Elihu, the son of Barachel the Buzite will answer and say, I few for days, and ye old men; for this I was afraid, and I shall fear showing you my knowledge.

7 I said, days shall speak, and multitude of years shall make known wisdom.

8 But it is a spirit in man, and the breath of the Almighty will cause them to understand.

9 Not the many will be wise: and old men understand judgment.

10 For this, I said, Hear to me; I also will show my knowledge.

11 Behold, I waited for your words, giving ear even to your understandings while ye will search out words.

12 And I will show myself attentive even to you, and behold, none from you confuting to Job, answering his words.

13 Lest ye shall say, We found wisdom: God will thrust him, not man.

14 And he arranged not words against me: and I will not turn back to him with your words.

15 They were confounded; they answered no more: they removed words from themselves.

16 And I waited, (for they will not speak, for they stood, they answered no more:)

17 I also will answer my part, I also will show my knowledge.

18 For I was filled with words, the spirit of my belly pressed upon me.

19 Behold, my belly as wine it will not open; it will break open as new wine skins.

20 I will speak, and it will breathe to me: I will open my lips and answer.

21 Not now shall I lift up the face of man, and I shall not flatter to man.

22 For I knew not, shall I flatter; for a little while, he making me will take me away.

JOB CHAPTER 33

1 And yet hear now, O Job, my speech, and give ear to all my words.

2 Behold, now, I opened my mouth, my tongue spake in my palate.

3 My sayings the uprightness of my heart, and my lips spake knowledge purely.

4 The spirit of God made me, and the breath of the Almighty will cause me to live.

5 If thou shalt be able to turn back to me, set in order before me, stand forth.

6 Behold, I am according to thy mouth for God: from clay was I also broken off

7 Behold, my terror shall not make thee afraid, and my hand shall not be heavy upon thee.

8 Surely thou spakest in mine ear and I will hear the voice of thy words.

9 I am clean without transgression; I am fair, and no iniquity to me.

10 Behold, he will find enmity against me, and he will reckon me for an enemy to him.

11 He will set my feet in the stocks, he will watch all my paths.

12 Behold, this thou wert not just: I will answer thee, for God will be great above man.

13 Wherefore didst thou contend against him? for he will not answer all his words.

14 For God will speak at once, and at a second time, and he shall not regard it.

15 In a dream, in a vision of the night, in the falling of deep sleep upon men, in slumbers upon the bed;

16 Then he will uncover the ear of men, and will seal in their instruction,

17 To remove man from working, and he will bide pride from man.

18 He will keep back his soul from the pit, and his life from passing away by the spear.

19 And he was chastened with pain upon his bed, and the multitude of his bones perpetually.

20 His life loathed bread, and his soul food of desire.

21 His flesh will consume away from seeing, and they saw not the nakedness of his bones.

22 And his soul will draw near to the pit, and his life to the dead.

23 If there is a messenger upon him, an interpreter, one from a thousand, to announce to man his uprightness:

24 And he will compassionate him and say, Deliver him from going down to the pit: I found an expiation.

25 His flesh revived above a youth: he shall turn back to the days of his childhood.

26 He shall pray to God and he shall receive him into favor: and he shall see his face with rejoicing, and he will turn back to man his justice.

27 He will look upon men, and he shall say, I sinned, and I perverted the right, and it was not fitting to me;

28 Redeem my soul from passing into the pit, and my life shall look upon light

29 Behold, all these God will work twice, thrice, with man,

30 To turn back his soul from the pit, to enlighten with the light of the living.

31 Attend, O Job, hear to me: be silent and I will speak

32 If there be words, turn back to me: speak, for I desired to justify thee.

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33 If not, hear thou to me: be silent, and I shall teach thee wisdom.

JOB CHAPTER 34

1 And Elihu will answer and say,

2 Hear, ye wise, my words; and ye knowing, give ear to me.

3 For the ear will try words, and the palate will taste of food

4 We will choose to us judgment: we shall know between ourselves what is good.

5 For Job said, I was just: and God removed my judgment

6 Shall I speak falsehood against my judgment? mine arrow was desperate without transgression.

7 What man as Job he will drink scoffing as water?

8 Going for company with those working iniquity, and to go with men of injustice?

9 For he said, It will not profit a man in delighting himself with God.

10 For this, ye men of heart, hear to me: far be it to God from doing evil; and the Almighty from iniquity.

11 For the work of man shall he recompense to him, and a man shall find himself according to his way.

12 Also surely God will not do evil, and the Almighty will not pervert judgment

13 Who committed to him the earth? and who set up the habitable globe all of it?

14 If he will set his heart to him, he will gather his spirit and his breath to him;

15 All flesh shall expire together, and man shall turn back to dust

16 If now understanding, hear this: give ear to the voice of my words.

17 Also shall he hating judgment, rule? and if thou wilt condemn the just mighty one?

18 Saying to the king, Wickedness; (Belial) to nobles, Injustice.

19 Who accepted not the face of chiefs, and looked not upon the rich one before the poor: for his hand made all of them.

20 In a moment shall they die, and the middle of the night shall the people be moved and pass away: and the mighty shall be removed with not a hand.

21 For his eyes are upon the ways of man, and he will see all his steps.

22 Not darkness and not the shadow of death for those working iniquity to hide there.

23 For he will not yet set upon man to go to God in judgment

24 He shall break in pieces the mighty, not searching out, and he will set others in their stead.

25 For this he will know their work, and he turned the night, and they will be crushed.

26 He struck them for the unjust in the place of those seeing;

27 Who therefore turned away from after him, and they consider not all his ways,

28 To cause the cry of the poor one to come to him, and he will hear the cry of the humble.

29 And he will give quiet, and who shall disturb? and he will hide the face, and who shall look upon him? and against a nation and against man wholly:

30 From the reigning of the profane man from the people being snared.

31 For he said to God, I was lifted up, I will pervert no more.

32 Besides I shall see thou wilt teach it to me: if I did iniquity, I will not add.

33 Is it with thee? he will requite it, if thou didst refuse, if thou shalt choose, and not I: and what thou knewest, speak.

34 Men of heart will say to me, and a wise man heard to me.

35 Job will speak not with knowledge, and his word not with understanding.

36 My father, Job shall be tried even to the end, for turning back with men of iniquity.

37 He will add rebellion to his sin; he will clap between us, and he will multiply his words to God.

JOB CHAPTER 35

1 And Elihu will answer and say,

2 Didst thou reckon this for judgment thou saidst, My justice is above God?

3 For thou wilt say, What shall it profit to thee? what shall I profit from my sin?

4 I will turn back words to thee, and thy companions with thee.

5 Look upon the heavens and see; behold the clouds, they were high above thee.

6 If thou sinnedst, what wilt thou do against him? and thy transgressions were multiplied, what wilt thou do to him?

7 If thou wert just, what wilt thou give to him? or what shall he take from thy hand?

8 Thy injustice to a man as thou: and thy justice to the son of man.

9 From the multitude of oppressions they will cry out: they will cry out from the arm of the many.

10 And not saying, Where is God making me? he gave songs in the night

11 And who teacheth us from the cattle of the earth, and he will make us wise above the birds of the heavens?

12 Then they will cry, and he will not answer from the face of the pride of the evil.

13 Also God will not hear vanity, and the Almighty will not look upon it

14 Also if thou shalt say thou wilt not see him, judgment is before him, and thou shalt wait for him.

15 And now that it is not, he reviewed his anger, and he knew not in great transgression.

16 And Job will open his mouth in vain; he will bind together words without knowledge.

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JOB CHAPTER 36

1 And Elihu will add and say,

2 Wait for me a little, and I will show thee, for yet words for God.

3 I will lift up my knowledge from far off, and to him making me, I will give justice.

4 For truly my words are not falsehood: the perfect of knowledge with thee.

5 Behold, God is mighty, and he will not despise: mighty in strength of heart

6 He will not save alive the unjust one, and he will give the judgment of the poor.

7 He will not take off his eyes from the just: and with kings upon the throne, and he will seat them for glory, and they shall be exalted.

8 And they being bound in fetters shall be taken in the cords of affliction.

9 And he will announce to them their work, and their transgressions, for they will be strong.

10 And he will uncover their ear for instruction, and he will say that they shall turn back from iniquity.

11 If they will hear and will serve him, they shall finish their days in good, and their years in delights.

12 And if they will not hear, they shall pass away by the spear, and they shall expire without knowledge.

13 And the profane of heart shall set up anger: they will not cry if he bound them.

14 Their soul will die in youth, and their life among the consecrated.

15 He will deliver the poor one in his affliction, and he will uncover their ear in oppression.

16 And also he moved thee from the mouth of the enemy to a broad, not straight place; and thy table came. down full of fatness.

17 And thou didst fill up the judgment of the unjust one; judgment and right shall hold together.

18 Because of wrath, lest he shall remove thee with smiting, and a multitude of covering shall not turn thee away.

19 Will he value thy riches? not gold and all the powers of thy strength.

20 Thou shalt not pant after the night, for taking up peoples in their place.

21 Watch thyself; thou shalt not turn to iniquity: for upon this thou didst choose rather than affliction.

22 Behold, God will exalt by his power: who teaches like him?

23 Who charged upon him his way? and who said, Thou didst iniquity?

24 Remember that thou shalt magnify his work which men beheld.

25 Every man looked upon it; man shall see from far off.

26 Behold, God is great, and we shall not know the number of his years, and it was not searched out

27 For he will withhold the drops of water: they will pour out rain for its vapor.

28 Which the clouds will shake out; they will drop an abundance upon man.

29 Also if he shall understand the spreadings of the cloud, the noise of his booth.

30 Behold, he spread upon it his light, and he covered the roots of the sea.

31 For by them he will judge the peoples; he will give food to abundance.

32 With the hands be covered the light; and he commanded concerning it with a mark.

33 His thunder will announce concerning him, and the flock also concerning the going up.

JOB CHAPTER 37

1 Also at this my heart shall tremble, and it will leap from its place.

2 Hearing, hear ye, to the noise of his voice, and the growling going out from his mouth.

3 He will let it go free under all the heavens, and his light upon the wings of the earth.

4 After him a voice shall rear; he will thunder with the voice of his majesty: and he will not leave them behind when his voice shall be heard.

5 God will thunder with his voice of wonder, doing great things, and we shall not know.

6 For he will say to the snow, Be it on earth; and to the shower of rain, and to the shower of the rains of his strength.

7 He will seal in the hand of every man, for all men to know his work.

8 And the beast shall go into the covert, and shall dwell in its habitation.

9 From the chamber shall come forth the whirlwind, and cold from the scatterings.

10 From the breath of God ice will be given, and the breadth of the waters in being straitened.

11 Also by watering he will cast down the cloud: he will scatter the cloud of his light:

12 Being turned by his guidance to their doing all that he commanded them upon the face of the habitable globe of the earth.

13 If for the rod, if for his land, if for mercy, it shall find him.

14 Give ear to this, O Job: stand and consider the wonders of God.

15 Shalt thou know in God's setting upon them, and he caused the light of his cloud to shine?

16 Shalt thou know upon the poisings of the cloud, the wonders of the complete of knowledges?

17 That thy garments are warm in quieting the earth from the south?

18 Wilt thou spread out with him to the clouds, strong as the sight of a melted mass?

19 Make known to us what we shall say to him we shall not set in order from the face of darkness.

20 Shall it be recounted to him that I shall speak? If a man spake, then shall he be swallowed down.

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21 And now they saw not the bright light that is in the clouds: and the wind passed over and it will cleanse them.
22 From the north, gold shall come: upon God terrible majesty.
23 The Almighty we found not: great of power and judgment, and much justice, he will not afflict
24 For this, men shall fear him: he will not see all the wise of heart.

JOB CHAPTER 38

1 And Jehovah will answer Job from the whirlwind, and he will say,
2 Who this darkening counsel in words without knowledge?
3 Gird now thy loins as a man; and I will ask thee, and make thou known to me.
4 Where wort thou in my founding the earth? Announce, if thou knewest understanding.
5 Who set its measures, if thou shalt know? or who stretched the line upon it?
6 Upon what were its bases impressed? or who placed its corner-stone?
7 In the rejoicing together of the stars of morning, and all the sons of God will shout for joy?
8 And he will hedge in the sea with doors in its breaking forth, going forth from the womb.
9 In my making the cloud its garment, and darkness its bandage:
10 And I shall break upon it my law, and I shall set bars and doors;
11 And saying, Even to this shalt thou come, and thou shalt not add: and here in the pride of thy waves, stand thou.
12 In thy days didst thou command the morning? and didst thou make the dawning know its place?
13 To take hold upon the wings of the earth, and the unjust shall be shaken out of it?
14 It shall be turned as clay to the seal; and they shall stand as clothing.
15 And their light shall be withheld from the unjust, and the high arm shall be broken.
16 Didst thou go even to the fountains of the sea? and didst thou go about in searching the depth?
17 Were the gates of death uncovered to thee? and shalt thou see the gates of the shadow of death?
18 Wilt thou consider even to the breadth of the earth? Announce if thou knewest all of it
19 Where the way light shall dwell? and darkness, where its place?
20 That thou shalt take it to its bound, and that thou shalt understand the beaten paths of its house?
21 Knewest thou? for shalt thou then be born, and the number of thy days great?
22 Didst thou come into the treasures of snow? and shalt thou see the treasures of hail,
23 Which I kept back for the time of straits, for the day of encounter and war?
24 Where that way the light will divide, it will scatter the east wind upon the earth?
25 Who divided a channel for the overflowing, and a way for the lightning of the voices?
26 To cause it to rain upon the earth, not a man; the wilderness not a man in it?
27 To satisfy the desolation and burning, and to cause the springing up of the finding of the tender grass?
28 Is there a father to the rain? or who begat the reservoirs of the dew?
29 From whose womb came forth the ice? and the hoarfrost of the heavens, who brought it forth?
30 The waters shall be hid as a stone, and the face of the depth will be taken.
31 Wilt thou bind the bands of the cluster, or wilt thou open the cords of Orion?
32 Wilt thou bring forth the twelve signs in its time? and the great bear and his sons, wilt thou guide them?
33 Knewest thou the laws of the heavens? or wilt thou set up its dominion in the earth?
34 Wilt thou lift up thy voice to the cloud, and abundance of waters shall cover thee?
35 Shalt thou send lightnings, and shall they go and shall they say to thee, Behold us?
36 Who put wisdom in the reins? or who gave understanding to the mind?
37 Who shall number the clouds in wisdom? and who shall cause the bottles of heaven to lie down?
38 In the pouring out of the dust into a melted mass, and the clods will adhere
39 Wilt thou hunt the prey for the lion? and wilt thou fill up the life of the young lions?
40 For they will sink down in the dwellings; they will dwell in the thicket to lie in wait
41 Who will prepare for the raven his food? for his young will cry to God; they will wander without food.

JOB CHAPTER 39

1 Knewest thou the time of the bringing forth of the wild goats of the rock? and wilt thou watch the bearing of the hinds?
2 Wilt thou number the months they shall fill up? and didst thou know the time of their bringing forth?
3 They will bow, they will bring forth their children, they will cast forth their pains.
4 Their sons will be fat, they will increase with grain; they will go forth and not turn back to them.
5 Who sent the wild ass free? and who opened the bonds of the wild ass?
6 To whom did I set the desert his house, and the salt land his dwellings?
7 He will laugh at the multitude of the city; he will not hear the noise of him driving.
8 The searching out of the mountains his pasture, and he will seek after every green thing.

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9 Will the buffalo be willing to serve thee, or will he lodge by thy stall?

10 Wilt thou bind the buffalo in the furrow with cords, or will he harrow the valleys after thee?

11 Wilt thou trust in him because great his strength? and wilt thou leave to him thy labor?

12 Wilt thou believe in him that he will turn back thy seed and gather to thy threshing-floor?

13 The wings of ostriches exulted; and the wing-feather of the stork and the pinion.

14 For she will leave her eggs to the earth, and she will warm them in the dust;

15 And she will forget that the foot will press it, and the beast of the field will crush it

16 She made hard to her sons as not to her: her labor in vain without fear;

17 For God caused her to forget wisdom, and he divided not to her in understanding.

18 For the time she will lash herself up upon height, she will laugh at the horse and at his rider.

19 Wilt thou give strength to the horse? wilt thou clothe his neck with thunder?

20 Wilt thou cause him to tremble as the locust? the glory of his snorting is terror.

21 They will dig in the valley, and he will rejoice in strength: he will go forth to the meeting of the weapon.

22 He will laugh at fear, and he will not be dismayed; and he will not turn back from the face of the sword.

23 The quiver will give forth a whizzing against him, the flame of the spear and the javelin.

24 With leaping and rage he will swallow the earth; and he will not believe that it is the voice of the trumpet

25 He will say according to the multitude of the trumpet, Aha! and he will smell the battle from far off, the thunder of the chiefs, and the war cry.

26 From thy understanding will the hawk mount upwards? will it stretch its wings to the south?

27 If at thy mouth the eagle will lift itself up, and if it will raise up its nest?

28 She will dwell in the rock, and she will lodge upon the cliff of the rock and the fortress.

29 From thence it sought food; far off shall its eyes behold.

30 Her young shall suck up the blood: and where the wounded, there is she.

JOB CHAPTER 40

1 And Jehovah will answer Job, and he will say,

2 Shall he contending with the Almighty, instruct? he reproving God shall answer it

3 And Job will answer Jehovah, and say,

4 Behold, I was vile; what shall I turn back to thee? I put my hand to my mouth.

5 Once I sake, and I will not answer: and twice, and I will not add.

6 And Jehovah will answer Job from the whirlwind, and he will say,

7 Gird up now thy loins as a man; I will ask thee, and do thou make known to me.

8 Wilt thou also annul my judgment? wilt thou condemn me so that thou shalt be just?

9 And if an arm to thee as God? and with thy voice wilt thou thunder as he?

10 Deck thyself now with majesty and grandeur, and thou shalt put on ornament and splendor.

11 Scatter the overflowings of thine anger, and see every proud one and bring him low.

12 See every proud one, and humble him; and crush the unjust in their place.

13 Hide them in the dust together, and bind their faces in hiding.

14 And also I will confess to thee that thy right hand shall save for thee.

15 Behold now, the great beast which I made with thee; he will eat grass as an ox.

16 Behold now, his strength in his loins, and his power in the sinews of his belly.

17 He will bend his tail as a cedar; the sinews of his thighs will be woven together.

18 His bones tubes of brass; his bones as a hammered bar of iron.

19 He the chief of the ways of God: he making him, his sword will reach.

20 For the mountains shall lift up produce for him, and all the beasts of the field shall play there.

21 He will lie down under the shades, in the covering of the reed and marsh.

22 The shades shall cover him with their shadow; the willows of the torrent shall surround him.

23 Behold, he will oppress a river, and he will not spring up: he will trust that Jordan burst forth into his mouth.

24 He will take it with his eyes: his nose will pierce through snares.

JOB CHAPTER 41

1 Wilt thou draw out the crocodile with a hook and with a cord wilt thou press down his tongue?

2 Wilt thou put a rope in his nose? and wilt thou hollow out his jaw with a thorn?

3 Will he multiply supplications to thee? will he speak soft things to thee?

4 Will he cut out a covenant with thee? wilt thou take him for a servant forever?

5 Wilt thou play with him as a bird? and wilt thou bind him for thy maidens?

6 Shall companions give a feast upon him? shall they divide him between the Canaanites?

7 Wilt thou fill his skin with pointed weapons? and his head with fish spears?

8 Put thy hand upon him; remember the battle, thou shalt not add.

9 Behold, his hope was false: shall he not be cast down at his sight?

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10 None fierce that he will rouse him up: and who is he will stand before me?

11 Who anticipated me, and I will recompense? under all the heavens it is to me.

12 I will not be silent for him, and the word of powers and the beauty of his preparation.

13 Who uncovered the face of his clothing? who shall come with his double bridle?

14 Who opened the doors of his face? his teeth a terror round about

15 Pride of strong shields shut up with a seal of straitness.

16 One shall touch upon another, and the wind shall not come between them.

17 They will adhere each in his brotherhood, they will hold together, and they will not be separated.

18 His sneezings a light will shine, and his eyes as the eyelashes of the dawning of day.

19 From his mouth flaming torches shall go forth; sparks of fire will escape.

20 From his nostrils srnoke will come forth as a blown pot, and a caldron.

21 His soul will kindle coals, and a flame will go forth from his mouth.

22 In his neck will lodge strength, and terror will leap before him.

23 The flaps of his flesh adhered: it will press upon him; it will not be moved.

24 His heart will press as a stone; and it will press as the under millstone.

25 His lifting up, the mighty will be stirred up: from breaking they shall purify themselves.

26 The sword reaching him, shall not be raised up: the spear, the dart, and the coat of mail.

27 He will reckon iron for straw, and brass for wood of rottenness

28 The son of the bow shall not cause him to flee: sling-stones were turned to him for stubble.

29 The bludgeon was reckoned to him for stubble: and he will laugh at the shaking of the javelin.

30 Sharpnesses of the potsherd under him: he will spread a trench upon the mire.

31 He will cause the deep to boil as a pot: he will set the sea as ointment

32 He will cause a beaten path to shine after him: the deep will be reckoned to be hoary.

33 None upon the dust being like him; he made him without fear.

34 He will see every thing high: he is king over all the sons of pride.

JOB CHAPTER 42

1 And Job will answer Jehovah, and he will say,

2 I knew that thou wilt be able to do all, and counsel shall not be restrained from thee.

3 Who this hiding counsel without knowledge? for this, I announced, and I shall not understand; wonders above me, and I shall not know.

4 Hear, now, and I will speak: I will ask thee and make thou known to me.

5 By the hearing of the ear I heard of thee: and now mine eyes saw thee:

6 For this, I shall melt away, and I lamented in dust and ashes.

7 And it will be after Jehovah spake these words to Job, and Jehovah will say to Eliphaz the Temanite, Mine anger was kindled against thee, and against thy two friends: for ye spake not the right before me as my servant Job.

8 And now take to you seven bullocks and seven rams, and go to my servant Job, and bring up a burnt-offering for yourselves; and my servant Job shall pray for you: for his face I will accept, so as not to do with you for folly, for ye spake not to me the right as my servant Job.

9 And Eliphaz the Temanite, and Bildad the Shuhite, Zophar the Naamathite, will go, and they will do according as God Jehovah spake: and Jehovah will accept the face of Job.

10 And Jehovah turned back the captivity of Job in his praying for his friends: and Jehovah added all which was to Job, to the double.

11 And there will come to him all his brethren and all his sisters, and all knowing him before; and they will eat bread with him in his house: and they will deplore for him, and they will comfort him upon all the evil which Jehovah brought upon him: and they will give to him tack one weight, and each one ring of gold.

12 And Jehovah blessed the latter state of Job more than his beginning: and there will be to him fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 And there will be to him seven sons and three daughters.

14 And he will call the name of the one, Jemima; and the name of the second, Kezia; and the name of the third, Keren-Happuch.

15 And women were not found fair as the daughters of Job, in all the land: and their father will give to them an inheritance in the midst of their brethren.

16 And Job will live after this a hundred and forty years, and he will see his sons, and his sons' sons, four generations.

17 And Job will die, old and full of days.

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THE SCROLL OF THE SONG OF SOLOMON

Song of Songs or Song for Solomon
Hebrew title: Megilath Shir Hashirim
Estimated Range of Dating: 4th to 3rd centuries B.C.

(The Song of Songs, also Song of Solomon or Canticles (Hebrew: Shir Hashirim, Greek and Ancient Greek: Asma Asmaton; Latin: Canticum Canticorum), is one of the megillot (scrolls) found in the last section of the Tanakh, known as the Ketuvim (or "Writings"), and a book of the Old Testament. The Song of Songs is unique within the Hebrew Bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like Proverbs or Ecclesiastes (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates); instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy". The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

The Song offers no clue to its author or to the date, place, or circumstances of its composition. The superscription states that it is "Solomon's", but even if this is meant to identify the author, it cannot be read as strictly as a similar modern statement. The most reliable evidence for its date is its language: Aramaic gradually replaced Hebrew after the end of the Babylonian exile in the late 6th century BC, and the evidence of vocabulary, morphology, idiom and syntax clearly points to a late date, centuries after King Solomon to whom it is traditionally attributed.

It has parallels with Mesopotamian and Egyptian love poetry from the first half of the 1st millennium, and with the pastoral idylls of Theocritus, a Greek poet who wrote in the first half of the 3rd century BC; as a result of these conflicting signs, speculation ranges from the 10th to the 2nd centuries BC, with the language supporting a date around the 3rd century.

There is widespread consensus that, although the book has no plot, it does have what can be called a framework, as indicated by the links between its beginning and end. Beyond this, however, there appears to be little agreement and attempts to find a structure can only be indicative:

- *Introduction (1:1–6)*
- *Dialogue between the lovers (1:7–2:7)*
- *The woman recalls a visit from her lover (2:8–17)*
- *The woman addresses the daughters of Zion (3:1–5)*
- *Sighting a royal wedding procession (3:6–11)*
- *The man describes his lover's beauty (4:1–5:1)*
- *The woman addresses the daughters of Jerusalem (5:2–6:4)*
- *The man describes his lover, who visits him (6:5–12)*
- *Observers describe the woman's beauty (6:13–8:4)*
- *Appendix (8:5–14)*

In modern Judaism the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel, Christianity as an allegory of Christ and his "bride", the Church.)

SONG OF SOLOMON CHAPTER 1

1 The song of songs which is to Solomon.

2 He shall kiss me from the kisses of his mouth: for thy good breasts are above wine.

3 To the odor of the good ointments thy name shall be poured forth an ointment; for this, the maidens loved thee.

4 Draw me, we will run after thee: the king brought me to his chambers: we will exult and rejoice in thee, we will remember thy breasts above wine: the upright loved thee.

5 I am black and beautiful, O daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Thou shalt not see me, I am black; the sun searched me: my mother's sons were angry with me; they set me to watch the vineyards; my vineyard I watched not for me.

7 Announce to me, thou whom my soul loved, where thou wilt feed, where thou wilt lie down at noon: wherefore shall I be as he covered by the herds of thy companions.

8 If thou shalt not know for thyself, O fair one among women, come forth for thyself at the heels of the flock, and feed thy kids by the shepherds' tents.

9 To my mares in Pharaoh's chariots I likened thee, O my neighbor.

10 Thy cheeks were beautiful with with rows, thy neck with strings of pearls.

11 We will make for thee rows of gold, with marks of silver.

12 The king yet in his divan, my spikenard gave its odor.

13 A bundle of myrrh my beloved to me; he shall lodge between my breasts.

14 A cluster of cypress my beloved to me in the vineyards of the kids' fountain.

15 Behold thee fair, my friend; behold thee beautiful; thine eyes are doves'.

16 Behold thee beautiful, my beloved, also pleasant: also our bed is green.

17 The walls of our houses cedars, our carved ceilings, cypresses.

SONG OF SOLOMON CHAPTER 2

1 I am the flower of the plain, the lily of the valleys

2 As the lily between thorns, so is my friend between the daughters.

3 As the apple among the trees of the forest, so my beloved between the sons. In his shadow I delighted, and I sat down, and his fruit was sweet to my palate.

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4 He brought me to the house of wine, and his banner over me was love.

5 Sustain me with cakes, and refresh me with apples, for I am pierced of love.

6 His left hand is under my head, and his right shall embrace me.

7 I adjured you, O daughters of Jerusalem, by the roes, or by the hinds of the field, if ye shall awake and if ye shall arouse love till he shall desire.

8 The voice of my beloved I behold him coming leaping upon the mountains, springing upon the hills

9 My beloved is like to the roe or to the fawn of the hinds: behold him standing behind our wall looking forth from the windows, glancing from the lattices.

10 My beloved answered and said to me, Rise up for thyself, my friend, my beautiful one, and go for thyself.

11 For behold, the winter passed. away, the rain glided away; it went for itself.

12 The flowers were seen in the earth; the time of pruning came, and the voice of the turtle-dove was heard in our land.

13 The fig tree ripened its unripe figs, and the vines are in blossom; they gave an odor. Rise up, my friend, my beautiful one, and go for thyself.

14 My dove in the refuges of the rock, in the biding of the steep mountain: cause me to see thy form, cause me to hear thy voice; for thy voice is sweet and thy form becoming.

15 Seize for us the foxes, the little foxes destroying the vineyards: and our vineyards are in blossom.

16 My beloved to me, and I to him: he feeding among the lilies.

17 Until the day shall breathe and the shadows fled away, turn, thou, it being likened to thee, my beloved, to the roe, or to the fawn of the hind upon the mountains of section.

SONG OF SOLOMON CHAPTER 3

1 Upon my bed in the night I sought him whom my soul loved: I sought him, and I found him not

2 I will arise now, and I will go round about in the city; in the streets, and in the broad places I will seek him whom my soul loved. I sought him, and I found him not

3 They watching going about in the city, found me: Saw ye him that my soul loved?

4 As a little I passed from them till I found him my soul loved: I held him fast, and I shall not let him go till I brought him into my mother's house, and to the chamber of her conceiving me.

5 I adjured you, O daughters of Jerusalem, by the roes, and by the hinds of the field, if ye shall awake and if ye shall arouse love till he shall desire.

6 Who is this coming up from the desert as columns of smoke of burning incense, of myrrh and frankincense from all the powder of the trader.

7 Behold his bed of Solomon: sixty strong ones round about it from the strong ones of Israel.

8 All of them holding the sword, being trained to war: each his sword upon his thigh from terror in the night

9 King Solomon made for himself a litter from the woods of Lebanon.

10 Its pillars he made silver, its support gold, its seat reddish purple, its midst tesselated with love from the daughters of Jerusalem.

11 Go forth, ye daughters of Zion, and look upon king Solomon; upon the crown his mother crowned to him in the day of his espousals, and in the day of the gladness of his heart

SONG OF SOLOMON CHAPTER 4

1 Behold thee beautiful, my friend, behold thee beautiful; thine eyes doves' from behind to thy veil: thy hair as a herd of goats which lay down from mount Gilead.

2 Thy teeth as a herd of the shorn which came up from the washing; all of them bearing twins, and none barren among them.

3 As a scarlet thread thy lips, and thy speech becoming: as a piece of pomegranate, thy temples from behind thy veil.

4 As the tower of David thy neck, built for the weapons; a thousand shields hung upon it, all shields of the powerful.

5 Thy two breasts as two fawns, twins of the roe deer feeding among the lilies.

6 Till the day shall breathe, and the shadows fled away, I will go for myself to the mountain of myrrh, and to the hill of Lebanon.

7 All of thee beautiful, my friend, and no blemish in thee.

8 Thou shalt come with me from Lebanon, O bride, with me from Lebanon: thou shalt go round about from the head of faith, from the head of Shenir and Hermon, from the dwellings of lions, from the mountains of panthers.

9 Thou didst rob me of the heart, my sister, O bride; thou didst rob me of the heart with one of thine eyes, with one necklace of thy neck.

10 How beautiful were thy breasts, my sister, O bride! how good were thy breasts above wine, and the odor of thine ointments above all spices.

11 Thy lips will drop honey droppings, O bride: honey and milk under thy tongue, and the odor of thy garments as the odor of Lebanon.

12 A garden shut up, my sister, O bride; a reservoir shut up, a fountain sealed.

13 Thy sendings forth a park of pomegranates, with most precious fruits, cypresses with spikenards,

14 Spikenard and saffron; the reed and cinnamon, with all the woods of Lebanon; myrrh and aloes, with all the heads of spices.

15 A fountain of gardens, a well of living waters and flowings from Lebanon.

16 Awake, O north wind; and come, thou south, blow upon my garden; its spices shall flow out. My beloved shall come to his garden, and he shall eat his most precious fruits.

SONG OF SOLOMON CHAPTER 5

1 I Came to my garden, my sister, O spouse: I gathered my myrrh with my spices; I ate my droppings with my honey; I

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drank my wine with my milk: Eat, O friends; drink ye, and drink to the full, O beloved ones.

2 I slept and my heart waked: the voice of my beloved knocks at the door; Open to me, my sister, my friend, my dove, my perfect one: my head was filled with dew, my locks with the drops of the night

3 I put off my tunic, and how shall I put it on? I washed my feet; how shall I defile them?

4 My beloved sent his hand from the hole, and my bowels were disquieted for him.

5 I arose to open to my beloved, and my hands dropped myrrh, and my fingers, myrrh overflowing upon the hands of the bolt

6 I opened to my beloved, and my beloved turned about, he passed away: my soul went forth in his speaking: I sought and I found him not; I called him and he answered me not

7 They watching going round about in the city, found me; they struck me, they wounded me: they watching the wall took away my veil from me.

8 I adjured you, O daughters of Jerusalem, if ye shall find my beloved, what ye shall announce to him: I am pierced by love.

9 What is thy beloved above the beloved, O beautiful one among women? What thy beloved above the beloved, that thou didst thus adjure us?

10 My beloved is white and ruddy, bearing the standard of ten thousand.

11 His head purified gold, his locks waving branches, black as a raven.

12 His eyes as doves upon channels of waters washed with milk, sitting upon fulness.

13 His cheeks as beds of spices, towers of aromatic herbs: his lips lilies, dropping overflowing myrrh.

14 His hands rings of gold completed in Tarshish: his bowels wrought ivory covered over with sapphires.

15 His legs bases of white marble, founded upon of pure gold: his aspect as Lebanon, choice as the cedars.

16 His palate, sweetness: he is all loveliness. This my beloved, and this my friend, O daughters of Jerusalem.

SONG OF SOLOMON CHAPTER 6

1 Where went thy beloved, O beautiful one among women? where turned away thy beloved, and we will seek him with thee.

2 My beloved went down to his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I to my beloved, and my beloved to me: he feeding among the lilies.

4 Thou art beautiful my friend, as delight; becoming as Jerusalem, a terror as those being furnished with banners.

5 Turn away thine eyes from before me; they enlarged me: thy hair as a herd of goats which lay down from Gilead.

6 Thy teeth as a herd of sheep which went up from the washing, all of them bearing twins, and none barren among them.

7 As a piece of pomegranate thy temples from behind thy veil.

8 They are sixty queens, and eighty concubines, and maidens no number.

9 She is one, my dove, my perfect one; she is one to her mother, she is the chosen to her bearing her. The daughters saw her and pronounced her happy; the queens and the concubines, and they will praise her.

10 Who this looking forth as the morning, beautiful as the moon, clear as the sun, a terror as those being furnished with banners?

11 I went down into the garden of nuts to look upon the greens of the valley, to see whether the vine was fruitful, whether the pomegranates blossomed.

12 I knew not my soul set me the chariots of my willing people.

13 Turn back, turn back, thou Shulamite; turn back, turn back, and we will look upon thee. What will ye see in the Shulamite? As the stringed instrument of the camps.

SONG OF SOLOMON CHAPTER 7

1 How beautiful were thy steps with shoes, O daughter of a noble! the circuits of thy thighs a necklace, the work of the hands of an artist.

2 Thy navel a bowl of roundness, it will not want mixed wine; thy belly a heap of wheat enclosed with lilies.

3 Thy two breasts as two fawns, twins of the roe-deer.

4 Thy neck as a tower of ivory; thine eyes pools in Heshbon, by the gate of the daughter of many: thy nose as the tower of Lebanon viewing the face of Damascus.

5 Thy head upon thee as Carmel, and the locks of thy head as purple; the King being bound in curls.

6 How beautiful and how pleasant thou wert, O love, in delights!

7 This thy height was like to a palm tree, and thy breasts to clusters.

8 I said, I will go up upon the palm tree, I will hold fast upon its branches: and now thy breasts shall be as clusters of the vine, and the odor of thy nose as apples.

9 And thy palate as good wine going to my beloved for uprightness, causing the lips of the sleeping to flow softly.

10 I to my beloved, and upon me his desire.

11 Come, my beloved, we will go forth to the field; we will lodge in the villages.

12 We will rise early to the vineyards; we will see if the vine was fruitful, the vine blossoms opened, the pomegranates blossomed: there will I give my beloved to thee.

13 The mandrakes gave an odor, and upon our entrances all precious things, new also old, my beloved, I laid up for thee.

SONG OF SOLOMON CHAPTER 8

1 Who will give thee as a brother to me, sucking the breasts of my mother? I shall find thee without, I shall kiss thee; also they shall not despise me.

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2 I will lead thee, I will bring thee to the house of my mother; thou wilt teach me: I will give thee to drink from spiced wine from the new wine of my pomegranate.

3 His left hand under my head, and his right shall embrace me.

4 I adjured you, O daughters of Jerusalem, why will ye awake, and why will ye rouse love till he shall desire?'

5 Who this coming up from the desert, leaning herself upon her beloved? Under the apple tree I aroused thee: there thy mother brought thee forth: there she bearing thee, brought forth .

6 Set me as a seal upon thy heart, as a seal upon thine arm: for love was strong as death; jealousy hard as hades: its flames, flames of fire, flames of Jehovah.

7 Many waters shall not be able to quench love, and rivers shall not overwhelm it: if a man shall give all the riches of his house for love, despising, they shall be despised for him.

8 A little sister to us, and no breasts to her: what shall we do for our sister in the day it shall be spoken for her?

9 If she be a wall, we will build upon her a fortress of silver: and if she is a door we will bind upon her a tablet of cedar.

10 I am a wall, and my breasts as towers: then was I in his eyes as finding peace.

11 A vineyard was to Solomon in the place of a multitude; he gave the vineyards to those watching; each shall bring in its fruit a thousand of silver.

12 My vineyard to me before me: a thousand to thee, O Solomon, and two hundred to those watching its fruit.

13 Thou sitting in the gardens, the companions attending to thy voice: cause thou me to hear.

14 Flee, my beloved, and be it likened to thee to the roe or to the fawn of the hinds upon the mountains of spices.

THE SCROLL OF RUTH

Hebrew title: Megilath Rut
Estimated Range of Dating: 5th–4th centuries B.C.

(The Book of Ruth (Hebrew: Megilath Rut, "the Scroll of Ruth", one of the Five Megillot) is included in the third division, or the Writings (Ketuvim), of the Hebrew Bible; in most Christian canons it is treated as a history book and placed between Judges and 1 Samuel. It is one of the shortest books in both the Jewish and Christian holy books, consisting of only four chapters. The name Ruth means compassion, pity, remorse, sorrow or grief. It is unknown who wrote the book. It is traditionally ascribed to the prophet Samuel, but Ruth's identity as a non-Israelite and the stress on the need for an inclusive attitude towards foreigners suggests an origin in the fifth century BC, when intermarriage had become controversial (as seen in Ezra 9:1 and Nehemiah 13:1). A substantial number of scholars therefore date it to the Persian period (5th–4th centuries BC). The genealogy that concludes the book is believed to be a post-exilic Priestly addition, as it adds nothing to the plot; nevertheless, it is carefully crafted and integrates the book into the history of Israel running from Genesis to Kings.

Contents and Structure
The book is structured in four chapters:
1. Prologue and Problem: Death and Emptiness (1:1–22)
A. Setting the scene (1:1–5)
B. Naomi returns home (1:6–18)
C. Arrival of Naomi and Ruth in Bethlehem (1:19–22)
2. Ruth Meets Boaz, Naomi's Relative, on the Harvest Field (2:1–23)
A. Ruth in the field of Boaz (2:1–17)
B. Ruth reports to Naomi (2:18–23)
3. Naomi Sends Ruth to Boaz on the Threshing Floor (3:1–18)
A. Naomi Reveals Her Plan (3:1–5)
B. Ruth at the threshing-floor of Boaz (3:6–15)
C. Ruth reports to Naomi (3:16–18)
4. Resolution and Epilogue: Life and Fullness (4:1–22)
A. Boaz with the men at the gate (4:1–12)
B. A son is born to Ruth (4:13–17)
Genealogical appendix (4:18–22)

The book tells of Ruth accepting the god of the Israelites as her god and the Israelite people as her own. In Ruth 1:16–17, Ruth tells Naomi, her Israelite mother-in-law, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me." The

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book is held in esteem by Jews who fall under the category of Jews-by-choice, as is evidenced by the considerable presence of Boaz in rabbinic literature. The Book of Ruth also functions liturgically, as it is read during the Jewish holiday of Shavuot ("Weeks").

The book can be read as a political parable relating to issues around the time of Ezra and Nehemiah (the 4th century BC). The realistic nature of the story is established from the start through the names of the participants: the husband and father is Elimelech, meaning "My God is King", and his wife is Naomi, "Pleasing", but after the deaths of her sons Mahlon, "Sickness", and Chilion, "Wasting", she asks to be called Mara, "Bitter". The reference to Moab raises questions, since in the rest of the biblical literature it is associated with hostility to Israel, sexual perversity, and idolatry, and Deuteronomy 23:3–6 excluded an Ammonite or a Moabite from "the congregation of the LORD; even to their tenth generation". Despite this, Ruth the Moabite married a Judahite and even after his death still regarded herself a member of his family; she then married another Judahite and bore him a son who became an ancestor of David. Contrary to the message of Ezra–Nehemiah, where marriages between Jewish men and non-Jewish women were broken up, Ruth teaches that foreigners who convert to Judaism can become good Jews, foreign wives can become exemplary followers of Jewish law, and there is no reason to exclude them or their offspring from the community.)

RUTH CHAPTER 1

1 And it will be in the days of the judging of the judges, and there will be a famine in the land. And a man from the house of bread of Judah will go to sojourn in the field of Moab, he and his wife and his two sons.

2 And the name of the man Elimelech, and the name of his wife, Naomi, and the name of his two sons, Mahlon and Chilion, Ephrathites from the house of bread of Judah. And they will come to the field of Moab and be there.

3 And Elimelech will die, the husband of Naomi; and she will be left, and her two sons.

4 And they will take to them wives from the Moabitesses; the name of the one, Orpah, and the name of the second, Ruth: and they will dwell there about ten years.

5 And Mahlon and Chilioh, also they two, will die; and the woman will be left of her two children and of her husband.

6 And she will arise and her daughters-in-law, and she will turn back from the field of Moab: for she heard in the field of Moab that Jehovah reviewed his people to give bread to them.

7 And she will go forth from the place where she was there, and her two daughters-in-law with her; and they will go in the way to turn back to the land of Judah.

8 And Naomi will say to her two daughters-in-law, Go, turn back each to the house of her mother: Jehovah will do mercy with you according as ye did with the dead, and with me.

9 Jehovah will give to you, and find ye rest, each in the house of her husband And she will kiss to them, and they will lift up their voice and weep.

10 And they will say to her, But with thee we will turn back to thy people.

11 And Naomi will say, Turn back, my daughters: wherefore will ye go with me? are yet to me sons in my bowels, and they were to you for husbands?

12 Turn back, my daughters, therefore; for I grew old from being for a husband. If I said, There is hope to me, also I was this night to a husband, and also I bare sons;

13 Will ye wait for them till they shall grow? Will remain shut up for them not to be for a husband? Nay, my daughters, for it is bitter to me greatly for you, that the hand of Jehovah will go forth against me.

14 And they will lift up their voice and weep yet. And Orpah will kiss to her mother-in law; and Ruth adhered to her.

15 And she will say, Behold, thy sister-in-law turned back to her people, and to her gods: turn thou back after thy sister-in-law.

16 And Ruth will say, Thou shalt not urge upon me to forsake thee, to turn back from after thee: for where thou shalt go, I will go; and where thou shalt lodge, I will lodge: thy people my people, and thy God my God:

17 Where thou shalt die, I will die, and there will I be buried: thus will Jehovah do to me, and thus will he add, for death shall separate between me and between thee.

18 And she will see that she strengthening herself to go with her, and she will cease to speak to her.

19 And they two will go till they came to the house of bread. And it will be as they came to the house of bread, and all the city will be moved at them, and they will say, Is this Naomi?

20 And she will say to them, Ye shall not call to me Naomi; call to me, Mara: for the Almighty made bitter to me greatly.

21 I went away full, and Jehovah turned me back empty; wherefore will ye call to me Naomi, and Jehovah humbled me, and the Almighty did evil to me?

22 And Naomi will turn back, and Ruth the Moabitess her daughter-in-law, with her, turned back from the field of Moab: and they came to the house of bread in the beginning of the harvest of barley.

RUTH CHAPTER 2

1 And to Naomi an acquaintance to her husband, a strong man of wealth, from the family of Elimelech; and his name Boaz.

2 And Ruth the Moabitess will say to Naomi, I will now go to the field and I will gather among the ears after; whom I shall find favor in his eyes. And she will say to her, Go, my daughter.

3 And she will go, and come and gather in the field after the reapers; and she will happen from chance upon a part of the field to Boaz, who was from the family of Elimelech.

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4 And behold, Boaz came from the house of bread, and he will say to the reapers, Jehovah be with you. And they will say to him, Jehovah will bless thee.

5 And Boaz will say to his young man set over the reapers, To whom this maiden?

6 And the young man set over the reapers will answer and say, The Moabitess maiden; she turned back with Naomi from the field of Moab.

7 And she will say, I will gather now; and I collected among the sheaves after the reapers: and she will stand from that time of the morning, and even to this time of her sitting in the house a little

8 And Boaz will say to Ruth, Heardest thou not, my daughter? Thou shalt not go to gather in another field, and also thou shalt not pass away from this; and here thou. shalt adhere with my maidens:

9 Thine eyes upon the field which they shall reap, and thou wentest after them: did I not command the young men not to touch thee? And being thirsty and go thou to the vessels and drink from what the young men shall draw.

10 And she will fall upon her face and worship to the earth, and she will say to him, Wherefore did I find favor in thine eyes, and thou didst recognize me, and I a stranger?

11 And Boaz will answer and say to her, Announcing, it was announced to me all that thou didst with thy mother-in-law after the death of thy husband: and thou wilt leave thy father and thy mother, and the land of thy birth, and thou wilt come to a people thou knewest not yesterday the third day.

12 Jehovah will recompense thy work, and thy reward shall be complete from Jehovah God of Israel, because thou camest to trust under his wings.

13 And she will say, Shall I find favor in thine eyes, my lord? For thou didst comfort me, and that thou spakest to the heart of thy servant, and shall I not be as one of thy servants?

14 And Boaz will say to her, At the time of eating draw near hither and eat from the bread, and dip thy morsel in the vinegar. And she will sit by side of the reapers: and he will lay hold of the parched grain for her, and she will eat and be satisfied, and will leave.

15 And she will rise up to gather, and Boaz commanded his young men, saying, Also she shall gather between the sheaves, and ye shall not shame her:

16 And also draw ye out for her from the sheaves and leave, and she gathering; and ye shall not rebuke her.

17 And she will gather in the field till the evening, and she will beat out what she gathered, and it will be about an ephah of barley.

18 And she will lift up and come to the city: and her mother-in-law will see what she gathered: and she will bring forth and give to her what she left from her being filled.

19 And her mother-in-law will say to her, Where didst thou gather this day? and where didst thou work? he recognizing thee shall be blessed. And she will announce to her mother-in-law whom she worked with him, and she will say, The name of the man whom I worked with him this day, is Boaz.

20 And Naomi will say to her daughter-in-law, Blessed be he to Jehovah, who let not go his mercy with the living and with the dead. Naomi said to her, The man is near to us, he is blood relative.

21 And Ruth the Moabitess will say, Also that he said to me, With the young men which are to me thou shalt adhere till they finished all the harvest which is to me.

22 And Naomi will say to Ruth her daughter-in-law, Good, my daughter, that thou shalt go with his maidens, and they shall not light upon thee in another field.

23 And she will adhere to the maidens of Boaz, to gather even to the end of the harvest of barley and the harvest of wheat; and she will dwell with her mother-in-law.

RUTH CHAPTER 3

1 And Naomi her mother-in-law will say to her My daughter, shall I not seek rest for thee, that it shall be well to thee?

2 And now is not Boaz from our acquaintance of whom thou wert with his maidens? Behold him winnowing the threshing-floor of barley this night

3 And wash thou and anoint thyself, and put thy garments upon thee, and go down to the threshing-floor: thou shalt not make thyself known to the man till his finishing to eat and to drink.

4 And it will be in his lying down, and know thou the place where he shall lie down there, and go in and uncover from his feet, and lie down; and he will announce to thee what thou shalt do.

5 And she will say to her, All that thou shalt say to me, I will do.

6 And she will go down to the threshing-floor' and she will do according to all that her mother-in-law commanded her.

7 And Boaz will eat and drink, and his heart will be done good to; and he will go to lie down upon the end of the heap: and she will come secretly and she will uncover from his feet, and lie down.

8 And it will be in the middle of the night, and the man will be terrified: and he will turn and behold a woman lying from his feet

9 And he will say, Who art thou? And she will say, I am Ruth thy servant: and spread thy wing over thy servant, for thou a blood relation.

10 And he will say, Blessed thou to Jehovah, my daughter: thou didst make good thy mercy at the last more than the beginning, so that thou wentest not after the young men, if poor and if rich.

11 And now, my daughter, thou shalt not fear; all which thou shalt say, I will do to thee: for all the gate of my people will know that thou art a woman of power.

12 And now that truly if I a blood relation: and also there is a blood relation nearer than I.

13 Lodge this night, and it being in the morning, if he will redeem thee, good; he shall redeem: and if he desire not to redeem thee, and I redeemed thee, Jehovah lives: lie down till morning.

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14 And she will lie down from his feet till Morning: and she will rise before a man shall recognize his neighbor. And he will say, It shall not be known that the woman came to the threshing-floor.

15 And he will say, Bring me the upper garment which is upon thee, and hold fast upon it. And she will hold fast upon it, and he will measure six of barley, and he will place upon her: and he will go to the city.

16 And she will come to her mother-in-law, and she will say, Who art thou, my daughter? And she will announce to her all that the man did to her.

17 And she will say, These six of barley he gave to me; for he said, Thou shalt not go empty to thy mother-in-law.

18 And she will say, Sit, my daughter, till thou shalt know how the word will fall: for the man will not rest till he finished the word this day.

RUTH CHAPTER 4

1 And Boaz went up to the gate and sat there: and behold, the blood relation whom Boaz spake of, passing by; and he will say, Turn aside, sit down here; thou such a one. And he will turn aside, and sit down.

2 And he will take ten men from the old men of the citv, and he will say, Sit ye down here. And they will sit down.

3 And he will say to the blood relative, The portion of the field which was to our brother Elimelech, Naomi turning back from the field of Moab, sells:

4 And I said, I will reveal to thine ear, saying, Buy before the inhabitants, and before the old men of my people. If thou wilt redeem, redeem: and if thou wilt not redeem, announce to me, and I shall know: for none besides thee to redeem; and I after thee; and he will say, I will redeem.

5 And Boaz will say, In the day of thy buying the field from the hand of Naomi, and from Ruth the Moabitess, the wife of the dead, thou boughtest it to raise up the name of the dead upon his inheritance.

6 And the near relative will say, I shall not be able to redeem for me, lest I shall destroy my inheritance: redeem to thyself; thou the near relative: for I shall not be able to redeem.

7 And this before in Israel upon redemption and upon exchange, to set up all the word; a man drew off his shoe and gave to his neighbor: and this the precept in Israel.

8 And the blood relative will say to Boaz, Buy for thee. And he will draw off his shoe.

9 And Boaz will say to the old men and all the people, Ye are witnesses this day that I bought all which was to Elimelech, and all which was to Chilion and Mahlon, from the hand of Naomi.

10 And also Ruth the Moabitess, the wife of Mahlon, I bought to me for a wife, to raise up the name of the dead upon his inheritance; and the name of the dead shall not be cut off from his brethren and from the gate of his place: ye are witnesses this day.

11 And all the people which are in the gate will say, and the old men, Witnesses. Jehovah will give the woman coming into thy house as Rachel and as Leah, which they two built up the house of Israel: and make thou power in Ephratah, and call a name in the house of bread.

12 And thy house shall be as the house of Pharez which Tamar bare to Judah, from the seed which Jehovah shall give to thee from this maiden.

13 And Boaz will take Ruth, and she will be to him for a wife: and he will come in to her, and Jehovah will give to her conception, and she will bring forth a son.

14 And the women will say to Naomi, Blessed be Jehovah who caused not to cease to thee a blood relation this day; and his name shall be called in Israel.

15 And being to thee for the turning back the soul, and to nourish thy gray hairs: for thy daughter-in-law who loved thee brought him forth; for she is good to thee above seven sons.

16 And Naomi will take the child and put him in her bosom, and she will be to him for nurse.

17 And the neighbors will call to him a name, saying, A son was born to Naomi; and they will call his name Obed: he the father of Jesse, the father of David.

18 And these the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Aminadab,

20 And Aminadab begat Nashon, and Nashon begat Salmon

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

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THE SCROLL OF LAMENTATIONS

Hebrew title: Megilath Eikhah
Author: Baruch ben Neriah (Jeremiah's Secretary)
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Lamentations (Hebrew: Eikhah, from its incipit meaning "how") is a collection of poetic laments for the destruction of Jerusalem in 586 BC. In the Hebrew Bible it appears in the Ketuvim ("Writings"), beside the Song of Songs, Book of Ruth, Ecclesiastes and the Book of Esther (the Megilot or "Five Scrolls"), although there is no set order; in the Christian Old Testament it follows the Book of Jeremiah, as the prophet Jeremiah is its traditional author. Jeremiah's authorship is no longer generally accepted, although it is generally accepted that the destruction of Jerusalem by Babylon in 586 BC forms the background to the poems. The book is partly a traditional "city lament" mourning the desertion of the city by God, its destruction, and the ultimate return of the divinity, and partly a funeral dirge in which the bereaved bewails and addresses the dead.

The tone is bleak: God does not speak, the degree of suffering is presented as overwhelming, and expectations of future redemption are minimal. None the less the author repeatedly makes clear that the city (and even the author himself) had profusely sinned against God, to which God had strongly responded. In doing so the author does not blame God but rather presents him as righteous, just and sometimes even as merciful. (See chapter 1,17-19 & 3,31-33)

Lamentations has traditionally been ascribed to Jeremiah, probably on the grounds of the reference in 2 Chronicles 35:25 to the prophet composing a lament on the death of King Josiah, but there is no reference to Josiah in the book and no reason to connect it to Jeremiah. The language fits an Exilic date (586–520 BC), and the poems probably originated from Judeans who remained in the land. Scholars are divided over whether they are the work of one or multiple authors. One clue pointing to multiple authors is that the gender and situation of the first-person witness changes – the narration is feminine in the first and second lamentation, and masculine in the third, while the fourth and fifth are eyewitness reports of Jerusalem's destruction; conversely, the similarities of style, vocabulary, and theological outlook, as well as the uniform historical setting, are arguments for one author. Jeremiah had his own scribe, his friend and companion Baruch ben Neriah who was an accomplished Author as we can see in the Book of Baruch. He certainly could write from the viewpoint of women. He probably authored the Book of Jeremia as well.

The book is traditionally recited on the fast day of Tisha B'Av ("Ninth of Av"), mourning the destruction of both the First Temple and the Second.)

LAMENTATIONS OF JEREMIA CHAPTER 1

1 How sat the city alone being many in people she was as a widow: being many among the nations, being a leader in the provinces, she became for tribute.

2 Weeping, she will weep in the night, and her tears upon her cheeks: no comfort to her from all loving her: all her friends dealt faithlessly with her, they were to her for enemies.

3 Judah was carried away captive from affliction, and from the greatness of her serving: she dwelt in the nations, she found no rest: all pursuing her overtook her between straitnesses.

4 The ways of Zion mourn from none coming to the appointment: all her gates being desolated: her priests groaning, her virgins grieved, and it is bitterness to her.

5 Her adversaries were for head, her enemies were secure; for Jehovah afflicted her for the multitude of her transgressions: her children went into captivity before the face of him pressing.

6 From the daughter of Zion all her decoration went forth: her chiefs were as rams; they found not feed, and they went without strength before him pursuing.

7 Jerusalem remembered the days of her affliction and her wanderings, all her delights which were from the days of old in the falling of her people into the hand of the enemy, and none helping for her: the adversaries saw her; they laughed at her calamities.

8 Jerusalem sinned a sin; for this she was for a removing: all honoring her despised her, for they saw her nakedness: also she sighed, and she will turn away behind.

9 Her uncleanness is in her train; she remembered not her latter state; and she will come down wonderfully: none comforting for her. See, O Jehovah, my affliction: for the enemy magnified.

10 The adversary spread out his hand upon all her delights, for she saw the nations came in to her holy place, which thou didst command they shall not come in to the convocation to thee.

11 All her people sighing, seeking bread; they gave from their delights for food to turn back the soul: see, O Jehovah, and regard; for I was despised.

12 Nothing to you, all ye passing by the way? Behold, and see if there is pain as my pain, which was done to me with which Jehovah afflicted in the day of the burning of his anger.

13 From height he sent fire into my bones, and it brought them down: he spread a net for my feet, he turned me away behind: he gave me desolation, being sad all the day.

14 The yoke of my transgressions was bound by his hand: they will be woven together, they came up upon my neck: he caused my strength to fail, Jehovah gave me into the hands; I shall not be able to rise up.

15 Jehovah contemned all my mighty ones in my midst: he called an appointment upon me to break my chosen ones: Jehovah trod the wine-press to the virgin, the daughter of Judah.

16 For these I weep; mine eye, mine eye will go down with water, for he comforting turning back my soul, removed far

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off from me: my sons were desolations, for the enemy prevailed.

17 Zion spread forth her hands, none comforting for her: Jehovah commanded for Jacob, his adversaries round about him: Jerusalem was for uncleanness within them.

18 Jehovah he is just: for I embittered his mouth: hear now, all ye peoples, and see my pain: my virgins and my chosen ones went into captivity.

19 I called to those loving me, they deceived me: my priests and my old men expired in the city, for they sought food for them, and they will turn back their souls.

20 See, O Jehovah; for straits to me: my bowels were in a ferment; my heart turned in my midst; for embittering, I embittered: without, the sword bereaved; in the house, as death.

21 Hear, ye, for I groan: none comforting for me: all mine enemies heard my evils: they rejoiced that thou didst: thou broughtest the day thou didst call, and they shall be like me.

22 All their evil shall come before thee; and do evil to them according as thou didst evil to me for all my transgressions: for many my groanings, and any heart being sad.

LAMENTATIONS OF JEREMIA CHAPTER 2

1 How will Jehovah in his anger cover the daughter of Zion! he cast down from the heavens to the earth the beauty of Israel, and he remembered not the footstool of his feet in the day of his anger.

2 Jehovah swallowed up, not pitying, all the seats of Jacob: he pulled down in his wrath the fortresses of the daughter of Judah; he caused to touch to the earth: he defiled the kingdom and her chiefs.

3 He cut off in the burning of anger all the horn of Israel: he turned back his right hand from the face of the enemy, and he will consume against Jacob as a fire of flame devouring round about

4 He bent his bow as an enemy: he set his right hand as an adversary, and be will slay all the delights of the eye in the tent of the daughter of Zion: he poured his wrath as fire.

5 Jehovah was as an enemy: he swallowed up Israel, he swallowed up all her fortresses: he destroyed his fortifications, and he will multiply in the daughter of Judah sorrow and sighing.

6 And he will tear away as a garden his dwelling: he destroyed his appointment: Jehovah caused to forget the appointment in Zion, and the Sabbath, and he will despise in the wrath of his anger the king and the priest.

7 Jehovah rejected his altar, he abhorred his holy place, he shut up in the hand of the enemy the walls of her castles; they gave a voice in the house of Jehovah, as the day of the appointment

8 Jehovah purposed to destroy the walls of the daughter of Zion: he stretched out a line, he turned not back his hand from swallowing down: and the entrenchment will mourn, and the wall; together they languished.

9 Her gates sank into the earth; he destroyed and broke her bars: her king and her chiefs among the nations: no law: also her prophets found not a vision from Jehovah.

10 They sat upon the earth; the old men of the daughter of Zion were silent; they brought up the dust upon their head: they girded on sackcloth: the virgins of Jerusalem brought down their head to the earth.

11 Mine eyes failed with tears, my bowels were in a ferment, my liver was poured out to the earth, upon the breaking of the daughter of my people; in the fainting of the child and suckling in the wide places of the city.

12 To their mothers will they say, Where the grain and wine? in their languishing as the wounded in the broad places of the city, in the pouring out of their soul into their mothers bosom.

13 What shall I testify for thee? What shall I liken to thee, O daughter of Jerusalem? What shall I compare to thee, and comfort thee, O virgin daughter of Zion? for great as the sea thy breaking: who shall heal for thee?

14 Thy prophets saw for thee vanity and a foolish thing, and they uncovered not upon thine iniquity to turn back thy captivity; and they will see for thee burdens of falsehood and seductions.

15 All passing by the way clapped their hands at thee; they hissed, and they will nod their head at the daughter of Jerusalem: This the city, they will say; the complete splendor of joy to all the earth.

16 All thine enemies opened wide their mouth upon thee: they hissed and they will gnash the teeth: they said, We swallowed down: surely this the day we longed for; we found; we saw.

17 Jehovah did what he purposed; he completed his word which he commanded in days of old: he pulled down and he pitied not: and be will gladden the enemy over thee; he lifted up the horn of thine adversaries.

18 Their heart cried to Jehovah, O wall of the daughter of Zion, cause tears to go down as a torrent day and night thou shalt give no remission to thyself; the daughter of thine eye shall not be silent

19 Arise, cry aloud in the night: at the head of the watches pour out thy heart as water before the face of Jehovah: lift up thy hands to him for the soul of thy young children fainting with hunger in the head of all the streets.

20 See, O Jehovah, and look to whom thou didst accomplish this Shall the women eat their fruit, the children borne upon the hands? shall the priest and the prophet be slain in the holy place of Jehovah?

21 The youth and old man lay down upon the earth of the streets; my virgins and my young men fell by the sword; thou didst slay in the day of thine anger; thou didst slay, thou didst not pity.

22 Thou wilt call as the day of appointment my sojourning from round about, and in the day of the anger of Jehovah there was no escaping and surviving: those I bore upon my hands and brought up, the enemy finished.

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LAMENTATIONS OF JEREMIA CHAPTER 3

1 I The man seeing affliction by the rod of his wrath.

2 He led me and he brought darkness and not light

3 Surely he will turn back against me; he will turn his hand all the day.

4 He wasted away my flesh and my skin; he broke my bones.

5 He built against me, and he will surround with poison and distress.

6 He caused me to dwell in darknesses as the dead of old.

7 He walled about me and I shall not go forth: he loaded my brass.

8 Also when I shall exclaim and cry out, he stopped my prayer.

9 He walled up my ways with hewn stones, he made crooked my beaten paths.

10 He is to me a bear lying in wait, a lion in secret places.

11 He turned aside my ways and he will tear me in pieces: he set me a desolation.

12 He bent his bow, he will set me up as a mark for the arrow.

13 He brought the sons of his quiver into my reins.

14 I was a derision to all my people; their song all the day.

15 He filled me with bitternesses, he gave me wormwood to drink

16 He will break my teeth with gravel stones, he covered me with ashes.

17 Thou wilt cast of my soul from peace: I forgat good.

18 And saying, My glory perished, and my hope from Jehovah:

19 Remembering my affliction and my bitterness, the wormwood and the poison.

20 Remembering, my soul will remember, and will be bowed down upon me.

21 I will turn this back to my heart; for this I shall hope.

22 The mercies of Jehovah are that we were not consumed, for his compassions were not finished.

23 New for the mornings: great thy faithfulness.

24 Jehovah my portion, said my soul; for this I will hope toward him.

25 Good Jehovah to those waiting for him, to the soul that will seek him.

26 Good, and he shall wait and stand still for the salvation of Jehovah.

27 Good for a man that he shall lift up the yoke in his youth.

28 He will sit alone and be silent, for he laid upon him.

29 He will give his mouth in the dust, if perhaps there is hope.

30 He will give the cheek to him striking him: he will be filled with reproach.

31 For Jehovah will not cast of forever:

32 For if he afflicted, and he compassionated according to the multitude of his mercy.

33 For he afflicted not from his heart and grieved the sons of men,

34 To crush under his feet all the bound of the earth,

35 To turn aside the judgment of a man before the face of the Most High.

36 To pervert a man in his contention Jehovah saw not

37 Who this saying, And it shall be Jehovah commanding not?

38 From the mouth of the Most High shall not come forth evil and good.

39 Why shall a living man murmur? a man for his sin?

40 We will search out our ways, and examine and turn back even to Jehovah.

41 We will lift up our hearts upon the hands to God in the heavens.

42 We transgressed and resisted: thou forgavest not

43 Thou didst cover with anger, and thou wilt pursue us: thou didst slay, thou didst not pity.

44 Thou didst cover over thyself with a cloud from a prayer passing through.

45 Thou didst set us the offscouring and despising in the midst of peoples.

46 All our enemies opened their mouth against us.

47 Fear and a snare were to us, desolation and breaking

48 Mine eye will bring down streams of water for the breaking of the daughter of my people.

49 Mine eye flowed and it will not be silent, from no intermission,

50 Till Jehovah shall look forth and see from the heavens.

51 Mine eye will glean for my soul for all the daughters of my city.

52 Hunting, they hunted me as a bird, mine enemies, gratuitously.

53 They cut off my life in the pit, and cast a stone upon me.

54 Waters were spread over my head; I said I was cut off.

55 I called thy name, O Jehovah, in the pit underneath.

56 Thou heardest my voice: thou wilt not hide thine ear at my breathing, at my cry.

57 Thou drewest near in the day I shall call thee: thou saidst, Thou shalt not fear.

58 Thou didst contend, O Jehovah, the contentions of my soul; thou didst redeem my life.

59 Thou sawest, O Jehovah, my bowing down: judge thou my judgment

60 Thou sawest all their vengeance, all their purposes against me.

61 Thou heardest their reproach, O Jehovah, all their purposes against me.

62 The lips of those rising up, and their devices against me all the day.

63 Their sitting and their rising, look thou: I their song.

64 Thou wilt turn back to them a retribution, O Jehovah, according to the work Of their hands.

65 Thou wilt give to them a covering of heart, thy curse to them.

66 Thou wilt pursue in thine anger, and thou wilt destroy them from under the heavens, O Jehovah.

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LAMENTATIONS OF JEREMIA CHAPTER 4

1 How will the gold become dim the good gold will be changed the stones of the holy place shall be poured out in the head of all the streets.

2 The precious sons of Zion being lifted up with fine gold, how they were reckoned for earthen vessels, the work of the hands of the potter.

3 Also the dragons draw out the breast, they suckled their sucklings: the daughter of my people violent as the ostriches in the desert.

4 The tongue of the suckling adhered to his palate in thirst: the young children asked for bread, none breaking bread to them.

5 They eating for dainties were desolate in the streets: they trusting upon scarlet embraced dung hills.

6 For the iniquity of the daughter of my people will be great above the sin of Sodom being overthrown as in a moment, and no hands waited for her.

7 Her consecrated ones were pure above snow, they were white above milk, they were red of body above pearls, their figure sapphire:

8 Their form dark above blackness; they were not known in the streets: their skin adhered to their bones; it was dried up, it was as wood.

9 Those wounded by the sword were good above those wounded by famine: these will flow away, being thrust through from the produce of the field.

10 The hands of compassionate women boiled their children: they were for food to them in the breaking of the daughter of my people.

11 Jehovah finished his wrath; he poured out the burning of his anger, and he kindled a fire in Zion, and it will devour her foundations.

12 The kings of the earth believed not, and all those dwelling in the habitable globe, that the enemy will come in to the gates of Jerusalem.

13 From the sins of her prophets the iniquities of her priests shedding the blood of the just in her midst,

14 The blind were shaken in the streets, they were stained with blood, so that they shall not be able to touch upon their garments.

15 Remove the unclean one, call to them; remove, remove, ye shall not touch: for they were laid waste; they were shaken, say ye, among the nations: they shall not add to sojourn.

16 The face of Jehovah their portion; he will not add to look upon them: they accepted not the face of the priests, they compassionated not the old men.

17 Continuing, yet our eyes will fail, for our help in vain: in our watching we watched for a nation it will not save us.

18 They hunted our steps from going in our broad places: our end drew near, our days were completed; for our end came.

19 They pursuing us were swift above the eagle of the heavens: they burned after us upon the mountains, they laid wait for us in the desert.

20 The spirit of our nostrils, the Messiah of Jehovah was taken in their pits, of whom we said, Under his shadow we shall live among the nations.

21 Rejoice and be glad, O daughter of Edom, dwelling in the land of Uz; also upon thee shall the cup pass: thou shalt be drunken, and make thyself naked.

22 Thine iniquity was finished, O daughter of Zion; he will not add to carry thee into exile: reviewing thine iniquity, O daughter of Edom, he uncovered upon thy sins.

LAMENTATIONS OF JEREMIA CHAPTER 5

1 Remember, O Jehovah, what was to us: look and see our reproach.

2 Our inheritance was turned to strangers, our houses to foreigners.

3 We were orphans, no father; our mothers as widows.

4 We drank our water for silver; our wood will come for a price.

5 Upon our necks were we pursued: we labored and no rest to us.

6 We gave the hand to Egypt, to Assur, to be filled with bread.

7 Our fathers sinned, they are not; we bore their iniquities.

8 Servants ruled over us: none delivering from their hand.

9 With our souls we shall bring our bread from the face of the sword of the desert

10 Our skin was scorched as a furnace from the face of the violent heat of famine.

11 They humbled the women in Zion the virgins in the cities of Judah.

12 Chiefs were hung by their hand: the faces of old men were not honored.

13 They took away the chosen ones to grind, and the young men were weak in the wood.

14 Old men ceased from the gate, the chosen ones from their stringed instruments.

15 The joy of our heart ceased; our dance was turned to mourning.

16 The crown of our head fell: wo! now to us, for we sinned.

17 For this our heart was languid; for this our eyes were darkened.

18 For mount Zion was laid waste, the foxes went upon it.

19 Thou, O Jehovah, shalt dwell forever; thy throne to generation and generation.

20 Wherefore wilt thou forget us forever? wilt thou forsake us to length of days?

21 Turn us back, O Jehovah, to thee, and we shall be turned; renew our days as of old.

22 But rejecting, thou didst reject us; thou wert angry against us even greatly.

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THE SCROLL OF ECCLESIASTES

Hebrew title: Megilath Kohelet
Estimated Range of Dating: 400-200 B.C.

(Ecclesiastes (Hebrew: Kohelet) is one of 24 books of the Tanakh (Hebrew Bible), where it is classified as one of the Ketuvim (Writings). The book takes its name from the Greek ekklesiastes, a translation of the title by which the central figure refers to himself: Kohelet, meaning something like "one who convenes or addresses an assembly" or "one who preaches." Originally written c. 400–200 BC, it is also among the canonical Wisdom literature of the Old Testament in most denominations of Christianity.

According to rabbinic tradition, Ecclesiastes was written by Solomon in his old age (an alternative tradition that "Hezekiah and his colleagues wrote Isaiah, Proverbs, the Song of Songs and Ecclesiastes" probably means simply that the book was edited under Hezekiah), but critical scholars have long rejected the idea of a pre-exilic origin. The presence of Persian loan-words and Aramaisms points to a date no earlier than about 450 BC, while the latest possible date for its composition is 180 BC, when the Jewish writer Ben Sira quotes from it. The dispute as to whether Ecclesiastes belongs to the Persian or the Hellenistic periods (i.e., the earlier or later part of this period) revolves around the degree of Hellenization (influence of Greek culture and thought) present in the book. Scholars arguing for a Persian date (c. 450–330 BC) hold that there is a complete lack of Greek influence; those who argue for a Hellenistic date (c. 330–180 BC) argue that it shows internal evidence of Greek thought and social setting.

Contents and Structure:

- *Title (1:1)*
- *Initial poem (1:2–11)*
- *I: Kohelet's investigation of life (1:12–6:9)*
- *II: Kohelet's conclusions (6:10–11:6)*
- *Introduction (6:10–12)*
- *A: Man cannot discover what is good for him to do (1–8:17)*
- *B: Man does not know what will come after him (9:1–11:6)*
- *Concluding poem (11:7–12:8)*
- *Epilogue (12:9–14)*

Ecclesiastes has taken its literary form from the Middle Eastern tradition of the fictional autobiography, in which a character, often a king, relates his experiences and draws lessons from them, often self-critical: Kohelet likewise identifies himself as a king, speaks of his search for wisdom, relates his conclusions, and recognises his limitations. It belongs to the category of wisdom literature, the body of biblical writings which give advice on life, together with reflections on its problems and meanings—other examples include the Book of Job, Proverbs, and some of the Psalms.

Ecclesiastes is presented as biography of "Kohelet". Kohelet's story is framed by voice of the narrator, who refers to Kohelet in the third person, praises his wisdom, but reminds the reader that wisdom has its limitations and is not man's main concern. Kohelet reports what he planned, did, experienced and thought. His journey to knowledge is, in the end, incomplete. The reader is not only to hear Kohelet's wisdom, but to observe his journey towards understanding and acceptance of life's frustrations and uncertainties: the journey itself is important.)

ECCLESIASTES (PREACHER) CHAPTER 1

1 The words of the preacher, (Solomon) son of David, king in Jerusalem.

2 Vanity of vanities, said the preacher; vanity of vanities, all vanity.

3 What the profit to a man in all the labor he will labor under the sun?

4 A generation went away, and a generation came: and the earth stood forever.

5 The sun arose and the sun went down, and panted after its place which it arose there.

6 Going to the south and turning round about to the north, it turned round about; the wind turned round about, going, and the wind turned back upon its circuits.

7 All the torrents going into the sea, and the sea not full: to the place the torrents going, there they turn back to go.

8 All words becoming weary; man shall not be able to speak: the eye shall not be satisfied to see, and the ear shall not be filled from hearing.

9 What was, that shall be; and what was done, that shall be done: and not anything new under the sun.

10 Is there a word will be said, See, this is new? This was already to a long time which was before us.

11 No remembrance to former things; and also to the latter things that shall be; to them shall be no remembrance with them which shall be for the latter state.

12 I the preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and to search out in wisdom concerning all which was done under the heavens: this evil business God gave to the sons of man to be occupied in it

14 I saw all the works they did under the sun; and behold, all vanity and striving of the spirit

15 The crooked thing shall not be able to be made straight: and the deficiency shall not be able to be numberd

16 It spake with my heart, saying, Behold, I was magnified, and added wisdom over all that were before me at Jerusalem: and my heart saw much of wisdom and knowledge.

17 And I will give my heart to know wisdom, and the knowledge of praise and understanding: I knew this also it is the striving of the spirit

18 For in abundance of wisdom, abundance of trouble: and he adding knowledge will increase pain.

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ECCLESIASTES (PREACHER) CHAPTER 2

1 I Said in my heart, Go now, I will prove thee with gladness, and look thou upon good: and behold, this also vanity.

2 To laughter I said, It is mad: and to gladness, What did this?

3 I examined in my heart to draw my flesh with wine, and my heart led in wisdom; and to lay hold upon folly till that I shall see what this good to the sons of man which they will do under the heavens the number of the days of their life.

4 I magnified my work; I builded to me houses; I planted to me vineyards:

5 I made to me gardens and pleasure grounds, and I planted in them a tree of all fruit

6 I made to me pools of waters to water from them the forest, causing trees to spring forth.

7 I obtained servants and maids, and sons of the house were to me; also obtaining cattle, and many sheep were to me more than all that were before me in Jerusalem.

8 I gathered to me also silver and gold, and the wealth of kings, and the provinces: I made to me men singing and women singing, and the delights of the sons of men, a wife and mistresses.

9 And I was magnified and increased more than all being before me in Jerusalem: also my wisdom stood to me.

10 And all that mine eyes asked I kept not back from them, and I withheld not my heart from all gladness; for my heart rejoiced from all my labor: and this was my portion from all my labor.

11 And I looked upon all my works my hands made, and upon the labor I labored to do, and behold, all vanity and striving of the spirit, and no profit under the sun.

12 And I turned to see wisdom, madness, and folly: for what the man that shall come after the king? with those things they did already.

13 And I saw there is profit to wisdom more than to folly, as the excellence of the light above darkness.

14 The wise, his eyes in his head; and the foolish one goes in darkness: and I knew, I also, that one event will meet with them all.

15 And I said in my heart, As the event of the foolish one, also I, it will meet me; and wherefore then was I more wise? And I spake in my heart, This is also vanity.

16 For no remembrance for the wise with the foolish one forever, since in the days coming, all being forgotten. And how will the wise die? with the foolish one.

17 And I hated life, for evil to me the work done under the sun: for all vanity and striving of the spirit

18 And I hated all my labor I laboring under the sun: leaving it to the man who shall come after me.

19 And who shall know whether he shall be wise or foolish? And he shall have dominion over all my labor which I labored, and was wise under the sun. Also this is vanity.

20 And I turned about to let my heart despair for all the labor I labored under the sun.

21 For there is man his labor in wisdom, and in knowledge and in success; and to man not laboring in it he shall give his portion. Also this is vanity and much evil.

22 For what was to man in all his labor, and in the striving of his heart, he labored under the sun?

23 For all his days pains, and vexation, his labor; also in the night his heart rested not Also this it is vanity.

24 Not good in man he shall eat and drink and cause his soul to see good in his labor. Also this I saw that it is from the hand of God.

25 For who shall eat, and who shall hasten forth above me?

26 For to a man good before his face, he gave wisdom and knowledge and gladness: and to him sinning, he gave labor, to gather and to heap up, to give to the good one before the face of God. Also this is vanity and the striving of the spirit.

ECCLESIASTES (PREACHER) CHAPTER 3

1 To all a season, and a time to every inclination under the heavens:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up the planting

3 A time to kill, and a time to heal; a time to break down, and a time to build:

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance:

5 A time to cast away stones, and a time to collect stones a time to embrace, and a time to be far from embracing:

6 A time to seek, and a time to lose; a time to watch, and a time to cast away

7 A time to rend, and a time to sew; a time to be silent, and a time to speak:

8 A time to love, and a time to hate; a time of war, and a time of peace:

9 What the excellence of him working in what he labored?

10 I saw the labor which God gave to the sons of man to be humbled in it

11 He made everything beautiful in his time: also he gave hidden time in their heart, so that man shall not find the work which God did from the beginning and even to the end.

12 I knew that no good is in them, but to rejoice and to do good in his life.

13 And also every man shall eat and drink, and see the good in all his labor; it is the gift of God.

14 I knew that all which God will do it shall be forever: to it not to be added, and from it not to be taken away: and God doing they shall be afraid from his face.

15 What was, it is already; and what to be, was already; and God will seek him being driven away.

16 And yet I saw under the sun the place of judgment, there the unjust one; and the place of the just one, there the unjust one.

17 I said in my heart, The just one and the unjust one, God will judge: for a time for every inclination and for every work there.

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18 I said in my heart concerning the speeches of the sons of man, for God to separate them, and for them to see that they are cattle to themselves.

19 For the event of the sons of man, and the event of the cattle, one event to them: as this, so dies this; and the breath of one to all; and the preeminence of man not above the cattle: for all is vanity.

20 All go to one place; all were from dust, and all turned back to dust.

21 Who shall know the spirit of the sons of man? it ascending to above, and the spirit of cattle, it going downwards to the earth.

22 And I saw that no good more than that man shall rejoice in his works; for this is his portion: for who shall bring him to look upon what shall be after him?

ECCLESIASTES (PREACHER) CHAPTER 4

1 And I turned back, and I shall see all the oppressions which are doing under the sun: and behold, the tears of the oppressed, and none comforting to them; and from the hand of those oppressing them was power, and none comforting to them.

2 And I praise the dead already dead more than the living they yet living.

3 And good above them two which were not yet, which saw not the evil work which was done under the sun.

4 And I saw all the labor and all the success of the work, for this the jealousy of a man from his neighbor. Also this is vanity and striving of spirit.

5 The foolish one folded his hands together, and ate his flesh.

6 Good a hand filled with rest, above two hands full of labor and striving of spirit.

7 And I turned back, and I shall see vanity under the sun.

8 There is one, and not a second; also a son and brother not to him: and no end to all his labor; also his eye shall not be satisfied with riches: and for whom do I labor and diminish my soul from good? Also this is vanity, and it is an evil labor.

9 Two are good above one, because there is to them a good reward in their labor.

10 For if they shall fall, the one will raise up his companion: and wo to him, the one that shall fall, and not a second to raise him up.

11 Also if two shall lie down, and heat to them: and to the one it shall not be warm.

12 And if one shall become strong against him, two shall stand before him; and a three-fold thread shall not be quickly broken.

13 Good a poor and wise child above an old and foolish king, who knew not more to receive instruction.

14 For from the house of those turning away he came forth to reign; for also he being born in his kingdom became poor.

15 I saw all the living going under the sun, with the second child which shall stand in his stead.

16 No end to all the people, to all which were before them: also the last ones shall not rejoice in him. For also this is vanity and striving of the spirit

ECCLESIASTES (PREACHER) CHAPTER 5

1 Watch thy feet when thou shalt go to the house of God, and draw near to hear, rather than give the sacrifice of the foolish, for they not knowing the doing of evil.

2 Thou shalt not hasten with thy mouth, and thy heart shall not be quick to bring forth a word to the face of God: for God is in the heavens, and thou upon the earth: for this thy words shall be few.

3 For the dream came in the multitude of labor; and the voice of the foolish one in the multitude of words.

4 When thou shalt vow a vow to God, thou shalt not delay to repay it; for there is no desire in the foolish: repay what thou shalt vow.

5 Good that thou shalt not vow rather than thou shalt vow and not requite.

6 Thou shalt not give thy mouth to cause thy flesh to sin; and thou shalt not say to the face of the messenger that it is an error: wherefore shall God be angry at thy voice, and destroy the work of thy hands?

7 For in the multitude of dreams, and vanities, and many words: but fear thou God.

8 If thou shalt see the oppression of the poor one, and the spoiling of judgment and justice in a province, thou shalt not wonder at the inclination: for the high one above the high one is watching, and the high ones over them.

9 And the profit of the earth in all: it is the king being served to the field.

10 He loving silver shall not be satisfied with silver; and whoever loved not the increase with the multitude. Also this is vanity.

11 In the multitude of good they were multiplied eating it: and what the success to its possessors but seeing with his eyes?

12 The sleep of the servant is sweet, if little, or if much he shall eat: and the satiety to the rich not permitting to him to sleep.

13 There is an evil making sick I saw under the sun: riches watched to its owners for their evil.

14 And those riches shall perish by evil labor: and he begetting a son, and not anything in his hand.

15 According as he came forth from his mother's womb, naked he shall turn back to go as he came, and he shall not take away anything in his labor that shall go in his hand.

16 And also this an evil making sick, wholly as he came so shall he go: and what to him he shall labor for the wind?

17 Also all his days in darkness shall he eat, and much vexation and his sickness and his anger.

18 Behold, what I saw: good, which is beautiful to eat and to drink, and to see good in all his labor that he will labor under the sun the number of the days of his life, which God gave to him; for this his portion.

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19 Also every man which God gave to him wealth and riches, and permitted him to eat from it, and to lift up his portion, and to rejoice in his labor; this the gift of God himself.

20 For he shall not much remember the days of his life; for God humbles him in the gladness of his heart.

ECCLESIASTES (PREACHER) CHAPTER 6

1 There is evil which I saw under the sun, and it is much upon man:

2 A man which God will give to him wealth and riches and honor, and wanting not to his soul from all which he shall desire, and God will not permit him to eat from it, for a man, a stranger shall eat it. This is vanity and it is an evil disease.

3 If a man shall beget a hundred, and live many years, and a multitude shall be the days of his years, and his soul shall not be satisfied from good, and also there was no burial to him; I said, Good above him an abortion.

4 For in vanity he came, and in darkness he will go away, and his name shall be covered with darkness.

5 Also he saw not the sun, and he knew not rest to this above this.

6 And although he lived a thousand years twice, and he saw not good. Did not all go to one place?

7 All the labor of man for his mouth, and also the soul shall not be filled.

8 For what will remain to the wise one more than the foolish one? what to the poor that shall know to go before the living

9 Good the sight of the eyes above the going of the soul. Also this is vanity and striving of spirit

10 What was, its name was called already, and it was known that it is man: and he shall not be able to contend with the powerful above him.

11 For there is many words increasing vanity, what shall remain to man?

12 For who shall know what is for man in life, the number of the days of the life of his vanity, and he will make them as a shadow? for who shall announce to man what shall be after him under the sun?

ECCLESIASTES (PREACHER) CHAPTER 7

1 A good name is above good oil, and the day of death above the day of birth.

2 Good to go to the house of mourning rather than to go to the house of drinking, in that it is the end of every man; and he living shall give to his heart.

3 Good is grief above laughter: for in the illness of the face the heart shall be good.

4 The heart of the wise is in the house of mourning; and the heart of the foolish in the house of gladness.

5 Good to hear the reproof of the wise one, above a man hearing the song of the foolish:

6 For as the voice of thorns under the pot, so the laughter of the foolish one. Also this is vanity.

7 For oppression will make foolish the wise one; and a gift will destroy the heart.

8 Good the last of a word above its beginning: good slowness of spirit above pride of spirit

9 Thou shalt not be hastened in thy spirit to be angry, for anger shall rest in the bosom of fools.

10 Thou shalt not say, Why was it the former days were good above these? for thou didst not ask from wisdom concerning this

11 Wisdom is good with an inheritance: and a remainder to those seeing the sun.

12 For in the shadow, wisdom; in the shadow, silver: and the excellence of knowledge is wisdom shall preserve alive those possessing it

13 See the work of God: for who shall be able to make straight what he made it crooked?

14 In the day of good, be in good; and in the day of evil, see thou: also God made this over against this, to the end that man shall not find anything after him.

15 I saw all in the days of my vanity: there is a just one perishing in his justice, and there is an unjust one, being prolonged in his evil.

16 Thou shalt not be greatly just; and thou shalt not be exceedingly wise: wherefore wilt thou be made desolate?

17 Thou shalt not be greatly wicked, and thou shalt not be foolish: wherefore wilt thou die not in thy time?

18 Good that thou shalt hold fast upon this; also from this thou shalt not lead away thy hand: for he fearing God shall come forth with all of them.

19 Wisdom shall strengthen to the wise one more than ten having power which were in the city.

20 For not a just man in the earth, who shall do good and not sin.

21 Also to all the words that shall be spoken thou shalt not give thy heart, that thou shalt not hear thy servant cursing thee.

22 For also many times thy heart knew that thou didst also curse others.

23 All this I proved by wisdom: I said I will be wise, and it was removed far off from me.

24 What was far off, and the depth, deep, who shall find it?

25 I went round about, I and my heart., to know, and to examine, and to search out wisdom and understanding, and to know the injustice of folly, and the folly of wickedness:

26 And I find bitter above death the woman that her heart it is snares and nets, her hands are bonds: the good one before God shall escape from her, and he sinning shall be taken by her.

27 See, this I found, said the preacher: one to one to find understanding

28 Which yet my soul sought, and found not; one man from a thousand I found; and a woman in all these I found not

29 Only see, this I found, that God made man upright; and they sought out many purposes.

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ECCLESIASTES (PREACHER) CHAPTER 8

1 Who as the wise one? and who will know the interpretation of the word? The wisdom of man shall enlighten his face, and the hard of face shall be hated.

2 I am to watch the king's mouth by reason of the oath of God.

3 Thou shalt not hasten going from his face: thou shalt not stand by the word of evil; for he shall do all that he will desire.

4 Wheresoever the word of a king, it is powerful: and who shall say to him, What wilt thou do?

5 He watching the command knew no evil word: and time and judgment the wise one will know.

6 To every inclination there is time and judgment; for man's evil is great upon him.

7 For he will not know what shall be: for as it shall be who shall announce to him?

8 No man having power in spirit to restrain the spirit: and no power in the day of death: and no sending forth in war; and injustice shall not deliver its possessors.

9 All this I saw, and giving my heart to every work which was done under the sun: a time which man had power overman for evil to him.

10 And so then I saw the unjust buried, and they came and they will go from the holy place, and they will be forgotten in the city where they did thus: also this is vanity.

11 Because a decree was not done quickly upon an evil work, for this the heart of the sons of man was filled in them to do evil.

12 Whoever sinned, doing evil a hundred, and it being prolonged to him, for also I know that it will be to those fearing God, who shall be afraid from his face.

13 And it shall not be good to the unjust one; he shall not lengthen the days as a shadow, for he feared not from before the face of God.

14 There is vanity which was done upon the earth; that there is the just which it comes upon them according to the work of the unjust: and there is the unjust, it comes upon them according to the work of the just. I said, Also this is vanity.

15 And I praised joy, because there is no good to man under the sun but to eat and to drink, and to rejoice: for this shall lodge with him in his labor the days of his life which God gave to him under the sun.

16 According as I gave my heart to know wisdom, and to see the labor that was done upon the earth: for also in the day and in the night he saw not sleep with his eyes.

17 And I saw all the work of God, that no man shall be able to find out the work that was done under the sun in whatsoever a man shall labor to seek out, and he shall not find: and also if the wise one shall say to know, he shall not be able to find.

ECCLESIASTES (PREACHER) CHAPTER 9

1 For all this I gave to my heart, and to examine all this, that the just and the wise and their works are in the hand of God: also love, also hatred, no man shall know of all before them.

2 All according to all: one event to the just one and to the unjust one; to the good one and to the clean one, and to the unclean one; to him sacrificing and to him not sacrificing: as the good one, so the sinning one; he swearing, as he who shall fear an oath.

3 This an evil in all being done under the sun, thus one event is to all: and also the heart of the sons of man being full of evil, and folly in their heart in their living, and after it to their deaths.

4 For whoever shall choose to all the living there is hope: for to a living dog it is good above a dead lion.

5 For the living know they shall die: and the dead know not any thing, and no more to them a reward; for their remembrance was forgotten.

6 Also their love, also their hatred, also their envy perished already; and no more portion to them forever in all which was done under the sun.

7 Go eat in joy thy bread, and drink thy wine in a good heart; for already God was satisfied with thy works.

8 In all time thy garments shall be white; and ointment shall not be wanting upon thy head.

9 See life with the wife which thou didst love all the days of the life of thy vanity which he gave to thee under the sun, all the days of thy vanity: for this thy portion in life, and in thy labor which thou laborest under the sun.

10 All which thy hand shall find to do, with thy strength, do thou; for no work and understanding and knowledge and wisdom, in hades where thou goest there.

11 I turned back, and saw under the sun that not to the fleet the race, and the war not to the strong, and also not to the wise, bread; and also not to the understanding ones, riches; and also not to the knowing, favor; for time and chance will light upon all of them.

12 For also man knew not his time: as the fishes being laid hold of in an evil net, and as the birds laid hold of in the snare, as they, the sons of men being snared for an evil time, as it will fall upon them suddenly.

13 Also this I saw, the wisdom under the sun, and it was great to me:

14 A little city, and men in it few; and a great king came against it, and surrounded it, and built against it great entrenchments:

15 And a poor wise man was found in it, and he delivered the city by his wisdom; and not a man remembered that poor man.

16 And I said, Wisdom is good above strength: and the wisdom of the poor one was despised, and his words not heard.

17 The words of the wise being heard in quiet more than the cry of him ruling among the foolish.

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18 Wisdom is good above the instruments of encounter: and one sinning will destroy much good.

ECCLESIASTES (PREACHER) CHAPTER 10

1 Flies of death will cause the oil of the perfume to stink, it will ferment: the preciousness of wisdom above the honor of the least folly.

2 The heart of the wise one to his right, and the heart of the foolish one to his left.

3 And also as the foolish one went in the way, his heart was wanting, and he said to all, It is folly.

4 If the spirit of him ruling shall go up against thee, thou shalt not leave thy place; for quietness will put down great sins.

5 There is an evil I saw under the sun as an error going forth from before him having power:

6 Folly was given to great heights, and the rich were set in lowness.

7 I saw servants upon horses, and chiefs going as servants upon the earth.

8 He digging a ditch shall fall into it; he breaking down a wall, a serpent shall bite him.

9 He removing stones; shall suffer pain by them; and he cleaving woods asunder shall be endangered by them.

10 If the iron became dull and he polished not the face, and he will strengthen the forces: and wisdom will make preeminence to prosper.

11 If a serpent will bite without magic; and no preëminence to the possessor of the tongue.

12 The words of the wise one's mouth, grace; and the lips of the foolish one shall swallow him down.

13 The beginning of the words of his mouth, folly: and the latter state of his mouth the folly of evil.

14 And the foolish one will multiply words: man shall not know what shall be; and what shall be after him, who shall announce to him?

15 The labor of the foolish will weary them, because he knew not to go to the city.

16 Wo! to thee, O land: thy king a youth, and thy chiefs will eat in the morning.

17 Happy thou, O land: thy king the son of nobles, and thy chiefs shall eat in time, in strength and not in drinking.

18 By sloth the frame work will pine away; and by the letting down of the hands, the house will drop.

19 For laughter they make bread, and wine will gladden the living: and silver will answer with all.

20 Thou shalt not curse the king in thy consciousness, and in thy bed-chamber thou shalt not curse the rich for the bird of the heavens will bring the voice, and the possessor of wings shall announce the word.

ECCLESIASTES (PREACHER) CHAPTER 11

1 Send forth thy bread upon the face of the waters, for in a multitude of days thou shalt find it

2 Thou shalt give a portion to seven, and also to eight; for thou shalt not know what shall be evil upon the earth.

3 If the clouds shall be filled with rain, they shall pour out upon the earth: and if the tree shall fall in the south or in the north, the place the tree shall fall, there it shall be.

4 He watching the wind shall not sow; and he looking in the clouds, shall not reap.

5 As thou wilt not know what the way of the spirit, as the bones in the womb of her being filled, so thou shalt not know the work of God who will make all.

6 In the morning sow thy seed, and at evening thou shalt not let thy hand rest: for thou shalt not know whether this shall be right, this or that, or if they two as one being good.

7 And the light is sweet, and good to the eyes to see the sun:

8 If man shall live many years, in them all shall he rejoice; and he shall remember the days of darkness, for they will be many. All coming is vanity.

9 Rejoice, O young man, in thy youth; and thy heart shall do thee good in the days of thy youth, and go in the ways of thy heart, and in the sight of thine eyes: and know thou, that for all these God will bring thee into judgment

10 And put away anger from thy heart, and cause evil to pass away from thy flesh: for childhood and youth are vanity.

ECCLESIASTES (PREACHER) CHAPTER 12

1 And remember him creating thee in the days of thy youth, till even when the days of evil shall not come, and the years draw near in which thou shalt say, Not to me delight in them;

2 Till when the sun shall not be darkened, and the light, and the moon, and the stars, and the clouds turned not back after the rain:

3 In the day those watching the house shall tremble, and the strong men bent themselves, and the grinders ceased for they were few, and they looking through the lattice were darkened,

4 And the doors were shut in the street, in the lowness of the voice of the grinding, and he shall rise up at the voice of the bird, and all the daughters of the song shall bow down;

5 Also from height they shall be afraid, and being dismayed in the way, and the almond tree shall be despised, and the locust shall become a burden, and the caperberry shall fail: for man shall go to his eternal house, and they mourning, went about in the street:

6 Till when the cord of silver shall be removed far off, and the bowl of gold be broken, and the bucket shall be broken at the fountain, and the wheel broken at the cistern.

7 And the dust shall turn back to the earth as it was, and the spirit shall turn back to God who gave it.

8 Vanity of vanities, said the preacher; all is vanity.

9 And besides, the preacher was wise; he yet taught the people knowledge; and he gave ear, and sought out, setting in order many parables.

10 The preacher sought to find words: of delight: and that written was straight, words of truth.

11 The words of the wise are as goads, and as nails planted of the masters of the gatherings; they were given from one shepherd.

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12 And besides, from these, my son, beware: of making many books, no end; and much study wearies the flesh.

13 We will hear the end of all the word: Fear thou God, and watch his commands: for this is all man.

14 For God will bring every work into judgment, with every thing hidden, whether good, and whether evil.

THE SCROLL OF ESTHER

Hebrew title: Megilath Esther
Estimated Range of Dating: 4th century B.C.

*(The Scroll of Esther is a book in the third section (Ketuvim, "Writings") of the Jewish Tanakh (the Hebrew Bible) and in the Christian Old Testament. It is one of the five Scrolls (Megillot) in the Hebrew Bible. The Megillat Esther (Scroll of Esther) became the last of the 24 books of the Tanakh to be canonised by the Sages of the "Great Assembly" *. According to the Talmud, it was a redaction by the Great Assembly of an original text by Mordecai. It is usually dated to the 4th century BC.*

The book tells us the story of a Hebrew woman in Persia, born as Hadassah but known as Esther, who becomes Queen of Persia and prevents a genocide of her people. The story forms the core of the Jewish festival of Purim, during which it is read aloud twice: once in the evening and again the next morning. The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God.

*[** The Great Assembly: According to Jewish tradition the Men of the Great Assembly or Anshei Knesset HaGedolah, also known as the Great Synagogue, or Synod, was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets since the early Second Temple period (which started around 516 BC) to the early Hellenistic period (which began with Alexander's conquests of 333-332 BC). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah ben Hachaliah, Mordechai and Zerubabel b. Shaaltiel, among others. Sometimes, the Great Assembly is simply designated as "Ezra and his court of law" (Beit Din). Among the developments in Judaism that are attributed to them are the fixing of the Jewish Biblical canon, including the Book of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets; the introduction of the Feast of Purim; and the institution of the prayer known as the "Shemoneh 'Esreh" as well as the synagogal prayers, rituals, and benedictions.]*

The biblical Book of Esther is set in the Persian capital of Susa (Shushan) in the third year of the reign of the Persian king Ahasuerus. Titus Flavius Josephus identifies Ahasuerus as either Xerxes I (Kheshayarsa I, reigned 465 to 424 BC) or Artaxerxes II (Arta-kheshayarsa II, reigned 404 to 358 BC). The name Ahasuerus is equivalent to Artaxerxes. On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. Ahasuerus (Esther 1:1) as Artaxerxes III (358–338 BC) reconquered Egypt, and therefore may well be the king in whose time the story plays.

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Classical sources such as Josephus, the Jewish commentary Esther Rabbah and the Christian theologian Bar-Hebraeus, as well as the Greek Septuagint translation of Esther, instead identify Ahasuerus as either Artaxerxes I (reigned 465 to 424 BC) or Artaxerxes II (reigned 404 to 358 BC).

On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. In his Historia Scholastica Petrus Comestor identified Ahasuerus (Esther 1:1) as Artaxerxes III (358–38 BC) who reconquered Egypt.

King Ahasuerus, ruler of the Persian Empire, holds a lavish 180-day banquet, initially for his court and dignitaries and afterwards a seven-day banquet for all inhabitants of the capital city, Shushan (Esther 1:1–9). On the seventh day of the latter banquet, Ahasuerus orders the queen, Vashti, to display her beauty before the guests by coming before them wearing her crown (1:10–11). She refuses, infuriating Ahasuerus, who on the advice of his counselors removes her from her position as an example to other women who might be emboldened to disobey their husbands (1:12–19). A decree follows that "every man should bear rule in his own house" (1:20–22).

Ahasuerus then makes arrangements to choose a new queen from a selection of beautiful young women from throughout the empire (2:1–4). Among these women is a Jewish orphan named Esther, who was raised by her cousin or uncle, Mordecai (2:5–7). She finds favour in the King's eyes, and is crowned his new queen, but does not reveal her Jewish heritage (2:8–20). Shortly afterwards, Mordecai discovers a plot by two courtiers, Bigthan and Teresh, to assassinate Ahasuerus. The conspirators are apprehended and hanged, and Mordecai's service to the King is recorded (2:21–23).

Ahasuerus appoints Haman as his viceroy (3:1). Mordecai, who sits at the palace gates, falls into Haman's disfavour, as he refuses to bow down to him (3:2–5). Haman discovers that Mordecai refused to bow on account of his Jewishness, and in revenge plots to kill not just Mordecai, but all the Jews in the empire (3:6). He obtains Ahasuerus' permission to execute this plan, against payment of ten thousand talents of silver, and casts lots ("purim") to choose the date on which to do this – the thirteenth of the month of Adar (3:7–12). A royal decree is issued throughout the kingdom to slay all Jews on that date. (3:13–15).

When Mordecai discovers the plan, he goes into mourning and implores Esther to intercede with the King (4:1–5). But she is afraid to present herself to the King unsummoned, an offense punishable by death (4:6–12). Instead, she directs Mordecai to have all Jews fast for three days for her, and vows to fast as well (4:15–16.). On the third day she goes to Ahasuerus, who stretches out his sceptre to her to indicate that she is not to be punished (5:1–2). She invites him to a feast in the company of Haman (5:3–5). During the feast, she asks them to attend a further feast the next evening (5:6–8). Meanwhile, Haman is again offended by Mordecai and, at his wife's suggestion, has a gallows built to hang him (5:9–14).

That night, Ahasuerus cannot sleep, and orders the court records be read to him (6:1). He is reminded that Mordecai interceded in the previous plot against his life, and discovers that Mordecai never received any recognition (6:2–3). Just then, Haman appears to request the King's permission to hang Mordecai, but before he can make this request, Ahasuerus asks Haman what should be done for the man that the King wishes to honor (6:4–6). Assuming that the King is referring to Haman himself, Haman suggests that the man be dressed in the King's royal robes, and crown and led around on the King's royal horse, while a herald calls: "See how the King honours a man he wishes to reward!" (6:7–9). To his surprise and horror, the King instructs Haman to do so to Mordecai (6:10–11).

Immediately after, Ahasuerus and Haman attend Esther's second banquet. The King promises to grant her any request, and she reveals that she is Jewish and that Haman is planning to exterminate her people, including her (1–6). Overcome by rage, Ahasuerus leaves the room; meanwhile Haman stays behind and begs Esther for his life, falling upon her in desperation (7). The King returns in at this very moment and thinks Haman is assaulting the queen; this makes him angrier and he orders Haman hanged on the very gallows that Haman had prepared for Mordecai (8–10).

Unable to annul a formal royal decree, the King instead adds one to it, permitting the Jews to assemble and destroy any and all of those seeking to kill them (8:1–14). On 13 Adar, Haman's ten sons and 500 other men are killed in Shushan (9:1–12). Upon hearing of this, Esther requests it be repeated the next day, whereupon 300 more men are killed (9:13–15). Over 75,000 enemies are slaughtered by the Jews, who are careful to take no plunder (9:16–17). Mordecai and Esther send letters throughout the provinces instituting an annual commemoration of the Jewish people's redemption, in a holiday called Purim (9:20–28). Ahasuerus remains very powerful and continues his reign, with Mordecai assuming a prominent position in his court (10:1–3).)

ESTHER CHAPTER 1

1 And it will be in the days of Ahasuerus, (this Ahasuerus reigned from India and even to Cush; seven and twenty and one hundred provinces:)

2 In those days, when king Ahasuerus (Emperor Artakhshasa I, Artaxerxes I, c. 465-425 BC) sat upon the throne of his kingdom, which was in Shushan (Susa) the fortress,

3 In the third year to his reign he made a drinking to all his chiefs and his servants; the power of Persia and Media, the nobles and chiefs of the provinces before him:

4 In his causing to see the riches of the glory of his kingdom, and the honor of his great splendor many days, eighty and one hundred days.

5 And in these days being completed the king made to all the people being found in Shushan the fortress, a drinking to

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the great and even to the small, seven days, in the enclosure of the garden of the king's house;

6 Splendid fine white linen, and cerulean purple, made fast with cords of byssus and purple, upon rings of silver and pillars of marble: couches of gold and silver upon a tesselated pavement of marble, and marble and pearl and spotted marble.

7 And giving drink in vessels of gold and vessels different from vessels, and wine of the kingdom, an abundance, according to the hand of the king.

8 Giving to drink according to the edict; none compelling, for thus the king appointed to all the multitude of his house to do according to the desire of man and man.

9 Also Vashti the queen made a drinking to the women of the house of the kingdom which was to king Ahasuerus.

10 In the seventh day, as the heart of the king being good with wine, he said to Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven eunuchs serving the face of king Ahasuerus,

11 To bring Vashti the queen before the king with the crown of the kingdom, to cause the people and the chiefs to see her beauty: for she was good of appearance.

12 And the queen Vashti will refuse to come in at the word of the king which was by the hand of the eunuchs: and the king will be angry greatly, and his wrath burnt in him.

13 And the king will say to the wise knowing the times, (for thus spake the king before all knowing the edict and judgment:

14 And there drew near to him Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, Memucan, seven chiefs of Persia and Media, seeing the face of the king, sitting the first in the kingdom;)

15 According to the edict what to do against the queen Vashti, for that she did not the word of the king Ahasuerus by the hand of the eunuchs?

16 And Memucan will say before the king, Not against the king alone did Vashti the queen do evil, but against all the chiefs and against all the peoples that are in all the provinces of the king Ahasuerus.

17 For the word of the queen will go forth ball the women to cause their husbands to be despised in their eyes, in their saying, The king Ahasuerus said to bring in Vashti the queen before him, and she came not

18 And this day shall the chief ladies of Persia and Media say, which heard the word of the queen to all the chiefs of the king, and according to contempt and reproach.

19 If good to the king, the word of the kingdom shall go forth from before him, and it shall be written in the edict of the Persians and Medea, and it shall not pass away, that Vashti shall not come before the king Ahasuerus; and the king shall give her kingdom to her companion good above her.

20 And the decree of the king which he shall make being heard in all his kingdom, (for it is great,) and all the women shall give honor to their husbands, to the great and even to the small.

21 And the word will be good in the eyes of the king and the chiefs; and the king will do according to the word of Memucan.

22 And he will send letters to all the provinces of the king, to provinces and provinces, according to its writing, and to people and people, according to their tongue, for every man to be ruling in his house; and being spoken according to the tongue of his people.

ESTHER CHAPTER 2

1 After these words, as the wrath of the king Ahasuerus was quiet., he remembered Vashti, and what she did, and what was decided against her:

2 And the king's young men will say, those serving him, They shall seek for the king, maidens, virgins good of appearance:

3 And the king shall appoint overseers in all the provinces of his kingdom, and they shall gather together all the maidens, virgins, good of appearance, to Shushan the fortress, to the house of the women, to the hand of Hegai, the king's eunuch, watching the women; giving their purifications:

4 And the maiden who shall be good in the eyes of the king shall reign instead of Vashti. And the word will be good in the eyes of the king; and he will do so.

5 A man, a Jew, was in Shushan the fortress, and his name Mordecai, son of Jair, son of Shimei, son of Kish, a man, a Benjamite;

6 Who was carried captive from Jerusalem with the captivity which was carried into exile with Jeconiah, king of Judah, whom Nebuchadnezzar king of Babel carried into exile.

7 And he will be nourishing Hadassah (this is Esther) his uncle's daughter: for not to her, father and mother, and the maiden beautiful of form and good of aspect; and in the death of her father and her mother; Mordecai took her to him for a daughter.

8 And it will be in hearing the word of the king and his edict, and in the gathering together of the many maidens to Shushan the fortress, to the hand of Hegai, and Esther will be taken to the house of the king to the hand of Hegai watching the women.

9 And the maiden will be good in his eyes, and she will receive mercy before him; and he will hasten her purifications, and to give her portion to her, and to give to her seven chosen maidens from the house of the king: and he will change her and her maidens for good to the house of the women.

10 Esther announced not her people and her birth: for Mordecai commanded to her that she shall not announce.

11 And in every day and day, Mordecai going about before the enclosure of the house of the women, to know the peace of Esther, and what will be done with her.

12 And in the coming of the order of maiden and maiden to come in to the king Ahasuerus, from the end of there being to her, according to edict; of women twelve months (for so shall

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be completed the days of their purifications, six months with oil of myrrh, and six months with spices, and with the purifications of the women;)

13 And thus came the maiden to the king; all which she shall say shall be given to her, to come with her from the house of the women even to the, house of the king.

14 In the evening she came, and in the morning she turned back to the second house of the women, to the hand of Shaashgaz, the king's eunuch watching the concubines: she will no more come to the king except the king delighted in her, and she was called by name.

15 And in the coming of the turn of Esther the daughter of Abihail, uncle of Mordecai, which he took to him for a daughter, to go in to the king, she sought not a word except what Hegai the king's eunuch watching the women shall say. And Esther will be taking up favor in the eyes of all seeing her.

16 And Esther will be taken to the king Ahasuerus, to the house of his kingdom, in the tenth month, this the month Tebeth, in the seventh year to his kingdom.

17 And the king will love Esther above all the women, and she will receive favor and mercy before him above all the virgins; and he will set the crown of the kingdom upon her head, and he will cause her to reign instead of Vashti.

18 And the king will make a great drinking to all his chiefs and his servants; Esther's drinking; and he made rest to the provinces, and he will give a lifting up according to the hand of the king.

19 And in the gathering together the virgins the second time, and Mordecai sat in the gate of the king.

20 And Esther not announcing her kindred and her people, as Mordecai commanded to her: and Esther did the saying of Mordecai as when she was in bringing up with him.

21 In those days, and Mordecai sat in the gate of the king, Bigthan was angry, and Teresh, two eunuchs of the king watching the threshold; and they will seek to stretch forth the hand against the king Ahasuerus.

22 And the word will be known to Mordecai, and he will announce to Esther the queen; and Esther will tell to the king in the name of Mordecai.

23 And the word will be sought out and found, and they two will be hung upon a tree: and it will be written in the book of the words of the days before the king.

ESTHER CHAPTER 3

1 After these words the king Ahasuerus magnified Haman, son of Hammedatha the Agagite; and he will lift him up and set his seat above all the chiefs that were with him.

2 And all the king's servants which were in the king's gate were bowing and worshiping to Haman; for thus the king commanded for him. And Mordecai will not bow, and he will not worship.

3 And the king's servants that were in the king's gate will say to Mordecai, Wherefore dost thou pass by the king's Command?

4 And it will be in their saying to him day and day, and he will not hear to them, and they will announce to Haman to see whether the words of Mordecai will stand: for he announced to them that he was a Jew.

5 And Haman will see that Mordecai bowed not, and not worshiping to him, and Haman will be filled with wrath.

6 And it will be despised in his eyes to stretch forth the hand against Mordecai alone; for they announced to him the people of Mordecai: and Haman will seek to destroy all the Jews which are in all the kingdom of Ahasuerus, the people of Mordecai.

7 In the first month (this the month Nisan,) in the twelfth year to the king Ahasuerus, he cast Pur (this is the lot) before Haman from day to day, and from month to month, this the twelfth the month Adar.

8 And Haman will say to king Ahasuerus, There is one people scattered and dispersed between the peoples in all the provinces of thy kingdom; and their laws different from all people; they not doing the laws of the king: and it not being suitable to the king to suffer them.

9 If good to the king, it shall be written to destroy them: and I will weigh ten thousand talents of silver to the hands of those doing the work, to bring to the king's treasures.

10 And the king will remove the signet ring from his hand, and will give it to Haman the son of Hammedatha, the Agagite, to press the Jews.

11 And the king will say to Haman, The silver is given to thee, and the people, to do with them as is good in thine eyes.

12 And the king's scribes will be called in the first month, in the thirteenth day in it, and it will be written according to all that Haman commanded to the king's satraps and to the prefects, which were over province and province, and to the chiefs of people and people of province and province, according to its writing, and people and people according to their tongue; in the name of king Ahasuerus it was written, and sealed with the king's signet ring.

13 { And the letters were sent by the hand of the runners to all the king's provinces, to cut off, to kill and to destroy, all the Jews, from the youth and even to the old man, the little ones and women, in one day, in the thirteenth to the twelfth month, (this the month Adar) and their spoil for plunder.}

14 A copy of the writing to be given an edict in every province and province, being manifested to all peoples to be ready for that day.

15 And they running went forth, being impelled by the word of the king, and the edict was given in Shushan the fortress. And the king and Haman sat down to drink; and the city Shushan was disquieted.

ESTHER CHAPTER 4

1 And Mordecai knew all that was done, and Mordecai will rend his garments, and put on sackcloth and ashes, and he will go forth into the city, and he will cry out a great and bitter cry;

2 And he will come even before the king's gate: for none to come into the king's gate in putting on sackcloth.

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3 And in every province and province the place where the word of the king and his edict coming, great mourning to the Jews, and fasting and weeping and wailing; sackcloth and ashes will be spread to many.

4 And Esther's maidens will go in, and her eunuchs, and they will announce to her: and the queen will be greatly grieved; and she will send garments to clothe Mordecai and to put away his sackcloth from off him: and he received not

5 And Esther will call to Hatach from the king's eunuchs, whom he caused to stand before her, and she will give him a charge to Mordecai, to know what this, and for what this

6 And Hatach went forth to Mordecai to the broad place of the city, which was before the king's gate.

7 And Mordecai will announce to him all which befell him, and the exposition of the silver which Haman said to weigh to the king's treasures for the Jews to destroy them.

8 And the copy of the writing of the edict which was given in Shushan to destroy them, he gave to him to cause Esther to see, and to announce to her, and to charge upon her to go in to the king to implore mercy, and to seek from before him for her people.

9 And Hatach will go in and announce to Esther the words of Mordecai.

10 And Esther will say to Hatach, and will give him a charge to Mordecai;

11 All the king's servants, and the people of the kings provinces, knowing that every man and woman who shall go in to the king to the inner enclosure who shall not be called, one edict of his to put to death only which the king shall stretch out to him the sceptre of gold, and he lived: and I was not called to go in to the king this thirty days.

12 And they will announce to Mordecai, Esther's words.

13 And Mordecai will tell to turn back to Esther, Thou wilt not imagine in thy soul to escape in the house of the king more than all the Jews.

14 For if being silent, thou shalt be silent in this time, breath and deliverance shall stand up to the Jews from another place; and thou and thy father's house shall be destroyed: and who shall know if for a time like this thou camest to the kingdom?

15 And Esther will tell to turn back to Mordecai:

16 Go collect together all the Jews being found in Shushan, and fast ye for me, and ye shall not eat and ye shall not drink three days, night and day also I and my maidens will fast thus and in this I will go in to the king which is not according to the edict; and according to that I perished, I perished.

17 And Mordecai will pass by, and will do according to all that Esther charged upon him.

ESTHER CHAPTER 5

1 {And it will be in the third day, Esther will put on dominion, and she will stand in the enclosure of the king's house, the interior before the king's house: and the king will sit upon the throne of his kingdom, in the house of the kingdom, before the door of the house.}

2 And it will be when the king saw Esther the queen standing in the enclosure, she received favor in his eyes: and the king will stretch out to Esther the sceptre of gold which is in his hand: and Esther will draw near and touch upon the head of the sceptre.

3 And the king will say to her, What to thee, Esther the queen? what thy seeking? even to the half of the kingdom and it shall be given to thee.

4 And Esther will say, If good to the king, will the king come, and Haman, this day, to the drinking which I made for him?

5 And the king will say, Hasten ye Haman to do the word of Esther. And the king will go in, and Haman, to the drinking which Esther made.

6 And the king will say to Esther at the drinking of wine, What thy asking? and it shall be given to thee: and what thy seeking? even to the half of the kingdom it shall be done.

7 And Esther will answer and say, My asking and my seeking:

8 If I found favor in the eyes of the king, and if good to the king to give my asking and to do my seeking, the king shall come and Haman to the drinking that I shall make for them, and to-morrow I will do as the king said.

9 And Haman went forth in that day being glad and good of heart: and when Haman saw Mordecai in the king's gate, and he rose not up and moved not himself for him, and Haman will be filled with wrath against Mordecai.

10 And Haman will contain himself, and will go in to his house; and he will send and cause his friends to come, and Zeresh his wife.

11 And Haman will recount to them the glory of his riches, and the multitude of his sons, and all how the king magnified him, and how he lifted him up over the chiefs and servants of the king.

12 And Haman will say also, Esther the queen caused none to come in with the king to the drinking which she made but me; and also to-morrow I am called to her with the king.

13 And all this was not an equivalent to me in all the time which I see Mordecai the Jew sitting in the king's gate.

14 And Zeresh his wife will say to him, and all his friends, Make ye a tree high fifty cubits, and in the morning say thou to the king, and they shall hang Mordecai upon it: and go thou in with the king to the drinking, being glad. And the word will be good before Haman; and he will make the tree.

ESTHER CHAPTER 6

1 In that night the king's sleep fled away, and he will say to bring in the book of memorials of the words of the days; and they will be read before the king.

2 And it will be found written that Mordecai announced concerning Bigthana and Teresh, the king's two eunuchs watching the threshold, who sought to stretch forth the hand upon the king Ahasuerus.

3 And the king will say, What honor was done and greatness to Mordecai for this? And the young men of the king serving him will say, Not a word was done with him.

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4 And the king will say, Who is in the enclosure? And Haman came to the enclosure of the king's house the exterior, to say to the king to hang Mordecai upon the tree which he prepared for him.

5 And the king's young men will say to him, Behold, Haman standing in the enclosure. And the king will say, He shall come in.

6 And Haman will come in. And the king will say to him, What to be done for the man whom the king delighted in his honor? And Haman will say in his heart, To whom will the king delight to do honor more abundantly than me?

7 And Haman will say to the king, The man whom the king delighted in his honor,

8 They shall bring in the clothing of the kingdom which the king was clothed in, it and the horse which the king rode upon him, and the crown of the kingdom which was given upon his head:

9 And giving the clothing and the horse to the hand of a man of the chiefs of the king, the nobles; and clothe the man which the king delighted in his honor, and cause him to ride upon the horse in the broad place of the city, and tall before him, Thus shall it be done to the man whom the king delighted in his honor.

10 And the king will say to Haman, Hasten; take the clothing and the horse according as thou spakest, and do thus to Mordecai the Jew, sitting in the king's gate: not a word shall fall from all which thou spakest

11 And Haman will take the clothing and the horse, and he will clothe Mordecai, and cause him to ride in the broad place of the city, and he will call before him, Thus shall it be done to the man whom the king delighted in his honor.

12 And Mordecai will turn back to the king's gate. And Haman hastened to his house, and the head covered.

13 And Haman will recount to Zeresh his wife, and to all his friends, all which befell him. And his wise men and Zeresh his wife will say to him, If Mordecai be from the seed of the Jews which thou didst begin to fall before him, thou shalt not prevail against him; for falling, thou shalt fall before him.

14 They yet speaking with him, and the king's eunuchs drew near, and they will hasten to bring Haman to the drinking which Esther made.

ESTHER CHAPTER 7

1 And the king will go in and Haman to drink with Esther the queen.

2 And the king will say to Esther also in the second day at the drinking of wine, What thy asking, queen Esther? and it shall be given to thee: and what thy seeking? even to the half of the kingdom and it shall be done.

3 And Esther the queen will answer and say, If I found grace in thine eyes, O king, and if good to the king, my soul shall be given to me in my asking, and my people in my seeking

4 For we were sold, I and my people, to cut off, to kill and to destroy. And if for servants and for maids we were sold, I was silent, but the enemy made not even for the loss of the king.

5 And the king Ahasuerus will say, and he will say to Esther the queen, Who is he, and where is he, whom his heart filled him to do thus?

6 And Esther will say, The man, the adversary and enemy, this evil Haman., And Haman was terrified from before the king and the queen.

7 And the king rose up in his wrath from the drinking of wine, to the garden of the palace: and Haman stood up to seek out for his soul from Esther the queen; for he saw that evil was completed for him from the king.

8 And the king turned back from the garden of the palace to the house of the drinking of wine; and Haman fell upon the bed which Esther was upon And the king will say, Also is he to force the queen with me in the house? The word went forth from the king's mouth, and they covered Haman's face.

9 And Harbonah, one of the eunuchs, will say before the king, Also behold the tree which Haman made for Mordecai who spake good for the king, standing in Haman's house, high fifty cubits: And the king will say, Ye shall hang him upon it

10 And they will hang Haman upon the tree that he preps for Mordecai. And the wrath of the king subsided.

ESTHER CHAPTER 8

1 In that day the king Ahasuerus gave to Esther the queen, the house of Haman the Jews' enemy. And Mordecai came before the king; for Esther announced what he was to her.

2 And the king will remove his signet ring which he caused to pass from Haman, and he will give it to Mordecai. And Esther will set Mordecai over the house of Haman.

3 And Esther will add and she will speak before the king, and she will fall before his feet and weep, and make supplication to him to cause the evil of Haman the Agagite to pass away, and his purpose that he purposed against the Jews.

4 And the king will stretch out to Esther the scepter of gold: and Esther will rise and stand before the king,

5 And she will say, If good to the king, and if I found favor before him, and the word be right before the king, and I good in his eyes, it shall be written to turn back the writings, the purposes of Haman son of Hammedatha the Agagite, that he wrote to destroy the Jews that were in all the king's provinces:

6 For how shall I be able and I looked upon the evil which shall be found with my people? And how shall I be able and I looked upon the destruction of my kindred?

7 And the king Ahasuerus will say to Esther the queen, and to Mordecai the Jew, The house of Haman I gave to Esther, and they hung him upon the tree because he stretched forth his hand against the Jews.

8 And write ye for the Jews as is good in your eyes, in the king's name, and seal it with the king's signet ring: for the writing which was written in the king's name, and sealed with the king's signet ring, none to turn back.

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9 And the king's scribes will be called in that time in the third month, (this the month Sivan) in the three and twentieth in it; and it will be written according to all that Mordecai commanded, to the Jews, and to the satraps, and the prefects, and the chiefs of the provinces which are from India and even to Cush, seven and twenty and a hundred provinces, province and province according to its writing, and people and people according to their tongue, and to the Jews according to their writing, and according to their tongue.

10 And he will write in the name of the king Ahasuerus, and seal with the king's signet ring; and he will send letters by the hand of runners on horses riding the courser, the mules, sons of mares:

11 Which the king gave to the Jews which were in every city and city to gather together, and to stand for their soul, to cut off, and to kill and to destroy all the power of the people and province pressing upon them, little ones and women, and their spoil for booty,

12 In one day in all the provinces of king Ahasuerus, in the thirteenth to the twelfth month, this the month Adar.

13 The copy of the writing to be given an edict in every province and province, revealed to all the peoples, and for the Jews to be ready for this day to avenge themselves of their enemies.

14 The runners riding the courser, the mules, went forth, being hastened and impelled by the word of the king. And the edict was given in Shushan the fortress.

15 And Mordecai went forth from before the king in clothing of the kingdom, cerulean purple, and white, and a great crown of gold, and a wide robe of byssus and purple: and the city Shushan shouted and was glad:

16 There was to the Jews light and gladness and joy and honor.

17 And in every province and province, and in every city and city, the place where the word of the king and his edict coming, gladness and joy to the Jews, a drinking and a good day. And many peoples of the land becoming Jews; for the fear of the Jews fell upon them.

ESTHER CHAPTER 9

1 And in the twelfth month (this the month Adar) in the thirteenth day in it, when the word of the king drew near, and his edict to do in the day that the enemies of the Jews expected to have power over them, (and it was turned that these Jews will have power over those hating them:)

2 The Jews were gathered together in their cities in all the provinces of the king Ahasuerus, to stretch forth the hand upon those seeking their evil: and a man stood not before them, for their fear fell upon all the peoples.

3 And all the chiefs of the provinces, and the satraps, and the prefects, and those doing the work that was for the king, were lifting up with the Jews; for the fear of Mordecai fell upon them:

4 For great was Mordecai in the house of the king, and his fame went into all the provinces: for the man Mordecai went and was magnified

5 And the Jews will strike against all their enemies with the blow of the sword, and killing and destruction; and they will do according to their desire upon those hating them.

6 And in Shushan the fortress the Jews slew and destroyed five hundred men.

7 Parshandatha and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai. and Vajezatha,

10 The ten sons of Haman son of Hammedatha, the Jews' enemy, they slew; and upon the prey they stretched not out their hand.

11 In that day came the number of those slain in Shushan the fortress before the king.

12 And the king will say to Esther the queen, In Shushan the fortress the Jews slew and destroyed five hundred men, and the ten sons of Haman: in the rest of the king's provinces what did they? and what thy asking? and it shall be given to thee: and what more thy seeking? and it shall be done.

13 And Esther will say, If good to the king, it shall be given also to-morrow to the Jews that are in Shusan to do according to the edict of the day, and they shall hang Haman's ten sons upon the tree.

14 And the king will say to do this. And the edict will be given in Shushan; and they hung the ten sons of Haman.

15 For the Jews that were in Shushan will gather together also in the fourteenth day to the month Adar, and they will kill in Shushan three hundred men; and upon the prey they sent not the hand.

16 And the rest of the Jews which were in the king's provinces gathered together and stood for their soul, and rested from their enemies, and slew among their enemies five and seventy thousand; and upon the prey they sent not their hand.

17 In the thirteenth day to the month Adar, and resting in the fourteenth in it, and making it a day of drinking and gladness.

18 And the Jews that were in Shushan were assembled in the thirteenth in it, and in the fourteenth in it; and resting in the fifteenth in it, and making it a day of drinking and gladness.

19 For this the Jews of the villages and in cities of the open country making the fourteenth day to the month Adar, gladness and drinking, and a good day, and sending portions a man to his neighbor.

20 And Mordecai will write these words, and send letters to all the Jews that were in all the king Ahasuerus's provinces, near and far off,

21 To set up to them to be doing the fourteenth day to the month Adar, and the fifteenth day in it, in every year and year,

22 As the days which the Jews rested in them from their enemies, and the month that was turned to them from grief to gladness, and from mourning to a good day, to make them

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days of drinking and gladness, and sending portions a man to his neighbor, and gifts to the needy.

23 And the Jews admitting what they began to do, and what Mordecai wrote to them.

24 For Haman son of Hammedatha the Amite, oppressing all the Jews, purposed against the Jews to destroy them, and he cast Pur (this the lot) to discomfit them and to destroy them;

25 And in her coming before the king, he said by letter he will turn back his purpose of evil that he purposed against the Jews upon his head: and they hung him and his sons upon the tree.

26 For this they called to these days Purim, for the name of Pur. For this upon all the words of this epistle, and What they saw upon this, and what came to them,

27 The Jews set up and admitted upon them, and upon their seed, and upon all joining themselves to them, and they shall not pass by to be doing these two days according to their writing, and according to their time in every year and year;

28 And these days being remembered and done in every generation and generation, family and family, province and province, city and city; and these days of the lots shall not pass by from the midst of the Jews, and their remembrance shall not be ended from their seed.

29 And Esther the queen, the daughter of Abihail, and Mordecai the Jew, will write with all power to set up the epistle of Purim, this second.

30 And he will send the letter to all the Jews, to the seventy and twenty and a hundred provinces of the kingdom of Ahasuerus, words of peace and truth,

31 To set up these days of Purim in their times, as Mordecai the Jew set up to them, and Esther the queen, and as they set up for their souls and for their seed, the words of fastings and their cry:

32 And the saying of Esther set up these words of Purim; and it was written in the book.

ESTHER CHAPTER 10

1 And the king Ahasuerus will set up a tribute upon the land, and the isles of the sea.

2 And all the work of his power and his strength, and the exposition of the greatness of Mordecai which the king magnified him, are they not written upon the book of the words of the days to the kings of Media and Persia?

3 For Mordecai the Jew was second to the king Ahasuerus, and great to the Jews, and acceptable to the multitude of his brethren, seeking good for his people, and speaking peace to all his seed.

(This narrative has a continuation in an apocryphal text known as The Addition to Esther or The Rest of Esther; see Apocrypha.).

THE BOOK OF DANIEL

Hebrew title: Sefer Daniyel
Estimated Range of Dating: 2nd century B.C.

(The Book of Daniel is a 2nd-century BC biblical apocalypse with an ostensible 6th century setting, combining a prophecy of history with an eschatology (a portrayal of end times) both cosmic in scope and political in focus. It gives "an account of the activities and visions of Daniel, a noble Jew exiled at Babylon", and its message is that just as the God of Israel saves Daniel from his enemies, so he would save all Israel in their present oppression. This messianic-apocalyptic message influenced the Jewish Messianic Movement, the New Testament as well as the Protestant Reformation.

The Hebrew Bible includes the Book of Daniel in the Ketuvim (writings), while Christian Bibles group the work with the Major Prophets. It divides into two parts, a set of six court tales in chapters 1–6, written mostly in Aramaic, and four apocalyptic visions in chapters 7–12, written mostly in Hebrew; the deuterocanon contains three additional sections, the Song of the Three Holy Children, Susanna, and Bel and the Dragon.

The Book of Daniel is divided between the court tales of chapters 1–6 and the apocalyptic visions of 7–12, and between the Hebrew of chapters 1 and 8–12 and the Aramaic of chapters 2–7. Basic structure:

PART I: Tales (chapters 1:1–6:29)

- *1: Introduction (1:1–21 – set in the Babylonian era, written in Hebrew)*
- *2: Nebuchadnezzar's dream of four kingdoms (2:1–49 – Babylonian era; Aramaic)*
- *3: The fiery furnace (3:1–30/3:1-23, 91-97 – Babylonian era; Aramaic)*
- *4: Nebuchadnezzar's madness (3:31/98–4:34/4:1-37 – Babylonian era; Aramaic)*
- *5: Belshazzar's feast (5:1–6:1 – Babylonian era; Aramaic)*
- *6: Daniel in the lions' den (6:2–29 – Median era with mention of Persia; Aramaic)*

PART II: Visions (chapters 1–12:13)

- *The beasts from the sea (1–28 – Babylonian era: Aramaic)*
- *8: The ram and the he-goat (8:1–27 – Babylonian era; Hebrew)*
- *9: Interpretation of Jeremiah's prophecy of the seventy weeks (9:1–27 – Median era; Hebrew)*
- *10: The angel's revelation: kings of the north and south (10:1–12:13 – Persian era, mention of Greek era; Hebrew)*

The Book of Daniel is preserved in the 12-chapter Masoretic Text and in two longer Greek versions, the original Septuagint version, c. 100 BC, and the later Theodotion version from c. 2nd century AD.

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[The Masoretic Text (MT) is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.]

Both Greek texts contain three additions to Daniel: The Prayer of Azariah and Song of the Three Holy Children; the story of Susannah and the Elders; and the story of Bel and the Dragon. Theodotion is much closer to the Masoretic Text and became so popular that it replaced the original Septuagint version in all but two manuscripts of the Septuagint itself. The Greek additions were apparently never part of the Hebrew text.

Eight copies of the Book of Daniel, all incomplete, have been found at Qumran, two in Cave 1, five in Cave 4, and one in Cave 6. Between them, they preserve text from eleven of Daniel's twelve chapters, and the twelfth is quoted in the Florilegium (a compilation scroll) 4Q174, showing that the book at Qumran did not lack this conclusion. All eight manuscripts were copied between 125 BC (4QDanc) and about 50 AD (4QDanb), showing that Daniel was being read at Qumran only about 40 years after its composition. All appear to preserve the 12-chapter Masoretic version rather than the longer Greek text.

The prophecies of Daniel are accurate down to the career of Antiochus IV Epiphanes, king of Syria and oppressor of the Jews, but not in its prediction of his death: the author seems to know about Antiochus' two campaigns in Egypt (169 and 167 BC), the desecration of the Temple (the "abomination of desolation"), and the fortification of the Akra (a fortress built inside Jerusalem), but he seems to know nothing about the reconstruction of the Temple or about the actual circumstances of Antiochus' death in late 164 BCE. Chapters 10–12 must therefore have been written between 167 and 164 BC. There is no evidence of a significant time lapse between those chapters and chapters 8 and 9, and chapter 7 may have been written just a few months earlier again.

Further evidence of the book's date is in the fact that Daniel is excluded from the Hebrew Bible's canon of the prophets, which was closed around 200 BC, and the Wisdom of Sirach, a work dating from around 180 BC, draws on almost every book of the Old Testament except Daniel, leading scholars to suppose that its author was unaware of it. Daniel is, however, quoted in a section of the Sibylline Oracles commonly dated to the middle of the 2nd century BC, and was popular at Qumran at much the same time, suggesting that it was known from the middle of that century.

The author/editor was probably an educated Jew, knowledgeable in Greek learning, and of high standing in his own community. It is possible that the name of Daniel was chosen for the hero of the book because of his reputation as a wise seer in Hebrew tradition.

Daniel is one of a large number of Jewish apocalypses, all of them pseudonymous. The stories of the first half are legendary in origin, and the visions of the second the product of anonymous authors in the Maccabean period (2nd century BC). Chapters 1–6 are in the voice of an anonymous narrator, except for chapter 4 which is in the form of a letter from king Nebuchadnezzar; the second half (chapters 7–12) is presented by Daniel himself, introduced by the anonymous narrator in chapters 7 and 10.

The visions of chapters 7–12 reflect the crisis which took place in Judea in 167–164 BC when Antiochus IV Epiphanes, the Greek king of the Seleucid Empire, threatened to destroy traditional Jewish worship in Jerusalem. When Antiochus came to the throne in 175 BC the Jews were largely pro-Seleucid. The High Priestly family was split by rivalry, and one member, Jason, offered the king a large sum to be made High Priest. Jason also asked—or more accurately, paid—to be allowed to make Jerusalem a polis, or Greek city. This meant, among other things, that city government would be in the hands of the citizens, which meant in turn that citizenship would be a valuable commodity, to be purchased from Jason. None of this threatened the Jewish religion, and the reforms were widely welcomed, especially among the Jerusalem aristocracy and the leading priests. Three years later Jason was deposed when another priest, Menelaus, offered Antiochus an even larger sum for the post of High Priest.

Antiochus invaded Egypt twice, in 169 BC with success, but on the second incursion, in late 168 BC, he was forced to withdraw by the Romans. Jason, hearing a rumour that Antiochus was dead, attacked Menelaus to take back the High Priesthood. Antiochus drove Jason out of Jerusalem, plundered the Temple, and introduced measures to pacify his Egyptian border by imposing complete Hellenisation: the Jewish Book of the Law was prohibited and on 15 December 167 BC an "abomination of desolation", probably a Greek altar, was introduced into the Temple. With the Jewish religion now clearly under threat a resistance movement sprang up, led by the Maccabee brothers, and over the next three years it won sufficient victories over Antiochus to take back and purify the Temple.

The crisis which the author of Daniel addresses is the defilement of the altar in Jerusalem in 167 BC (first introduced in chapter 8:11): the daily offering which used to take place twice a day, at morning and evening, stopped, and the phrase "evenings and mornings" recurs through the following chapters as a reminder of the missed sacrifices. But whereas the events leading up to the sacking of the Temple in 167 BC and the immediate aftermath are remarkably accurate, the predicted war between the Syrians and the Egyptians (11:40–43) never took place, and the prophecy that Antiochus would die in Palestine (11:44–45) was inaccurate (he died in Persia). The obvious conclusion is that the account must have been completed near the end of the reign of Antiochus but before his death in December 164 BC, or at least before news of it reached Jerusalem, and the consensus of modern scholarship is accordingly that the book dates to the period 167–163 BC.)

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DANIEL CHAPTER 1

1 In the third year to the kingdom of Jehoiakim, king of Judah, came Nebuchadnezzar* (604-562 BC) king of Babel to Jerusalem, and he will press it. (* In 587 BC, he distroyed Jerusalem and led the Jewish elite into Babylonian exile.)

2 And Jehovah will give Jehoiakim king of Judah into his hand, and from the number of vessels of the house of God: and he will bring them to the land of Shinar the house of his god; and he brought the vessels into the treasure-house of his god.

3 And the king will say to Ashpenaz the leader of his eunuchs to bring from the sons of Israel and from the seed royal, and from the nobles;

4 Children whom not any blemish in them, and good of aspect, and understanding in all wisdom, and knowing knowledge, and understanding intelligence, and to whom power in them to stand in the king's temple, and to teach them the writing and tongue of the chaldees

5 And the king will allot to them the word of a day in its day from the king's dainties and from the wine of his drinking: and to nourish them three years, and from the end of three years they shall stand before the king.

6 And there will be among them from the sons of Judah, Daniel, Hansniah, Mishael, and Azariah

7 And the chief of the eunuchs will set names to them: to David, Belteshazzar; and to Hananiah, Shadrach; and to Mishael, Meshach; and to Azariah, Abed-Nego.

8 And Daniel will set up upon his heart that he will not be defiled with the dainties of the king, and with the wine of his drinking: and he will seek from the chief of the eunuchs that he shall not defile himself.

9 And God will give Daniel to mercy and compassion before the chiefs of the eunuchs.

10 And the chief of the eunuchs will say to Daniel, I fear my lord the king, who allotted your food and your drink: for wherefore shall he see your faces gloomy above the children as of your age? and make my head guilty to the King

11 And Daniel will say to Melzar, whom the chief of the eunuchs appointed over Daniel, Hananiah, Mishael, and Azariah,

12 Prove now thy servants, ten days; and they shall give to us from seed herbs, and we will eat, and water, and we will drink.

13 And our aspects shall be seen before thee, and the aspect of the children eating the king's dainties: and according to what thou shalt see, do with thy servants.

14 And he wilt hear to them for this word, and he will try them ten days.

15 And from the end of ten days their aspect was seen good and fat of flesh above all the children eating of the king's dainties.

16 And Melzar will be taking away their dainties, and the wine of their drinking, and he gave to them seed herbs.

17 And these four children, God gave to them knowledge and understanding in all writing and wisdom: and Daniel understood in every vision and dreams.

18 And from the end of the days when the king said to bring them in, and the chief of the eunuchs will bring them in before Nebuchadnezzar.

19 And the king will speak with them: and there was not found from all of them as Daniel, Hananiah, Mishael, and Azariah: and they will stand before the king.

20 And every word of the wisdom of understanding which the king sought from them, and he will find them ten hands over all the sacred scribes, the enchanters which were in all his kingdom.

21 And Daniel will be even to one year to Cyrus the king.

DANIEL CHAPTER 2

1 And in the second year to the kingdom of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his spirit will be moved, and his sleep was broken upon him.

2 And the king will say to call to the sacred scribes, and to the enchanters, and to the sorcerers, and to the Chaldeans, to announce to the king his dreams. And they will come and stand before the king.

3 And the king will say to them, I dreamed a dream, and my spirit will be moved to know the dream.

4 And the Ohaldeans will speak to the king Syriac: O king, live forever: say to thy servants the dream, and we will show the interpretation.

5 The king answered and said to the Chaldeans, The word went out from me: if ye will not make known to me the dream and its interpretation, ye shall be made pieces, and your houses shall be set dung-hills.

6 And if ye shall show the dream and its interpretation, ye shall receive from before me a gift and present, and great honor: therefore shove me the dream and its interpretation.

7 They answered a second time, and said, The king will say to his servants the dream, and we will show its interpretation.

8 And the king answered and said, Certainly I know that ye buy the time, for which cause that ye saw that the word went out from me.

9 Enough if ye will not make known to me the dream, this one edict for you; and ye divided out the word of falsehood and this corruption to say before me, till that the time shall change: therefore say to me the dream and I shall know that ye will show me its interpretation.

10 The Chaldean (Babylonian) answered before the king, and said, There is not a man upon the dry land that shall be able to show the king's word: for which cause that every king, leader, and ruler, asked not a word like this to any sacred scribe, and enchanter, and Chaldean.

11 And the word the king asked will be made rare, and there is not another that will show it before the king except the gods that their dwelling is not with flesh.

12 For this cause the king was in dignant and greatly angry, and he spake to destroy to all the wise of Babel.

13 And the edict went forth and the wise men being killed; and they sought Daniel and his associates to be killed.

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14 At that time Daniel turned back counsel and reason to Arioch, leader of the king's executioners, that went forth to kill to the wise of Babel:

15 He answered and said to Arioch the king's ruler, For what the severe edict from before the king? Then Arioch made known the word to Daniel.

16 And Daniel went up and sought from the king that he will give time for it, and to show to the king the interpretation.

17 Then Daniel departed to his house, and made known the word to Hananiah, Mishael and Azariah his companions:

18 And for seeking companions from before the God of the heavens concerning this secret: that Daniel and his companions shall not be destroyed with the rest of the wise of Babel.

19 Then to Daniel in a vision of the night was the secret uncovered. Then Daniel praised to the God of the heavens.

20 Daniel. answered and said, For this the name of God being praised from forever and even to forever: for wisdom and strength are to him:

21 And he changes the times and the seasons; removing kings and setting up kings; giving wisdom to the wise and knowledge to those knowing understanding.

22 He uncovered deep and hidden things: he knew what in darkness, and light lodged with him.

23 For thee, O God of my fathers, I praise and laud that thou gavest me wisdom and strength, and now didst make known to me what we sought from thee: for thou didst make known to us the king's word.

24 For this cause Daniel went up to Arioch whom the king allotted to destroy the wise of Babel: he went and said thus to him: For the wise of Babel thou shalt not destroy: bring me up before the king, and I will show the interpretation to the king.

25 Then with haste Arioch brought up for Daniel before the king, and said thus to him, That I found a man from the sons of the captivity of Judah that will make known to the king the interpretation.

26 The king answered and said to Daniel, his name Belteshazzar, Is it to thee to be able to make known to me the dream that I saw, and its interpretation?

27 Daniel answered before the king, and said, The secret that the, king asked, not the wise men, the enchanters, the sacred scribes, the diviners, shall be able to show to the king;

28 But there is a God in the heavens revealing secrets, and he made known to king Nebuchadnezzar what to be in the latter days. Thy dream, and the visions of thy head upon thy bed, it is thus:

29 Thou, O king, thy thoughts upon thy bed went up what to be after this: and he revealing secrets made known to thee what to be.

30 And I not for wisdom that is in me more than all living is this secret revealed to me, but for the reason that they shall make known the interpretation to the king, and thou shalt know the thoughts of thy heart.

31 Thou, O king, wert seeing, and behold, one great image. This image vast, and its brightness excellent; it stood before thee, and its aspect terrible.

32 This image, its head of good gold, the breasts and arms of silver, and the bowels and thighs of brass:

33 The legs of iron, the feet part of iron, and part of burnt clay.

34 Thou wert seeing even till a stone was cut out not with hands, and striking against the image upon the feet of iron and burnt clay, and breaking them in pieces.

35 At that time were beaten small at once, the iron, the burnt clay, the brass, the silver and the gold, and they were as the chaff of the threshing-floor of summer; and the wind lifted them up and all place was not found for them: and the stone striking against the image was for a great rock, and filled all the earth.

36 This the dream, and we will tell its interpretation before the king.

37 Thou, O king, a king of kings: for the God of the heavens gave to thee a kingdom strong and powerful, and splendid.

38 And in all that the sons of men dwelt, the beasts of the open field and the birds of the heavens he gave into thine hand, and gave thee power over them all Thou this head of gold.

39 And after thee shall arise another kingdom lower than thee, and another third kingdom of brass, that shall have power over all the earth.

40 And the fourth kingdom shall be strong as iron, because that iron beats small, and makes thin all: and as iron breaks all these, it shall beat small and break.

41 And that thou sawest the feet and toes, part of burnt clay of the potter, and part of iron, the kingdom shall be divided; and from the firmness of iron to be in it, for which cause that thou sawest iron mingled with earthen-ware.

42 And the toes of the feet, part of iron, and part of burnt clay, from the end of the kingdom shall be strong, and part shall be cut asunder.

43 That thou sawest the iron mingled with the earthen-ware, mingling for themselves with the seed of men: and not cleaving to them this with this, so as iron not mingling with burnt clay.

44 And in their days that they are kings, the God of the heavens shall set up a kingdom that shall not be destroyed forever: and its kingdom shall be left to another people; it shall beat small and destroy all these kingdoms, and this shall stand forever.

45 Because that thou sawest that the stone being cut from the rock not with hands, and it beat small the iron, the brass, the burnt clay, the silver and the gold: the great God made known to the king what to be after this: and the dream certain, and its interpretation faithful.

46 At that time king Nebuchadnezzar fell upon his face and prostrated himself to Daniel, and said to pour out a gift and sweet odors to him.

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47 And the king answered to Daniel, and said, Of a truth that your God he is God of gods, and Lord of kings, and revealing secrets, that thou wert able to reveal this secret

48 Then the king multiplied to Daniel, and gave to him many a great gift, and gave him power over all the province of Babel, and chief of the prefects over all the wise of Babel

49 And Daniel sought from the king, and he appointed out over the business of the province of Babel to Shadrach, Meshach and Abed-Nego: and Daniel in the gate of the king.

DANIEL CHAPTER 3

1 Nebuchadnezzar the king made an image of gold; its height sixty cubits, and its breadth six cubits: he set it up in the valley of Dura, in the province of Babel.

2 And Nebuchadnezzar the king sent to gather together to the satraps, the prefects, and the governors, the chief judges, the treasurers, those skilled in law, the lawyers, and all the rulers of the provinces, to the drinking to the dedication of the image that Nebuchadnezzar the king set up.

3 At that time there being gathered together the satraps, the prefects and the governors, the chief judges, the treasurers, those skilled in law, the lawyers and all the rulers of the provinces, to the dedication of the image that Nebuchadnezzar the king set up; and standing before the image that Nebuchadnezzar set up.

4 And a herald called with strength, To you they say, O peoples, nations, and tongues,

5 In the time ye shall hear the voice of the horn, the pipe, the harp, the lyre, the psaltery, the bagpipe, and all sorts of music, ye shall fall and prostrate. yourselves to the image of gold that Nebuchadnezzar the king set up.

6 And whoever shall not fall and prostrate himself in the same moment, he shall be cast into a furnace of flaming fire.

7 For this cause in that time that all peoples heard the voice of the horn, the pipe, the harp, the lyre, the psaltery, and all sorts of music, all peoples, nations, and tongues, fell prostrating themselves to the image of gold that Nebuchadnezzar the king set up.

8 For this cause, at that time men of the Chaldeans drew near and ate up the Jews piece-meal.

9 They answered and said to Nebuchadnezzar the king, O king, live forever.

10 Thou, O king, didst set an edict, that every man that shall hear the voice of the horn, the pipe, the harp, the lyre, the psaltery and the bagpipe, and all sorts of music, shall fall and prostrate himself to the image of gold:

11 And whoever shall not fall and prostrate himself shall be cast into the midst of a furnace of flaming fire.

12 There are men, Jews, that thou didst appoint over the business of the province of Babel, Shadrach, Meshach, and Abed-Nego; these men set not an account to thee, O king: they served not to thy gods; and to the image of gold that thou didst set up they prostrated themselves not

13 At that time Nebuchadnezzar in anger and wrath, said to bring Shadrach, Meshach, and Abed-Nego. Then they brought these men before the king.

14 Nebuchadnemr answered and said to them, Is it on purpose O Shadrach, Meshach, and Abed Nego, ye not serving to my gods, and to the image of gold that I set up, ye not prostrating yourselves?

15 Now if ye being prepared that in the time that ye shall hear the voice of the horn, the pipe, the harp, the lyre, the psaltery, and the bagpipe, and all sorts of music, ye shall fall and prostrate yourselves to the image that I made; and if ye shall not prostrate yourselves in the same moment, ye shall be cast into the midst of the furnace of flaming fire; and who that God that shall deliver you from my hands?

16 Shadrach, Meshach and Abed-Nego answered, and saying to the king, O Nebuchadnezzar, we need not to turn back to thee upon this word.

17 If it is, our God whom we served will be able to deliver us from the furnace of flaming fire, and from thy hand, O king, he will deliver us.

18 And if not, it shall be made known to thee, O king, that to thy gods we serve not, and to the image of gold that thou didst set up we will not prostrate ourselves:

19 In that time Nebuchadnezzar being filled with wrath, and the form of the visage was changed to him against Shadrach, Meshach, and Abed-Nego: he answered and said to heat to the furnace one seven times above that it was seen to be heated.

20 To the strong, the strong of strength that were in his army, he said to bind to Shadrach, Mesbach, and Abed-Nego, to cast into the furnace of flaming fire.

21 Then these men were bound in their wide trowsers, their tunics, and their mantles, and their clothing, and were cast into the midst of the furnace of flaming fire.

22 For this cause, as the word of the king being severe, and the furnace exceedingly heated, these men that took up to Shadrach, Meshach, and AbedNego, the flame of fire killed them.

23 And these three men, Shadrach, Meshach, and Abed-Nego, fell into the midst of the furnace of flaming fire, bound.

24 At that time Nebuchadnezzar the king was grieved, and rose up in haste; he answered and said to the counselors, Did we not cast three men into the midst of the fire, bound? They answering and saying to the king, True, O king.

25 He answered and said, Lo, I see four men loose going about in the midst of the fire, and there is no hurt in them: and the aspect of the fourth like to the Son of God.

26 At that time Nebuchadnezzar drew near to the door of the furnace of flaming fire; he answered and said, Shadrach, Meshach, and Abed-Nego, ye servants of God most high, go forth, and come. Then came forth Shadrach, Meshach, and Abed-Nego, from the midst of the fire.

27 And there being gathered together the satraps, the prefects, and governors, and the king's counselors, looking upon these men that upon their bodies the fire had no power, and a hair of their head was not singed, and their wide trowsers were not changed, and the smell of fire passed not upon them.

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28 Nebuchadnezzar answered and said, Blessed be their God of Shadrach,,Meshach, and Abed-Nego, who sent his messenger and delivered for his servants that trusted upon him, and they changed the king's word, and gave their bodies that they will not serve and prostrate themselves to any god, except to their God.

29 And an edict being set from me, That every people, nation and tongue, that shall say an error against their God, of Shadrach, Meshach, and AbedNego, shall be made pieces, and his house shall be set a dung-hill, because that there is no other God that shall be able to deliver according to this.

30 Then the king caused to Shadrach, Meshach, and Abed-Nego, to prosper in the province of Babel.

DANIEL CHAPTER 4

1 Nebuchadnezzar the king to all peoples, nations and tongues, that dwell in all the earth, your peace shall become great

2 The signs and wonders. that the most high God made with me, it was pleasant before me to show.

3 His signs, how many! and his wonders, how mighty! his kingdom, an eternal kingdom, and his dominion with generation and generation.

4 I Nebuchadnezzar, was secure in my house, and green in my temple:

5 I saw a dream, and it will terrify me; and the conceptions upon my bed and the visions of my head, will cause me to tremble.

6 And an edict being set from me to bring up before me to all the wise of Babel, that they shall make known to me the interpretation of the dream.

7 At that time the sacred scribes, the enchanters, the Chaldeans, and the diviners, coming in: and I told the dream before them: and its interpretation they making not known to me.

8 And even at last Daniel came up before me, whose name Belteshazzar, according to the name of my god, and the spirit of the holy gods in him: and before him I told the dream:

9 O Belteshazzar, leader of the sacred scribes, for I knew that the spirit of the holy gods is in thee, and my secret pressed not upon thee; the visions of my dream that I saw, and its interpretation, say thou.

10 And the visions of my head upon my bed; I was seeing, and lo, a tree in the midst of the earth, and its height great

11 And the tree increased and was strong, and its height will reach to the heavens, and its sight to the end of all the earth:

12 Its foliage beautiful, and its fruit great, and food for all in it: and the beasts of the open field will be shaded under it, the buds of the heavens will dwell in its boughs, and all flesh will be nourished from it

13 I was seeing in the visions of my head upon my bed, and lo, a watcher and holy one came down from the heavens;

14 He called with strength, and thus he said, Hew down the tree, and cut off its branches, shake off its foliage and scatter its fruit: the beasts shall flee from under it, and the birds from its branches.

15 But leave the stump of its roots in the earth, and with a band of iron and brass, in the tender grass of the open field; and in the dew of the heavens it shall be wet, and its portion with the beasts in the green herb of the earth.

16 Its heart shall be changed from man, and the heart of a beast shall be given to it; and seven times shall pass over him.

17 The word by the decree of the watchers, and the saying of the holy ones is the question: for the reason that the living shall know that the Most High rules in the kingdom of men, and to whom that he will, he will give it, and he will raise up over it the low of men.

18 This dream, I king Nebuchadnezzar saw. And thou Belteshazzar, tell the interpretation, because that all the wise of my kingdom not being able to make known to me the interpretation: and thou art able, for the spirit of the holy gods is in thee.

19 Then Daniel, his name Belteshazzar, was astonished for one moment, and his thoughts terrified him. The king answered and said, Belteshazzar, the dream and its interpretation shall not terrify thee. Belteshazzar answered and said, My lord, the dream to those hating thee, and its interpretation to thine enemies.

20 The tree that thou sawest that increased and was strong, and its height will reach to the heavens, and its sight to all the earth,

21 And its foliage beautiful, and its fruit great, and food for all in it; under it the beast of the open field will dwell, and in its branches the birds of the heavens will dwell:

22 It is thou, O king, who increased and wert strong: and thy greatness increased and reached to the heavens, and thy dominion to the end of the earth.

23 And that the king saw a watcher and a holy one came down from the heavens, and said, Hew down the tree and destroy it; but leave the stump of its roots in the earth, and with a band of iron and brass in the tender grass of the open field; and with the dew of the heavens it shall be wet, and with the beasts of the open field its portion, even till seven times shall pass over him;

24 This the interpretation, O king, and this the decree of the Most High, that came upon my lord the king:

25 And for thee driving from men, and with the beasts of the open field to be thy dwelling, and they shall feed to thee grass as oxen, and wetting to thee from the dew of the heavens, and seven times shall pass over thee till that thou shalt know that the Most High rules in the kingdom of men, and to whom that he will, he will give it

26 And that they said to leave the stump of the roots of the tree; thy kingdom being sure to thee, from when thou shalt know that the heavens rule.

27 Wherefore, O king, my counsel shall be pleasant to thee, and break off thy sins by justice, and thine iniquities in compassionating the poor; if it shall be a lengthening to thy peace.

28 All came upon Nebuchadnezzar the king.

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29 At the end of twelve months in the temple of the kingdom of Babel, he was going about

30 The king answered and said, Is not this great Babel, that I built it for the house of the kingdom by the strength of my power, and for the honor of my majesty?

31 Yet the word in the king's mouth, a voice from the heavens fell to thee, being said, O Nebuchadnezzar the king, the kingdom passed away from thee:

32 And from men driving thee out, and with beasts of the open field thy dwelling: and they shall feed to thee the grass as oxen, and seven times shall pass over thee till that thou shalt know that the Most High rules in the kingdom of men, and to whom he will, he will give it

33 In the same moment the word was added upon Nebuchadnezzar: and he was driven out from men, and he shall eat the green herb as oxen, and from the dew of the heavens his body shall be wet till that his hair was increased as eagles, and his nails as birds'.

34 And at the end of the days, I Nebuchadnezzar lifted up mine eyes to the heavens, and my knowledge will turn back to me, and I praised to the Most High, and to him living forever, I praised and honored, whose dominion an eternal dominion, and his kingdom with generation and generation.

35 And all the generations of the earth being reckoned as nothing: and doing according to his station in the army of the heavens, and the generations of the earth: and there is none that shall strike upon his hand, and say to him, What didst thou?

36 In that time my knowledge will turn back to me: and for the honor of my kingdom, my splendor and my brightness will return to me; and my counselors and my nobles will seek to me: and I was established over my kingdom, and excellent greatness was added to me.

37 Now I Nebuchadnezzar, praise and exalt and honor to the king of the heavens, that all his works are truth, and his paths judgment: and that they going about in pride, he being able to bring low.

DANIEL CHAPTER 5

1 Belshazzar the king made great food for a thousand of his nobles, and before the thousand he drank wine.

2 Belshazzar said, in tasting the wine, to bring in for the vessels of gold and silver that Nebuchadnezzar his father brought forth from the temple that was in Jerusalem; and in them the king and his nobles, his wives and his concubines, will drink.

3 At that time they brought the vessels of gold that were brought forth from the temple of the house of God which was in Jerusalem; and in them they drank, the king and his nobles, his wives and his concubines.

4 They drank wine, and praised to the gods of gold and silver, brass, iron, wood and stone.

5 In the same moment went forth fingers of a man's hand and wrote before the candlestick upon the lime of the wall of the temple of the king: and the king saw the palm of the hand that wrote.

6 The king's brightnesses changing, and his thoughts will terrify him, and the knots of his loins breaking forth, and his knees knocked this upon that

7 The king called with strength to bring up the enchanters, the Chaldeans and the diviners. The king answered and said to the wise of Babel, Whatever man that shall read this writing, and will show to me its interpretation, shall be clothed with purple, and a necklace of gold upon his neck, and shall rule the third in the kingdom.

8 Then came in all the king's wise ones: and they were not able to read the writing, and to make known the interpretation to the king.

9 Then king Belshazzar being greatly terrified, and his brightnesses being changed upon him, and his nobles being perplexed.

10 The queen, on account of the king's words and his nobles', came in to the house of drinking: the queen answered and said, O king, live forever: thy thought shall not terrify thee, and thy brightnesses shall not be changed:

11 There is a man in thy kingdom that the spirit of the holy gods in him; and in the days of thy father, his light and his understanding and wisdom according to the wisdom of the gods was found in him; and king Nebuchadnezzar thy father, the king thy father, set him up leader of the sacred scribes, the enchanters, the Chaldeans, the diviners:

12 Because that an excellent spirit and knowledge, and his understanding interpreting dreams, and showing of enigmas, and solving knotty questions, was found in him, in Daniel whom the king set his name Belteshazzar: now Daniel shall be called, and he will show the interpretation.

13 At that time Daniel came in before the king. The king answered and said to Daniel, Is it thou, Daniel, which is from the sons of the captivity of Judah, whom the king my father brought from Judah?

14 I heard concerning thee that the spirit of the gods is in thee, and his light and his understanding and excellent wisdom was found in thee.

15 And now the wise ones, the enchanters, were brought in before me that they shall read this writing, and to make known to me its interpretation: and they were not able to show the interpretation of the word:

16 And I heard concerning thee, that thou wilt be able to interpret interpretations, and solve knotty questions: now if thou shalt be able to read the writing, and to make known to me its interpretation, thou shalt be clothed in purple, and a necklace of gold upon thy neck, and thou shalt rule the third in the kingdom.

17 At that time Daniel answered and said before the king, Thy gifts to be to thyself, and give thy presents to another; but I will read the writing to the king, and make known to him the interpretation.

18 Thou, O king, God most high gave a kingdom and greatness and honor and splendor to Nebuchadnezzar thy father:

19 And from the greatness that he gave to him, all peoples, nations and tongues, were trembling and fearing from before

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him: whom he was willing he killed; and whom he was willing, he was saving alive; and whom be was willing, he was setting up; and whom he willed he was humbling.

20 And when his heart was lifted up, and his spirit was strong for pride, he was brought down from the throne of his kingdom, and they took away his honor from him.

21 And he was driven from the sons of men, and his heart was made level with the beasts, and with wild asses his dwelling: they will feed him with the green herb as oxen, and from the dew of the heavens his body will be wet; till that he knew that God the Most High ruled in the kingdom of men, and to whom he will, he will set up over it.

22 And thou his son, O Belshazzar, didst not humble thy heart because that thou knewest all this;

23 And against the Lord of the heavens thou didst lift up thyself; and for the vessels of his house they brought before thee, and thou and thy nobles, and thy wives, and thy concubines, drinking wine in them; and to the gods of silver and gold, brass, iron, wood, and stone, who see not, and hear not, and know not, thou didst praise: and to the God whom thy breath in his hand, and all thy ways to him, thou didst not honor.

2 At that time from before him was sent the palm of the hand, and this writing written.

25 And this the writing that was written: MENE, MENE, TEKEL and PHARSIN.

26 This the interpretation of the word: Mene; God numbered thy kingdom and completed it.

27 Tekel; Thou shalt be weighed in the balances and be found wanting.

28 Pharsin; Thy kingdom was divided, and it shall be given to the Medes and to Persia.

29 At that time Belshazzar said, and they clothed Daniel with purple, and a necklace of gold upon his neck, and they cried out concerning him, for him to rule the third in the kingdom.

30 In that night Belshazzar king of the Chaldeans was killed.

31 And Darius the Median received the kingdom, as the son of two and sixty years.

DANIEL CHAPTER 6

1 It pleased before Darius and he set up over the kingdom a hundred and twenty satraps, whom to be over all the kingdom;

2 And over these three presidents; of whom Daniel was one: that to them the satraps giving to them account, and the king not for him detriment

3 Then this Daniel excelling above the presidents and satraps because that an excellent spirit was in him; and the king doing to set him up over all the kingdom.

4 Then the presidents and satraps were seeking to find a pretext against Daniel from the part of the kingdom; and they will not be able to find any pretext and corruption, because that he was faithful, and any error and corruption was not found upon him.

5 Then these men saying that, We shall not find against this Daniel any pretext except we shall find against him in the law of his God.

6 Then these presidents and satraps ran together with tumult to the king, and saying thus to him, O Darius the king, live thou forever.

7 All the presidents of the kingdom, the prefects and satraps, and counselors and governors, will counsel together to set up a statute of the kingdom, and to make strong an interdict that whoever shall seek a request from any God and man even to thirty days, except from thee, O king, he shall be cast into the den of lions.

8 Now, O king, wilt thou set up the interdict, and sign the writing, that not to be changed according to the law of Media and Persia, which shall not pass away.

9 For this cause, king Darius signed the writing and the interdict

10 And Daniel as soon as he knew that the writing was signed, went up into his house; and the windows being opened to him in his upper chambers before Jerusalem, three times in the day he kneeled upon his knees, and praying and praising before his God, for the cause that he did from before this

11 Then these men ran together with tumult and found Daniel seeking and making supplication before his God.

12 At that time they drew near, and saying before the king concerning the interdict of the king, Didst thou not sign an interdict that every man that shall seek from any God and man even for thirty days, except from thee, O King, shall be cast into the den of lions? The king answered and said, The word is certain, according to the law of Media and Persia, that shall not pass away.

13 At that time they answered, and saying before the king, That Daniel that is from the sons of the captivity of Judah set not up an account to thee, O king, and to the interdict that thou didst sign; and three times in the day he sought his requests.

14 Then the king as soon as he heard the word, was greatly displeased with himself, and upon Daniel he set the heart to set him free: and even to the going down of the sun he was exerting himself to deliver him.

15 At that time these men ran together with tumult to the king, and saying to the king, Know, O king, that the law to Media and Persia is, that every interdict and statute that the king shall set up is not to be changed.

16 At that time the king said, and they brought Daniel and cast into the den of the lions; the king answered and said to Daniel, Thy God whom thou servest to him continually, he will set thee free.

17 And one stone was brought and set upon the mouth of the den, and the king sealed it with his signet ring, and with the signet ring of his nobles, that the will shall not be changed upon Daniel.

18 Then the king departed to his temple and passed the night fasting: and he brought not his concubines before him, and his sleep fled from him.

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19 At that time the king will rise in the dawn in the morning, and in haste he departed to the lion's den.

20 And in his drawing near to the den he cried to Daniel with a strong voice, the king answered and said to Daniel, O Daniel, servant of the living God, thy God whom thou servest to him continually, is he able to set thee free from the lion's den?

21 Then Daniel said to the king, O king, live forever.

22 My God sent his messenger and shut the mouth of the lions, and they hurt me not, for the cause that innocence was found to me; and also before thee, O king, I did no hurt.

23 At that time the king rejoiced greatly for him, and to Daniel he said to be taken up from the den. And Daniel was taken up from the den, and any hurt was not found upon him, for he trusted in his God.

24 And the king said, and they brought these men that ate up Daniel piece meal, and cast into the lion's den, them, their sons, and their wives; and they not down to the bottom of the den even till the lions had power over them, and they broke all their bones in pieces.

25 At that time Darius the king wrote all peoples, nations and tongues, that are dwelling in all the earth, Your peace shall be great.

26 From before me a decree was set forth that in every dominion of my kingdom to be trembling and fearing from before the God of Daniel: for he is the living God, and standing forever, and his kingdom that shall not be destroyed, and his dominion even to the end.

27 Setting free and delivering, and working signs and wonders in the heavens and upon the earth, that set free to Daniel from the hand of the lions.

28 And this Daniel was prospered in the kingdom of Darius, and in the kingdom of Cyrus the Persian.

DANIEL CHAPTER 7

1 In one year to Belshazzar the king of Babel, Daniel saw a dream and visions of his head upon his bed: at that time he wrote the dream, telling the head of the words.

2 Daniel answered and said, I was seeing in my vision by night, and lo, the four winds of the heavens rushing forth to the great sea.

3 And four great beasts went up from the sea, different this from this.

4 The first as a lion, and the wings of an eagle to it; I was seeing even till its wings were plucked, and it was lifted up from the earth, and upon its feet it was caused to stand as a man, and a man's heart was given to it.

5 And lo, another beast, a second being like to a bear; and it rose up to one side, and three ribs in its mouth between its teeth: and saying to it thus, Arise, eat much flesh.

6 After this I was seeing, and lo, another, as a panther, and to it four wings of a bird upon its back, and four heads to the beast; and dominion was given to it

7 After this I was seeing in the visions of the night, and lo, a fourth beast, fearful, and strong and powerful exceedingly; and great teeth of iron to it, eating and beating small, and treading down the remainder with its feet: and it being different from all the beasts that were before it; and ten horns to it.

8 I was considering upon the horns, and lo, another little horn went up among them, and three from the first horns were plucked up from before it: and lo, eyes as the eyes of a man in this horn, and a mouth speaking great things.

9 I was seeing even till thrones were cast down, and the Ancient of days sat, his garment white as snow, and the hair of his head as pure wool: his throne a flame of fire, his wheels a burning fire.

10 A river of fire flowed and went out from before him: thousands of thousands will wait upon him, and myriads of myriads will stand before him: the tribunal sat, and the books were opened.

11 I was seeing at that time from the voice of the great words that the horn was speaking: I was seeing even till that the beast was killed and its body destroyed, and it was given to the burning fire.

12 And the rest of the beasts they took away their power: and length in life was given to them for a season and time.

13 I was seeing in the visions of the night, and lo, with the clouds of the heavens as the Son of man he came, and turning even to the Ancient of days; and they brought him near before him.

14 And to him was given dominion, power and honor, and a kingdom; and all peoples and nations and tongues shall serve to him: his power an eternal power that shall not pass away, and his kingdom which shall not be destroyed.

15 I Daniel was grieved in the midst of the sheath, and the visions of my heart will terrify me.

16 I drew near to one of those standing by, and I sought from him the truth concerning all this: and he said to me, and he will cause me to know the interpretation of the words.

17 Those great beasts that they are four, four kings they shall rise up from the earth.

18 And the holy ones of the Most High shall take the kingdom and shall possess the kingdom even to forever, and even to forever of forever.

19 Then I willed to speak the truth concerning the fourth beast that was different from all of them, exceedingly fearful, its teeth of iron and its hoofs of brass; eating, beating small, and treading down the remainder with its feet;

20 And concerning the ten horns that were upon its head, and the other that went up, and three fell from before it; and this horn and eyes to it, and a mouth speaking great things, and its sight great above its companions.

21 I was seeing, and this horn made an encounter with the holy ones, and prevailed against them;

22 Even till that the Ancient of days came, and the judgment was given to the holy ones of the Most High; and the time extending and the holy ones possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom in the earth, that shall be different from all kingdoms, and shall eat up all the earth, and shall tread it down and beat it

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24 And the ten horns from this kingdom, ten kings shall arise: and another shall rise after them; and he shall be different from the first, and he shall humble three kings.

25 And he shall speak words against the Most High, and he shall vex the holy ones of the Most High, and he will hope to change times and law: and they shall be given into his hand even to a time and times, and the dividing of time.

26 And the tribunal sat, and they shall take away his power to cut off and to destroy even to the end.

27 And the kingdom and the power, and the greatness of the kingdom under All the heavens was given to the people of the holy ones of the Most High his kingdom an eternal kingdom, and all powers shall serve to him, and shall hear.

28 Even to this the end of the word. I Daniel, my thoughts will greatly terrify me, and my brightness will be changed upon me: and I kept the word in my heart

DANIEL CHAPTER 8

1 In the third year to the kingdom of Belshazzar the king a vision was seen to me, I Daniel, after that being seen to me in the beginning.

2 And I shall see in a vision; and it will be in my seeing, and I in Shushan the fortress, in Elam the province; and I shall see in a vision, and I was by the stream of strength.

3 And I shall lift up mine eyes, and I shall see, and behold, one ram stood before the stream, and horns to him: and the horns high; and the one high above the second, and the high came up at the last.

4 And I saw the ram pushing the sea, and north and south; and all the beasts will not stand before him, and none delivering from his hand; and he did according to his will, and increased.

5 And I was considering, and behold, a he goat of the goats came from the west upon the face of all the earth, and not touching upon the earth: and the he goat a horn of vision between his eyes.

6 And ha will come even to the ram possessing the horns, which I saw standing before the stream, and he will run against him in the wrath of his power.

7 And I saw him coming near to the ram, and he will be exasperated against him, and he will strike the ram and break his two horns: and there will be no power in the ram to stand before him, and he will cast him to the earth, and will tread upon him: and there was none delivering for the ram out of his hand.

8 And the he goat of the goats increased even greatly: and in his being strong the great horn was broken; and there will come up the vision of four underneath it to the four winds of the heavens.

9 And from one of them came forth one horn of a little thing, and it will be great exceedingly to the south to the sunrisings, and to the glories.

10 And it will be great even to the army of the heavens; and it will cast to the earth from the army, and from the stars, and it will tread them down.

11 And even to the chief of the army was he magnified, and from him the continuance was lifted up, and the foundation of his holy place was cast down.

12 And an army will be given upon the continuance by transgression, and it will cast down truth to the earth; and it did and it succeeded.

13 And I shall hear one holy one speaking, and one holy one will say to a certain one, speaking, How long the vision of the continuance, and the transgression laying waste, to be? and the holy place and the army being trodden down?

14 And he will say to me, Even to evening morning, two thousand and three hundred; and the holy place was justified

15 And it will be in my seeing, I Daniel, the vision, and I shall seek its understanding, and behold, there stood before me as the sight of a man,

16 And I shall hear man's voice between Ulai, and he will call and say, Man of God, cause to this to understand the sight

17 And he will come near my standing: and in his coming I was afraid, and I shall fall upon my face; and he will say to me, Understand, O son of man: for at the time of the end, the vision.

18 And in his speaking with me I lay in a deep sleep upon my face upon the earth: and he will touch upon me and will cause me to stand upon my standing.

19 And he will say, Behold me making known to thee what shall be in the last part of the wrath: for at the appointment, the end.

20 The ram which thou sawest possessing horns, the kings of Media and Persia.

21 And the hairy he goat, the king of Grecia: and the great horn which is between his eyes, he the first king.

22 And that being broken, and four will stand up underneath it, four kingdoms from the nation shall stand up, and not in his power.

23 And in the latter state of their kingdom as those transgressing being completed, a king strong of face and understanding enigmas, shall stand up.

24 And strong his power, and not in his power: and he shall destroy wonderfully, and he prospered, and did, and he destroyed the strong ones and the holy people.

25 And by his intelligence and he caused deceit to prosper in his hand; and he shall magnify in his heart, and in security he shall destroy many: and against the Chief of chiefs he shall stand; and without hand shall he be broken.

26 And the sight of the evening and the morning which was said, it is truth: and shut thou up the vision; for, for many days.

27 And I Daniel was, and was sick days; and I shall rise and do the works of the king; and I shall be astonished at the sight, and none understanding.

DANIEL CHAPTER 9

1 In one year to Darius son of Ahasuerus, from the seed of Media who reigned over the kingdom of the Chaldeans.

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2 In one year to the kingdom, I Daniel understood by books the number of years which the word of Jehovah was to Jeremiah the prophet, to fill up for the desolations of Jerusalem seventy years.

3 And I will give my face to Jehovah God to seek prayer and supplications, with fasting and sackcloth and ashes:

4 And I will pray to Jehovah my God, and I will confess and say, Ah, Jehovah, the great and dreadful God, watching the covenant and the mercy to those loving him, and to those watching his commands:

5 We sinned, and we did iniquity, and were evil, and rebelled, and departing from thy commands and from thy judgments.

6 And we heard not to thy servants the prophets who spake in thy name to our kings and our chiefs and our fathers, and to all the people of the earth.

7 To thee, O Jehovah, justice, and to us shame of face, as this day to the men of Judah, and to those dwelling in Jerusalem, and to all Israel being near and being far off, in all the lands where thou didst thrust them there in their transgression which they transgressed against thee.

8 O Jehovah, to us shame of face, to our kings, to our chiefs, and to our fathers, that we sinned against thee.

9 To Jehovah our God compassion and forgivenesses, for we rebelled against him.

10 We heard not to the voice of Jehovah our God to go in his laws which he gave before us in the hand of his servants the prophets

11 And all Israel passed by thy Laws, and departing not to hear to thy voice; and the curse will be poured upon us, and the oath which was written in the law of Moses the servant of God, for we sinned against him.

12 And he will set up his words which he spake against us, and against our judges who judged us to bring against us a great evil: which was not done under all the heavens according to what was done in Jerusalem.

13 As that written in the law of Moses all this evil came upon us, and we supplicated not the face of Jehovah our God to turn back from our iniquities and to understand in thy truth.

14 And Jehovah will watch for evil, and will bring it upon us: for Jehovah our God is just upon all his works which he did: and we heard not to his voice.

15 And now, O Jehovah our God, who brought thy people out of the land of Egypt with a strong hand, and thou wilt make to thee a name as this day; we sinned, we did evil.

16 O Jehovah, according to all thy justice, now shall thine anger be turned back, and thy wrath from thy city Jerusalem, thy holy mountain: for our sins and for the iniquities of our fathers, Jerusalem and thy people for a reproach to all those round about us.

17 And now, O our God, hear to the prayer of thy servant, and his supplications, and cause thy face to shine upon thy desolated holy place, for sake of Jehovah.

18 Incline, O my God, thine ear, and hear; open thine eyes, and see our desolations, and the city which thy name was called upon it: for not for our justice do we cause our supplications to fall before thee, but for thy many compassions.

19 O Jehovah hear; O Jehovah forgive; O Jehovah, attend and do; thou wilt not delay for thy sake, O my God: for thy name was called upon thy city and upon thy people.

20 And I yet speaking and praying and confessing my sins, and the sins of my people Israel, and causing my supplication to fall before Jehovah my God for the holy mountain of my God;

21 And I yet speaking in prayer, and the man Gabriel, whom I saw in the vision in the beginning, being wearied with weariness, touched upon me about the time of the evening gift

22 And he will cause to understand, and will speak with me, and say, O Daniel, now came I forth to teach thee understanding.

23 In the beginning of thy supplications the word came forth, and I came to announce; for thou art desires: and understand thou in the word, and consider in the sight

24 Seventy seventy were divided upon thy people and upon thy holy city, to close the transgression, and to seal up sins, and to expiate iniquity, and to bring in eternal justice, and to seal up the vision and prophecy, and to anoint the holy of holies.

25 And thou shalt know and understand, from the going forth of the word to turn back and to build Jerusalem even to Messiah the leader, seventy weeks, and sixty and two weeks: and the street shall turn back and be built, and the ditch, in the trouble of the times.

26 And after sixty and two weeks, Messiah shall be cut off, and not for him: and the people of the leader coming shall destroy the city and the holy place; and its end with an overflowing, and even to the end of the war desolations were determined.

27 And he made strong the covenant to many one week: and half the week he shall cause the sacrifice and gift to cease, and upon the wing of abominations laying waste, even to the completion, and that determined shall be poured upon the desolation.

DANIEL CHAPTER 10

1 In the third year to Cyrus king of Persia the word was revealed to Daniel, whom his name was called Belteshazzar; and the word truth, and the warfare great: and he understood the word, and understanding to him in the sight

2 And in these days I Daniel was mourning three weeks of days.

3 Bread of desires I ate not, and flesh and wine came not into my mouth, and anointing, I did not anoint myself even to the filling up of three weeks of days.

4 And in the twenty and fourth day to the first month, and I was upon the hand of the great river, this is Hiddekel;

5 And I shall lift up mine eyes and see, and behold, one man being clothed with linen garments, and his loins being girded with gold of Uphaz:

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6 And his body as topaz, and his face as the sight of lightning, and his eyes as flames of fire, and his arms and his feet as the eye of polished brass, and the voice of his words as the voice of a multitude.

7 And I saw, I Daniel alone, the sight: and the men that were with me saw not the sight, but a great trembling fell upon them, and they will flee in hiding themselves.

8 And I was left alone, and I shall see this great sight, and strength was not left in me: and my honor was turned upon me into destruction, and I retained not strength.

9 And I shall hear the voice of his words: and in my hearing the voice of his words, and I was lying in a deep sleep upon my face, and my face to the earth.

10 And behold, a hand touched upon me, and it will move me upon my knees, and the palms of my hands.

11 And he will say to me, O Daniel, a man of desires, understand thou in the words which I speak to thee, and stand upon thy standing: for now was I sent to thee. And in his speaking with me this word I stood trembling.

12 And he will say to me, Thou shalt not fear, Daniel: for from the first day that thou gavest thy heart to understand, and to humble thyself before thy God, thy words were heard, and I came for thy words.

13 And the chief of the kingdom of Persia stood against me twenty and one days: and behold, Michael, one of the first chiefs, came, to help me;: and I was left there near the kings of Persia.

14 And I came to cause thee to understand what shall happen to thy people in the last of the days: for yet the vision for days.

15 And in his speaking with me according to these words I gave my face to the earth, and I was dumb.

16 And behold, as the likeness of the sons of man touched upon my lips: and I shall open my mouth and speak and say to him standing before me, O my lord, by the sight my straights were turned upon me, and I retained not strength.

17 And how shall this servant of my lord be able to speak with this my lord and I, from this time no strength will stand in me, and breath was not left in me.

18 And there will add and will touch upon me as the sight of man, and he will strengthen me.

19 And he will say, Thou shalt not fear, O man of desires: peace to thee; be strong, and be strong. And in his speaking with me I was strengthened, and saying, My lord shall speak; for thou didst strengthen me.

20 And he will say, Knewest thou wherefore I came to thee? and now I will turn back to war with the chief of Persia: and I shall go forth, and behold, the chief of Grecia coming.

21 But I will announce to thee that recorded in the writing of truth: and not one strengthening himself with me upon these things but Michael your chief.

DANIEL CHAPTER 11

1 And I in the one year to Darius the Mede, standing to make firm and to strengthen for him.

2 And now I will announce the truth to thee. Behold, yet three kings standing up to Persia; and the fourth shall be rich of great riches above all: and in his becoming strong in his riches he shall rouse up all against the kingdoms of Grecia.

3 And a strong king stood up, and he ruled from much dominion, and he did according to his will.

4 And in his standing up his kingdom shall be broken, and shall be divided to the four winds of the heavens; and not to his latter state, and not according to his dominion which he ruled: for his kingdom shall be plucked up, and for others from besides these

5 And the king of the south shall be strong, and from his chiefs; and he shall be strong above him, and he ruled from much dominion.

6 And at the end of years they shall join themselves together, and the daughter of the king of the south shall come to the king of the north to make straightnesses: and she shall not retain the power of the arm, and he shall not stand, and his arm: and she shall be given up, and those bringing her, and he begetting her, and he strengthening her in the times.

7 And there stood up from the shoot of her roots as he, and he shall come to the strength, and he shall come into the fortress of the king of the north, and he did against them, and was strong:

8 And also their gods with their molten images, with the vessels of their desire of silver and gold he shall bring in captivity to Egypt; and he shall stand years above the king of the north.

9 And the king of the south came into his kingdom, and turned back, to his land.

10 And his sons shall gather themselves together, and they collected a multitude of many forces: and he coming, came and overflowed, and through: and he will turn back, and they shall gather themselves together even to his fortress.

11 And the king of the south shall be exasperated, and shall come forth and war with him, with the king of the north: and he caused a great multitude to stand, and the multitude was given into his hand.

12 And taking away the multitude his heart shall be lifted up; and he cast down myriads, and he shall not be strengthened.

13 And the king of the north turned back and caused a great multitude to stand above the former, and at the end of times, years, coming he shall come with great strength and with much property.

14 And in these times many shall stand up against the king of the south: and the sons of the violent of thy people shall be lifted up to cause the vision to stand; and they were weak.

15 And the king of the north shall come and shall pour out a mound, and take the city of fortifications: and the arms of the south shall not stand, and the people of his choices, and no strength to stand.

16 And he coming against him will do according to his will, and none standing before his face: and he shall stand in the land of glory, and it was finished in his hand.

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17 And he shall set up his face to come with the power of all his kingdom, and the upright with him; and he did: and he will give to him the daughter of women, to corrupt her: and she shall not stand, and shall not be for him.

18 And he will turn back his face to the isles and take many: and a leader caused his reproach to cease to him; besides his reproach shall turn back to him.

19 And he shall tarn back his face to the fortress of his land: and he was weak and he fell, and he shall not be found.

20 And there stood up upon his place he causing a task-master to pass through the glory of his kingdom: and in some days he shall be broken, and not in anger and not in war.

21 And there stood up upon his place he being despised; and they gave not upon him the strength of the kingdom: and he came in tranquillity, and he took the kingdom by flatteries.

22 And with the arms of an overflowing they shall overflow from his face, and they shall be broken; and also the leader of the covenant.

23 And from being joined to him he shall do deceit: and he came up and was strong with a small nation.

24 And in security and in fatnesses of the province shall he come; and he did what his fathers did not, and the fathers of his fathers; the prey and spoil and property shall he scatter to them: and against the fortifications he shall reckon his purposes, and even to a time.

25 And his strength shall rouse up and his heart against the king of the south with great force; and the king of the south shall be stirred up to war with a great and strong force, even exceedingly; and he shall not stand, for they shall reckon purposes against him.

26 And they eating his dainties shall break him, and his force shall overflow: and many fell wounded.

27 And they two kings, their heart for doing evil, and at one table they will speak falsehood; and it shall not prosper: for yet the end at the appointment

28 And he shall turn back to his land with great property; and his heart against the holy covenant; and he did, and turned back to his land.

29 At the appointment he shall turn back, and come into the south; and it shall not be as the first, and as the last.

30 And the inhabitants of the desert, the Chittims came against him: and he was dejected, and he turned back, and was angry against the holy covenant: and he did, and turned back; and he shall understand for those forsaking the holy covenant

31 And seed from him shall stand up, and they profaned the holy place of strength, and they removed the Continuance, and they gave the abomination laying waste.

32 And those condemning the covenant shall pollute by smooth things: and the people knowing their God shall be strong and do.

33 And those understanding of the people shall cause to understand to many: and they were weak by the sword, and by flame, and by captivity, and by plunder, days.

34 And in their being weak they shall be helped with a little help: and many were joined to them by flatteries.

35 And from those understanding shall be weak to try upon them to separate, to become white even to the time of the end: for yet at the appointment

36 And the king did according to his will; and he shall exalt himself and magnify himself over every god; and against the God of gods he shall speak wonderful things,, and he prospered even till anger was finished: for that being determined was done.

37 And concerning the God of his fathers he shall not understand, and concerning the desire of women, and concerning every god he shall not understand; for he shall magnify himself over all.

38 And to the God of fortresses he shall do honor upon his place: and to a god which his fathers knew not he shall do honor with gold and with silver, and with precious stone, and with desires.

39 And he did to the strong fortifications with a strange god whom he recognized, he shall multiply honor: and he caused them to rule over many, and he will divide the land for a price.

40 And in the time of the end the king of the south shall wage war with him: and the king of the north shall rush on like a tempest against him, with chariot and with horsemen, and with many ships; and he came into the lands, and overflowed and passed through.

41 And he came into the land of glory, and many shall be weak: and these shall escape from his hand, Edom and Moab, and the first of the sons of Ammon.

42 And he shall send forth his hand upon the lands, and the land of Egypt shall not be for escaping.

43 And he ruled over the hidden things of gold and silver, and over all the desires of Egypt: and the Lybians and Cushites in his steps.

44 And reports from the sunrising and from the north shall terrify him: and he shall go forth in great wrath to destroy, and to exterminate many.

45 And he shall plant the tent of his palace between the seas to the mountain of glory of holiness: and he came even to his end, and none helping to him.

DANIEL CHAPTER 12

1 And in that time Michael the great chief shall stand up, he standing for the sons of thy people: and it was a time of straits that was not from there being a nation, even to that time: and in that time thy people shall escape, every one being found written in the book.

2 And many sleeping in the earth of dust shall awake, these to eternal life, and these to reproach and eternal abhorrence.

3 And those understanding shall shine as the brightness of the firmament; and those justifying many, as the stars forever and ever.

4 And thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run through and knowledge shall be multiplied.

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5 And I Daniel saw, and behold, two others standing, one hence upon the lip of the river, and one thence upon the lip of the river.

6 And he will say to the man clothed with linen garments which was above to the waters of the river, Till when the end of the wonders?

7 And I shall hear the man clothed with linen garments, who was above to the waters of the river, and he will lift up his right hand and his left to the heavens, and swear by him living forever, that for an appointment of appointments and a half; in the scattering of the hand of the holy people being finished, all these shall be finished.

8 And I heard, and I shall not understand: and saying, O my lord, what the last of these things?

9 And he will say, Go, Daniel: for the words being shut up and sealed even to the time of the end.

10 And many shall be separated and become white, and be tried; and the unjust did evil: and all the unjust shall not understand; and the intelligent shall understand.

11 And from the time of removing the continuance, and to give the abomination laying waste, a thousand two hundred and ninety days.

12 Happy he waiting, and he shall reach to the thousand three hundred and thirty and five days.

13 And go thou to the end: and thou shalt rest and stand upon thy lot to the end of the days.

THE BOOK OF EZRA

(Ezra made the Torah the common law of the land.)
Author: Nehemia (as biographer)
Estimated Range of Dating: mid-5th century B.C.

(Ezra (fl. 480–440 BC) was an important Jewish author (sofer) and priest (kohen) in the early Second Temple period. In the Greek Septuagint, the name is rendered as Esdras, from which the Latin name Esdras comes. His name is just a shortened Aramaic form of the Hebrew name Azaryahu, meaning "Yahweh helps".

In the Hebrew Bible, or the Christian Old Testament, Ezra is an important figure in the books of Ezra and Nehemiah, which he is said to have written and edited, respectively. According to tradition, Ezra was also the author of the Books of Chronicles and the Book of Malachi.

Ezra was instrumental in restoring the Jewish scriptures and religion to the people after the return from the Babylonian Captivity. The canonical Book of Ezra and Book of Nehemiah are the oldest sources for the activity of Ezra, whereas many of the other books ascribed to Ezra (First Esdras, 3–6 Ezra) are later literary works dependent on the canonical books of Ezra and Nehemiah. The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus Find by Eduard Meyer, 1912.) Ezra wrote the Chronicles while his successor Nehemia finished the Chronicles and wrote the book known as Ezra-Nehemia.

According to the Hebrew Bible he was a descendant of Seraiah, the last High Priest to serve in Solomon's Temple, and a close relative of Joshua, the first High Priest of the Second Temple. He returned from Babylonian captivity and reintroduced the Torah in Jerusalem. According to 1 Esdras, a Greek translation of the Book of Ezra still in use in Eastern Orthodox Church, he was also a High Priest. Rabbinic tradition supports the positions that Ezra was an ordinary member of the priesthood, and that he actually served as a Kohen Gadol. Ezra was living in Babylon when in the seventh year of Artaxerxes I, the Achaemenid emperor (c. 457 BC), the emperor sent him to Jerusalem to teach the laws of God to any who did not know them. The Book of Ezra describes how he led a group of Judean exiles living in Babylon to their home city of Jerusalem where he is said to have enforced observance of the Torah.

The first-century Roman-Jewish historian Titus Flavius Josephus deals with Ezra in his Antiquities of the Jews. He uses the name Xerxes for Artaxerxes I reserving the name Artaxerxes for the later Artaxerxes II whom he identifies as the Ahasuerus of Esther, thus placing Ezra before the events of the book of Esther. Josephus' account of the deeds of Ezra

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derives entirely from 1 Esdras, which he cites as the 'Book of Ezra' in his numeration of the Hebrew bible. Contrariwise, Josephus does not appear to recognise Ezra-Nehemiah as a biblical book, does not quote from it, and relies entirely on other traditions in his account of the deeds of Nehemiah.

Traditionally Judaism credits Ezra with establishing the Great Assembly of scholars and prophets, the forerunner of the Sanhedrin, as the authority on matters of religious law.

A disciple of Baruch ben Neriah, Ezra favoured study of the Law over the reconstruction of the Temple and thus because of his studies, he did not join the first party returning to Jerusalem in the reign of Cyrus. According to another opinion, he did not join the first party so as not to compete, even involuntarily, with Joshua ben Jozadak for the office of High Priest of Israel.

Ezra was a priest and "a scribe skilled in the law." He represented the position of stricter Babylonian Jews who had been upset by reports of laxity in Judah and desired to see matters corrected. When Ezra arrived the situation in Judah was discouraging. Religious laxity was prevalent, the Law was widely disregarded, and public and private morality was at a low level. Moreover, intermarriage with foreigners posed the threat that the community would mingle with the pagan environment and lose its identity.

According to the Babylonian Talmud, Ezra the Scribe is said to have enacted ten standing laws and orders, which are as follows:

1. That the public come together to read from the sefer Torah on Shabbatot during the time of the afternoon oblation (Minchah), because of those travelling merchants who loiter in the closed shops in the street corners, and who may have missed the biblical lections that were read during the weekdays.

2. That the courts be opened throughout the Jewish townships on Mondays and Thursdays.

3. That women would not wait beyond Thursday to launder their clothes, because of the honour due to the Sabbath day.

4. That men would accustom themselves to eat [cooked] garlic on the eve of the Sabbath (believed to enhance love between a man and his wife).

5. That women would rise up early on Friday mornings to bake bread, so that a piece of bread would be available for the poor.

6. That Jewish women in every place be girded with a wide belt (waist band), whether from the front or from behind, out of modesty.

7. That Jewish women, during their menses, wash and comb their hair three days prior to their purification in a ritual bath.

8. That the traveling merchants make regular rounds into the Jewish villages and townships because of the honor due to the daughters of Israel (viz., so that jewelry can be purchased by the daughters of Israel).

9. That Jewish women and/or girls, as a precautionary measure, be accustomed to conversing with one another while one of their party goes out to relieve herself in the outhouse.

10. That men who may have suffered a seminal emission (especially after accompanying with their wives) be required to immerse (baptise) themselves in a mikveh (baptisterium) before being permitted to read from the scroll of the Law (Torah).

The order in which Ezra took the various measures attributed to him is uncertain. His actions come close to that what we call a coup d'etat. He took action against mixed marriages and succeeded in persuading the people to divorce their foreign wives voluntarily. His efforts reached their climax when the people engaged in solemn covenant before God to enter into no more mixed marriages, to refrain from work on the sabbath, to levy on themselves an annual tax for the support of the Temple, regularly to present their tithes and offerings, and otherwise to comply with the demands of the Law. It was the xenophobic attitude of Ezra and Nehemia that brought the Jews to total distruction by the Romans.

Nothing further is known of Ezra after his reforms. The 1st-century Roman-Jewish historian Titus Flavius Josephus states in his Antiquities that he died and was buried in Jerusalem. According to another tradition, he returned to Babylonia, where his supposed grave is a holy site.

The contents of Ezra–Nehemiah are structured in a theological rather than chronological order: "The Temple must come first, then the purifying of the community, then the building of the outer walls of the city, and so finally all could reach a grand climax in the reading of the law."

The Book of Ezra consists of ten chapters: chapters 1–6, covering the period from the Cyrus the Great to the dedication of the Second Temple, are told in the third person; chapters 7–10, dealing with the mission of Ezra, are told largely in the first person. The book contains several documents presented as historical inclusions, written in Aramaic while the surrounding text is in Hebrew (1:2–4, 4:8–16, 4:17–22, 5:7–17, 6:3–5, 6:6–12, 12–26)

Chapters 1–6:

1. Decree of Cyrus, first version: Cyrus, inspired by God, returns the Temple vessels to Sheshbazzar, "prince of Judah", and directs the Israelites to return to Jerusalem with him and rebuild the Temple.

2. 42,360 exiles, with men servants, women servants and "singing men and women", return from Babylon to Jerusalem and Judah under the leadership of Zerubbabel and Jeshua the High Priest.

3. Jeshua the High Priest and Zerubbabel build the altar and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid and the dedication takes place with great rejoicing.

4. Letter of the Samaritans to Artaxerxes, and reply of Artaxerxes: The "enemies of Judah and Benjamin" offer to help with the rebuilding, but are rebuffed; they then work to frustrate the builders "down to the reign of Darius." The officials of Samaria write to king Artaxerxes warning him

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that Jerusalem is being rebuilt, and the king orders the work to stop. "Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius king of Persia."
5. Tattenai's letter to Darius: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Joshua recommence the building of the Temple. Tattenai, satrap over both Judah and Samaria, writes to Darius warning him that Jerusalem is being rebuilt and advising that the archives be searched to discover the decree of Cyrus.
6. Decree of Cyrus, second version, and decree of Darius: Darius finds the decree, directs Tattenai not to disturb the Jews in their work, and exempts them from tribute and supplies everything necessary for the offerings. The Temple is finished in the month of Adar in the sixth year of Darius, and the Israelites assemble to celebrate its completion.

Chapters 7–10:
7. Letter of Artaxerxes to Ezra (Artaxerxes' rescript): King Artaxerxes is moved by God to commission Ezra "to inquire about Judah and Jerusalem with regard to the Law of your God" and to "appoint magistrates and judges to administer justice to all the people of Trans-Euphrates—all who know the laws of your God." Artaxerxes gives Ezra much gold and directs all Persian officials to aid him.
8. Ezra gathers a large body of returnees and much gold and silver and precious vessels for the Temple and camps by a canal outside Babylon. There he discovers he has no Levites, and so sends messengers to gather some. The exiles then return to Jerusalem, where they distribute the gold and silver and offer sacrifices to God.
9. Ezra is informed that some of the Jews already in Jerusalem have married non-Jewish women. Ezra is appalled at this proof of sin, and prays to God: "O God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."
10. Despite the opposition of some of their number, the Israelites assemble and send away their foreign wives and children.)

EZRA CHAPTER 1

1 In one year to Cyrus (Emperor Kurush II) the king of Persia (r. 559-530 BC), to complete the word of Jehovah from the month of Jeremiah, Jehovah roused up the spirit of Cyrus king of Persia, and he will cause a voice to pass through in all his kingdom, and also in writing, saying,

2 Thus said Cyrus king of Persia, All the kingdoms of the earth Jehovah gave to me, the God of the heavens; and he charged upon me to build for him a house in Jerusalem which is in Judah.

3 Who among you from all his people? His God shall be with him, and he shall go up to Jerusalem which is in Judah, and he shall build the house of Jehovah God of Israel, (he is the God) Which is in Jerusalem.

4 And every one being left in all the places where he sojourned there, the men of his place shall lift him up with silver and with gold, and with substance, and with cattle, with a voluntary gift to the house of God which is in Jerusalem.

5 And there will rise up the heads to the fathers to Judah and Benjamin, and the priests and the Levites to all God roused up his spirit, to go up to build the house of Jehovah which is in Jerusalem.

6 And all those round about them strengthened upon their hands with vessels of silver, with gold, with substance, and with cattle, and most precious things, besides all being willingly given.

7 And the king Cyrus brought forth the vessels of the house of Jehovah, which Nebuchadnezzar brought forth from Jerusalem; and he will give them into the house of his God.

8 And Cyrus king of Persia will bring them forth by the hand of Mithredath the treasurer, and he will number them to Sheshbazzar, prince to Judah.

9 And these their number: thirty basins of gold, a thousand basins of silver, nine and twenty slaughter knives,

10 Thirty goblets of gold, four hundred and ten goblets of silver, being different, a thousand other vessels.

11 All the vessels to the gold and to the silver, five thousand and four hundred. Sheshbazzar brought up all with the bringing up of the captivity from Babel to Jerusalem.

EZRA CHAPTER 2

1 And these the sons of the province coming up from the captivity of the exiles which Nebuchadnezzar carried into exile to Babel; and they will turn back to Jerusalem and Judah, a man to his city;

2 Who came with Zerubbabel: Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of men of the people of Israel

3 The sons of Parosh, two thousand one hundred seventy and two.

4 The sons of Shephatiah, three hundred seventy and two.

5 The sons of Arah, seven hundred five and seventy.

6 The sons of Pahath-Moab, to the sons of Joshua of Joab, two thousand eight hundred and twelve.

7 The sons of Elam, a thousand two hundred fifty and four.

8 The sons of Zattu, nine hundred and forty and five.

9 The sons of Zaccai, seven hundred and sixty.

10 The sons of Bani, six hundred forty and two.

11 The sons of Bebai, six hundred twenty and three.

12 The sons of Azgad, a thousand two hundred twenty and two.

13 The sons of Adonikam, six hundred sixty and six.

14 The sons of Bigvai, two thousand fifty and six.

15 The sons of Adin, four hundred fifty and four.

16 The sons of Ater to Hezekiah, ninety and eight

17 The sons of Bezel, three hundred twenty and three.

18 The sons of Jorah, a hundred and and twelve. .

19 The sons of Hashum, two hundred twenty and three.

20 The sons of Gibber, ninety and five.

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21 The sons of the house of bread, a hundred twenty and three.
22 The men of Netophah, fifty and six.
23 The men of Anathoth, a hundred twenty and eight
24 The sons of Azmaveth, forty and two.
25 The sons of Kirjath-Arim, Chephiroth and Beeroth, seven hundred and forty and three.
26 The sons of Ramah and Gabe, six hundred twenty and one.
27 The men of Michmas, a hundred twenty and two.
28 The men of the house of God and Ai, two hundred twenty and three.
29 The sons of Nebo, fifty and two.
30 The sons of Magbish, a hundred fifty and six.
31 The sons of the other Elam, a thousand two hundred fifty and four.
32 The sons of Harim, three hundred and twenty.
33 The sons of Lod, Hadid, and Ono, seven hundred twenty and five.
34 The sons of Jericho, three hundred forty and five.
35 The sons of Senaah, three thousand and six hundred and thirty.
36 The priests: the sons of Jedaiah to the house of Joshua, nine hundred seventy and three.
37 The sons of Immer, a thousand fifty and two.
38 The sons of Pashur, a thousand two hundred forty and seven.
39 The sons of Harim, a thousand and seventeen.
40 The Levites: the sons of Joshua and Kadmiel, to the sons of Hodaviah, seventy and four.
41 Those singing: the sons of Asaph, a hundred twenty and eight
42 The sons of the gates: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatite, the sons of Shobi, all, a hundred thirty and nine.
43 The Nethinims: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth.
44 The sons of Keros, the sons of Siaha, the sons of Padon,
45 The sons of Lebanah, the sons of Hagabah, the sons of Akkub,
46 The sons of Hagab, the sons of Shalmi, the sons of Hanan
47 The sons of Giddel, sons of Gahar, the sons of Reaiah,
48 The sons of Rezin, the sons of Nekoda, the sons of Gazzt:m,
49 The sons of Uzza, the sons of Paseah, the sons of Besai,
50 The sons of Asnah, the sons of Mehunim, the sons of Nephusim,
51 The sons of Bakbuk, the sons of Hakupha, the sons of Harhur,
52 The sons of Bazluth, the sons of Mehida, the sons of Harsha,
53 The sons of Barkos, the sons of Sisera, the sons of Thamah,
54 The sons of Neziah, the sons of Hatipha.
55 The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Peruda,
56 The sons of Jaalah, the sons of Darkon, the eons of Giddel,
57 The sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, the sons of Ami.
58 All the Nethinims, the sons of Solomon's servants, three hundred ninety and two.
59 And these going up from Tel-Me-lah Tel-Harsa, Cherub, Addan, Immer and they were not able to announce their father's house, and their seed, if they were from Israel.
60 The sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred fifty and two.
61 From the sons of the priests: the sons of Habiah, the sons of Koz, the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite, and he will be called by their name.
62 These sought their writing of those being enrolled, and they found not: and they will be polluted from the priesthood.
63 And the Tirshatha will say to them, that they shall not eat from the holy of holies till there stood up a priest for Lights and Truth.
64 All the convocation as one, four myriads two thousand three hundred and sixty,
65 Besides their servants and their maids, these seven thousand three hundred thirty and seven: and to them singing men and singing women, two hundred.
66 Their horses seven hundred thirty and six; their mules, two hundred forty and five;
67 Their camels, four hundred thirty and five; the asses, six thousand seven hundred and twenty.
68 And from the heads of the fathers in their coming to the house of Jehovah which is in Jerusalem, gave willingly to the house of God to cause it to stand upon its foundation:
69 According to their power they gave to the treasure of the work of gold six myriads and a thousand darics, and of silver, five thousand portions, and of priests' tunics, a hundred.
70 And the priests dwelt, and the Levites, and from the people, and those singing, and those opening the gates, and the Nethinims, in their cities, and all Israel in their cities.

EZRA CHAPTER 3

1 And the seventh month will draw near, and the sons of Israel in the cities, and the people will gather together as one man to Jerusalem.
2 And Joshua the son of Josedek, and his brethren the priests, and Zerubbabel son of Shealtiel, and his brethren, and they will build the altar of the God of Israel, to bring up upon it burnt-offerings as written in the law of Moses the man of God.
3 And they will prepare the altar upon its foundations; for in the terror upon them from the people of the lands: and they will bring up burnt-offerings upon it to Jehovah, burnt-offerings for morning and for evening.

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4 And they will do the festival of tents as written, and the burnt-offerings of a day in a day, in number according to judgment, the word of a day in its day.

5 And after this the burnt-offerings of continuance, and for the new moons, and for all the appointments of Jehovah being consecrated, and for all giving willingly a voluntary gift to Jehovah.

6 From one day to the seventh month they began to bring up the burnt-offerings to Jehovah. And the temple of Jehovah was not founded.

7 And they will give silver to those hewing, and to those graving, and food and drink and oil to the Zidonians, and the Tyrians, to bring cedar woods from Lebanon to the sea of Joppa according to the permit of Cyrus king of Persia to them.

8 And in the second year to their coming to the house of God at Jerusalem, in the second month, began Zerubbabel son of Shealtiel, and Joshua son of Josedek, and the remainder of their brethren the priests, and the Levites, and all those coming from the captivity to Jerusalem; and they will cause the Levites to stand up, from the son of twenty years and above, to superintend over the works of the house of Jehovah.

9 And Joshua will stand, his sons and his brethren, Kadmiel and his sons, the sons of Judah, as one, to superintend over the doing of the work in the house of God: the sons of Henadad their sons, and their brethren the Levites.

10 And those building will lay the foundation of the temple of Jehovah, and they will cause the priests to stand, being clothed, with trumpets, and the Levites sons of Asaph, with cymbals, to praise Jehovah according to the hands of David king of Israel.

11 And they will answer in praising and in confessing to Jehovah, for he is good, for his mercy forever upon Israel. And all the people shouted a great shout in praising to Jehovah, for the foundation of the house of Jehovah.

12 And many of the priests and the Levites and heads of the fathers, old men, who saw the first house in this house being founded before their eyes, weeping with a great voice; and many with a shout in gladness to the lifting up the voice.

13 And the people not recognizing the voice of the shout of gladness from the voice of the weeping of the people; for the people shouting a great shout, and the voice was heard even to far off

EZRA CHAPTER 4

1 And the adversaries of Judah and Benjamin will hear that the sons of the captivity were building the temple to Jehovah God of Israel;

2 And they will come near to Zerubbabel, and to the heads of the fathers, and they will say to them, We will build with you: for like you we will seek for your God: for we sacrifice not from the days of Esa-Haddon king of Assur bringing us up hither.

3 And to them Zerubbabel will say, and Joshua, and the rest of the heads of the fathers to Israel, Not to you and to us to build a house to our God; for we together will build to Jehovah God of Israel, as the king Cyrus king of Persia commanded us.

4 And the people of the land will be slackening the hands of the people of Judah, and terrifying them in building,

5 And counselors being hired against them to annul their counsel all the days of Cyrus king of Persia, and even to the kingdom of Darius king of Persia.

6 And in the kingdom of Ahasuerus, in the beginning of his kingdom, they wrote an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of Arthasatha, wrote Bishlam, Mithredath, Tabeel, and the rest of his colleagues, to Arthasatha, king of Persia; and the writing of the letter' being written in Syriac, and being interpreted in Syriac.

8 Rehum, lord of judgment, and Shimshai, the scribe, wrote one epistle against Jerusalem to Arthasatha the king, thus:

9 Then Rehum lord of judment, and Shimshai the scribe, and the rest of their colleagues, the Danites and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babelites, the Susanchites, the Dehavites, the Elamites,

10 And the rest of the nations that the great and honored Asnapper carried into exile, and he caused them to dwell in the cities of Shomeron, and the rest beyond the river, and thus.

11 This the copy of the epistle that they sent to him to Arthasatha the king; thy servants the men beyond the river, and thus.

12 To be known to the king that the Jews who went up from with thee to us, came to Jerusalem, building the perverse and bad city, and they completed its wall, and they will repair its foundations.

13 Now to be known to the king that if this city shall be built and the walls be completed, tribute, excise, and toll, they will not give, and in the end it will endamage the kings.

14 Now for the cause that we were salted with the salt of the temple, and not being fit to us to see the king's nakedness, for this we sent and made known to the king;

15 That it shall be sought in the book of the records of thy fathers: and thou wilt find in the book of the records, and thou wilt know that this city a city perverse and endamaging kings and provinces, and working rebellion in the midst of it from days forever: for this, this city was laid waste.

16 We making known to the king that if this city shall be built, and its walls be completed, for this cause a portion beyond the river shall not be to thee.

17 And the king sent word to Rehum, lord of judgment, and to Shimshai the scribe, and the rest of their colleagues who dwelt in Shomeron, and the rest beyond the river, Peace and as now.

18 The epistle that ye sent to us being read distinctly before me.

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19 And a decree being set from me, and they sought and found that this city from days forever lifting itself up against kings, and perverseness and rebellion being made in it

20 And strong kings were over Jerusalem, and ruling over all beyond the river: and tribute, excise, and, toll, being given to them.

21 Now set up a decree to cause these men to cease, and this city shall not be built till a decree shall be set up from me.

22 And be ye warned from doing wrong upon this: wherefore shall harm overtake to endamage the kings?

23 Then after the copy of the epistle of Arthasatha the king being read before Rehum, and Shimshai the scribe, and their colleagues, they went away to Jerusalem to the Jews, and caused them to cease by arm and strength.

24 At that time ceased the work of the house of God which is in Jerusalem. And it was ceasing even till two years to the kingdom of Darius king of Persia.

EZRA CHAPTER 5

1 And the prophets, Haggai the prophet, and Zechariah son of Iddo, prophesied to the Jews that were in Judah and in Jerusalem in the name of the God of Israel, to them.

2 At that time rose up Zerubbabel son of Shealtiel, and Joshua son of Josedek, and began to build the house of God that is in Jerusalem: and with them the prophets of God upholding to them.

3 In that time came to them Tatnai, prefect beyond the river, and ShetharBozni and their colleagues, and thus they said to them, Who set up to you a decree to build this house, and to complete this wall?

4 Then thus said we to them, What are they the names of the men that build this building?

5 And the eye of their God was upon the captivity of the Jews, and they caused them not to cease till the account went to Darius: and then they will return a letter concerning this.

6 The copy of the epistle that Tatnai, prefect beyond the river, sent, and Shethar-Bozni and his colleagues, the Apharsachites, that were beyond the river to Darius the king:

7 They sent an epistle to him, thus it was written in the midst of it: To Darius the king, all peace.

8 To be known to the king that we went to the Judah province, to the house of the great God; and it was building with stone of rolling, and wood being set up in the walls; and this work being diligently done, and prospering in their hands.

9 Then we asked these old men, thus we said to them, Who set to you a decree to build this house and to complete this wall?

10 And also we asked their names for them to make known to thee that we shall write the name of the men that were among their heads.

11 And thus they returned us word, saying, We are the servants of the God of the heavens and the earth, and build the house that was built of old these many years, and a great king to Israel built and completed.

12 Therefore after our fathers provoked to the God of the heavens to be angry, he gave them into the hand of Nebuchadnezzar king of Babel, the Chaldean, and he destroyed this house, and the people he carried away in exile to Babel.

13 But in one year to Cyrus the king of Babel, Cyrus the king set up a decree to build this house of God.

14 And also the vessels of the house of God of gold and of silver, that Nebuchadnezzar brought forth from the temple that is in Jerusalem, and brought them to the temple of Babel, Cyrus the king brought them forth from the temple of Babel, and they were given to Sheshbazzar his name that he set up prefect;

15 And he said to him, Lift up these vessels, go bring them into the temple that is in Jerusalem, and the house of God shall be built upon its place.

16 Then this Sheshbazzar came, he set the foundations of the house of God that is in Jerusalem: and from that time even till now, being built and not finished.

17 And now if good to the king he shall seek in the house of the king's treasure there that is in Babel, if it be that from Cyrus the king a decree was set up to build this house of God in Jerusalem, and the king will send the will to us concerning this.

EZRA CHAPTER 6

1 At that time Darius the king set up a decree, and they searched in the house of books, the treasures being deposited there in Babel.

2 And there was found in Achmetha in the fortress that in the Median province, one roll, and thus a record was written in its midst

3 In one year to Cyrus the king, Cyrus the king set a decree of the house of God in Jerusalem, The house shall be built, the place that they sacrificed sacrifices, and its foundations being erected; its height sixty cubits, and its breadth sixty cubits;

4 And three layers of stone of inagnitude: and a layer of new wood: and the outgoing shall be given from the king's house:

5 And also the vessels of the house of God of gold and of silver that Nebuchadnezzar brought forth from the temple that is in Jerusalem, and brought to Babel, shall be restored, and shall go to the temple that is in Jerusalem, to its place, and be taken into the house of God.

6 Now Tatnai prefect beyond the river, Shethar-Bozni, and their colleagues the Apharsachites that are beyond the river, be ye far off from thence:

7 Leave to the works of this house of God: the prefect of the Jews and the old men of the Jews, they shall build this house of God upon its place.

8 And from me a decree was set up for that which ye shall do with the old men of these Jews for building this house of God: and the king's riches, that of the tribute beyond the river, expenses shall be speedily given to these men, not to be made to cease.

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9 And whatever being necessary, and the young of cattle and rams and lambs, for burnt-offerings to the God of the heavens, wheat, salt, wine, and oil, according to the saying of the priests that are in Jerusalem, to be given to them day by day, not resting:

10 That therefore bringing near sweet odors to the God of the heavens, praying for the life of the king and his sons.

11 And from me a decree was set up that every man that shall change this word, wood shall be pulled down from his house, and being raised up he shall be fastened upon it; and his house shall be made a dung-hill for this.

12 And God who shall cause his name to dwell there shall cast down every king and people that shall send forth his hand to change, to destroy this house of God that is in Jerusalem. I Darius set up a decree; it shall be done speedily.

13 Then Tatnai, prefect beyond the river Shethar-Boznai, and three colleagues, because of that Darius the king sent, thus they did speedily.

14 And the old men of the Jews built and prospered in the prophesy of Haggai the prophet, and Zechariah son of Iddo. And built and completed according to the decree of the God of Israel, and from the decree of Cyrus and Darius, and Arthasatha king of Persia.

15 And this house was finished even to the third day to the month Adar, which was the sixth year to the kingdom of Darius the king.

16 And the sons of Israel, the priests and the Levites and the rest of the sons of the exile, made the consecration of this house of God in gladness.

17 And they brought near to the consecration of this house of God a hundred oxen, two hundred rams, four hundred lambs; and he goats of the goats for sin, for all Israel twelve, for the number of the tribes of Israel.

18 And they set up the priests in their division, and the Levites in their classes, for the work of God which is in Jerusalem; according to the writing of the book of Moses.

19 And the sons of the exile will do the passover in the fourteenth to the first month.

20 For the priests and Levites were purified as one, all of them being purified; and they will slaughter the pass-over for all the sons of the exile, and for their brethren the priests, and for themselves.

21 And the sons of Israel will eat; those turning back from exile and every one being separated from the uncleanness of the nations of the earth to them, to seek for Jehovah the God of Israel;

22 And they will do the festival of the unleavened seven days in gladness: for Jehovah gladdened them, and turned the heart of the king of Assur to them, to strengthen their hands in the work of the house of God, the God of Israel

EZRA CHAPTER 7

1 And after these words in the kingdom of Arthasatha king of Persia, Ezra son of Seraiah, son of Azariah, son of Hilkiah,

2 Son of Shallum, son of Zadok, son of Ahitub,

3 Son of Amariah, son of Azariah, son of Meraioth,

4 Son of Zerahiah, son of Uzzi, son of Bukki,

5 Son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the head priest:

6 This Ezra went up from Babel; and he a scribe skilled in the law of Moses which Jehovah God of Israel gave: and the king will give to him according to the hand of Jehovah upon him all his seeking.

7 And there will go up from the sons of Israel, and from the priests and the Levites, and those singing, and they watching the gates, and the Nethinims, to Jerusalem, in the seventh year to Arthasatha the king.

8 And he will come to Jerusalem in the fifth month, this the seventh year to the king.

9 For in one to the first month he laid the foundation of going up from Babel, and in one to the fifth month he came to Jerusalem, according to the good hand of his God upon him.

10 For Ezra prepared his heart to seek the law of Jehovah, and to do, and to teach in Israel the law and judgment.

11 And this the copy of the epistle which king Arthasatha gave to Ezra the priest, the scribe, the scribe of the words of the commands of Jehovah and of his laws upon Israel

12 Arthasatha, king of kings, To Ezra the priest, the scribe of the law of the God of the heavens, being perfected, and thus.

13 A decree was set from me that all being willing in my kingdom, from the people of Israel and his priests and Levites, to go to Jerusalem, shall go with thee.

14 For the cause that being sent from before the king and the seven counselors to seek concerning Judah and for Jerusalem, by the law of thy God that is in thy hand;

15 And to bring the silver and the gold that the king and his counselors gave willingly to the God of Israel, whom his dwelling in Jerusalem.

16 And all the silver and gold that thou shalt find in all the province of Babel, with the voluntary gifts of the people and the priests giving willingly to the house of their God that is in Jerusalem:

17 For this cause speedily shalt thou buy with this silver, oxen, rams, lambs, with their gifts and their libations, and thou shalt bring them near upon the altar of the house of your God that is in Jerusalem.

18 And whatever to thee and to thy brethren shall be good to do with the rest of the silver and gold; according to the will of your God ye shall do.

19 And the vessels that are given to thee for the service of the house of thy God, restore before the God of Jerusalem.

20 And the rest being necessary for the house of thy God, that shall fall to thee to give thou shalt give from the house of the king's treasure.

21 And from me, I Arthasatha the king, a decree was set up to all the treasurers that are beyond the river, that all which Ezra the priest, the scribe of the law of the God of the heavens, shall ask of you, shall be done speedily'

22 Even to a hundred talents of silver, and even to a hundred cors of wheat, and even to a hundred baths of wine,

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and even to a hundred baths of oil, and salt that was not written.

23 All that from the decree of the God of the heavens shall be done diligently for the house of the God of the heavens: for why to be wrath upon the kingdom of the king and his sons?

24 And making known to you that all the priests and Levites, the players, the porters, the Nethinims, and those serving this house of God, tribute, excise and toll, not being permitted to be lifted up upon them.

25 And thou Ezra, according to the wisdom of thy God that is in thy hand, appoint judges and tribunals to be judging for all the people that are beyond the river, to all knowing the laws of thy God; and those not knowing ye shall cause to know.

26 And all not to be doing the laws of thy God, and the laws of the king, judgment to be done speedily upon him, if whether to death or to rooting him out, or to impose fines and for bonds.

27 Praised be Jehovah the God of our fathers who gave according to this in the king's heart, to adorn the house of Jehovah which is in Jerusalem:

28 And extended mercy upon me before the king and his counselors, and to all the kings mighty chiefs. And I was strengthened according to the hand of Jehovah my God upon me, and I shall gather together from Israel the heads to go up with me.

EZRA CHAPTER 8

1 And these the heads of their fathers, and the register of them going up with me in the kingdom of Arthasatha from Babel

2 From the sons of Phinehas, Gershom: from the sons of Ithamar, Daniel: from the sons of David, Hattush.

3 From the sons of Shecaniah, from the sons of Parosh, Zechariah: and with him were enrolled to the males a hundred and fifty.

4 From the sons of Pahath-Moab: Elihoenai the son of Zerahiah, and with him two hundred males

5 From the sons of Sheoaniah: the son of Jahaziel, and with him three hundred males.

6 And from the sons of Adin: Ebed, son of Jonathan, and with him fifty males.

7 And from the sons of Elam: Jeshaiah the son of Athaliah, and with him seventy males.

8 And from the sons of Shephatiah: Zebadiah the son of Michael, and with him eighty males.

9 From the sons of Joab: Obadiah son of Jehiel, and with him two hundred and eighteen males.

10 And from the sons of Shelomith: son of Josiphiah, and with him a hundred and sixty males.

11 And from the sons of Bebai: Zechariah son of Bebai, and with him twenty and eight males.

12 And from the sons of Azgad; Johanan son of Hakkatan, and with him a hundred and ten males.

13 And from the last sons of Adonikam, and these their names, Eliphalet, Jeiel, and Shemaiah, and with them sixty males.

14 And from the sons of Bigvai: Uthi and Zabbud, and with them seventy males.

15 And I shall gather them together to the river going to Ahava, and there we shall encamp three days: and I shall look upon the people and upon the priests, and from the sons of Levi I found not these.

16 And I shall send for Eleazar, for Ariel, for Shemaiah and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, the heads; and for Joiarib, and for Elnathan, they understanding.

17 And I shall bring them forth to Iddo the head, with the silver of the place, and I shall set words in their mouth to speak to Iddo, his brethren the Nethinims, with the silver of the place, to bring to us those serving to the house of our God.

18 And they will bring to us according to the good hand of our God upon us a man of understanding from the sons of Mahli, son of Levi, son of Israel; and Sherebiah, and his sons and his brethren, eighteen.

19 And Hashabiab, and with him Jeshaiah, from the sons of Merari, brethren and their sons, twenty

20 And from the Nethinims David gave, and the chiefs, for the service of the Levites, two hundred and twenty Nethinims: all of them were specified by names.

21 And I shall call a fast there, upon the river Ahava, to humble ourselves before our God, to seek from him a straight way for us and for our little ones, and for all our substance.

22 For I was ashamed to ask from the king strength and horsemen to help us from the enemy in the way: for we said to the king, saying, The hand of our God upon all seeking him for good; and his strength and his anger against all forsaking him.

23 And we will fast and seek of our God concerning this; and he will be entreated for us.

24 And I shall separate from the chiefs of the priests twelve to Sherebiah, Hashabiah, and with them ten from their brethren

25 And I shall weigh to them the silver and the gold, and the vessels of the oblation of the house of God, that the king and his counselors. and his chiefs and all Israel being found had lifted up

26 And I shall weigh to their hand the silver, six hundred and fifty talents, and vessels of silver to a hundred talents; gold, a hundred talents;

27 And twenty goblets of gold to a thousand darics: and different vessels of good shining brass, desirable as gold.

28 And saying to them, Ye are holy to Jehovah, and the vessels are holy; and the silver and the gold a voluntary gift to Jehovah the God of your fathers.

29 Watch and guard till ye shall weigh before the chiefs of the priests and the Levites, and the chiefs of the fathers to Israel in Jerusalem in the cells of the house of Jehovah.

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30 And the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring to Jerusalem to the house of God.

31 And we removed from the river Ahava in the twelfth to the first month, to go to Jerusalem: and the band of our God was upon us and he will deliver us from the hand of the enemy, and of him lying in wait upon the way.

32 And we shall come to Jerusalem, and shall dwell there three days.

33 And in the fourth day we shall weigh the silver and the gold and the vessels in the house of our God, by the hand of Meremoth son of Uriah the priest; and with him Eleazar son of Phinehas; and with them Jozabad son of Joshua, and Noadiah son of Levites;

34 In number, in weight to all: and all the weight shall be written in that time.

35 They coming from the captivity, the sons of the exile, brought near burnt-offerings to the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven he lambs, the he goats of the sin, twelve: all the burnt-offering to Jehovah.

36 And they will give the king's laws to the king's satraps and prefects beyond the river: and they lifted up the people and the house of God.

EZRA CHAPTER 9

1 And in these things being finished, the chiefs came near to me, saying, The people of Israel and the priests and the Levites were not separated from the people of the lands according to their abominations, to the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Egyptian and the imorite.

2 For they took from their daughters to themselves and to their sons: and the holy seed mingled themselves with the people of the lands: and the hand of the chiefs and the prophets was the first in this transgression.

3 And in my hearing this word I rent my garment and my robe, and I shall pluck off from the hair of my head and my beard, and I shall sit down, being astonished.

4 And to me all will assemble, trembling at the word of the God of Israel for the transgression of the exile; and I sat astonished till the sacrifice of the evening.

5 And at the sacrifice of the evening I rose up from my humbling; and in my rending my garment and my robe and I shall bend upon my knees and spread forth my hands to Jehovah my God.

6 And saying, My God, I was ashamed and disgraced to lift up my face, O my God, to thee: for our iniquities were multiplied over the head, and our guilt was magnified even to the heavens.

7 From the days of our fathers we are in a great trespass even to this day; and in our iniquities we were given, we, our kings, our priests, into the hand of the kings of the lands, to the sword, to captivity and to plunder, and to shame of face as this day.

8 And now for a little moment grace was from Jehovah our God to leave to us an escaping, and to give to us a nail in his holy place, for our God to enlighten our eyes and to give us a little preservation of our life in our servitude.

9 For we are servants; and in our servitude God forsook us not, and he extended to us mercy before the kings of Persia, to give to us the preservation of life to set up the house of our God, and to cause its desolations to stand, and to give to us a wall in Judah and in Jerusalem.

10 And now what shall we say, O our God, after this? for we forsook thy commands,

11 Which thou didst command by the hand of thy servants the prophets, saying, The land which ye are coming in to inherit it being a land of uncleanness in the uncleanness of the people of the lands in their abominations which filled it from mouth to mouth in their pollution.

12 And now ye shall not give your daughters to their sons, and ye shall not take their daughters to your sons, and ye shall not seek their peace and their good even forever, so that ye shall be strong and eat the good of the land, and cause to your sons to inherit even forever.

13 And after all coming upon us for our evil deeds, and in our great guilt, for thou our God didst withhold below our iniquities, and didst give to us an escaping according to this.

14 Shall we turn back to break thy commands and to contract marriage with the people of these abonminations? Wilt thou not be angry with us even to finishing, for not a remaining and escaping.

15 O Jehovah God of Israel, thou art just: for we remained an escaping as this day: behold us before thee in our guilts; for not to stand before thee for

EZRA CHAPTER 10

1 And as Ezra prayed, and as he confessed, weeping and casting himself down before the house of God, there were gathered to him from Israel a very great convocation of men and women and children: for the people wept a great weeping.

2 And Shecaniah son of Jehiel, from the sons of Elam, will answer and say to Ezra, We transgressed against our God, and we were dwelling with strange wives from the people of the land: and now there is hope to Israel concerning this.

3 And now we will cut out a covenant to our God to bring forth all the wives, and those being born of them upon the counsel of my lord, and of those trembling at the command of our God; and according to the law it shall be done.

4 Arise; for to thee the word, and we with thee: be strong and do.

5 And Ezra will rise and cause the chiefs to swear, the priests, the Levites, and all Israel, to do according to this word. And they will swear.

6 And Ezra will rise up from before the house of God, and will go the chamber of Johanan son of Eliashib: and he will go there, he ate not bread and drank not water: for he was mourning for the transgression of the exiles.

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7 And they caused a voice to pass through Judah and Jerusalem to all the sons of the exile to gather, together at Jerusalem;

8 And every one who shall not come in three days according to the counsel of the chiefs and the old men, all his substance shall be devoted, and he shall be separated from the convocation of the exile.

9 And all the men of Judah and Benjamin will gather together at Jerusalem in three days. It was the ninth month, in the twentieth in the month, and all the people will sit in the broad place of the house of God, trembling for the word, and from the heavy showers.

10 And Ezra the priest will rise up and say to them, Ye transgressed, and ye will dwell with strange wives to add upon the guilt of Israel.

11 And now ye shall give praise to Jehovah the God of your fathers, and do acceptance: and separate from the people of the land and from the strange wives.

12 And all the convocation will answer and say, with a great voice, So to do according to thy words to us.

13 But the people many, and a time of heavy showers, and no power to stand without, and the work not for one day, and not for two: for we many transgressing in this word.

14 And our chiefs to all the convocation shall stand now, and all who in our cities dwelt with strange wives, shall come at the appointed times, and with them the old men of city and city, and its judges, until the turning back the burning of the anger of our God from us even for this word.

15 But Jonathan son of Asahel and Jahaziah, son of Tikvah, stood upon this: and Meshullam and Sabbethai the Levite helped them.

16 And thus the sons of the exile will do. And they will be separated, Ezra the priest, men, heads of the fathers, for the house of their fathers, and all of them by names, and they will it down in one day to the tenth month to seek out the word.

17 And they will finish with all the men dwelling with strange wives, even to one day to the first month.

18 And there will be found from the sons of the priest who dwelt with strange wives: from the sons of Joshua son of Josedek and his brethren: Maaseiah and Eleazar, and Jarib and Gedaliah.

19 And they will give their hand to bring forth their wives; and being guilty, a ram of the flock for their guilt.

20 And from the sons of Immer: Hanani and Zebadiah.

21 And from the sons of Harim: Maaseiah and Elijah and Shemaiah and Jehiel, and Uzziah.

22 And from the sons of Pashur: Elioenai, Maaseiah, Ishmael, Nathaniel, Jozabad, and Elasah.

23 And from the Levites: Jozabad, and Shimei, and Kelaiah (this is Kelita) Pethahiah, Judah and Eleazar.

24 And from those singing: Eliashib: and from the gates: Shallum and Telem and Uri

25 And from Israel: from the sons of Parosh: Ramiah and Jeziah, and Malchiah and Miamin and Eleazar and Malchiah and Benaiah.

26 And from the sons of Elam: Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And from the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, and Zabad and Aziza.

28 And from the sons of Bebai: Jehohanan Hananiah, Zabbai, Athlai.

29 And from the sons of Bani: Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And from the sons of Pahath-Moab: Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And the sons of Harim: Eleazar, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shemariah.

33 From the sons of Hashum: Mattenai, Mattathah, Zabad, Eliphalet, Jeremai, Manasseh, and Shimei.

34 From the sons of Bani: Maadai, Amram and Uel,

35 Benaiah, Bedeiah,Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, and mei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 From the sons of Nebo: Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these took strange wives: and there is from them wives, and sons will be produced.

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THE BOOK OF NEHEMIAH

or Second Book of Ezra or 2 Ezra
Author: Nehemia (as autobiographer)
Estimated Range of Dating: 5th - 4th centuries B.C.

(This book is also known as The Nehemiah Memoir or The Autobiography of Nehemia, names given by scholars to the book because it is written in the first person, and it is considered historically reliable (See Appendix C: The Elephantine Papyrus Find by Eduard Meyer, 1912. The Book of Nehemia is the second part of "Ezra-Nehemia" which was separated from the first part only by an empty line in the scroll. Nehemiah (Hebrew for "Yah comforts") was governor of Yehud Medinat (Persian Judaea) under Artaxerxes I of Persia (465–424 BC). Nehemiah wrote both parts of the Ezra-Nehemia work and he describes in his double-book the rebuilding of Jerusalem during the Second Temple period.

Nehemiah's narrative on the Rebuilding of Jerusalem: In the 20th year of Artaxerxes I (445 or 444 BC), Nehemiah was cup-bearer to the king. Learning that the remnant of Jews in Judah were in distress and that the walls of Jerusalem were broken down, he asked the king for permission to return and rebuild the city, around 20 years after Ezra's arrival in Jerusalem in 468 BC. Artaxerxes sent him to Judah as governor of the province with a mission to rebuild, letters explaining his support for the venture, and provision for timber from the king's forest. Once there, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within 52 days, from the Sheep Gate in the North, the Hananeel Tower at the North West corner, the Fish Gate in the West, the Furnaces Tower at the Temple Mount's South West corner, the Dung Gate in the South, the East Gate and the gate beneath the Golden Gate in the East. He then took measures to repopulate the city and purify the Jewish community, enforcing the cancellation of debt, assisting Ezra in publicising the law of Moses, and enforcing the divorce of Jewish men from their non-Jewish wives.

After 12 years as governor, during which he ruled with justice and righteousness, he returned to the king in Susa. Appearing in the Queen's presence may indicate that he was a eunuch, and in the Septuagint, the Greek translation of the Hebrew Bible, he is described as such: eunochos (eunuch), rather than oinochoos (wine-cup-bearer). If so, the attempt by his enemy Shemaiah to trick him into entering the Temple is aimed at making him break Jewish law, rather than simply hide from assassins.

After some time in Susa he returned to Jerusalem, only to find that the people had fallen back into their evil ways. Non-Jews were permitted to conduct business inside Jerusalem on the Sabbath and to keep rooms in the Temple. Greatly angered, he purified the Temple and the priests and Levites and enforced the observance of the law of Moses.

The Second Book of Maccabees says Nehemiah is the one who brought the holy fire for the altar back from the diaspora to Jerusalem and founded a library of the Holy Scriptures just as Judas Maccabeus did. Here, Nehemiah's political role sets an example for the Hasmonean dynasty and becomes a role model for pious, national leadership in general. The scene of reading and explaining the Torah in Neh 8 became the model of synagogue worship. See 2 Maccabees 2:13.

Book of Sirach: Ben Sira's hymn in praise of the fathers mentions only Nehemiah (not Ezra) after Zerubbabel and Joshua and praises him for his building activities (Sir 49:15).

The Babylonian Talmud: One rabbinic text, or aggadah, identifies Nehemiah as Zerubbabel, with the latter being considered an epithet and indicating that he was born in Babylon. Another oral tradition, or mishnah, records that Nehemiah was blamed for seeming to boast (Neh. v. 19 & xiii. 31), and disparage his predecessors (Neh. v. 15). This tradition asserts that his book was appended to the Book of Ezra, as a consequence, rather than being a separate book in its own right, as it is in the Christian Old Testament. Another Talmudic text, or Baba Bathra, records that Nehemiah completed the Book of Chronicles, which was said to have been written by Ezra, however, Nehemiah was the real author but was forbidden to claim authorship because of his bad habit of disparaging others.

The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus find of Elephantine by Eduard Meyer, 1912.) The book is set in the 5th century BC. Judah is one of several provinces within a larger satrapy (a large administrative unit) within the Persian Empire of the Achaemenid Dynasty. The capital of the empire is at Susa (Elam, western Iran). The Book of Nehemiah, in the Hebrew Bible, largely takes the form of a first-person memoir concerning the rebuilding of the walls of Jerusalem after the Babylonian exile by Nehemiah, a Jew who is a high official at the Persian court, and the dedication of the city and its people to God's laws (the Torah, Pebtateuch).

Nehemiah is a cup-bearer to king (emperor) Artaxerxes I (Artakhshasa I, 465-424 BC) of Persia – an important official position. At his own request Nehemiah is sent to Jerusalem as governor of Yehud, the official Persian name for Judah (Judaea). He was provided with an escort and with documents that guaranteed the assistance of Judah's Persian officials. So about 444 BC Nehemiah journeyed to Jerusalem and aroused the people there to the necessity of repopulating the city and rebuilding its walls. Jerusalem had been conquered and destroyed by the Babylonians in 586 BC and Nehemiah finds it still in ruins.

The Temple at Jerusalem had been rebuilt, but the Jewish community there was dispirited and defenseless against its non-Jewish neighbours. His task is to rebuild the walls and to re-populate the city. He faces opposition from three powerful neighbours, the Samaritans, the Ammonites, and the Arabs, as well as the city of Ashdod, but in the space of 52 days the Jews under his direction succeed in rebuilding

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Jerusalem's walls. He then purifies the Jewish community by enforcing its segregation from its neighbours and enforces the laws of Moses.

Since the 16th century it has generally been treated as a separate book within the Christian Bible. Before that date, it had been included in the Book of Ezra; but in Latin Christian bibles from the 13th century onwards, the Vulgate Book of Ezra was divided into two texts, called respectively the First and Second books of Ezra; a separation which became canonised with the first printed bibles in Hebrew and Latin. Mid 16th century Reformed Protestant bible translations produced in Geneva were the first to introduce the name 'Book of Nehemiah' for the text formerly called the 'Second Book of Ezra'.)

NEHEMIAH CHAPTER 1

1 The words of Nehemiah son of Hachaliah. And it will be in the month Chisleu, the twentieth year, and I was in Shushan the fortress;

2 And Hanani one of my brethren will come, he and men from Judah; and I shall ask them concerning the Jews of the escaping which were left from the captivity, and concerning Jerusalem.

3 And they will say to me, They being left which were left of the captivity there in the province, in great evil and in reproach: and the walls of Jerusalem being broken down, and its gates were burnt with fire.

4 And it will be in my hearing these words, I sat down, and I shall weep and mourn days; and I fasted and prayed before the God of the heavens,

5 And saying, Now O Jehovah, God of the heavens, the great and terrible God watching the covenant and mercy to those loving him, and to those watching his commands:

6 Will now thine ear be attentive and thine eye opened to hear to the prayer of thy servant which I pray before thee this day, day and night, for the sons of Israel thy servants, and confess for the sins of the sons of Israel which we sinned against thee? and and the house of my father sinned.

7 Being perverse, we were perverse against thee, and we watched not the commands and the laws and the judgments which thou didst command Moses thy servant

8 Remember now the word that thou didst command Moses thy servant, saying, Ye will transgress; I will scatter you among the nations:

9 And did ye turn back to me and watch my commands and do them; if there shall be a thrusting forth of you into the extremity of the heavens, from thence will I gather them and bring them to the place which I chose for my name to dwell there.

10 And these thy servants and thy people whom thou didst redeem in thy great power and by thy strong hand.

11 Now, O Lord, now will thine ear be attending to the prayer of thy servant, and to the prayer of thy servants, desiring to fear thy name? and prosper now to thy servant this day: and wilt thou give him for compassion before this man? And I was giving drink to the king.

NEHEMIAH CHAPTER 2

1 And it will be in the month Nisan, in the twentieth year to Arthasatha the king, wine before him: and I shall lift up the wine and give to the king. And I was not sad before him.

2 And the king will say to me, Wherefore thy face sad, and thou not being, sick? This nothing but sadness of heart. And I shall be very greatly afraid.

3 And saying to the king, O king, thou wilt live forever: wherefore shall not my face be sad when the city of the house of my father's sepulchres was laid waste, and its gates consumed with fire?

4 And the king will say to me, For what this thou seekest? And I shall pray to the God of the heavens.

5 And saying to the king, If good to the king, and if thy servant shall be good before thee, that thou wilt send me to Judah to the city of my fathers' sepulchres, and I will build it,

6 And the king will say to me (the consort will sit near him) How long shall be thy journey? and when wilt thou turn back? And it will be good before the king, and he will send me; and I shall give to him a time.

7 And saying to the king, If good to the king letters shall be given to me to the prefects beyond the river, that they shall cause me to pass over till I shall come to Judah.

8 And a letter to Asaph watching the pleasure-grounds to the king, who shall give to me woods to frame the gates of the fortress that is to the house, and for the walls of the city, and for the house which I shall come into it And the king will give to me according to the good hand of my God upon me.

9 And I shall come to the prefects beyond the river, and I shall give to them the letter of the king. And the king will send with me chiefs of strength and horsemen.

10 And Sanballat the Horonite will hear, and Tobiah the servant, the Ammonite, and it will be evil to them a great evil that a man came to seek good for the sons of Israel.

11 And I shall come to Jerusalem, and I shall be there three days.

12 And I shall rise in the night, I and a few men with me; and I announced not to man what my God gave into my heart to do at Jerusalem: and no beast with me but the beast that I rode upon it

13 And I shall go forth by the gate of the valley by night, and before the second fountain, and to the gate of the dung-hill, and I shall be watching the walls of Jerusalem that they being broken, and its gates were consumed with fire.

14 And I shall pass over to the gate of the fountain and pool of the king: and not a place for the beast under me to pass.

15 And I shall be going up by the torrent in the night, and I shall be watching the walls, and I shall turn back and come into the gate of the valley; and I shall turn back.

16 And the prefects knew not whither I went and what I was doing: and to the Jews and to the priests and to the nobles and to the prefects, and to the rest doing the work, even thus I announced not

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17 And saying to them, Ye seeing the evil which we are in it, how Jerusalem lay waste, and her gates were burnt with fire: come ye, and we will build the walls of Jerusalem, and we shall be no more a reproach.

18 And I shall announce to them the hand of my God that it was good upon me; and also the king's words who said to me. And they will say, We will rise up and build. And they will strengthen their hands for good.

19 And Sanballat the Horonite will hear, and Tobiah the servant, the Ammonite, and Geshem the Arabian, and they will mock to us and despise us, and say, What this word that ye do? are ye bearing rule against the king?

20 And I shall turn back word to them, and say to them, The God of the heavens, he will prosper for us; and we his servants will rise up and build: and to you no portion and right and remembrance in Jerusalem.

NEHEMIAH CHAPTER 3

1 And Eliashib the great priest will rise up and his brethren the priests, and they will build the sheep gate; they consecrated it, and they will set up its doors, and even to the tower of Meah they consecrated, and even to the tower of Hananeel.

2 And upon his hand the men of Jericho built And upon his hand Zaccur son of Imri, built

3 And the gate of fishes the sons of Hassenaah built; they framed and they will set up its doors, its bolts and its bars.

4 And at their hand held fast Meremoth, son of Urijah, son of Koz. And upon their hand Meshullam son of Berechiah, son of Meshezabeel. And upon their hand held fast Zadok son of Baana.

5 And upon their hand held fast the Tekoites; and their nobles brought not their neck into the work of their Lord.

6 And the old gate held fast Jehoida son of Paseah, and Meshullam son of Besodeiah; they framed and set up its doors, its bolts and its bars.

7 And upon their band held fast Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and Mizpeh to the throne of the prefect beyond the river.

8 Upon his hand held fast Uzziel son of Harhaiah of the goldsmiths. And upon his hand held fast Hananiah son of the perfumers; and they will leave Jerusalem even to the broad wall.

9 And upon their hand held fast Raphia, son of Hur, chief of half the circuit of Jerusalem.

10 And upon their hand held fast Jedaiah son of Harumaph, and before his house, and upon his hand, held fast Hattush son of Hashabniah.

11 The second measure held fast Malchiah, son of Harim, and Hashub, son of Pahath-Moab, and the tower of the furnaces.

12 And upon his hand held fast Shallum son of Halohesh, chief of half the circuit of Jerusalem, he and his daughters.

13 And the gate of the valley held fast Hanun and the inhabitants of Zanoah; they built it, and they will set up its doors its bolts and its bars, and a thousand cubits in the wall even to the gate of the dung-hill.

14 And the gate of the dung-hill held fast Malchiah the son of Rechab, chief of the circuit of the house of the vineyard; he will build it, and set up its doors, its bolts and its bars.

15 And the gate of the fountain Shallum son of Colhozeh, ruler of the circuit of Mizpeh, held fast; he will build it and cover it, and set, it up, its doors, its bolts, and its bars, and the walls of the pool of Shiloh by the king's garden, and even to the steps going down from the city of David.

16 After him held fast Nehemiah son of Azbuk, chief of half the circuit of the house of the rock, even to the front of the sepulchres of David, and even to the pool being made, and even to the house of the strong ones.

17 After him held fast the Levites, Rehum, son of Bani. Upon his hand held fast Hashabiah chief of half the circuit of Keilah to his circuit

18 After him held fast their brethren, Bavai son of Henadad, chief of half the circuit of Keilah.

19 And upon his hand held fast Ezer son of Joshua, chief of Mizpeh, the second measure from before the going up of the weapons of the corner.

20 And after him Barach son of Zabbai, being ardent, held fast the second measure from the corner even to the entrance of the house of Eliashib the great priest

21 After him held fast Meremoth son of Urijah son of Koz the second measure from the entrance of the house of Eliashib to the end of the house of Eliashib.

22 And after him held fast the priests, the men of the circuit

23 After him held fast Benjamin and Hashub, before their house. After him held fast Azariah son of Maaseiah son of Ananiah, near his house.

24 After him held fast Binnui, son of Henadad the second measure, from the house of Azariah even to the corner, even to the turning.

25 Palal son of Uzai from before the corner, and from the tower coming forth from the king's house, the highest which was to the enclosure of the prison. After him Pedaiah son of Parosh.

26 And the Nethinims were dwelling in Ophel even to the front of the gate of waters to the sunrising, and the tower coming forth.

27 After him held fast the Tekoites the second measure, from before the great tower coming forth and even to the walls of Ophel.

28 From above the gate of horses held fast the priests, a man to the front of his house.

29 After him held fast Zadok son of Immer, before his house. And after him held fast Shemaiah son of Shecaniah, watching the gate of the sunrising.

30 After him held fast Hananiah son of Shelemiah, and Hanun, sixth son of Zalaph, the second measure. After him held fast Meshullam son of Berechiah before his cell.

31 After him held fast Malchiah son of the goldsmith, even to the house of the Nethinims, and the merchants before the gate of the review, and even to the going up of the turning.

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32 And between the going up of the turning to the sheep gate, held fast the goldsmiths and the merchants.

NEHEMIAH CHAPTER 4

1 And it will be that when Sanballat heard that we are building the wall, and it will kindle to him, and he will be greatly angry, and he will mock against the Jews.

2 And he will say before his brethren and the strength of Shomeron, and he will say, What are the feeble Jews doing? will they leave to themselves? will they sacrifice? will they finish in a day? will they give life to the stones of the heaps of dust, and they being burnt?

3 And Tobiah the Ammonite near him, and he will say, Also that they are building, if a fox shall go up, and he brake their walls of stones.

4 Hear, O our God; for we were despised: and turn back their reproach upon their head, and wilt thou give them for plunder in the land of captivity?

5 And thou wilt not cover over their iniquity, and their sin shall not be wiped away before thee: for they provoked before the builders.

6 And we shall build the wall; and all the wall will be completed even to its half: and a heart will be to the people to work.

7 And it will be that when Sanballat heard, and Tobiah, and the Arabians and the Ammonites, and the Ashdodites, that healing ascended to the walls of Jerusalem, that the breaches began to be stopped, and it kindled to them greatly;

8 And they will conspire all of them together to come to war against Jerusalem, and to do damage to it

9 And we will pray to our God, and we shall set up a watch against them day and night, from before them.

10 And Judah will say, The strength of the bearer was weak, and the dust much; and we shall not be able to build upon the wall.

11 And our adversaries will say, They shall not know, and they shall not see, till that we shall come to their midst and kill them, and cause the work to cease.

12 And it will be that when the Jews dwelling near them came, and they will say to us ten times, From all places which ye shall turn back to us.

13 And I shall set from underneath to the place from behind to the wall upon the dry places, and I shall set the people to the families with their swords, their spears and their bows.

14 And I shall see, and I shall rise up and say to the nobles and to the prefects and to the rest of the people, Ye shall not be afraid from their face: remember Jehovah great and terrible; and war for yourselves, your sons and your daughters, your wives and your houses.

15 And it will be that when our enemies heard that it was known to us, and God will disperse their counsel, and we shall turn back all of us to the wall, each to his work.

16 And it will be from that day the half of my young men doing in the work, and half of them holding fast and the spears, the shields, and the bows, and the coats of mail; and the chiefs behind every house of Judah.

17 They building upon the wall, and they bearing in the burden, they loading with one of his hands doing in the work, and one holding fast the weapon.

18 And the builders, a man his sword being girded upon his loins, and building. And he striking upon the trumpet near me.

19 And saying to the nobles and to the prefects and to the rest of the people, The work much and broad, and we being scattered upon the wall, far off a man from his brother.

20 In the place which ye shall hear the voice of the trumpet there ye shall gather together to us; our God shall war for us.

21 And we doing in the work: and half of them holding fast upon the spears from the ascending of the dawn even till the coming forth of the stars.

22 Also in that time I said to the people, A man and his youth shall lodge in the midst of Jerusalem; and they were watching for us in the night, and work in the day.

23 And not I and my brethren and my young men, and the men of the watch which were after me, we not putting off our garments; a man his weapon for water.

NEHEMIAH CHAPTER 5

1 And a cry of the people and their wives will be great against their brethren the Jews.

2 And there is which saying, Our sons and our daughters, we being many: and we will take grain and we will eat and live.

3 And there are those saying, Our fields and our vineyards and our houses we pledge, and we will take grain in the famine.

4 And there are those saying, We borrowed silver for the king's tribute, our fields and our vineyards.

5 And now according to the flesh of our brethren, our flesh; as their sons, our sons: and behold, we subdue our sons and our daughters for servants, and there is from our daughters being subdued: and not to the strength of our hand and our fields and our vineyards to others.

6 And it will kindle to me greatly as I heard their cry and these words.

7 And my heart will take counsel to me, and I shall contend with the nobles and the prefects, and say to them, Ye impose a debt each upon his brother. And I shall give a great convocation against them.

8 And saying to them, We bought off our brethren the Jews, being sold to the nations; according to the sufficiency in us and also will ye sell your brethren? and were they sold to us? And they will be silent, and they found not a word.

9 And it will be said, Not good the word which ye do: will ye not go in the fear of our God from the reproach of the nations our enemies?

10 And also I, my brethren and my young men exacting upon them silver and grain: we will leave off now this debt

11 Turn back now to them according to this day, their fields, their vineyards, their olive trees, and their houses, and the hundredth of the silver and the grain, the new wine and the new oil which ye impose upon them.

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12 And they will say, We will turn back, and we will not seek from them; thus will we do as thou sayest And I shall call the priests and shall cause them to swear to do according to this word.

13 Also I shook out my arm, and said, Thus God will shake out every man who will not raise up this word from his house and from his labor; so shall he be shaken out and emptied. And all the convocation will say, Amen, and praise Jehovah. And the people did according to this word.

14 Also from the day which it was commanded me to be their prefect in the land of Judah, from the twentieth year and even to the thirty and second year to Arthasatha the king, twelve years I and my brethren ate not the bread of the prefect

15 And the former prefects that were before me made heavy upon the people, and they will take from them in bread and wine, the last silver forty shekels; also their young men ruled over the people: and I did not thus from the face of the fear of God.

16 And also I held fast upon the work of this wall, and we bought not a field: and all my young men being gathered there for the work.

17 And the Jews and prefects a hundred and fifty men, and they coming to us from the nations that were round about us; to my table

18 And what was done for one day, one ox, six choice sheep; and birds were done for me, and within ten days with every wine for abundance: and with this, the bread of the prefect I sought not for the servitude was heavy upon this people

19 Remember to me, my God, for good, all that I did for this people

NEHEMIAH CHAPTER 6

1 And it will be as it was heard by Sanballat and Tobiah, and by Geshem the Arabian, and by the rest of our enemies, that I built the wall and a breach was not left in it; also even to this time I set not up the doors in the gates;

2 And Sanballat sent to me and Geshem, saying, Come, and we will pass over together in the villages in the valley of Ono. And they reckoned to do evil to me

3 And I shall send messengers to them, saying, I do a great work, and I shall not be able to come down: wherefore shall the work cease when I shall desist and come down to you?

4 And they will send to me according to this word four times; and I shall turn them back according to this word.

5 And Sanballat will send his young man to me according to this word the fifth time, and a letter opened in his hand;

6 Being written in it, It was heard in the nations, and Geshem said, Thou and the Jews are reckoning to rebel: for this thou buildest the wall, and thou to be to them for king according to these words.

7 And also thou didst set up prophets to call upon thee in Jerusalem, saying, A king in Judah: and now it will be heard by the king according to these words: and now come and we will counsel together.

8 And I shall send to him saying, It was not according to these words which thou sayest, for from thy heart thou feignest them.

9 For all of them causing us to be afraid, saying, their hands shall be slackened from the work, and it shall not be done. And now strengthen my hand.

10 And I came to the house of Shemaiah son of Delaiah, son of Mehetabeel, and he was shut up; and he will say, We will pass over to the house of God into the midst of the temple, and we will shut the doors of the temple: for they are coming to kill thee; and by night coming to kill thee.

11 And saying, Shall a man like me flee? and who as I that shall go into the temple and live? I will not go in.

12 And I shall know, and behold, not God sent him; for he spake the prophecy against me: and Tobiah and Sanballat hired him.

13 So that he was hired that I shall be afraid and do thus, and sin, and it was to them for an evil name, so that they shall reproach me.

14 Remember, O my God, to Tobiah and to Sanballat, according to these his works, and also to Noadiah the prophetess, and to the rest of the prophets who were causing me to fear.

15 And the wall will be completed in the twenty and fifth to Elul, to fifty and two days.

16 And it will be as all our enemies heard, and all the nations that were round about us saw, and they will fall greatly in their own eyes: and they knew that from God was done this work.

17 Also in these days the nobles of Judah were multiplying their letters going to Tobiah, and those to Tobiah came to them.

18 For many in Judah being married by oath to him for he was son-in-law to Shechaniah son of Arah; and Johanan his son took the daughter of Meshullam, son of Berechiah.

19 Also his good things were said before me, and my words were brought forth to him. Tobiah sent letters to cause me to fear.

NEHEMIAH CHAPTER 7

1 And it will be as the wall was built, and I shall set up the doors, and the gate-keepers, and those singing, and the Levites will be appointed.

2 And I shall command Hanani my brother, and Hananiah chief of the fortress, over Jerusalem, for he is as a man of truth, and fearing God above many.

3 And it will be said to them, The gates of Jerusalem shall not be opened till the sun being hot; and till they standing by shall shut the doors and fasten: and setting up watches of the inhabitants of Jerusalem, a man in his watch, and a man before his house.

4 And the city broad of hands, and great and the people few in its midst, and the houses not built.

5 And my God will give to my heart, and I shall gather together the nobles and the prefects and the people, to be

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enrolled: and I shall find the writing of the register of those coming up among the first, and I shall find written as it

6 These the sons of the province coming up from the captivity of the: exile which Nebuchadnezzar king of Babel carried into exile; and they will turn back to Jerusalem and to Judah, a man to his city;

7 Those coming with Zerubbabel, Joshua, Nehemiah, Azariah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel:

8 The sons of Parosh, two thousand one hundred and seventy and two.

9 The sons of Shephatiah, three hundred seventy and two.

10 The sons of Arah, six hundred fifty and two.

11 The sons of Pahath-Moab to the sons of Joshua and Joab, two thousand and eight hundred and eighteen.

12 The sons of Elam, a thousand two hundred fifty and four.

13 The sons of Zattu, eight hundred forty and five.

14 The sons of Zaccai, seven hundred and sixty.

15 The sons of Binnui, six hundred forty and eight

16 The sons of Bebai, six hundred twenty and eight

17 The sons of Azgad, two thousand three hundred twenty and two.

18 The sons of Adonikam, six hundred sixty and seven.

19 The sons of Bigvai, two thousand sixty and seven.

20 The sons of Adin, six hundred fifty and five.

21 The sons of Ater to Hezekiah, ninety and eight

22 The sons of Hashum, three hundred twenty and eight

23 The sons of Bezai, three hundred twenty and four.

24 The sons of Hariph, a hundred and twelve.

25 The sons of Gibeon, ninety and five.

26 The men of the house of bread and Netophah, a hundred eighty and eight

27 The men of Anathoth, a hundred twenty and eight

28 The men of the house strong as death, forty and two.

29 The men of the city of forests, Chephirah and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, a hundred and twenty and two.

32 The men of the house of God and Ai, a hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The sons of the other Elam, a thousand two hundred fifty and four.

35 The sons of Harim, three hundred and twenty.

36 The sons of Jericho, three hundred forty and five.

37 The sons of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The sons of Senaah, three thousand nine hundred and thirty.

39 The priests: the sons of Jedaiah for the house of Joshua, nine hundred seventy and three.

40 The sons of Immer, a thousand fifty and two.

41 The sons of Pashur, a thousand two hundred forty and seven.

42 The sons of Harim, a thousand and seventeen.

43 The Levites: the sons of Joshua to Kadmiel, to the sons to Hodevah, seventy and four.

44 Those singing: the sons of Asaph, a hundred forty and eight

45 The gate keepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, a hundred thirty and eight

46 The Nethinims: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,

47 The sons of Keros, the sons of Sia, the sons of Padon,

48 The sons of Lebana, the sons of Hagaba, the sons of Shalmi.

49 The sons of Hanan, the sons of Giddel, the sons of Gahar,

50 The sons of Reaiah, the sons of Rezin, the sons of Nekoda,

51 The sons of Gazzam, the sons of Uzza, the sons of Paseah,

52 The sons of Bezai, the sons of Meunim, the sons of Nephishesim,

53 The sons of Bakbuk, the sons of Hakupha, the sons of Harhur,

54 The sons of Bazlith, the sons of Mehida, the sons of Harsha,

55 The sons of Barkos, the sons of Sisera, the sons of Thamah,

56 The sons of Neziah, the sons of Hatipha,

57 The sons of Solomon's servant's: the sons of Sotai, the sons of Sophereth, the sons of Perida,

58 The sons of Jaala, the sons of Darkon, the sons of Giddel,

59 The sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, the sons of Amon.

60 All the Nethinims, and the sons of Solomon's servants, three hundred ninety and two.

61 And these going up from TelMela, Tel-Harsha, Cherub, Addon, and Immer: and they could not announce their father's house, and their seed, if they were from Israel.

62 The sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred forty and two

63 And from the priests: the sons of Habaiah, the sons of Koz, the sons of Barzillai, who took from the daughters of Barzillai the Gileadite a wife, and he will be called for their name.

64 These sought their writing of those being enrolled, and it was not found: and they will be defiled from the priesthood.

65 And the Tirshatha will say to them that they shall not eat from the holy of holies till a priest stood up for Lights and Truth.

66 All the convocation as one four myriads two thousand three hundred and sixty.

67 Besides their servants and their maids, these seven thousand three hundred thirty and seven: and to them men singing and women singing, two hundred and forty and five:

68 Their horses, seven hundred thirty and six: their mules two hundred forty and five:

69 The camels four hundred thirty and five: and the asses, six thousand seven hundred and twenty.

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70 And from the sum of heads of the fathers they gave for the work. The Tirshatha gave to the treasure gold a thousand drachmas, fifty vases, thirty and five hundred priests' tunics.

71 And from the chiefs of the fathers they gave to the treasure of the work, gold, two myriads of drachmas, and silver, two thousand two hundred portions.

72 And what the rest of the people gave was gold, two myriads of drachmas, and silver, two thousand portions, and priests' tunics, sixty and seven.

73 And there dwelt the priests and the Levites and the gatekeepers, and those singing, and from the people and the Nethinims, and all Israel in their cities; and the seventh month will draw near, and the sons of Israel in their cities.

NEHEMIAH CHAPTER 8

1 And all the people will gather together as one man to the broad place that was before the gate of the waters; and they will say to Ezra the scribe to bring the book of the law of Moses which Jehovah commanded Israel.

2 And Ezra the priest will bring the law before the convocation, from man and even to woman, and all understanding to hear in one day to the seventh month.

3 And he will read in it before the broad place which is before the gate of the waters, from the light even to the half of the day, before the men and the women, and those understanding; and the ears of all the people will be to the book of the law.

4 And Ezra the scribe will stand upon a tower of wood which they made for the word; and near him will stand Mattathiah and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, upon his right hand; and his left, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, Meshullam.

5 And Ezra will open the book before the eyes of all the people; for he was above all the people; and when he opened it all the people stood:

6 And Ezra will praise Jehovah the great God: and all the people will answer, Amen, Amen, in lifting up their hands: and they will bow down and worship to Jehovah, with faces to the earth.

7 And Joshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, causing the people to understand to the law: and the people upon their standing.

8 And they will read in the book in the law of God accurately, and he set up the understanding, and they will cause to understand the reading.

9 And Nehemiah, (he the Tirshatha) will say, and Ezra the priest the scribe, and the Levites causing the people to understand, To all the people this day is holy to Jehovah your God; ye shall not mourn, and ye shall not weep. For all the people weeping in their hearing to the words of the law.

10 And he will say to them, Go ye; eat fatnesses, and drink sweetnesses, and send portions to him for whom nothing was prepared: for the day is holy to our Lord: and ye shall not grieve, for the joy of Jehovah this is your strength.

11 And the Levites silencing to all the people, saying, Silence; for the day is holy; and ye shall not grieve.

12 And all the people will go to eat and to drink, and to send portions, and to make great gladness, for they understood the words that were made known to them.

13 And in the second day were gathered together the heads of the fathers to all the people, the priests, the Levites, to Ezra the scribe, and to understand to the words of the law.

14 And they will find written in the law which Jehovah commanded by the hand of Moses, that the sons of Israel dwelt in booths in the festival in the seventh month.

15 And that they will cause to hear and will cause a voice to pass over in all their cities, and in Jerusalem, saying, Go ye forth to the mountain and bring leaves of olive, and leaves of the tree of oil, and leaves of myrtle, and leaves of palms, and leaves of the tree interwoven, to make booths according to the writing.

16 And the people will go forth, and will bring and make for themselves booths, each upon his roof, and in their enclosures, and in the enclosures of the house of God, and in the broad place of the gate of the waters and in the broad place of the gate of Ephraim.

17 And all the convocation of those turning back from the captivity will make booths, and they will dwell in booths; for from the days of Joshua son of Nun, the sons of Israel did not thus even to this day. And there will be great gladness exceedingly.

18 And he will read in the book of the law of God day by day, from the first day even to the last day. And they will do a festival seven days; and in the eighth day a restraint according to judgment

NEHEMIAH CHAPTER 9

1 And in the twenty and fourth day to this month, the sons of Israel were gathered together with fasting and with sackclothes, and earth upon them.

2 And the seed of Israel will be separated from all the sons of the stranger, and they will stand and confess over their sins, and the iniquities of their fathers.

3 And they will rise up upon their standing and read in the book of the law of Jehovah their God, the fourth of the day; and a fourth confessing and worshiping to Jehovah their God.

4 And there will rise up upon the ascent of the Levites, Joshua and the sons of Kadmiel, Shebaniah, Bani, Sherebiah, Bani, Chenani; and they will cry with a great voice to Jehovah their God.

5 And the Levites, Joshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, Pethahiah, will say, Rise up, praise Jehovah your God from forever even to forever: and they shall praise the name of thy glory, exalting over all blessing and praise.

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6 Thou thyself, O Jehovah, thou alone, didst make the heavens, the heavens of heavens, with all their army, the earth and all that is upon it, the seas and all that is in them, and thou makest alive all of them: and the army of the heavens worshiping to thee.

7 Thou thyself Jehovah the God who chose in Abram, and thou broughtest him from Ur of the Chaldees, and didst set his name Abraham.

8 And thou didst find his heart faithful before thee, and thou didst cut out a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perezzites, the Jebusites, and the Girgashites, to give to his seed: and thou wilt set up thy words, for thou art just:

9 And thou wilt see the humbling of our fathers in Egypt, and thou heardest their cry upon the sea of sedge:

10 And thou wilt give signs and wonders upon Pharaoh, and upon all his servants, and upon all the people of his land: for thou knewest that they acted proudly against them. And thou wilt make to thee a name as this day.

11 And thou didst cleave asunder the sea before them, and they will pass over in the midst of the sea upon dry land; and those pursuing them thou didst cast into the depths as a stone into the strong waters.

12 And in a pillar of cloud thou didst guide them by day, and in a pillar of fire by night, to enlighten the way to them that they shall go in it

13 And upon mount Sinai thou camest down, and speaking with them from the heavens, and thou wilt give to them right judgments, and laws of truth, good laws and commands

14 and thou didst make known to them thy holy Sabbath, and commands, and ordinances, and law; thou didst charge to them by the hand of Moses thy servant:

15 And bread from the heavens thou gavest to them for their hunger, and water from the rock thou broughtest forth to them for their thirst; and thou wilt say to them to go in and to inherit the land which thou didst lift up thy hand to give to them.

16 And they and our fathers acted proudly, and they will harden their neck, and will not hear to thy commands,

17 And they will refuse to hear, and they will not remember thy wonders which thou didst with them; and they will harden their necks, and they will give a head to turn back to their servitude in their perverseness: and thou a God of forgivenesses, merciful and compassionate, slow to anger and great of mercy, and thou didst not forsake them.

18 Also when they made to them a molten calf, and they will say, This thy God which brought thee up from Egypt; and they will make great reproaches;

19 And thou in thy many compassions forsookest them not in the desert: not removing the pillar of cloud from above them in the day to guide them in the way; and the pillar of fire in the night, to enlighten to them, and the way that they shall go in it

20 And thy good spirit thou gavest to instruct them, and thy manna thou didst not withhold from their mouth, and water gavest thou to them for their thirst

21 And forty years thou didst nourish them in the desert; they wanted not; their garments fell not away, and their feet swelled not

22 And thou wilt give to them kingdoms and nations, and thou wilt divide them to the extremity: and they will inherit the land of Sihon, and the land of the king of Heshbon, and the land of Og, king of Bashan.

23 And their sons thou didst multiply as the stars of the heavens, and thou wilt bring them to the land which thou saidst to their fathers to come in to possess

24 And their sons will come in and possess the land, and thou wilt subdue before them the inhabitants of the land, the Canaanitas, and thou wilt give them into their hand, and all their kings, and the nations of the land, to do them according to their will.

25 And they will take inaccessible cities, and a fat land, and they will inherit houses full of all good, and wells hewed out, vineyards and olive trees, and the tree of food for abundance: and they will eat and be filled, and be fat, and will live delicately in thy great goodness.

26 And they will be perverse, and they will rebel against thee, and they will cast thy law behind their back, and they killed thy prophets who testified against them to turn them back to thee, and they will make great reproaches.

27 And thou wilt give them into the hand of their adversaries, and they will press upon them: and in the time of their straits they will cry to thee, and thou wilt hear from the heavens; and according to thy many compassion thou wilt give to them saviours, and they will save them from the hand of their adversaries.

28 And when rest to them they will turn back to do evil before thee: and thou wilt leave them in the hand of their enemies, and they will come down upon them: and they will turn back and cry to thee, and thou from the heavens wilt hear, and wilt deliver them according to thy compassion, many times.

29 And thou wilt testify against them to turn them back to thy law: and they acted proudly and heard not to thy commands, and in thy judgments they sinned in them; (which a man shall do and he lived in them) and they will give a shoulder turning aside, and they hardened their neck and heard not

30 And thou wilt protract over them many years, and thou wilt testify against them by thy spirit in the hand of thy prophets: and they gave not ear, and thou wilt give them into the hand of the people of the lands.

31 And in thy many compassions thou madest them not a finishing, and thou didst not forsake them; for thou a God merciful and compassionate.

32 And now our God, the great the mighty, and the terrible God, watching the covenant and the mercy, it shall not be little before thee all the distress which found us, to our kings, to our chiefs, to our priests, and to our prophets, and to our fathers, and to all thy people from the days of the kings of Assur even to this day.

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33 And thou art just for all brought upon us; for thou didst the truth and we were evil:

34 And our kings, our chiefs, our priests and our fathers, they did not thy law, and they attended not to thy commands and thy testimonies which thou didst testify against them.

35 And they in their kingdom, and in thy great goodness which thou gavest to them, and in the broad and fat land which thou gavest before them, served not thee, and turned not back from their evil works.

36 Behold, we this day are servants, and the land which thou gavest to our fathers to eat its fruit and its goodness, behold, we are servants upon it:

37 And its produce being much for the kings whom thou gavest over us in our sins: and ruling over our bodies and upon our cattle according to their will, and we in great straits.

38 And for all this we cut out faithfulness, and write; and upon the sealing, our chiefs, our Levites, and our priests

NEHEMIAH CHAPTER 10

1 And upon the seelings, Nehemiah the Tirshatha, son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these the priests.

9 And the Levites: and Joshua son of Azaniah, Binnui from the sons of Henadad, Kadmiel,

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, the sons of Beninu.

14 The heads of the people: Parosh, Pahath-Moab, Elam, Zatthu, Beni,

15 The sons of Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nobi,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashab,

24 Halohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseialh,

26 Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah,

28 And the rest of the people, the priests, the Levites, the gate-keepers, those singing, the Nethinims, and all being separated from the people of the lands to the law of God, their wives, their sons, and their daughters, all knowing understanding;

29 Holding upon their brethren, their mighty ones, and coming into a curse, and into an oath, to go in the law of God which was given by the hand of Moses the servant of God, and to watch and to do all the command of Jehovah our Lord, and his judgments and his ordinances;

30 And that we will not give our daughters to the people of the land, and we will not take their daughters to our sons:

31 And the people of the land bringing wares and all grain in the day of the Sabbath to sell, we will not take from them in the Sabbath and in the holy day: and we will leave the seventh year, and the debt of every hand.

32 And we set up commands for us to give for us the third of the shekel in the year for the service of the house of our God.

33 For the bread of the arrangement and the gift of continuance, and for the burnt-offering of continuance of the Sabbaths, the new moons, for the appointments and for the holies, and for the sins, to expiate for Israel and all the work of the house of our God.

34 And we cast the lots for the oblation of the woods, of the priests, the Levites and the people, to bring to the house of our God, for the house of our fathers at the times appointed year by year, to burn upon the altar of Jehovah our God, as written in the law:

35 And to bring the first-fruits of our land, and the first-fruits of all fruit of the tree year by year, to the house of Jehovah:

36 And the first-born of our sons, and of our cattle, as written in the law; and the first-born of our herds and our flocks, to bring to the house of our God, to the priests serving in the house of our God,

37 And the first-fruits of our groats and our oblations, and the fruits of every tree, new wine and new oil we shall bring to the priests to the cells of the house of our God; and the tenth of our lands to the Levites, and these Levites giving tenths in all the cities of our work.

38 And the priest the son of Aaron being with the Levites in the tenth of the Levites: and the Levites shall bring up the tenth of the tenth to the house of our God to the cells to the house of the treasure.

39 For to the cells shall the sons of Israel and the sons of Levi bring the oblations of the grain, of the new wine and the new oil, and there the vessels of the holy place, and the priests serving, and the gate-keepers and those singing: and we will not forsake the house of our God.

NEHEMIAH CHAPTER 11

1 And the chiefs of the people dwelt in Jerusalem: and the rest of the people cast lots to bring one from ten to dwell in Jerusalem the holy city, and nine hands in the cities.

2 And the people will praise to all the men volunteering to dwell in Jerusalem.

3 And these the heads of the province that dwelt in Jerusalem: and in the cities of Judah they dwelt, each in his possession in their cities of Israel, the priests and the Levites, and the Nethinims, and the sons of Solomon's servants.

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4 And in Jerusalem dwelt from the sons of Judah, and from the sons of Benjamin, from the sons of Judah: Athaiah son of Uzziel, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahaleel, from the sons of Perez;

5 And Maaseiah son of Baruch, son of Col-Hozeth, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of Shiloni.

6 All the sons of Perez dwelling in Jerusalem, four hundred sixty and eight, men of strength.

7 And these the sons of Benjamin: Sallu, son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Jesaiah.

8 And after him Gebai, Sallai, nine hundred twenty and eight.

9 And Joel son of Zichri, reviewing over them: and Judah son of Senuah, second over the city.

10 Of the priests: Jedaiah son of Joiarib, Jachin.

11 Seraiah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, before the house of God.

12 And their brethren doing the work to the house, eight hundred twenty and two: and Adaiah son of Jeroham, son of Pelaliah, son of Amzi, son of Zechaliah, son of Pashur, son of Malchiah,

13 And his brethren chiefs to the fathers, two hundred forty and two: and Amashai son of Azareel, son of Ahazai, son of Meshillemoth, son of Immer,

14 And their brethren men of strength, a hundred twenty and eight: and he reviewing over them Zabdiel, son of the great ones:

15 And from the Levites: Shemaiah son of Hashub, son of Azrikam, son of Hashabiah, son of Bunni

16 And Sabbethai and Jozabad over the exterior work to the house of God, from the heads of the Levites.

17 And Mattaniah son of Micha, son of Zabdi, son of Asaph, head of the beginning of Judah for prayer: and Bakbukiah the second from his brethren, and Abda, son of Shammua, son of Galal, son of Jeduthan.

18 All the Levites in the holy city, two hundred eighty and four.

19 And the gate-keepers, Akkub, Talmon, and their brethren watching in the gates, a hundred seventy and two.

20 And the rest of Israel, the priests, the Levites in all the cities of Judah, each in his inheritance.

21 And the Nethinims dwelling in Ophel: and Ziha and Gispa over the Nethinims.

22 And he reviewing the Levites in Jerusalem was Uzzi son of Bani, son of Hashabiah, son of Mattaniah, son of Micha. From the sons of Asaph, those singing before the work of the house of God

23 For the king's command concerning them a surety for those singing the word of a day in its day.

24 And Pethahiah son of Meshezaheel, from the sons of Zerah son of Judah, at the hand of the king for every word to the people.

25 And for the villages with their field, from the sons of Judah dwelt in Kirjath-Arba, and its buildings, and in Dibon and its buildings, and in Jekabzeel, and its villages,

26 And in Joshua, and in Moladah, and in the house of escape,

27 And in fox village, and in the the well of the oath, and in its villages,

28 And in Ziklag, and in Mekonah, and its buildings,

29 And in the pomegranate fountain, and in Zorah, and in the heights,

30 Zanoah, Adullam, and their villages, Lachish and its fields, Azekah and its buildings. And they will dwell from the well of the oath even to the valley of Hinnom.

31 And the sons of Benjamin from Gala, Michmash and Aija, and the house of God and its buildings,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod and Ono, valley of artificers.

36 And from the Levites divisions of Judah to Benjamin.

NEHEMIAH CHAPTER 12

1 And these the priests and the Levites who went up with Zerubbabel son of Shealtiel, and Joshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah. These the heads of the priests and their brethren in the days of Joshua.

8 And the Levites: Joshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, over the choirs, he and his brethren.

9 And Bakbukiah and Unni their brethren, over against them in the watches.

10 And Joshua begat Joiakim, and Joiakim begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, heads of the fathers: to Seraiah, Meraiah; to Jeremiah, Hananiah;

13 To Ezra, Meshullam; to Amariah, Jehohan;

14 To Melicu, Jonathan; to Shebaniah, Joseph;

15 To Harim, Adna; to Meraioth, Helkai;

16 To Iddo, Zechariah; to Ginnethon, Meshullam;

17 To Abiah, Zichri; to Miniamin, to Moadiah, Piltai;

18 To Bilgah, Shammua; to Shemaiah, Jehonathan;

19 And to Joiarib, Mattenai; to Jedaiah, Uzzi;

20 To Sallai, Kallai; to Amok, Eber;

21 To Hilkiah, Hashabiah; to Jedaiah, Nathaneel.

22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, being written heads of the fathers: and the priests for the kingdom of Darius the Persian.

23 And the sons of Levi, the chiefs of the fathers, being written upon the book of the words of the days, and even to the days of Johanan son of Eliashib.

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24 And the heads of the Levites: Hashabiah, Sherebiah, and Joshua son of Kadmiel, and their brethren over against them, to praise, to confess in the command of David the man of God watching over against watching.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, watching the gates the watch of the stores of the gates.

26 These were in the days of Joiakim son of Joshua, son of Jozadak, and in the days of Nehemiah the prefect, and, of Ezra the priest, the scribe.

27 And in the consecration of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem to do the consecration and gladness, and with praises and with song of cymbals, lyres, and with harps.

28 And the sons of those singing will gather together, and from the circuit round about Jerusalem, and from the villages of Netophathi;

29 And from the house of Gilgal and from the fields of Geba and Azmaveth: for those singing built for themselves villages round about Jerusalem.

30 And the priests and the Levites will be purified, and they will purify the people and the gates and the wall

31 And I shall bring up the chiefs of Judah from above the wall, and I shall cause to stand two great choirs, and to go about to the right hand above to the wall to the gate of the dung-hill:

32 And Hoshaiah went after them, and half the chiefs of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah and Benjamin, and Shemaiah and Jeremiah,

35 And from the sons of the priests with trumpets: Zechariah son of Jonathan, son of Shemaiah the son of Mattaniah, son of Michaiah, son of Zaccur, son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nathaneel, and Judah, Hanani, with instruments of song of David the man of God, and Ezra the scribe before them.

37 And at the gate of the fountain, and before them, they went up upon the steps of the city of David in the going up to the wall from above to the house: of David, and even to the gate of waters of the sunrising.

38 And the second praised going about to the front, and I after it, and, half the people above to the wall, above to the tower of the furnaces and even to the broad wall;

39 And from above to the gate of Ephraim, and over the old gate, and over the gate of fishes, and the tower of Hananeel, and the tower of Meah, and even to the sheep gate: and, they stood in the gate of the prison.

40 And the two choirs will stand in the house of God, and I, and half of the prefects with me:

41 And the priests: Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets;

42 And Maaseiah and Eleazar and Uzzi and Jehonathan and Malchijah and Elam and Ezer and those singing will cause to hear, and Jezrahiah, reviewing.

43 And they will sacrifice in that day great sacrifices, and they will rejoice, for God caused them to rejoice with great gladness: and also the women and the children, rejoiced, and the gladness of Jerusalem will be heard even to far off.

44 And in that day they will appoint men over the cells to the treasures for the oblations for the first-fruits and for the tenths to collect into them to the fields of the cities the portions of the law to the priests and to the Levites: for the gladness of Judah over the priests and over the Levites standing.

45 And they will watch the watches of their God, and the watches of the purification, and those singing, and the gate-keepers, according to the command of David, and of Solomon his son.

46 For in the days of, David and Asaph from of old the head of those singing, and the song of praise and confessions to God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah giving, portions, of the singers and the gate-keepers, the word of a day in its day: and consecrating to the Levites; and the Levites consecrating to the sons of Aaron.

NEHEMIAH CHAPTER 13

1 In that day was read in the book of Moses in the ears of the people; and it was found written in it that there shall not come in an Ammonite and a Moabite to the convocation of God, even to forever;

2 For they anticipated not the sons of Israel with bread and with water, and he will hire Balaam against him to curse him: and God will turn the curse to blessing.

3 And it will be in their hearing the law, and they will separate all the mixture from Israel.

4 And before this, Eliashib the priest being given over the cells of the house of our God, being near to Tobiah:

5 And he will make for him a great cell, and there before them were given the gifts, the frankincense and the vessels, and the tenth of the grain of the new wine and the new oil, (the command of the Levites, and those singing, and the gate-keepers,) and the oblations of the priests.

6 And in all this I was not in Jerusalem: for in the thirty and second year to Arthasatha king of Babel, I came to the king, and at the end of days I asked for myself from the king:

7 And I shall come to Jerusalem, and I shall understand upon the evil which Eliashib did for Tobiah to prepare for him a cell in the enclosures of the house of God.

8 And it will be greatly evil to me: and I shall cast forth all the vessels of the house of Tobiah without from the cell.

9 And saying, and they will purify the cells: and I shall turn back there the vessels of the house of God, with the gift and the frankincense.

10 And I shall know that the portions of the Levites were not given: and they will flee a man to his field, the Levites and those singing, doing the work

11 And I shall contend with the prefects, and say, Wherefore was the house of God forsaken? And I shall gather them together, and cause them to stand upon their standing.

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12 And all Judah brought the tenth of the grain and the new wine and the new oil to the treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and Pedaiah from the Levites: and upon their hand Hanan son of Zaccur, son of Mattaniah: for they were reckoned faithful: and upon them to divide out to their brethren.

14 Remember to me, O my God, concerning this, and thou wilt not wipe out my kindness which I did in the house of my God, and in its watches.

15 In those days I saw in Judah those treading the wine-presses in the Sabbath, and bringing in the sheaves, and loading upon the asses; and also wine, grapes, and figs, and every burden, and bringing into Jerusalem in the day of the Sabbath: and I shall testify in the day of their selling provision.

16 And the Tyrians sat in it, bringing in fish and every selling, and selling in the Sabbath to the sons of Judah, and in Jerusalem.

17 And I shall contend with the nobles of Judah, and say to them, What this evil word that ye are doing, and profaning the day of the Sabbath?

18 Did not your fathers thus, and our God will bring all this evil upon us, and upon this city? and ye are adding burning upon Israel to profane the Sabbath.

19 And it will be as the gates of Jerusalem were darkened before the Sabbath, and saying, and the doors shall be shut, and saying that they shall not open them till after the Sabbath: and from my young men I caused to stand at the gates; a burden shall not be brought in in the day of the Sabbath.

20 And the merchants and those selling every selling will lodge from without to Jerusalem once and twice.

21 And I shall testify against them, and say to them, Wherefore are ye lodging before the wall? if ye shall do it a second time I will stretch forth the hand against you From that time they came not upon the Sabbath.

22 And saying to the Levites that they shall be purifying, and coming, watching the gates to consecrate the day of the Sabbath. Also this remember for me, O my God, and spare upon me according to the multitude of thy mercy.

23 Also in those days I saw Jews who caused to dwell women, Ashdodites, Ammonites, Moabites:

24 And their sons half speaking the Ashdod dialect, and they not knowing to speak the Judean dialect, and according to the tongue of people and people.

25 And I shall contend with them, and I shall curse them and I shall strike of them men, and I shall make them bald, and cause them to swear by God, If ye shall give your daughters to their sons, and if ye shall lift up from their daughters to your sons and to yourselves.

26 Did not Solomon king of Israel sin concerning these? and in many nations was there not a king like him, and he was loved by his God, and God will give him king over all Israel: also him did women strangers cause to sin.

27 And to you shall we hear to do all this great evil to transgress against our God to cause strange women to dwell.

28 And from the sons of Joiada, son of Eliashib the great priest, was son-in-law to Sanballat the Horonite: and I shall cause him to flee from me.

29 Remember to them, O my God, for the pollutions of the priesthood, and the covenant of the priesthood, and of the Levites.

30 And I cleansed them from every stranger, and I shall set up watches to the priests and to the Levites, a man in his work.

31 And for the bringing near the woods in the times appointed, and for the first-fruits. Remember to me, O my God for good.

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THE FIRST BOOK OF CHRONICLES

or 1 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Author: Azaryahu, known as Ezra (Greek: Esdras)
(Nehemia might have edited some parts.)
Estimated Range of Dating: mid-5th century B.C.

(The Book of Chronicles (Hebrew: Dibre Hayyamim 'The Matters of the Days') is a Hebrew prose work constituting part of Jewish and Christian scripture. Chronicles is the final book of the Hebrew Bible, concluding the third section of Ketuvim, the last section of the Jewish Tanakh. It was divided into two books in the Septuagint, the Paralipomenon (Greek: lit. "things left on one side"). In Christian contexts it is therefore known as the Books of Chronicles, after the Latin name chronikon given to the text by the scholar Jerome. In the Christian Bible, the books (commonly referred to as 1 Chronicles and 2 Chronicles, or First Chronicles and Second Chronicles) generally follow the two Books of Kings, and precede Ezra–Nehemiah; thus they conclude the history-oriented books of the Old Testament.

Originally a single work, Chronicles was divided into two in the Greek Septuagint: 1 Chronicles is divided into 29 chapters and 2 Chronicles into 36 chapters. It contains a genealogy from a human being, Adam, and a narrative of the history of ancient Judah and Israel. The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BC; this sets the earliest possible date for the book.

Chronicles appears to be largely the work of a single individual. The writer was probably male, probably a Levite (temple priest), and probably from Jerusalem. He was well-read, a skilled editor, and a sophisticated theologian. His intention was to use Israel's past to convey religious messages to his peers, the literary and political elite of Jerusalem in the time of the Achaemenid (Persian) Empire. Jewish and Christian tradition identified this author as the 5th century BC figure Ezra, who gives his name to the Book of Ezra; Ezra is believed to be the author of Chronicles, the first part of Ezra–Nehemiah, and Malachi. Many scholars maintain support for Ezra's authorship, not only based on centuries of work by Jewish historians, but also due to the consistency of language and speech patterns between Chronicles and Ezra-Nehemiah.

One of the most striking, although inconclusive, features of Chronicles is that its closing sentence is repeated as the opening of Ezra–Nehemiah. These repeated verses are called "catch-lines." In antiquity, catch-lines were often placed at the end of a scroll to facilitate the reader's passing on to the correct second book-scroll after completing the first. This scribal device was employed in works that exceeded the scope of a single scroll and had to be continued on another scroll.

Scholars suggest it was probably composed between 450–250 BC, with the period 350–300 BC the most likely. This timeframe is achieved by estimates made based on genealogies appearing in the Greek Septuagint. This theory bases its premise on latest person mentioned in Chronicles, Anani. Anani is an eighth-generation descendant of King Jehoiachin according to the Masoretic Text. They roughly estimate Anani's birth to have been sometime between 425 and 400 BC using an additional five generations in the genealogy of Anani appearing in the Septuagint. Based on this, the theory has persuaded many supporters of the Septuagint's reading to place Anani's likely date of birth a century later than what has been largely accepted for two millennia.

Much of the content of Chronicles is a repetition of material from other books of the Bible, from Genesis to Kings, and so the usual scholarly view is that these books, or an early version of them, provided the author with the bulk of his material. The Chronicles narrative begins with Adam, Seth and Enosh, and the story is then carried forward, almost entirely through genealogical lists, down to the founding of the first Kingdom of Israel (in the "introductory chapters", 1 Chronicles 1–9). The bulk of the remainder of 1 Chronicles, after a brief account of Saul in chapter 10, is concerned with the reign of David (1 Chronicles 11–29). The next long section concerns David's son Solomon (2 Chronicles 1–9), and the final part is concerned with the Kingdom of Judah, with occasional references to the second kingdom of Israel (2 Chronicles 10–36). The final chapter covers briefly the reigns of the last four kings, until Judah is destroyed and the people taken into exile in Babylon. In the two final verses, identical to the opening verses of the Book of Ezra, the Persian king Cyrus the Great conquers the Neo-Babylonian Empire, and authorises the restoration of the Temple in Jerusalem and the return of the exiles.)

1 CHRONICLES CHAPTER 1

1 Adam, Seth, Enosh,
2 Kenan, Malialaleel, Jered,
3 Henoch, Methusaleh, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech and Tiras.
6 And the sons of Gomer: Ashchenaz and Riphath, and Togarmah.
7 The sons of Javan: Elishah, and Tarshish, Chittim and Dodanim.
8 The sons of Ham: Cush, and Mizraim, Put, and Canaan.
9 The sons of Cush: Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah: Sheba and Dedan.
10 And Cush begat Nimrod. He began to be strong in the earth.

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11 And Mizraim begat Ludim and Anamim, and Lehabim, and Naphtuhim,
12 And Pathrusim, and Casluhim, (which came forth from them the Philisteim) and Caphtorim.
13 And Canaan begat Zidon, his firstborn, and Heth,
14 And the Jesubite, and the Amorite, and Girgashite,
15 And the Hivite, and the Archite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite,
17 The sons of Shem: Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech,
18 And Arphaxad begat Shelah and Shelah begat Eber.
19 And to Eber being born two sons: the name of the one Peleg, for in his days was the earth divided: and the name of the brother Joktan.
20 And Joktan began Almodad, and Sheleph, and Hazarmaveth, and Jerah.
21 Hadoram, and Uzal and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobah All these sons of Joktan.
24 Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu.
26 Serug, Nahor, Terah,
27 Abram: he is Abraham,
28 The sons of Abraham: Isaak, and Ishmael.
29 These their generations: Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam,
30 Mishmah, and Dumah, Massa, Hadad, and Tema,
31 Jetur, Naphish, and Kedemah. These the sons of Ishmael.
32 And the sons of Keturah, Abraham's concubine: she brought forth Zimran, and Jokshan, and Medan, and Midian, and Ishbak and Shuah. And the sons of Jokshan; Sheba, and Dedan.
33 And the sons of Midian: Ephah, and Epher and Henoch, and Abidah, and Eldaah: All these the sons of Keturah.
34 And Abraham will beget Isaak. The sons of Isaak: Esau and Israel.
35 The sons of Esau: Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sons of Eliphaz: Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.
37 The sons of Reuel: Nahath, Zerah, Shammah, Mizzah,
38 And the sons of Seir: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan
39 And the sons of Lotan: Hori, and Homam: and the sister of Lotan, Timna.
40 And the sons of Shobal: Alian and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon: Aiah and Anah.
41 The sons of Anah: Dishon and the sons of Dishon: Hamram and Eshban, and Ithran and Charm.
42 The sons of Ezer: Bilhan, and Zavan and Jakan. The sons of Dishan: Uz and Aran.
43 And these the kings which reigned in the land of Edom before a king reigned for the sons of Israel: Bela the son of Beor: and the name of his city Dinhabah.
44 And Bela will die, and Jobab son of Zerah of Borah will reign in his stead.
45 And Jobab will die, and Husham from the land of the Temanites will reign in his stead.
46 And Husham will die, and Hadad son of Bedad will reign in his stead: he struck Midian in the field of Moab: and the name of his city, Avith.
47 And Hadad will die, and Samlah of Mazrekah will reign in his stead.
48 And Samlah will die, and Saul from Rehoboth of the river will reign in his stead.
49 And Saul will die, and Baal Hanan son of Achbor will reign in his stead.
50 And Baal-Hanan will die, and Hadad will reign in his stead: and the name of his city Pai; and the name of his wife was Mehetabel, daughter of Matred, daughter of Mezahab.
51 And Hadad will die. And the chiefs of Edom will be chief Timna, chief Aliah, chief Jetheth.
52 Chief Aholibamah, chief Elah, chief Pinon,
53 Chief Kenaz, chief Teman, chief Mibzar,
54 Chief Magdiel, chief Iram. These the chiefs of Edom.

1 CHRONICLES CHAPTER 2

1 These the sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulon,
2 Dan, Joseph, and Benjamin, Naphtali, Gad and Asher.
3 The sons of Judah: Er and Onan, and Shelah: three were born to him from the daughter of Shua the Canaanitess. And Er the first-born of Judah will be evil in the eyes of Jehovah; and he will slay him.
4 And Tamar his daughter-in law will bring forth to him Pharez and Zerah. All the sons of Judah, five.
5 The sons of Pharez: Hezron and Hamul.
6 And the sons of Zerah: Zimri, and Ethan, and Heman, and Calcol, and Dara: all of them, five.
7 And the sons of Carmi: Achar, troubling Israel, who transgressed in the devoted thing.
8 And the sons of Ethan: Azariah.
9 And the sons of Hezron, which were born to him: Jerahmeel, and Ram, and Chelubai.
10 And Ram begat Aminadab: and Aminadab begat Nashon, prince of the sons of Judah;
11 And Nashon begat Selma, and Selma begat Boaz
12 And Boaz begat Obed, and Obed begat Jesse.
13 And Jesse begat his first-born Eliab, and Abinidab the second, and Shimma the third,
14 Nathaneel the fourth, Raddai the fifth,
15 Ozem the sixth, David the seventh;
16 And their sisters, Zeruiah and Abigail. And the sons of Zeruiah: Abishai, and Joab, and Asahel, three.
17 And Abigail bare Amasa.: and the father of Amasa, Jether an Ishmaelite.
18 And Caleb son of Hezron begat of Azubah the wife, and of Jerioth: and these her sons: Jesher and Shobab and Ardon.
19 And Azubah will die, and Caleb will take to him Ephrath, and she will bear to him Hur.

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20 And Hur begat Uri, and Uri begat Bezaleel.
21 And afterward Hezron came in to the daughter of Machir father of Gilead; and he took her, and he the son of sixty years; and she will bear to him Segub.
22 And Segub begat Jair; and there will be to him twenty and three cities in the land of Gilead.
23 And he will take Geshur and Aram, with the villages of Jair from them, with Kenath and its daughters sixty cities. All these the sons of Machir the father of Gilead.
24 And after the death of Hezron in Caleb-Ephratah, and Hezron's wife Abiah, and she bear to him Ashur the father of Tekoa.
25 And the sons of Jerahmeel, the first-born of Hezron will be the first born, Ram, and Bunah, and Oren and Ozem, Ahijah.
26 And another wife will be to Jerahmeel, and her name Atamh; she the mother of Onam.
27 And the sons of Ram the firstborn of Jerahmeel, will be Maaz, and Jamin, and Eker.
28 And the sons of Onam will be Shammai and Jada. And the sons of Shammai: Nadab and Abishur.
29 And the name of Abishur's wife, Abihail; and she will bear to him Ahban and Molid.
30 And the sons of Nadab: Seled and Appaim: and Seled will die, not sons to him.
31 And the sons of Appaim: Ishi. And the sons of Ishi: Sheehan. And the sons of Sheehan: Ahlai.
32 And the sons of Jada the brother of Shammai: Jether and Jonathan: and Jether will die without sons.
33 And the sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel.
34 And there will be no sons to Sheshan, but daughters. And to Sheehan a servant, an Egyptian, and his name Jarha.
35 And Sheshan will give his daughter to Jarha his servant for a wife; and she will bear to him Attai.
36 And Attai begat Nathan, and Nathan begat Zabad,
37 And Zabad begat Ephlal, and Ephlal begat Obed,
38 And Obed begat Jehu, and Jehu begat Azariah,
39 And Azariah begat Helez, and Helez begat Eleasah,
40 And Eleasah begat Sisimai, and Sisimai begat Shallum
41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.
42 And the sons of Caleb, Jerahmeel's brother, Mesha his first-born, he the father of Ziph; and the sons of Mareshah the father of Hebron.
43 And the sons of Hebron: Korah and Tappuah, and Rekem and Shema,
44 And Shema begat Raham the father of Jorkoam: and Rekem begat Shammai.
45 And the son of Shammai, Maon: and Maon the father of the house of the rock
46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.
47 And the sons of Jahdai: Regem and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.
48 Caleb's concubine, Maachah, bare Sheber and Tirhanah.
49 And she will bear Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb, Achsah.
50 These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal the father of the city of forests,
51 Salma father of the house of bread, Hareph the father of the house of the well.
52 And to Shobal the father of the city of forests will be sons: Haroeh, half of the Manahethites.
53 And the families of the city of forests; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: from these came the Zareathites and the Eshtaulites.
54 The sons of Salma: the house of bread, and the Netophathites, Ataroth, the house of Joab, and half the Manahethites, the Zorites.
55 And the families of the scribes dwelling at Jabez: the Tirathites. the Shimeathites, the Shuchathites. These the Kenites coming from Hemath, the father of the house of the chariot.

1 CHRONICLES CHAPTER 3

1 And these were the sons of David which were born to him in Hebron: the first-born Amnon to Ahinoam the Jezreelitess; the second, Daniel to Abigail the Carmelitess:
2 The third to Absalom son of Maachah daughter of Talmai king of Geshur: the fourth Adonijah son of Haggith:
3 The fifth, Shephatiah to Abital the sixth, Ithrean to Eglah his wife.
4 Six were born to him in Hebron; and he will reign there seven years and six months: and thirty and three years he reigned in Jerusalem.
5 And these were born to him in Jerusalem: Shimea and Shobab, and Nathan and Solomon; four to Bathshua the daughter of Ammiel:
6 And Ibhar and Elishama and Eliphalet,
7 And Nogah, and Nepheg, and Japhia.
8 And Elishama and Eliada, and Eliphalet, nine.
9 All the sons of David, besides the sons of the concubines, and Tamar their sister.
10 And the son of Solomon, Rehoboam Abiah his son, Asa his son, Jehoshaphat, his son,
11 Joram his son, Ahaziah his son, Joash his son,
12 Amaziah his son, Azariah his son, Jotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,
14 Amon his son, Josiah his son.
15 And the sons of Josiah the firstborn, Johanan the second Jehoiakim; the third Zedekiah; the fourth Shallum.
16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.
17 And the sons of Jeconiah: Shealtiel his son,
18 Malchimm and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nadabiah.
19 The sons of Pedaiah, Zerubbabel and Shimei: and the sons of Zerubbabel: Meshullam and Hannaniah, and Shelomith their sister:

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20 And Hashubah and Ohel, and Berechiah, and Hasadiah, Jusab-Hesed, five.

21 And the sons of Hananiah: Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnon, the sons of Obadiah, the sons of Shecaniah.

22 And the sons of Shecaniah: Shemaiah: and the sons of Shemaiah: Hattush and Igal, and Bariah, and Neariah, and Shaphat; six.

23 And the sons of Neariah: Elioenai, and Hezekiah, and Azrikam.

24 And the sons of Elioenai, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani; seven.

1 CHRONICLES CHAPTER 4

1 The sons of Judah: Pharez, Hezron and Carmi, and Hur, and Shobal.

2 And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai and Lahad. These the families of the Zorathites.

3 And these of the father of Etam: Jezreel and Ishma, and Idbash: and the name of their sister, Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These the sons of Hur, the first-born of Ephratah, the father of the house of bread.

5 And to Ashur the father of Tekoa, were two wives, Helah and Naarah.

6 And Naarah will bear to him Ahuzzam and Hepher, and Temeni, and Hahashtari. These the sons of Naraah.

7 And the sons of Helah, Zereth, Jezoar, and Ethnan.

8 And Coz begat Anub and Zobebah, and the families of Aharhel son of Harum.

9 And Jabez was honorable above his brethren: and his mother called his name Jabez, saying, For I bare with pain.

10 And Jabez will call to God of Israel, saying, If blessing, thou wilt bless me and enlarge my bound, and thine hand were with me, and didst me from evil, so as not to afflict me! And God will bring what he asked.

11 And Chelub the brother of Shuah begat Mehir, he the father of Eshton.

12 And Eshton begat the house of healing, and Paseah and Tehinnah the father of the city of enchantment These are the men of Rechab.

13 And the sons of Kenaz: Othniel and Seraiah. And the sons of Othniel: Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab the father of the valley of workmen; for they were artificers.

15 And the sons of Caleb son of Jephunneh: Iru, Elah, and Naam: and the sons of Elah: Kenaz.

16 And the sons of Jehalaleel: Ziph, and Ziphah, Tiria and Asareel.

17 And the sons of Ezra, Jether and Mered, and Epher, and Jalon: and she will conceive Miriam and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jelrudijah bear Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these the sons of Bithiah, daughter of Pharaoh, whom Mered took.

19 And the sons of the woman Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa, the Maachathite.

20 And the sons of Shimon, Ammon and Rinnah, son of Hanan, and Tilon. And the sons of Ishi, Zoheth and the son of Zoheth.

21 The sons of Shelah son of Judah, Er, the father of Lecah, and Laadah, fathers of Mareshah, and the families of the house of the working of the byssus to the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who possessed to Moab, and dwelling to them. And ancient words.

23 These the potters, and they dwelling with plants and in the enclosure: with the king in his work they dwelt there.

24 The sons of Simeon, Nemuel and Jamin, Jarib, Zerah, and Saul:

25 Shallum his son, Mibsam his sun, Mishma his son.

26 And the sons of Mishma: Hamuel his son, Zaccur his son, Shimei his son.

27 And to Shimei, sixteen sons and six daughters: and to his brethren not many sons, and all their families did not multiply even to the sons of Judah.

28 And they dwelt at the well of the oath, and the birth and enclosure of the fox.

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at the house of Chariots, and at the enclosure of horses, and at the house of my creation, and at the gates. These their cities even to king David.

32 And their villages Etam and Ain, Rimmon and Tochen, and Ashan; five cities.

33 And all their villages which were round about these cities even to Baal These their habitations and their enrolling for them.

34 Meshobab and Jamlech, and Joshah, the son of Amaziah,

35 And Joel, and Jehu son of Josibiah, son of Seraiah, son of Asiel,

36 And Elioenai, and Jaakobah, and Jehoshaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza son of Shiphi, son of Alon, son of Jedaiah, son of Shimri, son of Shemaiah.

38 These coming by names, princes in their families: and the house of their fathers broke forth to a multitude.

39 And they will come to the entrance of Gedor, even to the sunrising of the valley to seek pasture for their sheep.

40 And they will find fat pasture and good, and the land wide of hands and resting and quiet; for from Ham dwelling there before.

41 And these being written by names, will come in the days of Hezekiah king of Judah, and they will strike their tents and their dwellings those being found there, and they will exterminate them even to this day, and they will dwell instead of them, for pasture there for their sheep.

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42 And from them from the sons of Simeon, went to mount Seir, five hundred men, and Pelatiah, and Neariah, and Rephaiah, and Uzziel, sons of Ishi, for their heads.

43 And they will strike the rest of the escaping to Amalek, and they will dwell there even to this day.

1 CHRONICLES CHAPTER 5

1 And the sons of Reuben the first-born of Israel, (for he the firstborn; and in his defiling his father's bed, the birth-right was given to the sons of Joseph the son of Israel; and not to be enrolled for the birthright

2 For Judah was strong over his brethren, and for a leader from him; and the birthright to Joseph:)

3 The sons of Reuben, the first-born of Israel, Hanoch, and Pallu, Hezron and Carmi.

4 The sons of Joel: Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son) Reaiah his son, Baal his son,

6 Beerah his son, whom Tilgath-Pileser king of Assur carried into exile: he the prince to the Reubenites.

7 And his brethren according to their families, (in the enrolling to their generations) the chief Jeiel and Zechariah,

8 And Bela son of Azaz, son of She-ma son of Joel, he will dwell in Aroer, and even to Nebo, and Baal-Meon:

9 And to the sunrising he dwelt even to the coming from the desert from the river Phrath: for their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, and they will fall by their hand: and they dwelt in their tents upon all the face from the sunrising to Gilead.

11 And the sons of Gad dwelt before them in the land of Bashan and Salcah:

12 Joel the head, and Shapham the second, and Jaanai and Shaphat in Bashan.

13 And their brethren to the house of their fathers, Michael and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Eber; seven.

14 Those the sons of Abihail son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz;

15 Ahi son of Abdiel, son of Guni, the head to the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her daughters, and in all the areas of Sharon, upon their goings forth.

17 All these were enrolled in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel

18 The sons of Reuben and the Gadites, and half the tribe of Manasseh from the sons of strength, men lifting up shield and sword, and bending the bow, and accustomed to war; forty and four thousand and seven hundred and sixty going forth to war.

19 And they will make war with the Hagarites, and Jetur and Nephish, and Nodab

20 And they will be helped against them, and the Hagarites will be given into their hand, and all with them: for they cried to God in the war, and he was entreated for them, for they trusted in him.

21 And they will take captive their cattle; their camels fifty thousand, and sheep two hundred and fifty thousand, and asses two thousand, and the soul of man, a hundred thousand.

22 For many fell down wounded, for the war was from God. And they dwelt in their stead even to the exile.

23 And the sons of half the tribe of Manasseh dwelt in the land: from Bashan even to Baal-Hermon and Senir and mount Hermon they multiplied.

24 And these the heads of the house of their fathers: and Epher and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jandiel; mighty men of strength, men of names, heads to the house of their fathers.

25 And they will transgress against the God of their fathers, and they will commit fornication after the gods of the peoples of the land, which God destroyed from before them.

26 And the God of Israel will rouse up the spirit of Pul, king of Assur and the spirit of Tilgath-Pileser, king of Assur; and he will carry them into exile to the Reubenites and to the Gadites, and to half the tribe of Manasseh; and he will bring them to Halah, and Habor, and Hara, and the river Gozan, even to this day.

1 CHRONICLES CHAPTER 6

1 And the sons of Levi: Gershon, Kohath, and Merari.

2 And the sons of Kohath: Am-ram, Izhar, and Hebron, and Uzziel.

3 And the sons of Amram: Aaron and Moses and Miriam. And the sons of Aaron: Nadab, and Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, he who was the priest in the house that Solomon built in Jerusalem:

11 And Azariah will beget Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiab, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadek,

15 And Jehozadek went away in Jehovah's carrying away into exile Judah and Jerusalem by the hand of Nebuchad-nezzar.

16 The sons of Levi: Gershom, hath and Merari.

17 And these the names of the sons of Gershom: Libni and Shimei.

18 And the sons of Kohath, Amram and Izhar, and Hebron and Uzziel.

19 The sons of Merari: Mahli and Mushi. And these the families of the Levites according to their fathers.

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20 To Gershom: Libni his son, Jahath his son, Zimmah his son,
21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.
22 The sons of Kohath: Aminadab his son, Korah his son, Assir his son,
23 Elkanah his son, and Ebiasaph his son, and Assir his son,
24 Tahath his son, Uriel his son, Uzziah his son, and Saul his son.-
25 And the sons of Elkanah: Amasai, and Ahimoth.
26 Elkanah, the sons of Elkanah Zophai his son and Nahath his son.
27 Eliab his son, Jeroham his son, Elkanah his son.
28 And the sons of Samuel: the first-born, Vashni and Abiah.
29 The sons of Merari: Mahli, Libni his son, Shimei his son, Uzza his son,
30 Shimea his son, Haggish his son, Asaiah his son.
31 And these whom David set up over the hands of song of the house of Jehovah from the resting of the ark
32 And they will be serving before the dwelling of the tent of appointment in song even till Solomon built the house of Jehovah in Jerusalem: and they will stand according to their judgment over their service.
33 And these standing and their sons. From the sons of the Kohathites: Heman singing, son of Joel, son of Samuel,
34 Son of Elkanah, son of Jeroham, son of Eliel, son of Toah,
35 Son of Zuph, son of Elkanah, son of Mahath, son of Amasai,
36 Son of Elkanah, son of Joel, son of Azariah, son of Zephaniah,
37 Son of Tahath, son of Assir, son of Ebiasaph, son of Korah,
38 Son of Izhar, son of Kohath, son of Levi, son of Israel.
39 And his brother Asaph standing at his right hand, Asaph the son of Berachiah the son of Shimea,
40 The son of Michael, the son of Baaseiah, the son of Malchiah,
41 The son of Ethni, the son of Zerah, the son of Adaiah,
42 The son of Ethan, son of Zimmah, son of Shimei,
43 Son of Jahath, son of Gershom, son of Levi.
44 And the sons of Merari their brethren at the left: Ethan son of Kishi, son of Abdi, son of Malluch,
45 Son of Hashabiah, son of Amaziah, son of Hilkiah,
46 Son of Amzi, son of Bath, son of Shamer,
47 Son of Mahli, son of Mushi, son of Merari, son of Levi.
48 And their brethren the Levites being given to all the service of the dwelling of the house of God.
49 And Aaron and his sons burning incense upon the altar of the burnt-offering, and upon the altar of incense for all the work of the holy of holies, and to expiate for Israel according to all that Moses the servant of God commanded.
50 And these the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Moraioth his son, Amariah his son, Ahitub his son,
53 Zadok (Zadik, Hebrew: "the Righteous") his son, Ahimaaz his son.
54 And these their dwellings for their walls in their bound to the sons of Aaron to the families to the Kohathites: for to them was the lot
55 And they will give to them Hebron in the land of Judah, and its areas round about it
56 And the field of the city and its enclosures they gave to Caleb son of Jephunneh,
57 And to the sons of Aaron they gave the cities of refuge, Hebron and Libnah and her areas, and Jattir and Eshtemoa, and her areas,
58 And Hilen and her areas, and Debir and her areas,
59 And Ashan and her areas, and the house of the sun and her areas:
60 And from the tribe of Benjamin: Geba and her areas, and Alemeth and her areas, and Anathoth and her areas. All their cities thirteen cities in their families.
61 And to the sons of Kohath being left from the family of the tribe from the half tribe, the half of Manasseh, by lot, ten cities.
62 And to the sons of Gershom for their families from the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the tribe of Manasseh in Bashan, thirteen cities.
63 To the sons of Merari for their families from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zebulon, by lot, twelve cities.
64 And the sons of Israel will give to the Levites cities and their areas.
65 And they will give by lot from the tribe of the sons of Judah, and from the tribe of the sons of Simeon, and from the tribe of the sons of Benjamin, these cities which they called them by names.
66 And from the families of the sons of Kohath and there will be cities of their bound from the tribe of the sons of Ephraim.
67 And they will give to them the cities of refuge, Shechem and her areas in mount Ephraim and Gezer and her areas,
68 And Jokmeam and her areas, and the house of the hollow and her areas,
69 And Ajalon and her areas, and Gath-Rimmon and her areas.
70 And from the half tribe of Manasseh: Aner and her areas, and Bileam and her areas for the families remaining to the sons of Kohath.
71 To the sons of Gershom from the families of half the tribe of Manasseh, Golan in Bashan and her areas and Ashtaroth and her areas:
72 And from the tribe of Issachar: Kadesh and her areas, Daberah and her areas,
73 And Ramoth and her areas, and Anem and her areas:
74 And from the tribe of Asher: Mashal and her areas, and Abdon and her areas,
75 And Hukok and her areas, and Rehob and her areas;

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76 And from the tribe of Naphtali: Kadesh in Galilee and her areas, and Hammon and her areas, and Kirjathaim and her areas.

77 To the sons of Merari remaining from the tribe of Zebulon Rimmon and her areas, Tabor and her areas:

78 And from beyond Jordan of Jericho to the sunrising of Jordan, from the tribe of Reuben, Bezer in the desert and her areas, and Jahzah and her areas,

79 And Kedemoth and her areas, and Mephaath and her areas.

80 And from the tribe of Gad: Ramoth in Gilead and her areas, and Mahanaim and her areas.

81 And Heshbon and her areas, and Jazer and her areas.

1 CHRONICLES CHAPTER 7

1 And the sons of Issachar, Tola and Puah, Jashub and Shimron; four.

2 And the sons of Tola, Uzzi, and Rephaiah, and Jeriel and Jahmai, and Jibsam, and Shemuel, heads to the house of their fathers, to Tola: strong ones of power to their generations; their number in the days of David, twenty and two thousand and six hundred.

3 And the sons of Uzzi: Izrahiah: and the sons of Izmhiah Michael and Obadiah, and Joel, Ishish; five; heads, all of them.

4 And to them to their generations, to the house of their fathers, troops of the host of war, thirty and six thousand: for they multiplied wives and sons.

5 And their brethren to all the families of Issachar strong mighty ones, eighty and seven thousand, being enrolled for all.

6 Benjamin: Bela, and Becher, and Jediael, three.

7 And the sons of Bela: Ezbon and Uzzi, and Uzziel, and Jerimoth, and Iri; five; heads of the house of their fathers, mighty, strong ones; and they being enrolled twenty and two thousand and thirty and four.

8 And the sons of Becher: Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these the sons of Becher.

9 And their enrolling for their generation for the heads of the house of their fathers, mighty ones of power, twenty thousand and two hundred.

10 And the sons of Jediael: Bilhan: and the sons of Bilhan: Jeush and Benjamin, and Ehud, and Chenaanah and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael for the heads of the fathers, strong mighty ones, seventeen thousand and two hundred, going forth to the host to war.

12 And Shappim and Huppim, the sons of Ir Hushim, the sons of Aher.

13 The sons of Naphtali: Jahziel and Guni and Jezer and Shallum, the sons of Bilhah.

14 The sons of Manasseh: Ashriel which she bare: (his concubine the Ammitess bare Machir the father of Gilead.

15 And Machir took a wife to Huppim and to Shuppim, and the name of his sister, Maachah;) and the name of the second, Zelophehad: and daughters will be to Zelophehad.

16 And Maachah the wife of Machir will bear a son, and she will call his name Peresh; and the name of his brother, Sheresh; and his sons Ulam and Rakem.

17 And the sons of Ulam: Bedan. These the sons of Gilead, son of Machir, son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemida will be Ahian, and Shechem, and Likhi, and Aniam.

20 And the sons of Ephraim: Shutheleth, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead; and the men of Gad killed them being born in the land, for they came down to take their cattle.

22 And their father Ephraim will mourn many days, and his brethren will come to comfort him.

23 And he will go in to his wife, and she will conceive and bear a son, and he will call his name Beriah, because it was in being evil with his house.

24 And his daughter Sherah, and she will build the house of the hollow, the lowest and the highest, and the ear of Sherah.

25 And Rephah his son, and Resheph and Telah his son, and Tahan his son,

26 And Laadan his son, Ammihud his son, Elishama his son,

27 Nun his son, Jehoshua his son.

28 And their possessions and their dwellings, the house of God and its daughters, and to the sunrising Naaran, and to the west, Gezer and her daughters, and Shechem and her daughters, and even to Gaza and her daughters:

29 And upon the hands of the sons of Manasseh, the house of quiet and her daughters, and Taanach and her daughters, and Megiddo and her daughters, Dor and her daughters. In these dwelt the sons of Joseph the son of Israel.

30 The sons of Asher: Imnah, and Ishuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah: Heber, and Maichiel, he the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet: Pasach and Bimhal and Ashvath. These the sons of Japhlet.

34 And the sons of Shamer: Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of Helem his brother: Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah: Suah, and Harnepher, and Shual, and Beni, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether: Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla: Arah, and Haniel, and Rezia.

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40 All these the sons of Asher, heads of the fathers' house, chosen, strong, mighty ones, heads of the princes. And their enrolling in the host in war, their number twenty and six thousand men.

1 CHRONICLES CHAPTER 8

1 And Benjamin begat Bela his first-born, and Ashbel the second, and Aharah the third,
2 Nohah the fourth, and Rapha the fifth.
3 And the sons to Bela will be Adar and Gera and Abihud,
4 And Abishua, and Naaman, and Ahoah,
5 And Gera, and Shephuphan, and Huram.
6 And these the sons of Ehud: these the heads of the fathers to the inhabitants of Geba; and they will carry them away captive to Manahath.
7 And Naaman and Ahiah and Gera, he carried them away captive; and he begat Uzza and Ahihud.
8 And Shaharaim begat in the field of Moab from his sending them away; Hushim and Baara his wives.
9 And he will beget from Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,
10 And Jeuz and Shachiah and Mirma. These his sons, heads of the fathers,
11 And from Hushim he begat Abitub and Elpaal.
12 The sons of Elpaal: Eber, and Misham, and Shamei, he built Ono and Lod, and her daughters.
13 And Beriah and Shema, they the heads of the fathers to the inhabitants of Ajalon, they chased away the inhabitants of Gath:
14 And Ahio, Shashak, and Jeremoth,
15 And Zebadiah, and Arad, and Ader,
16 And Michael, and Ispah, and Joha, sons of Beriah;
17 And Zebadiah, and Meshullam, and Hezeki, and Heber,
18 And Ishmerai, and Jezliah, and Jobab, sons of Elpaal;
19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zilthai, and Eliel,
21 And Adaiah, and Baraiah, and Shimrath, sons of Shimhi;
22 And Ishpan and Eber and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothijah,
25 And Iphedeiah, and Penuel, the sons of Shashak;
26 And Shamsherai, and Shehariah, and Athaliah,
27 And Jaresiah, and Eliah, and Zichri, sons of Jeroham.
28 These the heads of the fathers to their generations, heads. These dwelt in Jerusalem.
29 And in Gibeon they dwelt, the father of Gibeon; and the name of his wife Maacah:
30 And his son the first-born, Abdon, and Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zaccur.
32 And Mikloth begat Shimeah. And these also over against their brethren dwelt in Jerusalem with their brethren.
33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-Shua, and Abinadab, and Eshbaal.
34 And the son of Jonathan Merib-Baal; and Merib-Baal begat Micah.
35 And the sons of Micah: Pithon, and Melech, and Tarea, and Ahaz.
36 And Ahaz begat Jehoadah, and Jehoadah begat. Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,
37 And Moza begat Binea: Rapha his son, Eleasah his son, Azel his son.
38 And to Azel six sons, and these their names: Azrikam, Bocheru, and Ishmael, and Shearіah, and Obadiah, and Hanan. All these the sons of Azel.
39 And the sons of Eshek his brother, Ulam his first-born, Jelrush the second, and Eliphalet the third.
40 And the sons of Ulam will be strong men of power, bending the bow, and many sons and sons' sons, a hundred and fifty. All these from the sons of Benjamin.

1 CHRONICLES CHAPTER 9

1 And all Israel were enrolled; and behold, being written upon the book of the kings of Israel and Judah, they were carried into exile to Babel in their transgression.
2 And the first inhabitants which were in their possession in their cities, Israel the priests, the Levites, and the Nethinims.
3 And in Jerusalem there dwelt from the sons of Judah, and from the sons of Benjamin, and from the sons of Ephraim and Manasseh:
4 Uthai son of Ammihud, son of Omri, son of Imri, son of Benjamin, sons. of Phares, son of Judah.
5 And from the Shilonites: Asaiah the first-born and his sons.
6 And from the sons of Zerah: Jenel and their brethren, six hundred and ninety.
7 And from the sons of Benjamin: Salle son of Meshullam, son of Hodaviah, son of Hasenuah.
8 And Ibneiah son of Jeroham, and Elah son of Uzzi, son of Michri, and Meshullam son of Shephatiah, son of Reuel, son of Ibnijah;
9 And their brethren for their generations, nine hundred and fifty and six. All these men heads of the fathers to the house of their fathers.
10 And from the priests: Jedaiah, and Jehoiarib, and Jachin,
11 And Azariah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, leader of the house of God.
12 And Adaiah son of Jeroham, son of Pashur, son of Malchiah, and Maasui son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemeth, son of Immer;
13 And their brethren, heads to the house of their fathers, a thousand seven hundred and sixty; strong ones of power, the work of the service of the house of God.
14 And from the Levites Shemaiah son of Hashub, son of Azrikam, son of Hashabiah, from the sons of Memari;
15 And Bakbakkar, Heresh, and Galal, and Mattaniah, son of Micah, son of Zichri, son of Asaph;

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16 And Obadiah son of Shemaiah, son of Galal, son of Jeduthan, and Berechiah son of Asa, son of Elkanah, dwelling in the villages of the Netophathites.

17 The gate-keepers, Shallum and Akkub, and Talmon, and Ahiman, and their brethren: Shallum the head;

18 And hitherto in the king's gate from the sunrising: they keeping the gate for the camps of the sons of Levi.

19 And Shallum son of Kore, son of Ebiasaph, son of Korah, and his brethren to the house of his father, the Korahites over the work of the service watching the thresholds to the tent: and their fathers over the camp of Jehovah watching the entrance.

20 And Phinehas son of Eleazar was leader over them to their face; Jehovah with him.

21 Zechariah son of Meshelemiah, the gate of the opening to the tent of appointment

22 All of them chosen for the gates upon the thresholds, two hundred and twelve. They in their villages being enrolled, David founded them, and Samuel the seeing, in their faithfulness.

23 And they and their sons over the gates to the house of Jehovah to the house of the tent, for the watches.

24 To the four quarters will be the gates, from the sunrising, the sea, the north and the south.

25 And their brethren in their enclosures to come for seven days from time to time with these.

26 For in faithfulness these four strong ones of the gates, these Levites, and they were over the cells and over the treasures of the house of God.

27 And they will lodge round about the house of God, for upon them the watches, and they over its opening, and for morning to morning.

28 And from them over the vessels of the service, for by number they will bring them in, and by number they will carry them forth.

29 And from them being appointed over the vessels, and over all the vessels of the holy place, and over the fine flour and the wine and the oil, and the frankincense and the spices.

30 And from the sons of the priests seasoning the ointment to the spices.

31 And Mattithiah from the Levites, he the first-born to Shallum the Korahite, in faithfulness over the work of the things cooked.

32 And from the sons of the Kohathites, from their brethren over the bread of arrangement to prepare the Sabbath, Sabbath.

33 And these singing, heads of the fathers to the Levites in the cells being free: for their day and night upon them in work

34 These heads to the fathers to the Levites to their generations, heads; these dwelt in Jerusalem.

35 And in Gibeon they dwelt, the father of Gibeon, Jehiel, and the name of his wife Maachah

36 And his son the first-born, Abdon, and Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And also they dwelt over against their brethren in Jerusalem, with their brethren.

39 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-Baal.

40 And the son of Jonathan, Merib-Baal: and Merib-Baal begat Micah.

41 And the sons of Micah: Pithon and Melech, and Tahrea.

42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth,,and Zimri; and Zimri begat Moza;

43 And Moza, begat Binnea and Rephaiah his son, and Eleasah his son, Azel his son.

44 And to Azel six sons, and these their names: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these the sons of Azel.

1 CHRONICLES CHAPTER 10

1 And the rovers waged war with Israel; and the man Israel will flee from the face of the rovers, and they will fall wounded in mount Gilboa.

2 And the rovers will pursue after Saul, and after his sons; and the rovers will strike Jonathan and Abinadab and Malchishua, Saul's sons.

3 And the war will be heavy upon Saul, and they shooting with bows will find him, and he will be wounded from those shooting.

4 And Saul will say to him lifting up his utensils, Draw thy sword and thrust me through with it lest these uncircumcised shall come and shall mock against me. And he lifting up his utensils would not, for he feared greatly. And Saul will take the sword and fall upon it.

5 And he lifting up his utensils will see that Saul died, and he will also fall upon the sword and die.

6 And Saul will die, and his three sons, and all his house together died.

7 And all the men of Israel which are in the valley will see that they fled, and that Saul and his sons died, and they will forsake their cities and will flee: and the rovers will come and dwell in them.

8 And it will be from the morrow, and the rovers will come to strip the wounded, and they will find Saul and his sons fallen in mount Gilboa.

9 And they will strip him and lift up his head, and his weapons, and send into the land of the rovers round about, to announce the good news to their images and the people.

10 And they will set up his weapons in the house of their gods, and they fastened his skull in the house of Dagon.

11 And all Jabesh-Gilead will hear all that the rovers did to Saul,

12 And they will rise, every man of strength, and they will lift up the body of Saul and the bodies of his sons, and they will bring them to Jabesh, and they will bury their bones under an oak in Jabesh, and they will fast seven days.

13 And Saul will die in his transgression which he transgressed against Jehovah, against the word of Jehovah,

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which he watched not, and also for asking to a sorcerer to seek out;

14 And not seeking to Jehovah: and he will kill him, and turn the kingdom to David the son of Jesse.

1 CHRONICLES CHAPTER 11

1 And all Israel will gather together to David to Hebron, saying, Behold, we thy bone and thy flesh.

2 Also yesterday also the third day, also in Saul being king thou wert bringing forth and bringing in Israel: and Jehovah thy God will say to thee, Thou shalt feed my people Israel, and thou shalt be leader over my people Israel

3 And all the old men of Israel will come to the king to Hebron; and David will cut out to them a covenant in Hebron before Jehovah; and they will anoint David for king over Israel according to the word of Jehovah by the hand of Samuel.

4 And David will go, and all Israel to Jerusalem; this is Jebus; and there the Jebusites dwelling in the land.

5 And they dwelling in Jebus will say to David, Thou shalt not come in hither. And David will take the castle of Zion, this the city of David.

6 And David will say, Every one striking the Jebusites the first shall be for head and for chief. And Joab son of Zeruiah, will go up at first, and he will be for head.

7 And David dwelt in the castle; for this they called to it the city of David.

8 And he will build the city from round about from Millo, and even round about: and Joab will revive the remainder of the city.

9 And David will go, going and growing great: and Jehovah of armies with him.

10 And these the heads, strong ones, which were to David, strengthening themselves with him in his kingdom, with all Israel, to cause him to reign according to the word of Jehovah upon Israel.

11 And these the number of strong ones which were to David; Jashobeam, son of Hachmoni, head of the thirty; he lifted up his spear against three hundred wounding at one time.

12 And after him Eleazar, son of Dodo, the Ahohite, he among the three strong ones.

13 He was with David in Pasdammim, and the rovers were gathered together there to war, and there will be a portion of the field filled with barley; and the people fled from before the rovers.

14 And they will set themselves in the midst of the portion, and they will deliver it and will strike the rovers; and Jehovah will save a great salvation.

15 And the three from the thirty heads will go down upon the rock to David to the cave of Adullam; and the camp of the rovers encamped in the valley of Rephaim.

16 And David then in the castle, and a garrison of the rovers then in the house of bread.

17 And David will long, and say, Who will give me to drink from the water from the well of the house of bread, which is in the gate?

18 And the three will break forth into the camp of the rovers, and draw waters from the well of the house of bread which is in the gate, and they will lift up and bring to David: and David would not drink them, and he will pour them forth to Jehovah.

19 And he will say, Far be it to me from my God from doing this: shall I drink the blood of these men with their souls? for with their souls they brought them. And he would not drink them. These did the three strong ones.

20 And Abishai, brother of Joab, he was head of the three: and he lifted up his spear against three hundred; he wounded, and to a name among the three.

21 Of the three, above the two he was honored; and will be to them for chief: and even to the three he came not

22 Benaiah son of Jehoida, son of a man of power, great of deeds, from Kabzeel, he struck two lions of god of Moab: and he went down and struck the lion in the midst of the pit in the day of snow.

23 And he struck the man, the Egyptian, a man of measure, five by the cubit; and in the hand of the Egyptian a spear as the beam of those weaving; and he went down to him with a rod, and he will take by force the spear from the hand of the Egyptian, and he will kill him with his spear.

24 These did Benaiah son of Jehoida; and to him a name among the three strong ones.

25 From the thirty, behold, he was honored, and to three he came not: and David will set him over his audience.

26 And the strong ones of the forces, Asahel, brother of Joab, Elhanan son of Dodo from the house of bread,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira son of Ikkesh the Tekoite, Abiezer the Anathothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled son of Baanah the Netophathite,

31 Ithai son of Ribai from Gibeah, the sons of Benjamin, Benaiah the Pirathonite,

32 Hurai from the torrents of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliaba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan son of Shage the Harorite,

35 Ahiam son of Sacar the Harorite, Eliphal son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai son of Ezbai,

38 Joel, brother of Nathan, Mibhar son of Haggeri,

39 Zelek the Ammonite, Nahami the Berothite, lifting up the utensils of Joab son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad son of Athlai,

42 Adina son of Shiza the Reubenite, head to the Reubenites, and with him thirty,

43 Hanan son of Maachah, and Josaphat the Mithnite,

44 Uzziah the Ashterathite, Shama and Jehiel, the sons of Hothan the Aroerite,

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45 Jediael the son of Shimri, and Joha his brother the Tizite,
46 Eliel the Mahavite, and Jeribai and Joshaviah, sons of Elnaam, and Ithmah the Moabite,
47 Eliel and Obed and Jasiel, the Mesobaite.

1 CHRONICLES CHAPTER 12

1 And And these coming to David to Ziklag, yet shut up from before Saul son of Kish: and they among the strong ones helping the war,
2 Bending the bows from the right hands and from the left with stones and with arrows, with the bow from Saul's brethren of Benjamin:
3 The head, Ahiezer and Joash, sons of Shimeah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth and Berachah; and Jehu the Anathothite,
4 And Ismaiah the Gibeonite, a strong one among the thirty, and over the thirty; and Jeremiah and Jahaziel and and Johanan and Josabad the Gederathite,
5 Eluzai and Jerimoth, and Bealiah, and Shemariah, Shephatiah the Haruphite,
6 Elkanah, and Jesiah, and Azareel, Joezer, and Jashobeam, the Korahites,
7 And Joelah, and Zebadiah, sons of Jeroham of Gedor.
8 And of the Gadites they separated to David to the castle from the desert strong ones of power, men of the army for war, setting in array the shield and spear, and the face of a lion their faces, and as roes upon the mountain to make haste;
9 Ezer the head, Obadiah the second, Eliab the third,
10 Mishmannah the fourth, Jeremiah the fifth,
11 Attai the sixth, Eliel the seventh,
12 Johanan the eighth, Elzabad the ninth,
13 Jeremiah the tenth, Machbanai the eleventh.
14 These from the sons of Gad, heads of the army: one to a hundred the small, and the great to a thousand.
15 These they who passed over Jordan in the first month, and it filling over all its banks; and they drove out all the valleys to the sunrising find to the west.
16 And there will come from the sons of Benjamin and Judah even to the fortress to David:
17 And David will go forth before them, and he will answer and say to them, If for peace ye came to me to help me, the heart will be together with you: and if to deceive me to mine enemy, in not being violence in my hand, the God of our fathers will see and decide
18 And the spirit clothed Amasai, head of the thirty: To thee David, and with thee, son of Jesse: peace, peace to thee, and peace to thy help; for thy God helped thee. And David will receive them and give them for heads of the troops.
19 And from Manasseh there fell to David in his going with the rovers against Saul to war; and he helped them not, for in counsel the princes of the rovers sent him away, saying, With our heads he will fall to his lord Saul.
20 In his going to Ziklag there fell to him from Manasseh, Adnah, and Jozabad, and Jediael, and Michael and Jozabad, Elihu, and Zilthai, the heads to the thousands which were to Manasseh.
21 And they helped with David against the troops: for strong ones of power all of them, and they will be chiefs in the army.
22 For at the time day by day they will come to David to he him, even a great camp as the camp of God.
23 And these the numbers of heads drawn out for the army, they came to David to Hebron to turn the kingdom of Saul to him according to the mouth of Jehovah.
24 The sons of Judah lifting up the shield and spear six thousand and eight hundred drawn out for the army.
25 From the sons of Simeon, strong ones of power for the army, seven thousand and one hundred.
26 From the sons of Levi four thousand and six hundred.
27 And Jehoida the leader to Aaron and with him three thousand seven hundred.
28 And Zadok a youth strong of power, and the house of his father twenty and two chiefs.
29 And from the sons of Benjamin the brethren of Saul, three thousand: and hitherto from many of them watching the watches of the house of Saul
30 From the sons of Ephraim twenty thousand and eight hundred strong ones of power, men of names to the house of their fathers.
31 And from half the tribe of Manasseh eighteen thousand who were distinguished by names, to come to make David king.
32 And from the sons of Issachar, those knowing the understanding to the times to know what Israel shall do; their heads two hundred; and all their brethren at their mouth.
33 From Zebulon coming forth to the army, setting the battle in array with all the utensils of war, fifty thousand to set in order, with not a heart and a heart.
34 And from Naphtali a thousand chiefs, and with them with shield and spear, thirty and seven thousand.
35 And from the Danites setting the battle in array, twenty and eight thousand and six hundred.
36 And from Asher those going forth to the army to set the battle in array, forty thousand.
37 And from beyond Jordan, from the Reubenites and the Gadites, and the half tribe of Manasseh, with all utensils of the army of the war, a hundred and twenty thousand.
38 All these men of war setting in order the arrangement with the whole heart, came to Hebron to make David king over all Israel: and also all the rest of Israel of one heart to make David king.
39 And they will be there with David three days, eating and drinking: for their brethren prepared for them.
40 And also those being near to them, even to Issachar, and Zebulon, and Naphtali, bringing bread upon asses and upon camels, and upon mules, and upon oxen; food of flour, round cakes, and dried grapes, and wine and oil, and oxen and sheep for multitude: for joy in Israel.

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1 CHRONICLES CHAPTER 13

1 And David will counsel with the chiefs of the thousands and the hundreds, to every leader.

2 And David will say to all the convocation of Israel, If good to you, and from Jehovah our God, we will break forth, we will send to all our brethren being left in all the lands of Israel; and with them the priests and the Levites in the cities of their areas, and they shall gather together to us.

3 And we will turn about the ark of our God to us: for we sought it not in the days of Saul.

4 And all the convocation will say to do thus: for the word was straight in the eyes of all the people.

5 And David will convoke together all Israel from Sihor of Egypt and even to the going in of Hamath, to bring in the ark of God from the cities of the forests.

6 And David will go up, and all Israel, to Baalah, to the cities of the forests which were to Judah, to bring up from thence the ark of God Jehovah dwelling in the cherubims, which the name was called.

7 And they caused the ark of God to ride upon a new wagon from the house of Abinadab: and Uzza and his brethren conducting in the wagon.

8 And David and all Israel playing before God with all strength, and with songs and with harps, and with lyres, and with drums, and with cymbals, and with trumpets.

9 And they will come to the threshing-floor of Chidon, and Uzza will stretch forth his hand to hold firm the ark; for the oxen thrust it

10 And the anger of Jehovah will be kindled against Uzza, and he will strike him for that he stretched forth his hand upon the ark: and he will die their before God.

11 And it will kindle to David because Jehovah broke forth a breach upon Uzza: and he will call to this place, This the Breach of Uzza, even to this day.

12 And David will fear God in that day, saying, How shall I bring to me the ark of God?

13 And David removed not the ark of God from the city of David, and he will turn it away to the house of Obed-Edom the Gathite.

14 And the ark of God will dwell with the house of Obed-Edom in his house three months. And Jehovah will bless the house of Obed-Edom, and all which is to him.

1 CHRONICLES CHAPTER 14

1 And Hiram king of Tyre will send messengers to David, and trees of cedars and workmen of the wall and workmen of woods to build for him a house.

2 And David knew that Jehovah prepared him for king over Israel, for his kingdom was lifted up to above on account of his people Israel.

3 And David will take yet wives in Jerusalem: and David will yet beget sons and daughters.

4 And these the names of the children which were to him in Jerusalem; Shamus, and Shobab, Nathan and Solomon

5 And Ibhar, and Elishua, and Elphalet,

6 And Nogah and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet

8 And the rovers will hear that David was anointed for king over all Israel, and all the rovers will come up to seek David. And David will hear and he will go forth before them.

9 And the rovers came and they will spread out in the valley of the shades.

10 And David will ask in God, saying, Shall I go up against the rovers? and gavest thou them into my hand? and Jehovah will say to him, Go up; and I gave them into thy hand.

11 And they will go up to the master of breaches, and David. will strike them there. And David will say, God broke forth upon mine enemies by my hand as the breaking forth of waters: for this they called the name of that place, The Master of the Breaches.

12 And they will leave their gods there, and David will say, and they will burn in fire.

13 And the rovers will yet add, and they will spread out in the valley.

14 And David will yet ask in God: and God will say to him, Thou shalt not go up after them; turn about from off them, and go to them from the front of the weepings.

15 And it will be in thy hearing a voice of the goings in the heads of the weepings, then thou shall go forth in war: for God will go forth before thee to strike the camp of the rovers.

16 And David will do as Jehovah commanded him: and they will strike the camp of the rovers from Gibeon even to Gaza.

17 And the name of David will go forth into all lands; and Jehovah gave his fear upon all the nations..

1 CHRONICLES CHAPTER 15

1 And he will make to himself houses in the city of David, and, he will prepare a place for the ark of God, and will spread for it a tent,.

2 Then David said, None to lift up the ark of God but the Levites: for in them God chose to lift up the ark of God, and to serve him even to forever.

3 And David will convoke all Israel together to Jerusalem, to lift up the ark of Jehovah to its place which he prepared for it.

4 And David will gather together the sons of Aaron and the Levites:

5 To the sons of Kohath: Uriel the chief and his brethren, a hundred and twenty:

6 To the sons of Merari: Asaiah the chief and his brethren, two hundred and twenty:

7 To the sons of Gershom: Joel the chief and his brethren, a hundred and thirty:

8 To the sons of Elizaphan: Shemaiah the chief and his brethren, two hundred:

9 To the sons of Hebron: Eliel the chief and his brethren, eighty:

10 To the sons of Uzziel: Aminadad the chief and his brethren, a hundred and twelve.

11 And David will call for Zadok and for Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel and Aminadab,

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12 And he will say to them, Ye heads of the fathers to the Levites: ye shall purify yourselves, ye and your brethren, and bring ye up the ark of Jehovah the God of Israel to that I prepared for it.

13 For ye not from the first, Jehovah our God broke forth upon us, for we sought him not according to judgment

14 And the priests will purify themselves and the Levites to bring up the ark of Jehovah God of Israel

15 And the sons of the Levites will lift up the ark of God as Moses commanded, according to the word of Jehovah, upon the shoulders, with the rods upon them.

16 And David will say to the chiefs of the Levites to cause their brethren to stand singing with every instrument of song, lyres and harps, and cymbals, causing to hear to lift up with the voice for joy.

17 And the Levites wilt set up He-man son of Joel; and from his brethren, Asaph son of Berechiah; and from the sons of Merari their brethren, Ethan son of Kushaiah;

18 And with them their brethren being second, Zechariah the son, and Jahaziel and Shemiramoth and Jehiel, and Unni, Eliab, and Benaiah. and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-Edom, Jeiel, gate-keepers.

19 And those singing, Heman, Asaph and Ethan, with cymbals of brass to cause to hear;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with lyres upon Alemoth;

21 And Mattithiah and Elipheleh, and Mikneiah, and Obed-Edom, and Jeiel, and Azaziah, with harps upon the Sheminith to shine.

22 And Chenaniah chief of the, in lifting up, admonished in the lifting up, for he discerning. Levites

23 And Berechiah and Elkanah gate-keepers to the ark

24 And Shebaniah and Jehoshaphat, and Nathaniel, and Amasai, and Zechariah, and Benaiah, and Eliezer the priests, trumpeting with trumpets before the ark of God: and Obed-Edom and Jehiah, gate-keepers to the ark.

25 And David will be, and the old men of Israel and the chiefs of thousands, going to bring up the ark of the covenant of Jehovah from the house of Obed-Edom with joy.

26 And it will be in God's helping the Levites lifting up the ark of the covenant of Jehovah, and they will sacrifice seven bullocks and seven rams.

27 And David being girded with an upper garment of byssus, and all the Levites lifting up the ark and those singing, and Chenaniah the chief of the lifting up of those singing: and upon David an ephod of linen.

28 And all Israel bringing up the ark of the covenant of Jehovah with a signal and with the voice of the horn, and with trumpets and with cymbals causing to hear, and with lyres and harps.

29 And the ark of the covenant of Jehovah will be coming even to the city of David, and Michel daughter of Saul, looking forth from a window, and she will see king David leaping and playing: and she will despise him in her heart.

1 CHRONICLES CHAPTER 16

1 And they will bring the ark of God and set it in the midst of the tent which David stretched out for it: and they will bring near burnt-offerings and peace before God.

2 And David will finish the bringing up of the burnt-offering and the peace, and he will bless the people in the name of Jehovah.

3 And he will divide to every man of Israel from man and even to woman, to each a round of bread, and a measure and cakes.

4 And he will give before the ark of Jehovah from the Levites serving, and for keeping in remembrance, and to confess and to praise to Jehovah God of Israel.

5 Asaph the head, and his second, Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom: and Jeiel with instruments of lyres and harps; and Asaph with trumpets causing to hear;

6 And Benaiah and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 In that day thus David gave at the first to confess to Jehovah by the hand of Asaph and his brethren.

8 Confess ye to Jehovah, call upon his name, make known among the peoples his deeds.

9 Sing ye to him, play on the harp to him, speak upon all his wonders.

10 praise ye in his holy name: the heart of those seeking Jehovah shall rejoice.

11 Seek ye Jehovah and his strength, seek his face always.

12 Remember ye his wonders which he did, and his miracles, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye sons of Jacob his chosen ones.

14 He Jehovah our God; in all the earth his judgments.

15 Remember ye forever his covenant; the word be commanded to a thousand generations;

16 Which he cut out with Abraham, and his oath to Isaak.

17 And he will cause it to stand to Jacob for a law, to Israel a covenant forever,

18 Saying, To thee I will give the land of Canaan, the cord of your inheritance;

19 In your being men of number, as few, and strangers in it.

20 And they will go about from nation to nation, and from kingdom to another people;

21 And he permitted not to a man to oppress them: and for them he will reprove kings:

22 Ye shall not touch upon my Messiah, and upon my prophets ye shall not do evil.

23 Sing ye to Jehovah, all the earth; announce good news, from day to day his salvation.

24 Recount his glory among the nations; his wonders among all peoples

25 For great is Jehovah, and greatly praised: and he to be feared above all gods.

26 For all the gods of the peoples nothings: and Jehovah made the heavens.

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27 Glory and honor before his face; strength and joy in his place.

28 Give to Jehovah ye families of the peoples, give to Jehovah glory and strength.

29 Give ye to Jehovah the glory of his name: lift up a gift and come before him: worship to Jehovah the ornaments of holiness.

30 Tremble from before him, all ye earth: also the habitable globe shall be set up, it shall not be shaken.

31 The heavens shall rejoice, and the earth shall exult: and they shall say among the nations, Jehovah reigned:

32 The sea shall tremble and its fulness, and the field shall rejoice and all that is in it

33 Then shall the trees of the forest shout from the face of Jehovah, for he came to judge the earth.

34 Confess ye to Jehovah, for he is good, for his mercy is forever.

35 And say ye, Save us, God of our salvation, and gather us together and deliver us from the nations, to confess to thy holy name, to glory in thy praise.

36 Praised be Jehovah God of Israel from forever and even to forever. And all the people will say, Amen, and praise to Jehovah.

37 And he will leave there before the ark of the covenant of Jehovah, to Asaph and to his brethren, to serve before the ark always, for the word of a day in its day.

38 And Obed-Edom and his brethren, sixty and eight; and Obed-Edom son of Jeduthun and Hosah for gate-keepers:

39 And Zadok the priest, and his brethren the priests, before the dwelling of Jehovah in the height which is in Gibeon

40 To bring up burnt-offerings to Jehovah upon the altar of burnt-offering always at morning and at evening, and according to all written in the law of Jehovah which he charged upon Israel;

41 And with them Heman and Jeduthun, and the rest being chosen, who were separated by names to confess to Jehovah: for his mercy is forever.

42 And with them Heman and Jeduthun, with trumpets and cymbals to cause to hear, and instruments of song of God. And the sons of Jeduthun at the gate.

43 And all the people will go each to his house: and David will turn about to bless his house.

1 CHRONICLES CHAPTER 17

1 And it will be as David will sit in his house, and David will say to Nathan the prophet, Behold me dwelling in a house of cedars, and the ark of the covenant of Jehovah under curtains.

2 And Nathan will say to David, Do all that is thy heart; for God is with thee.

3 And it will be in that night, and the word of God will be to Nathan, saying,

4 Go and say to David my servant, Thus said Jehovah, Thou shalt not build to me a house to dwell in:

5 For I dwelt not in a house from the day that I brought up Israel even to this day: and I will be from tent to tent, and from a dwelling

6 In all that I went about in all Israel, spake I the word with one of the judges of Israel that I commanded to feed my people, saying, Wherefore built ye not to me a house of cedars

7 And now, thus shalt thou say to my servant, to David, Thus said Jehovah of armies, I took thee from the dwelling from behind the flocks to be leader over my people Israel:

8 And I will be with thee in all which thou walkedst, and I will cut off all thine enemies from thy face, and I made to thee a name as the name of the great ones which are in the earth.

9 And I set a place for my people Israel, and I planted him, and he dwelt in his place, and he shall no more be disturbed; and the sons of evil shall not add to vex him, as in the beginning.

10 And to the days which I commanded judges over my people Israel; and I brought low all thine enemies. And I will announce to thee, and Jehovah will build a house to thee.

11 And it was When thy days were completed to go with thy fathers, and I raised up thy seed after thee, which shall be from thy sons; and I prepared his kingdom.

12 He shall build to me a house, and I prepared his throne even to forever.

13 I will be to him for father, and het shall be to me for son: and my mercy will I not remove from him as I removed from him being before thee.

14 And I caused him to stand in my house and in my kingdom even to forever: and his throne shall be set up even to forever.

15 According to all these words, and according to all this vision, so spake Nathan the prophet to David.

16 And king David will come and sit before Jehovah, and he will say, Who am I, O Jehovah God, and what my house, that thou broughtest me even to hither?

17 And this will be small in thine eyes, O God; and thou wilt speak upon the house of thy servant to far off, and thou sawest me according to the manner of the man of the ascent, O Jehovah God.

18 What more shall David add to thee to honor thy servant? for thou knewest thy servant.

19 O Jehovah, for sake of thy servant, and according to thy heart, thou didst all this greatness to make known all thy greatnesses

20 O Jehovah, none like thee, and no God besides thee, in all that we heard with our ears.

21 And what one nation as thy people Israel, in the earth, whom God went to redeem to him a people to set up to thee a name of greatnesses and terrible things, to thrust out nations from before thy people, whom thou didst redeem from Egypt?

22 And thou wilt give thy people Israel to thee for a people even to forever; and thou, O Jehovah, wert to them for God.

23 And now, O Jehovah, the word which thou spakest concerning thy servant and concerning his house, shall be faithful even to forever, and do as thou spakest

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24 And it shall be firm, and thy name shall be magnified even to forever, saying, Jehovah of armies, God of Israel, is God to Israel: and the house of David thy servant was prepared before thee.

25 For thou, my God, didst uncover the ear of thy servant to build for him a house: for this thy servant found to pray before thee.

26 And now, O Jehovah, thou thyself art God, and thou wilt speak concerning thy servant this goodness.

27 And now thou wert pleased to bless the house of thy servant, to be forever before thee: for thou didst bless, and blessing forever.

1 CHRONICLES CHAPTER 18

1 And it will be after this, and David will strike the rovers, and he will subdue them, and take Gath and her daughters from the hand of the rovers.

2 And he will strike Moab; and Moab will be servants to David, lifting up a gift

3 And David will strike Hadarezer king of Zobah to Hamath, in his going to set up his hand upon the river Phrath.

4 And David will take from him a thousand chariots, and seven thousand horsemen, and twenty thousand men on foot: and David will root up every chariot, and David will leave from them a hundred chariots.

5 And Aram of Darmesek will come to help Hadarezer king of Zobah, and David will strike in Aram twenty and two thousand men.

6 And David will set up in Aram of Darmesek; and Aram will be servants to David, lifting up a gift And Jehovah will save for David in all which he went

7 And David will take the shields of gold that were upon the servants of Hadarezer, and he will bring them to Jerusalem.

8 And from Tibhath and from Chun, cities of Hadarezer, David took very much brass; with it Solomon made the sea of brass, and the pillars and the vessels of brass.

9 And Tou, king of Hamath, will hear that David struck all the power of Hadarezer king of Zobah;

10 And he will send Hadoram his son to king David to ask to him for peace and to bless him because he fought against Hadarezer, and he will strike him; (for Hadarezer was a man of war with Tou;) and all vessels of gold and silver and brass.

11 Also them king David consecrated to Jehovah, with the silver and the gold which he lifted up from all the nations from Edom, from Moab, and from the sons of Ammon, and from the rovers, and from A malek.

12 And Abishai son of Zeruiah struck Edom in the valley of salt, eighteen thousand.

13 And be will set up garrisons in Edom; and all Edom will be servants to David. And Jehovah will save David in all which he went

14 And David will reign over all Israel, and he will be doing judgment and justice to all his people.

15 And Joab son of Zeruiah over the army; and Jehoshaphat son of Ahilud, bringing to remembrance.

16 And Zadok son of Ahitub, and Abimelech son of Abiathar, the priests; and Shavsha the scribe.

17 And Benaiah son of Jehoiada over the Cherethites and the Pelethites; and the sons of David, heads at the hand of the king.

1 CHRONICLES CHAPTER 19

1 And it will be after this, Nahash king of the sons of Ammon will die, and his son will reign in his stead.

2 And David will say, I will do mercy with Hanun son of Nahash, for his father did mercy with me. And David will send messengers to comfort him concerning his father. And David's servants will come to the land of the sons of Ammon to Hanun, to comfort him.

3 And the chiefs of the sons of Ammon will say to Hanun, Is David honoring thy father in thine eyes, that he sent comforters to thee? is it not in order to search out, and to overthrow, and to spy out the land, came his servants to thee?

4 And Hanun will take David's servants and shave them, and cut off their garments in the half, even to the step, and he will send them away.

5 And they will go and announce to David concerning the men; and he will send to meet them: for the men were greatly ashamed. And the king will say, Sit in Jericho till your beard shall spring up, and turn ye back.

6 And the sons of Ammon will see that they were loathsome with David, and Hanun will send, and the sons of Ammon, a thousand talents of silver to hire to them from Aram of the rivers and from Aram-Maachah, and from Zobah, chariots and horsemen.

7 And they will hire to them two and thirty thousand chariots, and the king of Maachah and his people, and they will come and encamp before Medeba. And the sons of Ammon were gathered together from their cities, and they will come to the battle.

8 And David will hear, and he will send Joab and all the army of strong ones.

9 And the sons of Ammon will go forth and set the battle in array at the entrance of the city: and the kings that came by themselves into the field.

10 And Joab will see that the face of the battle Was against him, before and behind; and he will choose from all the young men in Israel, and he will set in array to meet Aram.

11 And the rest of the people he gave into the hand of Abishai his brother, and he will set in array to meet the sons of Ammon.

12 And he will say, If Aram shall be strong above me, and thou wert to me for salvation: and if the sons of Ammon shall be strong above thee, and I saved thee.

13 Be strong, and we will strengthen ourselves for our people and for the cities of our God: and Jehovah will do the good in his eyes.

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14 And Joab will draw near, and the people which are with him, before Aram to battle; and they will flee from before him.

15 And the sons of Ammon saw that Aram fled, and they will flee also themselves from the face of Abishai his brother, and they will come into the city. And Joab will come to Jerusalem.

16 And Aram will see that they were smitten before Israel, and they will send messengers and bring forth Aram that was from beyond the river: and Shophach the chief of the army of Hadarezer before them.

17 And it will be announced to David; and he will gather together all Israel, and he will pass over Jordan and come against them, and he will set in array against them. And David will set the battle in array to meet Aram, and they will wage war with him.

18 And Aram will flee from the face of Israel; and David will kill from Aram seven thousand chariots and forty thousand footmen; and he killed Shophach chief of the army.

19 And the servants of Hadarezer will see that they were smitten before Israel, and they will be at peace with David, and will serve him: and Aram would no more help the sons of Ammon.

1 CHRONICLES CHAPTER 20

1 And it will be at the time of the return of the year, at the time of the going forth of kings, and Joab will lead the power of the army, and he will destroy the land of the sons of Ammon, and he will come and press upon Rabbah: and David dwelt in Jerusalem. And Joab will strike Rabbah and destroy it

2 And David will take the crown of their king from off his head, and he will find the weight a talent of gold, and in it precious stone; and it will be upon David's head: and he brought forth the spoil of the city exceeding much.

3 And he brought out the people that were in it, and he will contend with the saw and with threshing-sledges of iron, and with saws. And David will do thus to all the cities of the sons of Ammon. And David will turn back and all the people, to Jerusalem.

4 And it will be after this and war will stand up in Gezer with the rovers: then Sibbechai the Hushathite struck Sippai from the children of Rapha, and they will be subdued.

5 And there will be yet war with the rovers; and Elhanan son of Jair will strike Lahmi the brother of Goliah the Gathite, and the wood of his spear as a weaver's beam.

6 And there will be yet war in Gath; and there will be a man of measure, and his fingers six and six, twenty and four: and he also was born to Rapha.

7 And he will reproach Israel, and Jonathan son of Shimea, David's brother, struck him.

8 These were born to Rapha in Gath; and they will fall by the hand of David and by the hand of his servants.

1 CHRONICLES CHAPTER 21

1 And an adversary will stand up against Israel, and he will stimulate David to number Israel

2 And David will say to Joab and to the chiefs of the people, Go number Israel from the well of the oath even to judgment, and bring to me and I shall know their number.

3 And Joab will say, Jehovah will add to his people as they are, a hundred times: are they not, my lord the king, all of them for servants to my lord? for what will my lord seek this? wherefore will he be for trespass to Israel?

4 And the word of the king was strong upon Joab. And Joab will go forth, and he will go about in all Israel, and he will come to Jerusalem.

5 And Joab will give the number of reviewing the people to David. And all Israel will be a thousand thousand and a hundred thousand men drawing sword: and Judah four hundred and seventy thousand men drawing sword.

6 And Levi and Benjamin he reviewed not in the midst of them: for the king's word was abhorred with Joab.

7 And it will be evil in the eyes of God concerning this word, and he will strike Israel

8 And David will say to God, I sinned greatly that I did this word: and now cause to pass away now the iniquity of thy servant, for I acted very foolishly.

9 And Jehovah will speak to Gad the seer of David, saying,

10 Go and speak to David, saying, Thus said Jehovah, Three, I stretch forth upon thee; choose to thee one from these and I will do to thee.

11 And Gad will come to David and say to him, Thus said Jehovah, Take to thee,

12 If three years of famine, and if three months of being destroyed from before thine adversaries, and the sword of thine enemies to overtake; and if three days the sword of Jehovah, and the word in the land, and the messenger of Jehovah destroying in all the bound of Israel. And now see what word I shall turn back to him sending me.

13 And David will say to Gad, Straits to me exceedingly: I will fall now into the hand of Jehovah, for his compassions are very many: and I will not fall into the hand of man.

14 And Jehovah will give death upon Israel: and there will fall from Israel seventy thousand men.

15 And God will send a messenger to Jerusalem to destroy it: and as he destroyed, Jehovah saw, and he will grieve for the evil, and he will say to the messenger destroying, Enough; slacken thy hand. And the messenger of Jehovah stood by the threshing-floor of Oman the Jebusite.

16 And David will lift up his eyes and see the messenger of Jehovah standing between the earth and between the heavens, and his sword drawn in his hand stretched forth over Jerusalem. And David will fall, and the old men being covered with sackcloth, upon their face.

17 And David will say to God, Is it not I who said to number in the people? and I am he who sinned, and doing evil I did evil; and these sheep, what did they? O Jehovah my God, thy hand now shall be upon me and upon my father's house; and not to smite upon thy people.

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18 And the messenger of Jehovah said to Gad to say to David that David shall go up to set up an altar to Jehovah in the threshing-floor of Oman the Jebusite.

19 And David will go up at the word of Gad which he spake in the name of Jehovah.

20 And Ornan will turn back and see the messenger; and his four sons with him hiding themselves. And Ornan treading out the wheat

21 And David will go even to Ornan, and Ornan will look and see David, and he will go forth from the threshing-floor, and he will worship to David, the face to the earth.

22 And David will say to Ornan, Thou shalt give to me the place of the threshing-floor, and I will build in it an altar to Jehovah: for the full silver thou shalt give it to me, and the smiting shall be restrained from the people.

23 And Ornan will say to David, Take to thee, and my lord the king shall, do the good in his eyes: see, I gave the oxen for burnt-offerings, and the threshing-sledges for woods, and the wheat for a gift; I gave all.

24 And king David will say to Ornan, Nay; for buying, I will buy for the full silver: for I will not lift up what is to thee to Jehovah, and bring up burnt-offerings gratuitously.

25 And David will give to Ornan for the place six hundred shekels of gold from weight

26 And David will build there an alter to Jehovah, and he will bring up burnt-offerings and peace, and will call to Jehovah; and he will answer him in fire from the heavens upon the altar of burnt-offering.

27 And Jehovah will say to the messenger, and he will turn back his sword to its sheath.

28 In that time in David's seeing that Jehovah answered him in the threshing-floor of Ornan the Jebusite, and he will sacrifice there.

29 And the dwelling of Jehovah which Moses made in the desert, and the altar of burnt-offering in that time in the height in Gibeon.

30 And David could not go before it to seek God, for he was afraid from the face of the sword of the messenger of Jehovah,

1 CHRONICLES CHAPTER 22

1 And David will say, This house itself of Jehovah God, and this the altar for burnt-offering to Israel.

2 And David will say to assemble the strangers which are in the land of Israel; and he will set up hewers of stone to hew out hewn stones to build the house of God

3 And iron for abundance for nails for the doors of the gates, and for the junctions, David prepared; and brass for abundance no weight;

4 And cedar woods to no number: for the Zidonians and the Tyrians brought cedar woods for multitude to David.

5 And David will say, Solomon my son a youth and tender, and the house to be built for Jehovah to be great for going up for a name and for glory to all the lands: I will now prepare for it. And David will prepare for abundance before his death.

6 And he will call for Solomon his son, and he will command him to build a house to Jehovah God of Israel.

7 And David will say to Solomon his son, I, it was with my heart to build a house to the name of Jehovah my God.

8 And the word of Jehovah will be upon me, saying, Thou didst pour out blood for abundance, and didst make great wars: thou shalt not build a house for my name, for thou didst pour out many bloods in the earth before me.

9 Behold, a son being born to thee, he shall be a man of rest; and I caused rest to him from all his enemies from round about: for Solomon shall be his name, and I will give peace and quiet upon Israel in his days.

10 He shall build a house to my name; and he shall be to me for son, and I to him for father; and I prepared the throne of his kingdom over Israel even to forever.

11 Now, my son, Jehovah will be with thee; and prosper thou and build the house of Jehovah thy God as he spake concerning thee.

12 Surely Jehovah will give to thee wisdom and understanding, and he will command thee concerning Israeli and to watch the law of Jehovah thy God.

13 Then thou shalt prosper if thou shalt watch to do the laws and the judgments which Jehovah commanded Moses concerning Israel: be strong and be active; thou shalt not fear and thou shalt not be terrified.

14 And behold in my affliction I prepared for the house of Jehovah, gold, a hundred thousand talents, and silver, a thousand thousand talents; and for brass and for iron, no weight; for it was for abundance: and woods and stones I prepared, and upon them thou wilt add.

15 And with thee for abundance, they doing the work, hewers and workmen of stone and wood, and all the wise for all the work

16 To gold, to silver, and to brass, and to iron, no number. Arise and do, and Jehovah will be with thee.

17 And David will command to all the chiefs of Israel for help to Solomon his son:

18 Is not Jehovah your God with you? and he caused rest to you from round about? for he gave into my hand the inhabitants of the land; and the land was subdued before Jehovah, and before his people.

19 Now ye shall give your heart and your soul to seek to Jehovah your God; and arise ye and build the holy place of Jehovah God to bring the ark of the covenant of Jehovah and the holy vessels of God, to the house being built to the name of Jehovah.

1 CHRONICLES CHAPTER 23

1 And David was old and full of days, and he will make Solomon his son king over Israel

2 And he will gather together all the chiefs of Israel, and the priests and the Levites.

3 And the Levites will be numbered from the son of thirty years and above: and their number, for their craniums, for the men, thirty and eight thousand.

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4 From these to superintend over the work of the house of Jehovah, twenty and four thousand; and scribes and judges, six thousand:

5 And four thousand gate keepers, and four thousand praising to Jehovah with instruments which I made to praise.

6 And David will divide them into divisions to the sons of Levi, to Gershon, Kohath and Merari.

7 To Gershon, Laadan, and Shimei.

8 The sons of Laadan: the head, Jehiel, and Zetham and Joel, three.

9 The sons of Shimei: Shelomith, and Haziel and Haran three. These heads of the fathers to Laadan.

10 And the sons of Shimei Jahath, Zina, and Jeush and Beriah. These four the sons of Shimei.

11 And Jahath will be head, and Ziza, the second: and Jeush and Beriah did not multiply sons; and they will be to the father's house for one reviewing.

12 The sons of Kohath: Amram, Izhar, Hebron and Uzziel, four.

13 The sons of Amram: Aaron and Moses: and Aaron will be separated for his consecrating the holy of holies, he and his sons, even to forever, to burn incense before Jehovah to serve him and to praise in his name, even to forever.

14 And Moses the man of God, his sons will be called for the tribe of Levi.

15 The sons of Moses: Gershom and Eliezer.

16 The sons of Gersbom, Shebuel the head.

17 And the sons of Ehezer will be Rehabiah the head. And to Eliezer was no other sons; and the sons of Rehabiah were multipled to going up.

18 The sons of Izhar: Shelomith the head.

19 The sons of Hebron: Jeriah the head, Amariah the second, Jehaziel the third, and Jekameam the fourth.

20 The sons of Uzziel: Micah the head, and Jesiah the second.

21 The sons of Merari Mahli and Mushi. The sons of Mahli: Eleazar and Kish.

22 And Eleazar will die, and no sons were to him, but daughters: and their brethren the sons of Kish will take them.

23 The sons of Mushi: Mahli, and Eder, and Jeremoth, three.

24 These the sons of Levi for the house of their fathers: the heads of the fathers for their reviewing by the number of names to their craniums doing the work for the service of the house of Jehovah, from the son of twenty years and above.

25 For David said, Jehovah God of Israel caused rest to his people, and they will dwell in Jerusalem forever;

26 And also to the Levites: not to lift up the dwelling and all its vessels for its service.

27 For by the last words of David these the number of the sons of Levi from the son of twenty years and above.

28 For from their station at the hand of the sons of Aaron for the service of the house of Jehovah, upon the enclosures and upon the cells and for the cleansing to all the holy place and the works of the service of the house of God.

29 And for the bread of the arrangement, and for the fine flour for the gift, and for the thin cakes unleavened, and for the pan, and for the mingling, and for all measure and extension.

30 And to stand in the morning by morning to confess and to praise to Jehovah, and so at evening.

31 And to bring up for all burnt-offerings to Jehovah for the Sabbaths, for the new moons, and for the appointments by number, according to the judgment upon them, always before Jehovah

32 And they watched the watches of the tent of appointment, and the watches of the holy place, and the watches of the sons of Aaron, their brethren for the service of the house of Jehovah.

1 CHRONICLES CHAPTER 24

1 And to the sons of Aaron their divisions. The sons of Aaron: Nadab and Abihu, Eleazar and Ithamar.

2 And Nadab will die, and Abihu, before their father; and sons were not to them: and Eleazar and Ithamar will be priests.

3 And David will separate them, and Zadok from the sons of Eleazar, and Ahimelech from the sons, of Ithamar, for their reviewing in their service.

4 And the sons of Eleazar will be found many for heads, mighty ones above the sons of Ithamar; and they will be divided: to the sons of Eleazar, heads to the house of the fathers, sixteen; and to the sons of Ithamar, to the house of their fathers, eight

5 And they will be divided by lots, these with these, for the chiefs of the holy place, and the chiefs of God, were from the sons of Eleazar, and among the sons of Ithamar.

6 And Shemaiah, son of Nathaniel the scribe, son of the Levites, will write them before the king, and the chiefs, and Zadok the priest, and Ahimelech son of Abiathar, and the heads of the fathers to the priests and to the Levites: one house of a father taken for Eleazar, and taking, he took for Ithamar.

7 And the first lot will go forth to Jehoiarib, to Jedaiah the second,

8 To Harim the third, to Seorim the fourth,

9 To Malchijah the fifth, to Mijamin the sixth,

10 To Hakkoz the seventh, to Abijah the eighth,

11 To Joshua the ninth, to Shecaniah the tenth,

12 To Eliashib the eleventh, to Jakim the twelfth,

13 To Huppah the thirteenth, to Jeshebeab the fourteenth,

14 To Bilgah the fifteenth, to Immer the sixteenth,

15 To Hezir the seventeenth, to Aphses the eighteenth,

16 To Pethahiah, the nineteenth, to Jehezekel, the twentieth.

17 To Jachin, the one and twentieth, to Gamul the two and twentieth,

18 To Delaiah, the three and twentieth, to Maaziah, the four and twentieth.

19 These their reviewing for their service to come into the house of Jehovah according to their judgment, by the hand

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of Aaron their father, as Jehovah God of Israel commanded him.

20 And to the sons of Levi remaining: To the sons of Amram: Shubael: to the sons of Shubael, Jehdeiah.

21 To Rehabiah: to the sons of Rehabiah: the head, Isshiah.

22 To the Izharites: Shelornoth: to the sons of Shelomoth: Jahath.

23 And the sons of Jeriah: Amariah the second, Jahaziel the third, Jekameam the fourth.

24 The sons of Uzziel: Micah: to the sons of Micah: Shamir.

25 The brother of Micah, Isshiah: to the sons of Isshiah: Zechariah.

26 The sons of Merari: Mahli. and Mushi: the sons of Jaaziah: his son.

27 The sons of Merari, to Jaaziah: his son and Shoham and Zaccur and Ibri.

28 And to Mahli, Eleazar; and no sons to him.

29 To Kish: the sons of Kish, Jerahmeel.

30 And the sans of Mushi: Mahli and Eder and Jerimoth. These the sons of the Levites to the house of their fathers.

31 And they will also cast lots near their brethren the sons of Aaron before David the king and Zadok, and Ahimelech, and the heads of the fathers to the priests and to the Levites, the fathers the head near his brethren the small

1 CHRONICLES CHAPTER 25

1 And David will separate, and the chiefs of the army, for service to the sons of Asaph and Heman and Jeduthun, prophesying with harps, with lyres and with cymbals: and there will be their number of men of work for their service.

2 To the sons of Asaph: Zaccur and Joseph, and Nethaniah, and Asarelah, sons of Asaph upon the hand of Asaph prophesying upon the hands of the king.

3 To Jeduthun: the sons of Jeduthun: Gedaliah, Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, upon the hands of their father Jeduthun, with the harp prophesying for confessing and praising to Jehovah.

4 To Heman: the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, Mahazioth.

5 All these the sons to Heman the king's seer in the words of God, to lift up the horn. And God will give to Heman fourteen sons and three daughters.

6 All these upon the hands of their father in the song of the house of Jehovah, with cymbals, lyres and harps, for the service of the house of God, upon the hands of the king, Asaph and Jeduthun and Heman.

7 And their number will be with their brethren teaching the song to Jehovah, all having understanding, two hundred eighty and eight

8 And they will cast lots from the watches near, as the small so the great, he understanding with him taught

9 And the first lot will come forth to Asaph to Joseph: Gedeliah the second, he and his brethren and his sons, twelve:

10 The third, Zaccur, his sons and his brethren, twelve:

11 The fourth to Izri, his sons and his brethren, twelve:

12 The fifth, Nethaniah, his sons and his brethren, twelve:

13 The sixth, Bukkiah, his sons and his brethren, twelve:

14 The seventh, Jesharelah, his sons and his brethren, twelve:

15 The eighth, Jeshaiah, his sons and his brethren, twelve:

16 The ninth, Mattaniah, his sons and his brethren, twelve:

17 The tenth, Shimei, his sons and his brethren, twelve:

18 The eleventh, Azareel, his sons and his brethren, twelve:

19 The twelfth to Hashabiah, his sons and his brethren, twelve:

20 The thirteenth, Shubael, his sons and his brethren, twelve:

21 For the fourteenth, Mattithiah, his sons and his brethren, twelve:

22 For the fifteenth to Jerimoth, his sons and his brethren, twelve:

23 For the sixteenth to Hananiah, his sons and his brethren, twelve:

24 For the seventeenth, to Joshbekashah, his sons and his brethren, twelve:

25 For the eighteenth to Hanani, his sons and his brethren, twelve:

26 For the nineteenth to Mallothi, his sons and his brethren, twelve:

27 For the twentieth to Eliathah, his sons and brethren, twelve:

28 For the one and twentieth to Hothir, his sons and his brethren twelve:

29 For the two and twentieth to Giddalti, his sons and his brethren, twelve:

30 For the three and twentieth to Mahazioth, his sons and his brethren, twelve:

31 For the four and twentieth to Romamti-Ezer, his sons and his brethren, twelve.

1 CHRONICLES CHAPTER 26

1 For the divisions to the gates. To the Korahites, Meshelemiah, the son of Kora from the sons of Asaph.

2 And to Meshelemiah, sons: Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 And to Obed-Edom, sons: Shemaiah, the first-born, Jehozabad the second, Josh the third, and Sacar the fourth, and Nathaniel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

6 To Shemaiah his son were sons born, lords to the house of their fathers: for they were strong of power.

7 The sons of Shemaiah: Othni, and Rephael, and Obed, Elzabad, his brethren, sons of strength, Elihu and Semachiah.

8 All these from the sons of Obed-Edom: they and their sons and their brethren, men of strength in power for the service, sixty and two to Obed-Edom.

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9 And to Meshelemiah sons and brethren, sons of strength, eighteen.

10 And to Hosah from the sons of Merari, Shimri the head, (for he was not the first-born, and his father will set him for head;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and the brethren to Hosah, thirteen.

12 To these the divisions of the gates for the heads of the strong ones, the watches near their brethren, to serve in the house of Jehovah.

13 And they will cast lots, according to small according to great, for the house of their fathers, to gate and gate

14 And the lot will fall from the sunrising to Shelemiah. And Zechariah his son counseling in understanding, they cast lots; and his lot will go forth north.

15 To Obed-Edom, south; and to his sons the house of stores.

16 To Shuppim and to Hosah to the west, with the gate of Shallecheth, by the highway of the going up, watch over against watch.

17 To the sunrising, six Levites; to the north, four for the day, to the south, four for the day, and to Asuppim, two, two.

18 To Parbar to the west, four at the highway, two at the open portico,

19 These the divisions of the gates to the sons of the Korahites, and to the sons of Merari.

20 And the Levites, Ahijah over the treasures of the house of God, and for the treasures of the holies.

21 The sons of Laadan; the sons of the Gershonite to Laadan, the heads of the fathers to Laadan the Gershonite, Jehieli.

22 The sons of Jehieli: Zotham and Joel his brother, over the treasures of the house of Jehovah.

23 To the Amramites, to the Izharites, to the Hebronites, to the Uzzielites:

24 And Shebuel son of Gershom, son of Moses, leader over the treasures.

25 And his brethren for Eliezer: Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zaccur his son, and Shelomith his son.

26 This Shelomith and his brethren ever all the treasures of the holies that David the king consecrated, and the heads of the fathers to the chiefs of the thousands and the hundreds, and the chiefs of the army.

27 From the battles and from the spoils they consecrated to strengthen for the house of Jehovah.

28 And all Samuel the seer consecrated, and Saul son of Kish, and Abner son of Ner, and Joab son of Zeruiah, all consecrating over the hand of Shelomith and his brethren.

29 To the Izharites, Chenaniah and his sons for the work without over Israel, for scribes and for judges.

30 To the Hebronites, Hashabiah and his brethren, sons of strength, a thousand and seven hundred over the charge of Israel from beyond to Jordan from the west for all the work of Jehovah, and for the service of the king.

31 To the Hebronites, Jerijah the head to the Hebronites for his generations, for his fathers. In the fortieth year to the kingdom of David they were sought and he will find in them strong ones of power in Jazer of Gilead.

32 And his brethren, sons of strength, two thousand and seven hundred heads of the fathers, and David the king will appoint them over the Reubenites, and the Gadites, and the half tribe of the Manassites, for every word of God, and the word of the king.

1 CHRONICLES CHAPTER 27

1 And the sons of Israel for their number, heads of the fathers and chiefs of thousands and hundreds, and their scribes serving the king for all the word of the divisions coming in and going forth month by month for all the months of the year, of the one division, twenty and four thousand.

2 Over the first division for the first month, Jashobeam, son of Zabdiel: and upon his division twenty and four thousand.

3 From the sons of Perez the head to all the chief. of the armies for the first month.

4 And over the course of the second month, Dodai the Ahohite, and his division, Mikloth the leader: and for his division twenty and four thousand.

5 The chief of the army the third for the third month, Benaiah son of Jehoida the head priest: and for his division twenty and four thousand.

6 This the Benaiah the strong one of the thirty, and over the thirty: and his division Ammisabad his son.

7 The fourth for the fourth month, Asahel, brother of Joab, and Zebadiah his son after him: and for his division twenty and four thousand.

8 The fifth for the fifth month, the chief Shamhuth the Izrahite: and for his division twenty and four thousand.

9 The sixth for the sixth month, Ira son of Ikkesh the Tekoite: and over his division twenty and four thousand.

10 The seventh for the seventh month, Helez the Pelonite, from the sons of Ephraim: and for his division twenty and four thousand.

11 The eighth for the eighth month, Sibbecai the Hushathite to the Zarhites: and for his division twenty and four thousand.

12 The ninth for the ninth month, Abiezer the Anathothite for the Benjamites: and for his division twenty and four thousand.

13 The tenth for the tenth month, Maharai the Netophathite to the Zarhites: and for his division twenty and four thousand.

14 The eleventh for the eleventh month, Benaiah the Pirathonite from the sons of Ephraim: and for his division twenty and four thousand.

15 The twelfth for the twelfth month, Heldai the Netophathite, to Othniel: and for his division twenty and four thousand.

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16 And over the tribes of Israel: for the Reubenites, the leader, Eliezer son of Zichri: for the Simeonites Shephatiah son of Maacah

17 For the Levites: Hashabiah son of Kemuel: to Aaron: Zadok:

18 To Judah: Elihu, from the brethren of David: to Issachar, Omri, son of Michael:

19 To Zebulon: Ishmaiah son of Obadiah: to Naphtali: Jerimoth son of Azriel:

20 To the sons of Ephraim: Hoshea son of Azaziah: to the half tribe of Manasseh: Joel son of Pedaiah:

21 To the half of Manasseh-Gilead: Iddo son of Zechariah: to Benjamin: Jaasiel, son of Abner:

22 To Dan: Azriel son of Jeroham. These the chiefs of the tribes of. Israel.

23 And David lifted not up their number, from the son of twenty years and beneath: for Jehovah said to multiply Israel as the stars of the heavens.

24 Joab son of Zeruiah began to number, and finished not, for there will be wrath upon this against Israel; and the number went not up into the Amber of the words of the days to king David.

25 And over the treasures of the king, Azmaveth son of Adiel: and over the treasures in the field, in the cities, and in the villages, and in the towers, Jehonathan son of Uzziah:

26 And over those doing the work of the field for the service of the earth, Ezri son of Caleb:

27 And over the vineyards, Shimei the Ramothite: and over the increase of the vineyards for the treasures of wine, Zabdi the Shiphmite:

28 And over the olive trees and the sycamores which are in the low country, Baal-Hanan the Gederite: and over the treasures of oil, Joash:

29 And over the cattle feeding in Sharon, Shitrai the Sharonite: and over the cattle in the valleys, Shaphat son of Adlai:

30 And over the camels, obil the Ishmaelite: and over the asses, Jehdeiah the Meronothite:

31 And over the sheep, Jaziz the Hagerite. All these the chiefs of the possessions which were to king David.

32 And Jehonathan, David's uncle, counseling a man of understanding, and he a scribe: and Jehiel son of Hachmoni with the sons of the king:

33 And Ahithophel counseling to the king: and Hushai the Archite the friend of the king:

34 And after Ahithophel, Jeboida son of Benaiah, and Abiathar: and the chief of the army to the king, Joab.

1 CHRONICLES CHAPTER 28

1 And David will convoke together all the chiefs of Israel, the chiefs of the tribes and the chiefs of the divisions serving the king, and the chiefs of the thousands and the chiefs of the hundreds, and the chiefs of all the possessions and the cattle to the king and to his sons, with the eunuchs, and the strong ones, and to every one strong of power to Jerusalem.

2 And David the king will rise upon his feet and say, Hear me, my brethren and my people: I with my heart to build a house of rest for the ark of the covenant of Jehovah, and for the footstool of the feet of our God; and I prepared for the building.

3 And God said to me, Thou shalt not build a house to my name, for thou a man of war, and thou didst pour out bloods.

4 And Jehovah God of Israel will choose in me from all the house of my father to be for king over Israel forever: for in Judah he chose for leader; and in the house of Judah the house of my father; and in the sons of my father he delighted in me to make a king over ail Israel:

5 And from all my sons (for Jehovah gave to me many sons) and he will choose in Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel

6 And he will say to me, Solomon thy son, he shall build my house and my enclosures: for I chose in him to me for son, and I will be to him for father.

7 And I set up his kingdom even to forever, if he shall be strong to do my commands and my judgments as this day.

8 And now before the eyes of all Israel, the convocation of Jehovah, and in the ears of our God, watch ye and seek all the commands of Jehovah your God, so that ye shall inherit the good land, and give an inheritance to your sons after you even to forever.

9 And thou, O Solomon my son, know thou the God of thy father, and serve him with a whole heart and with a willing soul: for Jehovah searched all hearts, and he understands every formation of the thoughts: if thou shalt seek him he will be found to thee, and if thou wilt forsake him, he will cast thee off forever.

10 See now; for Jehovah chose in thee to build a house for a holy place: be strong and do.

11 And David will give to Solomon his son a pattern of the porch, and its houses, and its treasuries, and its upper chambers, and its apartments within, and the house of the expiation

12 And the pattern of all that was in the spirit with him for the enclosures of the house of Jehovah, and for all the cells round about for the treasures of the house of God, and for the treasures of the holies:

13 And for the divisions of the priests and the Levites, and for all the work of the service of the house of Jehovah, and for all the vessels of the service of the house of Jehovah.

14 For the gold by weight for the gold, for all the vessels of service; and for all the vessels of silver by weight, for all the vessels of service and service:

15 And the weight for the candlesticks of gold, and their lamps of gold, by weight of the candlestick and candlestick, and its lamps: and for the candlesticks of silver by weight, for the candlestick and its lamps, according to the service of candlestick and candlestick.

16 And the gold of the weight for the tables of the arrangement for table and table; and silver for the tables of silver:

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17 And the flesh-hooks, and the vases, and the bowls of pure gold, and for the cups of gold: by weight for cup and cup; and for the cups of silver by weight, for cup and cup.

18 And for the altar of incense of gold purified by weight; and for the pattern of the chariot of the Cherubim; gold for spreading and covering over the ark of the covenant of Jehovah.

19 All in writing from the hand of Jehovah upon me, causing to understand all the works of the pattern.

20 And David will say to Solomon his son, Be strong and be active, and do: thou shalt not fear, and thou shalt not be terrified, for Jehovah God, my God, is with thee; he will not be slack to thee, and he will not forsake thee till the finishing all the works of the service of the house of Jehovah.

21 And behold, the divisions of the priests and the Levites for all the service of the house of God: and with thee in all the work for every one willing in wisdom for all the service: and the chiefs and all the people for all thy words.

1 CHRONICLES CHAPTER 29

1 And David the king will say to all the convocation, Solomon my son, God chose in him alone, is a youth and tender, and the work great; for the fortress not for man but for Jehovah God.

2 And with all my power I prepared for the house of my God, gold for gold, and silver for silver, and brass for brass, and iron for iron, woods for woods, and stones of onyx, and the fillings up, and stones of paint and of variegation, and every precious stone, and stones of white marble for multitude.

3 And yet in my delighting in the house of my God, there is to me property of gold and silver I gave to the house of my God, to above from all I prepared for the holy house,

4 Three thousand talents of gold from gold of Ophir, and seven thousand talents of purified silver, to spread over the walls of the houses:

5 To gold for gold, and to silver for silver, and for all the work by the hand of artificers And who being willing for the filling up of his hand this day to Jehovah?

6 And the chiefs of the fathers will show themselves willing, and the chiefs of the tribes of Israel, and the chiefs of thousands and of hundreds, and for the chiefs of the king's work,

7 And will give for the service of the house of God, gold five thousand talents and ten thousand darics, and silver ten thousand talents, and brass a myriad and eight thousand talents, and iron a hundred thousand talents.

8 And with whom stones being found they gave to the treasure of the house of Jehovah by the hand of Jehiel the Gershonite.

9 And the people will rejoice for their showing themselves willing, for with the whole heart they showed themselves willing to Jehovah: and also David the king rejoiced with great gladness.

10 And David will praise Jehovah before the eyes of all the convocation: and David will say, Praised be thou, O Jehovah God of Israel our father, from forever and even to forever.

11 To thee, O Jehovah, the greatness and the strength, and the glory and the confidence, and the majesty: for all in the heavens and in the earth to thee, O Jehovah, the kingdom and being lifted up to all for head.

12 And riches and honor from before thee, and thou ruling over all, and in thy hand power and strength, and in thy hand to magnify and to strengthen to all.

13 And now, our God, we confess to thee, and praise to the name of thy glory.

14 And because who am I? and who my people, that we shall retain power to show ourselves willing according to this? for from thee all things, and from thy hand they gave to thee.

15 For we are strangers before thee, and sojourners, as all our fathers: as a shadow our days upon the earth, and no expectation.

16 O Jehovah our God, all this multitude that we prepared to build to thee a house for thy holy name, it is from thy hand, and to thee the whole.

17 And I knew, my God, that thou triest the heart, and from uprightness thou wilt delight. I in the uprightness of my heart gave willingly all these: and now thy people were found here; I saw with gladness to show themselves willing to thee.

18 O Jehovah the God of Abraham, Isaak, and Israel, our fathers, watch this forever to the formation of the thoughts of the heart of thy people, and prepare for their heart to thee:

19 And to Solomon my son wilt thou give a whole heart to watch thy commands, thy testimonies, and thy laws, and to do the whole, and to build the fortress which I prepared.

20 And David will say to all the convocation, Praise ye now Jehovah your God. And all the convocation will praise to Jehovah the God of their fathers, and they will bow down and worship to God and the king.

21 And they will sacrifice sacrifices to Jehovah, and they will bring up burnt-offerings to Jehovah for the morrow of that day, a thousand bullocks, a thousand rams, a thousand lambs, and their libations, and sacrifices for abundance for all Israel:

22 And they will eat and drink before Jehovah in that day with great gladness. And they will make the second time for Solomon son of David to be king, and they will anoint him to Jehovah for leader, and to Zadok for priest

23 And Solomon will sit upon the throne of Jehovah for king instead of David his father, and he will prosper; and all Israel will hear to him.

24 And all the chiefs and the strong ones, and also all the sons of king David gave the hand under Solomon the king.

25 And Jehovah will magnify Solomon to above before the eyes of all Israel, and he will give upon him the majesty of the kingdom which was not upon any king before him over Israel.

26 And David son of Jesse reigned over all Israel.

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27 And the days which he reigned over Israel were forty years; in Hebron he reigned seven years, and in Jerusalem he reigned thirty and three.

28 And he will die in a good old age, full of days, riches, and honor: and Solomon his son will reign in his stead.

29 And the first and the last words of David the king, behold them written upon the words of Samuel the seer, and upon the words of Nathan the prophet, and upon the words of Gad the seer,

30 With all his kingdom and his strength, and the times which passed over upon him and upon Israel, and upon all the kingdoms of the lands.

THE SECOND BOOK OF CHRONICLES

or 2 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Authors: Azaryahu, known as Ezra (Greek: Esdras),
The final chapters were written by Nehemia
Estimated Range of Dating: mid-5th century B.C.

2 CHRONICLES CHAPTER 1

1 And Solomon son of David will be strengthened over his kingdom, and Jehovah his God with him, and he will magnify him to above

2 And Solomon will say to all Israel, to the chiefs of thousands and of hundreds, and to the judges, and to every prince to all Israel, the heads of the fathers.

3 And Solomon and all the convocation with him will go to the height which is in Gibeon; for there was the tent of appointment of God, which Moses servant of Jehovah made in the desert.

4 But the ark of God David brought up from the city of forests in David's preparing for it: for he spread out for It a tent in Jerusalem.

5 And the altar of brass which Bezaleel, son of Uri, son of Hur, made, he set before the dwelling of Jehovah: and Solomon and the convocation will seek it

6 And Solomon will go up there upon the altar of brass before Jehovah, which is at the tent of appointment, and he will bring up a thousand burnt-offerings upon it

7 In that night God was seen to Solomon, and he will say to him, Ask what I shall give to thee.

8 And Solomon will say to God, Thou didst great mercy with David my father, and hast caused me to reign in his stead.

9 Now, O Jehovah God, shall thy word with David my father be firm: for thou didst cause me to reign over a people a multitude as the dust of the earth.

10 Now wilt thou give to me wisdom and knowledge, and I shall go out before this people, and come in: for who shall judge this thy great people?

11 And God will say to Solomon, Because this was with thy heart, and thou askedst not riches, treasures and honor, and the soul of those hating thee, and also many days thou askedst not, and thou wilt ask for thee wisdom and knowledge that thou shalt judge my people that I caused thee to reign over them:

12 Wisdom and knowledge are given to thee; and riches and treasures and honor will I give to thee which was not thus to the kings that were before thee; and after thee it shell not be thus.

13 And Solomon will come to the height which is in Gibeon to Jerusalem from before the tent of appointment, and he will reign over Israel.

14 And Solomon will gather together chariots and horsemen: and there will be to him a thousand and four hundred chariots, and twelve thousand horsemen; and he will

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deposit them in the cities of the chariots, and with the king in Jerusalem.

15 And the king will give the silver and the gold in Jerusalem as stones, and he gave cedars as sycamore trees which are in the low country for multitude.

16 And the going forth of horses which was to Solomon from Egypt, and a collection of merchants of the king will take a collection at a price.

17 And they will go up and bring forth from Egypt a chariot for six hundred of silver, and a horse for fifty and a hundred: and thus for all the kings of the Hittites, and the kings of Aram, by their hand will they bring forth.

2 CHRONICLES CHAPTER 2

1 And Solomon will say to build a house for the name of Jehovah, and a house for his kingdom.

2 And Solomon will number seventy thousand men to carry, and eighty thousand men to hew in the mountain; and they superintending over them three thousand six hundred.

3 And Solomon will send to Huram king of Tyre, saying, According as thou didst with David my father, and thou wilt send to him cedars to build for him a house to dwell in it.

4 Behold, I build a house to the name of Jehovah my God, to consecrate to him, to burn incense before him, incense of spices, and the arrangement always, and the burnt-offerings for morning and for evening, for the Sabbaths and for the new moons, and for the appointments of Jehovah our God. Forever this upon Israel.

5 And the house that I build is great: for great our God above all gods.

6 For who shall retain power to build for him a house? for the heavens and the heavens of the heavens shall not contain him: and who am I who shall build to him a house but to burn incense before him?

7 And now send to me a man wise to work in gold and in silver, and in brass, and in iron, and in purple, and crimson, and cerulean purple, and knowing to engrave engravings with the wise which are with me in Judah and in Jerusalem, which David my father prepared.

8 And send to me cedar trees and cypresses, and algum trees from Lebanon: for I knew that thy servants are knowing to cut trees of Lebanon; and behold, my servants with thy servants,

9 And to prepare for me woods for multitude: for the house that I build is great and wonderful.

10 And behold, to those hewing, to those cutting woods, wheat, the beatings out to thy servants twenty thousand cors, and barley, twenty thousand cors, and wine, twenty thousand baths, and oil, twenty thousand baths.

11 And Huram king of Tyre will say in writing, and he will send to Solomon, In Jehovah's loving his people he gave thee king over them.

12 And Huram will say, Praised be Jehovah God of Israel, who made the heavens and the earth, who gave to David the king a wise son, knowing intelligence and understanding, who will build a house to Jehovah, and a house for his kingdom.

13 And now I sent a wise man knowing understanding to Huram my father,

14 The son of a woman from the daughters of Dan, and his father a man of Tyre knowing to work in gold, and in silver, in brass, in iron, in stones, and in woods, in purple, in cerulean purple, and in byssus, and in crimson; and to engrave every engraving, and to invent every work of art which shall be given to him, with thy wise ones, and the wise of my lord David thy father.

15 And now the wheat and the bailey and the oil and the wine which my lord said he will send to his servants;

16 And we will cut woods from Lebanon, according to all thy need: and we will bring them to thee in floats upon the sea of Joppa; and thou shalt bring them up to Jerusalem.

17 And Solomon will number all the men, the strangers which are in the land of Israel, after the numbering which David his father numbered them; and they will be found a hundred and fifty thousand and three thousand and six hundred.

18 And he will make from them seventy thousand to carry, and eighty thousand hewing in the mountain, and three thousand six hundred superintending to cause the people to work.

2 CHRONICLES CHAPTER 3

1 And Solomon will begin to build the house of Jehovah in Jerusalem in mount Moriah, which was seen to David his father in the place which David prepared in the threshing-floor of Ornan the Jebusite.

2 And he will begin to build in the second month, in the second, and in the fourth year to his kingdom.

3 And these Solomon founded to build the house of God. The length of cubits in the first measure, sixty cubits, and the breadth twenty cubits.

4 And the porch which was upon the face of the length, upon the face of the breadth, twenty cubits, and its height, a hundred and twenty: and he will overlay it from within with pure gold.

5 And the great house he covered with woods of cypresses, and he will cover it with good gold, and he will bring up palm trees upon it and chains.

6 And he will overlay the house with precious stone for glory: and the gold, gold of Parvaim.

7 And he will cover the house, the beams, the thresholds, and its walls, and its doors, with gold; and he engraved Cherubims upon the walls.

8 And he will make the house of the holy of holies, its length upon the face of the breadth of the house, twenty cubits, and its breadth twenty cubits: and he will cover it with good gold to six hundred talents.

9 And the weight to the nails to fifty shekels of gold. And the upper chambers he covered with gold.

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10 And in the house of the holy of holies he will make two cherubims, a work of sculptures, and he will overlay them with gold.

11 And the wings of the cherubims their length, twenty cubits: the one wing to five cubits, reaching to the wall of the house: and the wing of the other, five cubits, reaching to the wing of the other cherub.

12 And the wing of the other cherub, five cubits, reaching to the wall of the house: and the other wing five cubits, cleaving to the wing of the other cherub.

13 The wings of these cherubims spreading twenty cubits: and they standing upon their feet, and their faces to the house.

14 And he will make the vail of cerulean purple, and purple, and crimson, and byssus, and he will bring up cherubims upon it.

15 And he will make before the house two pillars of thirty and five cubits the length, and the capital which was upon its head, five cubits.

16 And he will make chains, in the oracle, and give upon the head of the pillars; and he will make a hundred pomegranates and give upon the chains.

17 And he will set up the pillars upon the face of the temple, one from the right, and one from the left; and he will call the name of the right, Jachin, and the name of the left, Boaz.

2 CHRONICLES CHAPTER 4

1 And he will make an altar of brass, twenty cubits its length, and twenty cubits its breadth, and ten cubits its height

2 And he will make the molten sea ten by the cubit from its lip to its lip, rounded round about; and five by the cubit its height; and a cord thirty by the cubit will surround it round about

3 And a likeness of oxen underneath to it round about, round about, surrounding it: ten by the cubit going round the sea, round about. Two rows of oxen being cast in its casting.

4 Standing upon twelve oxen, three looking to the north, and three looking to the sea, and three looking to the south, and three looking to the sunrising: and the sea upon them from above, and all their back parts within.

5 And its thickness a hand breadth, and its lip according to the work of the lip of a cup, a lily flower holding; it will contain three thousand baths.

6 And he will make ten wash-basins, and give five from the right, and five from the left, to wash in them: the work of the burnt-offering they will cleanse in them; and the sea for the priests to wash in it

7 And he will make ten chandeliers of gold according to their judgment, and give in the temple, five from the right, and five from the left.

8 And he will make ten tables and put in the temple, five from the right, and five from the left And he will make a hundred vases of gold.

9 And he will make the enclosure of the priests, and the great terrace, and the doors to the terrace, and he overlaid their doors with brass.

10 And he gave the sea from the right shoulder east, from over against the south.

11 And Huram will make the pots and the shovels and the vases. And Huram will finish to make the work that he did for king Solomon in the house of God;

12 The two pillars and the reservoirs, and the capitals upon the head of the two pillars, and the two lattices to cover the two reservoirs of the capitals which were upon the head of the pillars.

13 And four hundred pomegranates to the two lattices; two rows of pomegranates to the one lattice to cover the two reservoirs of the capitals which are upon the face of the pillars.

14 And he made ten bases, and he made wash-basins upon the bases;

15 One sea, and twelve oxen under it

16 And the pots and the shovels and the flesh-hooks, and all their vessels, Huram his father made to king Solomon for the house of Jehovah, of polished brass.

17 In the circuit of Jordan the king will cast them, in the thicknesses of the land between Succoth and between Zeredathah.

18 And Solomon will make all these vessels for a great multitude: for the weight of the brass was not searched out

19 And Solomon will make all the vessels, those of the house of God, and the altar of gold, and the tables, and upon them the bread of the faces;

20 And the chandeliers and their lamps, to burn according to judgment before the oracle of shut up gold.

21 And the flower, and the lamps, and the tongs of gold, it was the completions of gold.

22 And the snuffers, and the vases, and the dishes, and the censers, of shut up gold: and the entrance of the house, its doors within for the holy of holies, and the doors of the house of the temple, of gold.

2 CHRONICLES CHAPTER 5

1 And all the work that Solomon made for the house of Jehovah will be completed: and Solomon will bring in the holy things of David his father; and the silver and the gold, and all the vessels he gave into the treasures of the house of God.

2 Then Solomon will convoke together the old men of Israel, and all the heads of the tribes, the princes of the fathers to the sons of Israel, to Jerusalem, to bring up the ark of the covenant of Jehovah from the city of David; it is Zion.

3 And all the men of Israel will be convoked together to the king in this festival of the seventh month.

4 And all the old men of Israel will come; and the Levites will lift up the ark.

5 And they will bring up the ark and the tent of appointment, and all the holy vessels that were in the tent, the priests, the Levites, brought them up.

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6 And king Solomon and all the assembly of Israel being assembled to him before the ark, sacrificing sheep and oxen, which shall not be counted and numbered for multitude.

7 And the priests will bring in the ark of the covenant of Jehovah to its place to the oracle of the house, to the holy of holies, under the wings of the cherubim.

8 And the cherubims will be spreading forth the wings over the place of the ark, and the cherubims will cover over the ark, and over its bars from above.

9 And they will extend the bars, and the heads of the bars will be seen from the ark upon the face of the oracle; and they will not be seen without And it will be there even to this day.

10 Nothing in the ark only the two tables which Moses gave in Horeb when Jehovah cut out with the sons of Israel in their coming out of Egypt

11 And it will be in the coming forth of the priests from the holy place, (for all the priests being found were consecrated not to watch to the divisions:

12 And the Levites, those singing to all them to Asaph, to Heman, to Jeduthun, and to then some and their brethren; being clothed with byssus, with cymbals and with lyres and harps, standing from the sunrising to the altar, and with them the priests to a hundred and twenty, trumpeting with trumpets:)

13 And it will be as one to those trumpeting and to those singing, to cause one voice to be heard to praise and to confess to Jehovah; and when lifting up the voice with the trumpets and with the cymbals and with the instruments of the song, and with praising to Jehovah, For he is good, for his mercy is forever: and the house was filled with a cloud, the house of Jehovah;

14 And the priests were not able to stand to serve from the face of the cloud, for the glory of Jehovah filled the house of God.

2 CHRONICLES CHAPTER 6

1 Then said Solomon, Jehovah said to dwell in thick clouds.

2 And I built a house of habitation for thee, and a foundation for thy dwelling forever.

3 And the king will turn his face, and will bless all the convocation of Israel: and all the convocation of Israel stood.

4 And he will say, Praised be Jehovah the God of Israel, who spoke with his mouth to David my father, and filled up with his hands, saying,

5 From the day, that I brought forth my people from the land of Egypt I chose not in a city from all the tribes of Israel to build a house for my name to be there; and I chose not in man to be leader over my people Israel.

6 And I will choose in Jerusalem for my name to be there; and I will choose in David to be over my people Israel.

7 And it will be with the heart of David my father to build a house to the name of Jehovah God of Israel

8 And Jehovah will say to David my father, Because it was with thy heart to build a house to my name, thou didst well that it was with thy heart

9 But thou shalt not build the house; for thy son coming forth from thy loins, he shall build the house to my name.

10 And Jehovah will raise up the word that he spake: and I shall rise up instead of David my father, and sit upon the throne of Israel according to the word of Jehovah; and I will build the house to the name of Jehovah God of Israel.

11 And there I will set the ark where is there the covenant of Jehovah which he cut out with the sons of Israel

12 And he will stand before the altar of Jehovah before all the convocation of Israel, and he will spread forth his hands:

13 For Solomon made a platform of brass, and he will give it in the midst of the terrace.; five cubits its length, and five cubits its breadth, and three cubits its height: and he will stand upon it, and he will bend upon his knees before all the convocation of Israel, and he will spread forth his hands to the heavens,

14 And he will say, O Jehovah God of Israel, not as thee a God in the heavens and in the earth, watching the covenant and the mercy to thy servants going before thee with all their heart:

15 Who didst watch to thy servant David my father what thou spakest to him; and thou wilt speak with thy month, and with thy hand thou wilt fill up, as this day.

16 And now Jehovah God of Israel, watch to thy servant David my father what thou spakest to him, saying, A man shall not be cut off to thee from before me sitting upon the throne of Israel; only if thy sons shall watch their way to go in my law according as thou wentest before me.

17 And slow, O Jehovah God of Israel, thy word shall be firm which thou didst speak to thy servant, to David.

18 For indeed will God dwell with man upon the earth? Behold, the heavens and the heavens of the heavens will not contain thee; much less this house which I built

19 Turn to the prayer of thy servant and to his supplication, O Jehovah my God, to hear to the cry and to the prayer which thy servant prays before thee:

20 For thine eye to be opened to this house day and night, to the place which thou saidst to put thy name there, to hear to the prayer which thy servant shall pray to this place

21 And hear to the supplications of thy servant, and thy people Israel, which they shall pray to this place: and thou wilt hear from the place of thy dwelling from the heavens.; and thou heardest and forgave.

22 If a man shall sin against his neighbor, and he lifted up an oath upon him to cause him to swear, and the oath coming before thine altar in this house;

23 And wilt thou hear from the heavens, and do, and judge thy servants, to turn back to the unjust to give his way upon his head: and to justify the just one by giving to him according to his justice.

24 And if thy people Israel shall be smitten before the enemy because they will sin against thee: and they turned back and confessed thy name, and prayed and made supplication before thee in this house;

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25 And thou wilt hear from the heavens, and forgive to the sin of thy people Israel, and turn them back to the land which thou gavest to them and to their fathers.

2 In shutting up the heavens and there was no rain, because they sinned against thee; if they prayed to this place, and confessed thy name, they shall turn back from their sin when thou wilt humble them.

27 And wilt thou hear from the heavens and forgive to the sin of thy servants, and thy people Israel? For thou wilt teach them to the good way which they shall go in it; and give rain upon the land which thou gavest to thy people for inheritance.

28 If famine shall be in the land, if there shall be death, blasting and yellowness, the locust, and if there shall be the devourer; if the enemy shall press upon him in the land of his gates; every stroke and every disease:

29 Every prayer, every supplication which shall be to every man, and to all thy people Israel, when each shall know his strobe and his griefs, and spreading forth his hands to this house;

30 And wilt thou hear from the heavens the place of thy dwelling, and forgive, and give to each according to his ways, winch thou wilt know his heart? for thou alone knewest the heart of the sons of men.

31 So that they shall fear thee to walk in thy ways all the days which they live upon the face of the land which thou gavest to our fathers.

32 And also to the stranger which he is not from thy people Israel, and coming from a land far off for sake of thy great name, and thy strong hand, and thine arm stretched out; and they came and prayed to this house;

33 And wilt thou hear from the heavens from the place of thy dwelling, and do according to all the stranger shall call to thee? so that all thy people shall know that thy name was called upon this house that I built.

34 If thy people shall go forth to war against their enemies in the way which thou shalt send them, and they prayed to thee the way of this city which thou didst choose in it, and the house that I built to thy name;

35 And hear thou from the heavens their prayer and their supplication, and do their judgment

36 If they shall sin against thee, (for no man which shall not sin) and thou wert angry with them, and gavest them before the face of the enemy, and they taking them captive carried them captive to a land afar off or near;

37 And they turned back to their heart in the land which they were carried away captive there, and they turned back and made supplication to thee in the land of their captivity, saying, We sinned, we were perverse, and we did evil';

38 And they turned back to thee with all their heart and with all their soul into the land of their captivity where they carried them away captive; and they prayed the way of their land which thou gavest to their fathers, and the city which thou chosest, and to the house that I built for thy name.

39 And thou heardest from the heavens from the place of thy dwelling, their prayer and their supplications; and do their judgment, and forgive to thy people who sinned against thee.

40 Now, my God, shall thine eyes now be opened and thine ears attending to the prayer of this place.

41 And now arise, O Jehovah God, to thy rest, thou, and the ark of thy strength: thy priests, O Jehovah God, shall be clothed with salvation, and thy merciful ones shall rejoice in good.

42 O Jehovah God, thou wilt not turn away the face of thy Messiah: remember for the mercies of David thy servant

2 CHRONICLES CHAPTER 7

1 And when Solomon finished to pray, and the fire will come down from the heavens and consume the burnt-offering and the sacrifices; and the glory of Jehovah filled the house.

2 And the priests were not able to come in to the house of Jehovah, for the glory of Jehovah filled the house of Jehovah.

3 And all the sons of Israel seeing in the fire coming down, and the glory of Jehovah upon the house, and they will bow down their faces to the earth upon the tesselated pavement, and they will worship and praise to Jehovah, for he is for his mercy is forever.

4 And the king and all the people sacrificed sacrifices before Jehovah.

5 And king Solomon will sacrifice a Sacrifice of oxen, twenty and two thousand; and sheep, a hundred and twenty thousand. And the king and all the people will consecrate the house of God.

6 And the priests standing over their watches: and the Levites with instruments of song of Jehovah which David the king made to praise to Jehovah, for forever his mercy in David's praising by their hand; and the priests trumpeting before them, and all Israel standing.

7 And Solomon will consecrate the midst of the enclosure which was before the house of Jehovah, for he did there the burnt-offerings and the fat of the peace, for the altar of brass which Solomon made was not able to contain the burnt-offering and the gift and the fat.

8 And Solomon will do the festival in this time seven days, and all Israel with him, a great convocation, from the going in of Hamath even to the torrent of Egypt

9 And they will do in the eighth day a restraint: for they did the consecration of the altar, seven days; and the festival, seven days.

10 And in the twenty and third to the seventh month he sent the people to their tents rejoicing and good of heart for the good that Jehovah did to David and to Solomon and to Israel his people.

11 And Solomon will finish the house of Jehovah, and the house of the king: and all coming upon the heart of Solomon to do in the house of Jehovah, and in his house, he prospered.

12 And Jehovah will be seen to Solomon in the night, and he will say to him, I heard thy prayer, and I chose in this place for me for a house of sacrifice.

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13 If I shall shut up the heavens and there shall not be rain, and if I shall command upon the locust to consume the land, and if I shall send death upon my people;

14 And if my people which my name was called upon them shall be humbled and pray and seek my face, and turn back from their evil ways; and I will hear from the heavens and forgive to their sin, and I will heal their land.

15 Now shall mine eyes be opened, and mine ears attending to the prayer of this place.

16 And now I chose and I consecrated this house for my name to be there even to forever: and mine eyes and my heart were there all the days.

17 And thou, if thou wilt go before me as David thy father went, and to do according to all that I commanded thee, and my law and my judgment thou shalt watch:

18 And I set up the throne of thy kingdom according as I cut out to David thy father, saying, There shall not be cut off to thee a man ruling over Israel.

19 And if ye shall turn away and forsake my laws and my covenant which I gave before you, and ye went and served other gods and worshiped to them;

20 And I plucked them up from my land which I gave to them; and this house which I consecrated to my name I will cast from my face, and I will give it for a parable and for a derision among all peoples.

21 And this house which was high shall astonish to every one passing by it; and saying, For what did Jehovah thus to this land and to this house?

22 And they said, Because they forsook Jehovah the God of their fathers who brought them forth from the land of Egypt; and they will lay hold upon other gods and worship to them, and serve them: for this he brought upon them all this evil

2 CHRONICLES CHAPTER 8

1 And it will be from the end of twenty years, which Solomon built the house of Jehovah and his house,

2 And the cities which Huram gave to Solomon, Solomon built them, and he will cause the sons of Israel to dwell there.

3 And Solomon will go to Hamath-Zobah and he will lay hold upon it

4 And he will build Tadmor in the desert, and all the cities of the stores which he built in Hamath.

5 And he will build the house of the hollow the high, and the house of the hollow the low, fortified cities, the walls, doors, and bar:

6 And Baalath and all the cities of the stores which were to Solomon, and all the cities of the chariots, and the cities of the horsemen, and all the desire of Solomon which he delighted to build in Jerusalem and Lebanon, and in all the land of his dominion.

7 All the people being left from the Hittites and the Amorites, and the Perizzites, and the Hivites and the Jebusites, which they were not from Israel,

8 From their sons who were left after them in the land which the sons of Israel consumed them not, and Solomon will bring them up for tribute even to this day.

9 And from the sons of Israel which Solomon gave not for servants for his work, for they the men of war and the chiefs of his thirds, and chiefs of his chariots and his horsemen.

10 And these the chiefs of the prefects which were to king Solomon, fifty and two hundred ruling over the people.

11 And the daughter of Pharaoh, Solomon brought up from the city of David to the house which he built for her: for he said, The wife to me shall not dwell in the house of David king of Israel, for they are holiness which to them came the ark of Jehovah.

12 Then Solomon brought up burnt-offerings to Jehovah upon the altar of Jehovah which he built before the porch

13 And in the word of a day in a day to bring up according to the commands of Moses for the Sabbaths, and for the new moons, and for the appointments, three times in the year, in the festival of unleavened, in the festival of sevens, and in the festival of the tents.

14 And he will set up according to the judgment of David his father the divisions of the priests for their service, and the Levites for their watches, to praise and to serve before the priests for the word of a day in its day; and the gate-keepers in their divisions, to gate and gate: for thus the command of David the man of God.

15 And they departed not from the command of the king concerning the priests and the Levites for every word and for the treasures.

16 And all the work of Solomon will be prepared even to the day of the founding the house of Jehovah and even till its finishing. The house of Jehovah was completed.

17 Then Solomon went to Ezion-Geber and to Eloth upon the lip of the sea in the land of Edom.

18 And Huram will send to him by the hand of his servants, ships, and servants knowing the sea; and they will go with the servants of Solomon to Ophir, and they will take from there four hundred and fifty talents of gold and bring to king Solomon.

2 CHRONICLES CHAPTER 9

1 And the queen Sheba heard the hearing of Solomon, and she will come to try Solomon with enigmas in Jerusalem, with very weighty power, and camels lifting up spices, and gold, for multitude, and precious stone: and she will come to Solomon and speak with him all which was with her heart.

2 And Solomon will announce to her all her words, and not a word was hidden from Solomon which he announced not to her.

3 And the queen of Sheba will see the wisdom of Solomon, and the house which he built,

4 And the food of his table, and the seat of his servants, and the standing of those waiting upon him, and their clothing, and his cup-bearers and their clothing, and his ascent that he went up to the house of Jehovah; and no more spirit was in her.

5 And she will say to the king, The word was truth which I heard in my land concerning thy words, and concerning thy wisdom:

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6 And I believed not their words till when I came, and mine eyes will see: and behold, the half of the greatness of thy wisdom was not announced to me: thou didst add upon the hearing which I heard.

7 Happy thy men, and happy thy servants, these standing before thee always, and hearing thy wisdom.

8 Blessed shall be Jehovah thy God who delighted in thee to give thee upon his throne for king to Jehovah thy God: in thy God loving Israel to cause him to stand forever, and he will give thee for king over them to do judgment and justice.

9 And she will give to the king a hundred and twenty talents of gold, and spices for a multitude greatly, and precious stone: and there was not as that spice which queen Sheba gave to king Solomon.

10 And also the servants of Huram; and the servants of Solomon who brought gold from Ophir, brought almug trees and precious stone.

11 And the king will make the almug trees stair-cases to the house of Jehovah, and to the house of the king, and harps and lyres for those singing: and none were seen as they in the land of Judah.

12 And king Solomon gave to queen Sheba all her desire which she asked, besides what she brought to the king. And she will turn and go to her land, she and her servants.

13 And the weight of the gold that came to Solomon in one year will be six hundred and sixty six talents of gold;

14 Besides from men reconnoitering and those trafficking, bringing. And all the kings of Arabia and the prefects of the land bringing gold and silver to Solomon.

15 And king Solomon will make two hundred shields of beaten gold: six hundred of beaten gold he will bring up upon one shield.

16 And three hundred shields of beaten sold: three hundred of gold he will bring up upon one shield. And the king will give them into the house of the forest of Lebanon.

17 And the king will make a great throne of ivory, and he will overlay it with pure gold.

18 And six steps to the throne, and a footstool in gold holding fast to the throne, and hands from hence and from thence, upon the place of the seat, and two lions standing near the hands.

19 And twelve lions standing there upon the six steps, from hence and from thence. There was not made thus to any kingdom.

20 And all the vessels of drinking of king Solomon, gold; and all the vessels of the house of the forest of Lebanon, of shut up gold: no silver was reckoned in the days of Solomon for any thing.

21 For the king's ships went to Tarshish with the servants of huram: once to three years will come the ships to Tarshish, lifting up gold and silver and ivory, and apes and peacocks.

22 And king Solomon will be Magnified above all the kings of the earth for riches and wisdom.

23 And all the kings of the earth seeking the face of Solomon to hear his wisdom that God gave in his heart.

24 And they bringing each his gift, vessels of silver and vessels of gold, and garments, weapons and spices, horses and mules, the word of a year in a year.

25 And there will be to Solomon font thousand stalls of horses and chariots, and twelve thousand horsemen; and he will place them in the chariot cities, and with the king in Jerusalem.

26 And he will be ruling over all the kingdoms from the river and even to the land of the rovers, and even to the bound of Egypt.

27 And the king will give silver as stones in Jerusalem, and he gave cedars as sycamore trees in the low country, for multitude.

28 And bringing forth horses from Egypt to Solomon, and from all lands.

29 And the rest of the words of Solomon, the first and the last, are they not written upon the words of Nathan the prophet, and upon the prophesy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon will reign in Jerusalem over all Israel forty years.

31 And Solomon will lie down with his fathers, and they will bury him in the city of David his father: and Rehoboam his son, will reign in his stead

2 CHRONICLES CHAPTER 10

1 And Rehoboam will go to Shechem: for to Shechem came all Israel to make him king.

2 And it will be as Jeroboam son of Nebat heard, and he in Egypt where he fled from the face of Solomon the king, and Jeroboam will turn back from Egypt

3 And they will send and call to him. And Jeroboam will come, and all Israel, and they will speak to Rehoboam, saying,

4 Thy father hardened our yoke: and now lighten from the hard servitude of thy father, and from his heavy yoke which he gave upon us, and we will serve thee.

5 And he will say to them, Yet three days and turn back to me. And the people will go.

6 And king Rehoboam will consult with the old men who were standing before Solomon his father in his being alive, saying, How counsel ye me to turn back word to this people?

7 And they will speak to him, saying, If thou wilt be for good to this people, and pleasing them, and speak to them good words, and they were servants to thee all the days.

8 And he will forsake the counsel of the old men which they counseled, and he will consult the children which grew up with him, standing before him.

9 And he will say to them, What counsel ye? and we will turn back word to this people who spake to me, saying, Lighten from the yoke which thy father gave upon us.

10 And the children which grew up with him will speak with him, saying, Thou shalt say thus to the people who spake to thee, saying, Thy father made heavy our yoke, and

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lighten thou from us; thus shalt thou say to them, My little finger thick above my father's loins.

11 And now my father loaded upon you a heavy yoke, and I will add upon your yoke: my father corrected you with whips, and I with scorpions.

12 And Jeroboam will come, and all the people, to Rehoboam, in the third day, as the king spake, saying, Turn back to me in the third day.

13 And the king will answer them hard; and king Rehoboam will forsake the counsel of the old men.

14 And he will speak to them according to the counsel of the children, saying, My father wade heavy your yoke, and I will add upon it: my father corrected you with whips, and I with scorpions.

15 And the king heard not to the people, for the turn was of God, so that Jehovah raised up his word which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat

16 And all Israel saw that the king heard not to them, and the people will turn back to the king, saying, What portion to us in David? And no inheritance in the son of Jesse: each to thy tents, O Israel: now see thy house, O David. And all Israel will go to his tents.

17 And the sons of Israel dwelling in the cities of Judah, and Rehoboam will reign over them.

18 And king Rehoboam will send Hadoram who was over the tribute; and the sons of Israel will stone upon him, and he will die. And king Rehoboam strengthened himself to go up into the chariot to flee to Jerusalem.

19 And Israel will break with the house of David even to this day.

2 CHRONICLES CHAPTER 11

1 And Rehoboam will come to Jerusalem, and he will convoke together the house of Judah and Benjamin a hundred and eighty thousand chosen, making war to fight with Israel, to turn back the kingdom to Rehoboam.

2 And the word of Jehovah will be to Shemaiah a man of God, saying,

3 Say to Rehoboam son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus said Jehovah, Ye shall not go up, and ye shall not war with your brethren: turn ye back each to his house: for from me was this word. And they will hear the words of Jehovah and turn back from going against Jeroboam.

5 And Rehoboam will dwell in Jerusalem, and he will build cities for fortification in Judah.

6 And he will build the house of bread, and the place of ravenous beasts, and the pitching of tents,

7 And the house of the rock, and the branches, and the justice of the people,

8 And the wine-press, and Mareshah, and Ziph,

9 And the two mounds, and Lachish, and Azekah,

10 And Zorah, and Ajalon, and Hebron, which are in Judah and in Benjamin, cities of fortifications.

11 And he will strengthen the fortifications, and he will give in them leaders and treasures of food, and oil, and wine.

12 And in every city and city, shields and spears, and he will strengthen them very greatly, and there will be to him Judah and Benjamin.

13 And the priests and the Levites which were in all Israel stood forth to him from all their bound.

14 For the Levites forsook their areas and their possession, and they will come to Judah and to Jerusalem: for Jeroboam and his sons rejected them from being priest to Jehovah:

15 And he will set up to him priests for the heights, for the wood-demons, and for the calves which he made.

16 And after them from all the tribes of Israel those giving their heart to seek Jehovah God of Israel came to Jerusalem to sacrifice to Jehovah the God of their fathers.

17 And they will strengthen the kingdom of Judah, and make firm Rehoboam son of Solomon, for three years: for they went in the way of David and Solomon for three years.

18 And Rehoboam will take to him a wife, Mahalath, daughter of Jerimoth, son of David, and Abihail daughter of Eliab son of Jesse;

19 And she will bear to him sons, Jeush and Shemariah, and Zaham.

20 And after her he took Maacah, daughter of Absalom; and she will bear to him Abijah and Attai, and Ziza and Shelomith.

21 And Rehoboam will love Maacah the daughter of Absalom above all his wives and his concubines: for he took eighteen wives and sixty concubines; and he will beget twenty and eight sons, and sixty daughters.

22 And Rehoboam will set up for head, Abijah son of Maacah for leader over his brethren: in order to make him king.

23 And he will understand, and he will spread from all his sons to all the lands of Judah and Benjamin, to all the cities of fortifications: and he will give to them food for multitude. And he will ask for a multitude of wives.

2 CHRONICLES CHAPTER 12

1 And it will be when Rehoboam established the kingdom, and when he strengthened himself, he forsook the law of Jehovah, and all Israel with him

2 And it will be in the fifth year to king Rehoboam, Shishak king of Egypt came up against Jerusalem, (for they transgressed against Jehovah,)

3 With a thousand and two hundred chariots, and with sixty thousand horsemen: and no number to the people that came with him out of Egypt; the Lubims, Sukkims, and the Cushites.

4 And he will take fortified cities which were to Judah and he will come even to Jerusalem.

5 And Shemaiah the prophet came to Rehoboam, and the chiefs of Judah who were gathered together to Jerusalem from the face of Shishak, and he will say to them, Thus said Jehovah, Ye forsook me, and I also left you in the hand of Shishak.

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6 And the chiefs of Israel, and the king, will humble themselves; and they will say, Jehovah is just.

7 And in Jehovah's seeing that they humbled themselves, the word of Jehovah was to Shemaiah, saying, They humbled themselves; I will not destroy them, and I gave to them as a little for deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 For they shall be to him for servants; and they shall know my service and the service of the kingdoms of the lands.

9 And Shishak king of Egypt will come up against Jerusalem, and will take the treasures of the house of Jehovah, and the treasures of the house of the king; he took the whole: and he will take the shields of gold that Solomon made.

10 And king Rehoboam will make instead of them, shields of brass, and he deposited upon the hand of the chiefs of the runners, those watching the entrance of the king's house.

11 And it will be as often as the king came into the house of Jehovah the runners came and lifted them up and turned them back to the chamber of the runners.

12 And in his humbling himself, the anger of Jehovah turned back from him, and not to destroy to the end: and also in Judah was good words.

13 And king Rehoboam will strengthen himself in Jerusalem, and he will reign: for the son of forty and one years was Rehoboam in his reigning, and seventeen years he reigned in Jerusalem, the city which Jehovah chose to set his name there from all the tribes of Israel. And the name of his mother, Naamah the Ammonitess.

14 And he will do evil, for he prepared not his heart to seek Jehovah.

15 And the words of Rehoboam, the first and the last, are they not written in the words of Shemaiah the prophet, and Iddo the seeing for the enrolling? And wars of Rehoboam and Jeroboam all the days.

16 And Rehoboam will lie down with his fathers, and be buried in the city of David: and Abijah his son will reign in his stead.

2 CHRONICLES CHAPTER 13

1 And in the eighteenth year to king Jeroboam, Abijah will reign over Judah.

2 And three years he reigned in Jerusalem. And the name of his mother, Michaiah. daughter of Uriel from Gibeah. And war was between Abijah and Jeroboam.

3 And Abijah will bind on the battle with the strength of the strong ones of war, four hundred thousand chosen men: and Jeroboam arranged the battle with him with eight hundred thou. sand, each chosen, strong of power.

4 And Abijah will rise up upon mount Zemaraim, which is in mount Ephraim, and he will say, Hear me, Jeroboam, and all Israel;

5 Is it not to you to know that Jehovah God of Israel gave the kingdom to David over Israel forever, to him and to his sons by a covenant of salt?

6 And Jeroboam son of Nebat servant of Solomon son of David, will rise up and will rebel against his lord.

7 And vain men will gather together to him, sons of Belial; and they will strengthen themselves against Rehoboam son of Solomon; and Rehoboam being young and tender of heart, and he was not strong before them.

8 And now ye saying to be strengthened before the kingdom of Jehovah in the hand of the sons of David; and ye a great multitude, and with you calves of gold which Jeroboam made for you for gods.

9 Did ye not thrust out the priests of Jehovah, the sons of Aaron and the Levites? and ye will make to you priests according to the peoples of the lands, every one coming to fill his hand with a bullock, son of the cow, and seven rams; and he was priest to no God.

10 And we, Jehovah is our God, and we forsook him not; and the priests serving to Jehovah, the sons of Aaron, and the Levites in the work:

11 And burning to Jehovah the burnt-offering in the morning, in the morning, and in the evening, in the evening, and incense of spices, and the arrangement of bread upon the pure table; and the chandelier of gold and its lamps to burn in the evening, in the evening: for we watch the watches of Jehovah our God; and ye forsook him.

12 And behold, with us God for head, and his priests and trumpets of loud noise to cry against you. O ye sons of Israel, ye shall not wage war with Jehovah God of your fathers, for ye shall not prosper.

13 And Jeroboam turned about an ambush to come from behind them: and they will be before Judah, and the ambush from behind them.

14 And Judah will turn, and behold, to them the war before and behind: and they will cry out to Jehovah and the priests trumpeting with the trumpets.

15 And the men of Judah will shout: and it will be in the shouting of the men of Judah, and God smote Jeroboam and all Israel before Abijah and Judah.

16 And the sons of Israel will flee from the face of Judah: and God will give them into their hand.

17 And Abijah and his people will strike upon them a great blow: and there will fall wounded from Israel five hundred thousand chosen men.

18 And the sons of Israel will be subdued in that time, and the sons of Judah will be strong, for they relied upon Jehovah the God of their fathers.

19 And Abijah will pursue after Jeroboam, and he will take cities from him, the house of God and its daughters, and Jeshanah and its daughters, and Ephraim and its daughters.

20 And Jeroboam retained no more strength in the days of Abijah: and Jehovah will smite him and he will die.

21 And Abijah will be strengthened, and he will take to him fourteen wives, and he will beget twenty and two sons, and sixteen daughters.

22 And the rest of the words of Abijah, and his ways, and his words, being written in the commentary of the prophet Iddo.

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2 CHRONICLES CHAPTER 14

1 And Abijah will lie down with his fathers, and they will bury him in the city of David: and Asa his son will reign in his stead. In his days the land rested ten years.

2 And Asa will do the good and the straight in the eyes of Jehovah his God:

3 And he will remove the altars of the stranger, and the heights, and break the pillars, and cut down the images:

4 And he will say to Judah to seek Jehovah the God of their fathers, and to do the law and the commands.

5 And he will remove from all the cities of Judah the heights and the images: and the kingdom will rest before him.

6 And he will build cities of fortification in Judah: for the land rested, and not with him war in these years; for Jehovah gave rest to him.

7 And he will say to Judah, We will build these cities, and surround a wall, and towers, doors and bars, and the land yet before us: for we sought Jehovah our God, and he will give to us rest from round about And they will build and prosper.

8 And there will be to Asa an army lifting up the shield and spear, out of Judah three hundred thousand; and from Benjamin lifting up the shield and bending the bow, two hundred and eighty thousand: all these strong of power.

9 And there will come forth against them Zerah the Cushite with an army of a thousand thousand, and three hundred chariots; and he will come even to Mareshah.

10 And Asa will come forth before him, and they will arrange the . battle in the valley of the watch-tower to Mareshah.

11 And Asa will call to Jehovah his God, and he will say, O Jehovah, nothing with thee to help between many to those of no power: help us, O Jehovah our God, for upon thee we relied, and in thy name we came against this multitude. O Jehovah, thou our God; man shall not detain with thee.

12 And Jehovah will smite the Cushites before Asa, and before Judah; and the Cushites will flee.

13 And Asa will pursue them, and the people which were with him, even to the lodging-place: and there will fall from the Cushites to nothing being to them, for they were broken before Jehovah, and before his camp; and they will lift up exceeding much spoil.

14 And they will strike all the cities round about the lodging-place; for the fear of Jehovah was upon them: and they will plunder all the cities; for much plunder was in them.

15 And also tents of cattle they struck, and they will turn back sheep for multitude, and camels; and they will turn back to Jerusalem.

2 CHRONICLES CHAPTER 15

1 And Azariah son of Oded, upon him was the spirit of God.

2 And he will go forth before Asa, and say to him, Hear ye me, Asa, and all Judah and Benjamin; Jehovah is with you in your being with him; and if ye will seek him he will be found to you; and if ye will forsake him, he will forsake you.

3 And many days to Israel for not a God of truth, and for no priest teaching, and for no law.

4 And he will turn back in straits to him upon Jehovah God of Israel, and they will seek him and he will be found to them.

5 And in these times no peace to him going out, and to him coming in, for much consternation upon all inhabiting the lands.

6 And they dashed themselves, nation upon nation, and city upon city: for God disturbed them with all straits.

7 And ye, be ye strong, and your hands shall not be relaxed; for there is a reward to your work.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he strengthened himself, and he will put away the abominations from all the land of Judah and Benjamin, and from the cities which he took from mount Ephraim, and he will renew the altar of Jehovah which was before the porch of Jehovah.

9 And he will gather all Judah and Benjamin, and the strangers with them from Ephraim and Manasseh and from Simeon: for they fell to him from Israel for multitude in their seeing that Jehovah his God was with him.

10 And they will gather together at Jerusalem in the third month, for the fifteenth year to the kingdom of Asa.

11 And they will sacrifice to Jehovah in that day from the spoil they brought, seven hundred oxen and seven thousand sheep.

12 And they will come into a covenant to seek Jehovah the God of their fathers with all their heart and with all their soul;

13 And every one who will not seek for Jehovah God of Israel shall be put to death, from small and even to great, from man and even to woman.

14 And they will swear to Jehovah with a great voice, and with shouting and with trumpets and with horns.

15 And all Judah will rejoice at the oath: for with all their heart they sware, and with all their desire they sought him, and he will be found to them: and Jehovah will give rest to them from round about.

16 And also Maachah, Asa's mother, the king removed her from queen because she made terror for a statue: and Asa will cut off her terror, and beat small, and burn in the torrent Kidron.

17 And the heights were not removed from Israel: but the heart of Asa was complete all his days.

18 And he will bring the holies of his father, and his holies, into the house of God, silver and gold and vessels.

19 And war was not even to the thirty and fifth year to the kingdom of Asa.

2 CHRONICLES CHAPTER 16

1 In the thirty and sixth year to the kingdom of Asa, Baasha king of Israel came up against Judah, and he will build Ramah, not to give him coming out and going in to Asa, king of Judah.

2 And Asa will bring forth silver and gold from the treasures of the house of Jehovah, and the house of the king,

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and he will send to the son of Hadad king of Aram, dwelling in Darmesek, saying,

3 A covenant between me and between thee, and between my father and between thy father: behold, I sent to thee silver and gold; go break thy covenant with Baasha king of Israel, and he will go up from me.

4 And the son of Hadad will hear to king Asa, and he will send chiefs of the armies which were with him against the cities of Israel; and they will strike Ijon and Dan and Abel-Maim, and all the stores of the cities of Naphtali.

5 And it will be when Baasha heard, and he will desist from building Ramah, and cause his works to cease.

6 And Asa the king took all Judah; and they will lift up the stones of Ramah, and its woods which Baasha built, and he will build with it Geba and Mizpeh.

7 And in that time Hanani the seer came to Asa king of Judah, and he will say to him, In thy relying upon the king of Aram, and thou didst not rely upon Jehovah thy God, for this the power of the king of Aram escaped from thy hand.

8 Were not the Cushites and the Lubims for an army for multitude, for chariots, and for horsemen to a great multitude? and in thy relying upon Jehovah he gave them into thy hand.

9 For Jehovah, his eyes run to and fro in all the earth to strengthen himself with the perfected heart of them to him. Thou wert foolish for this that from now there is wars with thee.

10 And Asa will be indignant to the seer, and he will give him to the house of the stocks, for he was in anger with him for this And Asa will oppress from the people in that time.

11 And behold, the words of Am, the first and the last, behold them written upon the book of the kings to Judah and to Israel.

12 And Asa in the thirty and ninth year to his kingdom will be diseased in his feet, his disease even to above: and also in his disease he sought not Jehovah but in physicians.

13 And Asa will lie down with his fathers, and he will die in the year forty and one to his kingdom.

14 And they will bury him in his graves which he digged for himself in the city of David, and they will lay him down upon the bed which was filled with spices and sorts seasoned with aromatics of work. And they will burn for him a great burning, even to vehemence.

2 CHRONICLES CHAPTER 17

1 And Jehoshaphat his son will reign in his stead, and he will strengthen himself against Israel.

2 And he will give an army in all the fortified cities of Judah, and he will give garrisons in the land of Judah and in the cities of Ephraim which Asa his father took.

3 And Jehovah will be with Jehoshaphat, for he went in the first ways of David his father, and he sought not for the Baals.

4 For to the God of his father he sought, and in his commands he went, and not according to the works of Israel.

5 And Jehovah will prepare the kingdom in his hand; and all Judah will give a gift to Jehoshaphat, and riches will be to him and honor for multitude.

6 And his heart will be high in the ways of Jehovah: and yet more, he removed the heights and statues from Judah.

7 And in the third year to his kingdom he sent to his chiefs to the son of power, and to the servant of Jehovah, and to him Remembered of Jehovah, and to the Gift of God, and to Who as God, to teach in the cities of Judah.

8 And with them the Levites, him Heard of Jehovah, and The gift of Jehovah, and him Jehovah gave, and him God made, and The Watchful of Death, and him Jehovah gave, and the Lord Jehovah, and The Good of Jehovah, and The Good Lord Jehovah, Levites; and with them God will hear, and Jehovah exalted the priests.

9 And they will teach in Judah, and with them the book of the law of Jehovah, and they will turn about in all the cities of Judah, and they will teach among the people.

10 And the fear of Jehovah will be upon all the kingdoms of the lands that are round about Judah, and they warred not with Jehoshaphat

11 And from the rovers bringing a gift to Jehoshaphat, and silver of tribute; also the Arabians bringing to him flocks, seven thousand, and seven hundred rams, and seven thousand and seven hundred he goats.

12 And it will be Jehoshaphat went and was great even to above; and he will build fortresses in Judah, and cities of stores.

13 And much work was to him in the cities of Judah: and the men of war strong of power in Jerusalem.

14 And these their reviewing for the house of their fathers: to Judah the chiefs of thousands; Pleasure the chief, and with him strong ones of power, three hundred thousand.

15 And upon his hand, Jehovah gave the chief, and with him two hundred and eighty thousand.

16 And upon his hand Jehovah lifted up, son of The remembered, he volunteering to Jehovah: and with him two hundred thousand strong of power.

17 And from Benjamin: him God knew, strong of power; and with him those bending the bow and the shield, two hundred thousand.

18 And upon his hand him Jehovah gave, and with him a hundred and eighty thousand armed for war.

19 These serving the king, besides which the king gave in the fortified cities in all Judah.

2 CHRONICLES CHAPTER 18

1 And there will be to Jehoshaphat riches and honor for multitude, and he will contract affinity by marriage to Ahab.

2 And he will go down at the end of years to Ahab to Shomeron. And Ahab will sacrifice to him sheep and oxen for multitude, and to the people which are with him, and he will stimulate him to go up to Ramoth-Gilead.

3 And Ahab king of Israel will say to Jehoshaphat king of Judah. Wilt thou go with me to Ramoth-Gilead? And he will

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say to him, As me, as thou; as thy people, my people; and with thee in war.

4 And Jehoshaphat will say to the king of Israel, Seek now according to the day the word of Jehovah.

5 And the king of Israel will gather together the prophets, four hundred men, and he will say to them, Shall we go to Ramoth-Gilead to war, or shall I desist? And they will say, Go up, and God will give into the hand of the king.

6 And Jehoshaphat will say, Is there not yet more a prophet to Jehovah, and we will seek from him?

7 And the king of Israel will say to Jehoshaphat, Yet one man to seek Jehovah from him: and I hated him, for he prophesies not to me for good, but all his days for evil: he is Micaiah son of Imlah. And Jehoshaphat will say, The king shall not say thus.

8 And the king of Israel will call for one eunuch, and say, Hasten Micaiah son of Imlah.

9 And the king of Israel and Jehoshaphat king of Judah sitting each upon his throne, being clothed in garments, and sitting in the area of the door of the gate of Shomeron: and all the prophets prophesying before them.

10 And Zedekiah son of Chenaanah will make for himself horns of iron; and he will say, Thus said Jehovah, With these shalt thou strike Aram even to finishing them.

11 And all the prophets propphesying thus, saying, Go up to Ramoth-Gilead and prosper: and Jehovah gave into the hand of the king.

12 And the messenger who went to call for Micaiah spake to him, saying, Behold, the words of the prophets with one mouth good to the king; and now will thy word be as one of them, and speak good.

13 And Micaiah will say, Jehovah lives, for what God shall say I shall speak it.

14 And he will come to the king, and the king will say to him, Micaiah, shall we go to Ramoth-Gilead to war, or shall I desist? And he will say, Go ye up and prosper, and they shall be given into your hand.

15 And the king will say to him, Even how many times do I cause thee to swear that thou wilt speak to me only the truth in the name of Jehovah?

16 And he will say, I saw all Israel being dispersed upon the mountains as sheep which not to them a shepherd: and Jehovah will say, No lords to these; they shall turn back each to his house in peace.

17 And the king of Israel will say to Jehoshaphat, Did I not say to thee, He will not prophesy good to me, but for evil?

18 And he will say, Therefore hear ye the word of Jehovah; I saw Jehovah sitting upon his throne, and all the army of the heavens standing upon his right and his left.

19 And Jehovah will say, Who will persuade Ahab king of Israel, and he shall go up and fall in Ramoth-Gilead? And this will say, saying, according to this, and this, saying according to this

20 And a spirit will come forth and stand before Jehovah, and say, I will persuade. And Jehovah will say, In what?

21 And he will say, I will go forth and be for a spirit of falsehood in the mouth of all his prophets. And he will say, Thou shalt persuade, and also thou shalt prevail: go and do thus.

22 And now behold Jehovah gave a spirit of falsehood in the mouth of these thy prophets, and Jehovah spake evil against thee.

23 And Zedekiah son of Chenaanah, will draw near and strike Micaiah upon the cheek, and he will say, Which way passed the spirit of Jehovah from me to speak with thee?

24 And Micaiah will say, Behold thee seeing in that day which thou shalt go to a chamber in a chamber to hide thyself.

25 And the king of Israel will say, Take ye Micaiah and turn him back to Amon chief of the city, and to Joash son of the king;

26 And say, Thus said the king, Put ye this in the house of the prison, and feed him with bread of oppression and water of oppression till my turning back in peace.

27 And Micaiah will say, If turning back thou shalt turn back in peace, Jehovah spake not in me. And he will say, Hear, ye peoples, all of them.

28 And the king of Israel will go up, and Jehoshaphat king of Judah, to Ramoth-Gilead.

29 And the king of Israel will say to Jehoshaphat, Disguising myself and going into the war; and thou, put on thy garments. And the king of Israel will disguise himself, and will go into the war.

30 And the king of Aram commanded the chiefs of the chariots which were with him, saying, Ye shall not war with small and great, but with the king of Israel, him only.

31 And it will be as the chiefs of the chariots, seeing Jehoshaphat, and they said, He is the king of Israel. And they will surround about him to wage war: and Jehoshaphat will cry out, and Jehovah helped him, and God stimulates them from him.

32 And it will be in the chiefs of the chariots seeing that he was not the king of Israel, and they will turn back from after him.

33 And a man drawing upon a bow to his fulness, and he will strike the king of Israel between the joints and between the coat of mail: and he will say to the driver, Turn thy hands and bring me out from the camp, for I was made sick.

34 And the battle will go up in that day: and the king of Israel was made to stand in the chariot over against Aram till the evening: and he will die at the time of the going down of the sun.

2 CHRONICLES CHAPTER 19

1 And Jehoshaphat king of Judah will turn back to his house in peace to Jerusalem.

2 And Jehu son of Hanani the seer will go forth to his face, and say to king Jehoshaphat, Wilt thou love to help to the unjust, and to those hating Jehovah? and in this, wrath upon you from before Jehovah.

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3 But good words were found with thee, for thou didst burn the images from the land, and didst prepare heart to seek God.

4 And Jehoshaphat will dwell in Jerusalem: and he will turn back and go forth among the people from the Well of the Oath, even to mount Ephraim; and he will turn them back to Jehovah the God of their fathers.

5 And he will set up judges in the land in all the fortified cities of Judah, to city and city;

6 And he will say to the judges, See ye what ye do: for not for man shall ye judge, but for Jehovah; and he with you in the word of judgment

7 And now the fear of Jehovah shall be upon you: watch ye and do: for not iniquity with Jehovah our God, and lifting up of faces, and taking a gift

8 And also in Jerusalem, Jehoshaphat set up from the Levites and the priests, and from the heads to the fathers to Israel, for the judgment of Jehovah and for contention; and they will turn back to Jerusalem.

9 And he will command upon them, saying, Thus shall ye do in the fear of Jehovah, with faithfulness and with the whole heart.

10 And every contention which shall come upon you from your brethren dwelling in their cities, between blood to blood, between law to command, to precepts and to judgments, and warn ye them and they shall not trespass against Jehovah, and wrath being upon you and upon your brethren: thus shall ye do and not trespass.

11 And behold, Amariah the head priest over you for every word of Jehovah; and Zebadiah son of Ishmael the leader to the house of Judah, for every word of the king: and the scribes, the Levites, before you. Be strong and do, and Jehovah will be with the good.

2 CHRONICLES CHAPTER 20

1 And it will be after this, the sons of Moab and the sons of Ammon came, and with them from the Ammonites against Jehoshaphat for war.

2 And they will come and announce to Jehoshaphat, saying, A great multitude coming against thee from beyond the sea from Aram in HazazonTamar; this the fountain of the kid.

3 And Jehoshaphat will fear, and he will give his face to seek to Jehovah, and he will call a fast for all Judah.

4 And Judah will gather together to seek from Jehovah; also from all the cities of Judah they came to seek Jehovah.

5 And Jehoshaphat will stand in the convocation of Judah and Jerusalem, in the house of Jehovah before the new enclosure.

6 And he will say, O Jehovah God of our fathers, art thou not he the God in the heavens? and thou art ruling over all the kingdoms of the nations? and in thine hand power and strength, and none to stand with thee?

7 Art thou not our God? Thou didst dispossess the inhabitants of this land from before thy people Israel, and thou. wilt give it to the seed of Abraham thy beloved forever.

8 And they will dwell in it, and build to thee in it a holy place to thy name, saying,

9 If evil shall come upon us, the sword, judgment, and death and famine, we shall stand before this house and before thee, for thy name is upon this house, and we will cry to thee from our straits, and thou wilt hear, and thou wilt save.

10 And now behold the sons of Ammon and Moab and mount Seir, which thou gavest not to Israel to come against them in their coming out of the land of Egypt, for they turned away from them and destroyed them not;

11 And behold them rewarding upon us to come to drive us out from thy possession which thou causedst us to possess.

12 O our God, wilt thou not judge against them? for no power in us before this great multitude coming against us; and we shall not know what we shall do: for our eyes are upon thee.

13 And all Judah standing before Jehovah, also their little ones, their wives and their sons.

14 And Jahaziel, son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah the Levite from the sons of Asaph, upon him was the spirit of Jehovah in the midst of the convocation.

15 And he will say, Attend all Judah, and ye inhabitants of Jerusalem, and thou, king Jehoshaphat. Thus said Jehovah to you, Ye shall not fear, and ye shall not be terrified from the face of this great multitude; for not to you the battle but to God.

16 To-morrow go ye down against them: behold them coming up in the ascent of brightness; and ye found them in the end of the valley before the desert of Jeruel.

17 Not to you to war in this: set yourselves, stand ye, and see the salvation of Jehovah with you, O Judah and Jerusalem. Ye shall not fear, and ye shall not be terrified; to-morrow go ye forth before them, and Jehovah with you.

18 And Jehoshaphat will bow down the face to the earth: and all Judah and those inhabiting Jerusalem fell before Jehovah to worship to Jehovah.

19 And the Levites from the sons of the Kohathites, and from the sons of the Korhites, will rise up to praise to Jehovah the God of Israel with a great voice to above

20 And they will rise early in the morning and go forth to the desert of Tekoa: and in their going forth Jehoshaphat stood, and he will say, Hear me, O Judah, and ye inhabiting Jerusalem; Believe in Jehovah your God and ye shall be firm; believe in his prophets and prosper.

21 And he will counsel to the people, and he will set up those singing to Jehovah, and those praising to the ornaments of holiness, in their going out before the strong, and saying, Confess ye to Jehovah; his mercy is forever.

22 And in the time they began in rejoicing and praising, Jehovah gave ambushes against the sons of Ammon, Moab, and mount Seir, coming against Judah; and they will be smitten.

23 For the sons of Ammon and Moab will stand up against those inhabiting mount Seir to utterly destroy and to cut off:

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and in their finishing upon those inhabiting Seir they helped each against his neighbor for destruction.

24 And Judah came upon the watchtower to the desert, and they will look towards the multitude, and behold them corpses falling to the earth, and none escaping.

25 And Jehoshaphat will come, and his people, to plunder their spoil, and they will find among them for multitude and possession, and corpses, and vessels of desires, and they will take away for themselves to not lifting up: and they will be three days plundering the spoil, for it was much.

26 And in the fourth day they were convoked together to the valley of praise; for there they praised Jehovah: for this, they called the name of that place, The valley of praise, even to this day.

27 And they will turn back every man of Judah and Jerusalem, and Jehoshaphat at their head, to turn back to Jerusalem with joy; for Jehovah gladdened them from their enemies

28 And they will come to Jerusalem with lyres and with harps and with trumpets to the house of Jehovah.

29 And the terror of God will be upon all the kingdoms of the lands in their hearing that Jehovah warred with the enemies of Israel.

30 And the kingdom of Jehoshaphat will rest: and God will give rest to him from round about

31 And Jehoshaphat will reign over Judah: the son of thirty and five years in his reigning, and twenty and five years he reigned in Jerusalem. And his mother's name Azubah, daughter of Shilhi.

32 And he will go in the way of his father Asa, and he removed not from it, doing the straight in the eyes of Jehovah.

33 Only the heights were not removed: and yet the people prepared not their heart to the God of their fathers.

34 And the rest of the words of Jehoshaphat, the first and the last, behold them written in the words of Jehu son of Hanani, who was made to go up upon the book of the kings of Israel.

35 And after this Jehoshaphat king of Judah joined himself with Ahaziah king of Israel, he being unjust to do.

36 And he will join himself with him to make ships to go to Tarshish: and they will make the ships in Ezion-Geber.

37 And Eliezer son of Dodavah of Mareshah will prophesy against Jehoshaphat, saying, In thy joining thyself with Ahaziab, Jehovah broke thy works And the ships will be broken, and be hindered to go to Tarshish.

2 CHRONICLES CHAPTER 21

1 And Jehoshaphat will lie down with his fathers, and be buried with his fathers in the city of David. And Jehoram his son will reign in his stead.

2 And to him brethren, sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these sons of Jehoshaphat king of Israel.

3 And their father will give to them many gifts to silver and to gold, and to precious things, with fortified cities in Judah: and he gave the kingdom to Jehoram, for he was the first-born.

4 And Jehoram will rise up over the kingdom of his father, and he will strengthen himself, and he will kill all his brethren with the sword, and also from the chiefs of Israel.

5 The son of thirty and two years was Jehoram in his reigning, and he reigned eight years in Jerusalem.

6 And he will go in the way of the kings of Israel as did the house of Ahab: for the daughter of Ahab was to him for wife: and he will do evil in the eyes of Jehovah.

7 And Jehovah would not destroy the house of David, for sake of the covenant which he cut out to David, and as he said to give to him a light and to his sons all the days

8 In his days Edom revolted from under the hand of Judah, and they will cause a king to reign over them.

9 And Jehoram will pass over with his chiefs, and all the chariots with him: and he will be rising by night, and he will strike Edom surrounding to him, and the chiefs of the chariots.

10 And Edom will revolt from under the hand of Judah, even to this day. Then Libnah. will revolt in that time from under his band, for he forsook Jehovah the God of his fathers

11 Also he made heights in the mountains of Judah, and he will cause those inhabiting Jerusalem to commit fornication, and he will seduce Judah.

12 And a writing will come to him from Elijah the prophet, saying, Thus said Jehovah God of David thy father, Because that thou didst not go in the ways of Jehoshaphat thy father, and in the ways of Asa king of Judah,

13 And thou wilt go in the way of the kings of Israel, and thou wilt cause Judah to commit fornication, and those inhabiting Jerusalem, according to the fornications of the house of Ahab, and also thou didst kill thy brethren of the house of thy father, being good above thee.

14 Behold, Jehovah smote a great stroke upon thy people, and upon thy sons, and upon thy wives, and upon all thy possessions:

15 And thou in great sicknesses in disease of thy bowels, till thy bowels shall come forth from the sickness days upon days.

16 And Jehovah will rouse up against Jehoram the spirit of the rovers and the Arabians which were upon the hand of the Cushitea

17 And they will come up into Judah and rend it, and carry away captive all the possessions being found at the king's house, and also his sons and his wives; and there was not left to him a son except Jehoahaz the young of his sons.

18 And after all this Jehovah smote him in his bowels with a sickness for no healing

19 And it will be to days from days, and according to the time of the going forth of the end to the days the second time, his bowels will go forth with his sickness: and he will die with evil sicknesses. And his people made not to him a burning as the burning of his fathers.

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20 The son of thirty and two was he in his reigning, and he reigned eight years in Jerusalem; and he will go without desire: and they will bury him in the city of David, and not in the graves of the kings.

2 CHRONICLES CHAPTER 22

1 And they inhabiting Jerusalem will make Ahaziah his young son king in his stead: for a troop coming with the Arabians to the camp killed all the first. And Ahaziah son of Jehoram king of Judah will reign.

2 The son of forty and two years was Ahaziah in his reigning, and he reigned one year in Jerusalem. And his mother's name Athaliah, daughter of Omri.

3 Also he went in the ways of the house of Ahab: for his mother was counseling him to do evil.

4 And he will do the evil in the eyes of Jehovah as the house of Ahab: for they were were counseling to him after the death of his father, for destruction to him.

5 Also he went in their counsel, and he will go with Jehoram son of Ahab king of Israel to war against Hazael, king of Aram in Ramoth-Gilead: and the Syrians will strike Joram.

6 And he will turn back to be healed in Jezreel because of the blows which they struck him in Ramoth in his warring with Hazael king of Aram. And Azariah son of Jehoram king of Judah will go down to see Jehoram son of Ahab in Jezreel, because he was sick.

7 And from God was the destruction of Ahaziah, for coming to Joram: and in his coming he went forth with Jehoram against Jehu son of Nimshi, whom Jehovah anointed him to cut off the house of Ahab.

8 And it will be according to the judging of Jehu with the house of Ahab, and he will find the chiefs of Judah, and the sons of the brethren of Ahaziah serving to Ahaziah, and he will kill them.

9 And he will seek Ahaziah, and they will take him, (and he being hid in Shomeron) and they will bring him to Jeku: and they will put him to death and bury him: For, they said, he is the son of Jehoshaphat who sought Jehovah with all his heart. And not to the house of Ahaziah to retain strength to the kingdom.

10 And Athaliah the mother of Ahaziah saw that her son died, and she will rise up and destroy all the seed of the kingdom to the house of Judah.

11 And Jehoshabeath daughter of the king will take Joash son of Ahaziah, and she will steal him from the midst of the king's sons being slain, and give him and his nurse in a bed-chamber. And Jehoshabeath daughter of king Jehoram wife of Jehoiada the priest, (for she was sister of Ahaziah) will hide him from the face of Athaliah. and she slew him not.

12 And he will be with them in the house of God being hid six years: and Athaliah reigned over the land.

2 CHRONICLES CHAPTER 23

1 And in the seventh year Jehoiada strengthened himself, and he will take chiefs of hundreds to Azariah son of Jeroham, and to Ishmael son of Jehohanan, and to Azariah son of Obed, and with Maaseiah son of Adaiah, and with Elishaphat son of Zichri, with him in covenant.

2 And they will go about in Judah and gather the Levites from all the cities of Judah, and the heads of the fathers to Israel, and they will come to Jerusalem.

3 And all the convocation will cut out a covenant in the house of God with the king. And he will say to them, Behold, the king's son shall reign, as Jehovah spake concerning the sons of David.

4 This the word which ye shall do; the third of you coming in the Sabbath to the priests and to the Levites, to the gates of the thresholds;

5 And the third in the king's house; and the third in the gate of the foundation: and all the people in the enclosures of the house of Jehovah.

6 And they shall not come into the house of Jehovah except the priests and those serving to the Levites; they shall come in for they are holy: and all the people shall watch the watches of Jehovah.

7 And the Levites surrounded the king round about, a man and his utensil in his hand; and he coming to the house shall be put to death: and be ye with the king in his coming in, and in his going out

8 And the Levites and all Judah will do according to all that Jehoiada the priest commanded, and they will take each his men coming in on the Sabbath, with those coming out on the Sabbath: for Jehoiada the priest dismissed not the divisions.

9 And Jehoiada the priest will give to the chiefs of hundreds, spears and shields and bucklers, which were to king David, which were in the house of God.

10 And he will cause all the people to stand, and each his missile weapon in his hand, from the right shoulder of the house even to the left shoulder of the house, to the altar and to the house by the king round about

11 And they will bring forth the king's son, and they will give the diadem upon him, and the testimonies, and they will make him king. And Jehoiada and his sons will anoint him, and say, The king shall live.

12 And Athaliah will hear the voice of the people running and praising the king, and she will come to the people in the house of Jehovah.

13 And she will see, and behold, the king standing upon his standing in the coming in, and the chiefs and the trumpets by the king: and all the people of the land rejoicing, and they clanged upon the trumpets; and those singing with instruments of the song, and those knowing to praise. And Athaliah will rend her garments and say, A conspiracy! a conspiracy!

14 And Jehoiada the priest will bring forth the chiefs of hundreds reviewing the army, and he will say to them, Bring her forth from the house of the ranks: and he coming after

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her shall be slain with the sword: for the priest said, Ye shall not slay her in the house of Jehovah.

15 And they will put hands upon her, and she will come to the entrance of the gate of horses of the king's house; and they will slay her there.

16 And Jehoiada will cutout a covenant between him, and between all the people, and between the king, to be for a people to Jehovah.

17 And all the people will come to the house of Baal, and they will pull it down, and they broke his altars and his images, and they killed Mattan the priest of Baal before the altars.

18 And Jeboiada will set the oversight of the house of Jehovah in the hand of the priests the Levites, whom David distributed over the house of Jehovah, to bring up the burnt-offerings of Jehovah, as was written in the law of Moses, with rejoicing and with song, by the hands of David.

19 And he will cause the gate-keepers to stand at the gates of the house of Jehovah, and the unclean shall not come in to all the word.

20 And he will take the chiefs of hundreds, and the powerful, and those ruling over the people, and all the people of the land, and he will bring down the king from the house of Jehovah: and they will come in the midst of the highest gate of the king's house: and they will set the king upon the throne of the kingdom.

21 And all the people of the land will rejoice: and the city rested; and they killed Athaliah with the sword.

2 CHRONICLES CHAPTER 24

1 The son of seven years was Joash in his reigning, and forty years he reigned in Jerusalem. And his mother's name Zibeah from the Well of the Oath.

2 And Joash will do the straight in the eyes of Jehovah all the days of Jehoiada the priest

3 And Jehoiada will take to him two wives; and he will beget sons and daughters

4 And it will be after this it was with the heart of Joash to renew the house of Jehovah.

5 And he will gather together the priests and the Levites, and say to them, Go ye forth to the cities of Judah and gather together from all Israel silver to strengthen the house of your God as often as year by year, and ye shall hasten to the word. And the Levites hastened not

6 And the king will call for Jehoiada the head, and say to him, Wherefore didst thou not seek out for the Levites to bring in from Judah and from Jerusalem the loan of Moses the servant of Jehovah, and of the convocation to Israel, to the tent of testimonies?

7 For Athaliah doing evil; her sons broke asunder the house of God; and also all the holies of the house of Jehovah they made for the Baals.

8 And the king will say, and they will make one ark, and they will give it in the gate of the house of Jehovah without

9 And they will give a voice in Judah and in Jerusalem, to bring in to Jehovah the loan of Moses the servant of God, upon Israel in the desert

10 And the chiefs and all the people will rejoice, and they will bring in and cast into the ark, even to finishing.

11 And it will be in the time of bringing in the ark to the charge of the king by the hand of the Levites, and in their seeing that there was much silver, and the king's scribe came, and the head priest's overseer, and they will empty the ark and lift it up, and turn it back to its place. Thus they did to day by day, and they will gather silver for multitude.

12 And the king and Jehoiada will give for doing the work of the service of the house of Jehovah, and hewers and artificers will be hired to renew the house of Jehovah, and also for those working iron and brass to strengthen the house of Jehovah.

13 And they doing the work will work, and healing will go up to the work by their hand, and they will cause the house of God to stand upon its measure, and they will make it firm.

14 And in their finishing they brought before the king and Jehoiada the rest of the silver, and they will make vessels for the house of Jehovah, vessels to serve and to bring up, and dishes, and vessels of gold and silver. And they will be bringing up burnt-offerings in the house of Jehovah always all the days of Jehoiada.

15 And Jehoiada will be old and full of days, and he will die the son of a hundred and thirty years in his death.

16 And they will bury him in the city of David with the kings, for he did good in Israel, and with God and his house.

17 And after the death of Jehoiada came the chiefs of Judah, and they will Worship to the king. Then the king heard to them.

18 And they will forsake the house of Jehovah the God of their fathers, and they will serve the statues and the images: and wrath will be upon Judah and Jerusalem in this their trespass

19 And he will send prophets among them to turn them back to Jehovah; and they will testify against them: and they gave not ear.

20 And the spirit of God clothed Zechariah son of Jehoiada the priest, and he will stand from above to the people, and say to them, Thus said God, Wherefore are ye passing by the commands of Jehovah, and ye shall not prosper? for ye forsook Jehovah, and he will forsake you.

21 And they will conspire against him, and stone him with stone by the commands of the king in the enclosure of the house of Jehovah.

22 And Joash the king remembered not the kindness which Jehoiada his father did with him, and he will kill his son. And in his death he said, Jehovah will see and seek out

23 And it will be at the circuit of the year, the power of Aram came up against him: and they will come to Judah and Jerusalem, and destroy all the chiefs of the people from the people, and all their spoil they sent to the king of Darmesek.

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24 For with a smallness of men came the army of Aram, and Jehovah gave into their hand an army to a great multitude, for they forsook Jehovah the God of their fathers. And they did judgment with Joash.

25 And in their going away from him (for they forsook him in many diseases) his servants conspired against him for the bloods of the sons of Jehoiada the priest, and they will kill him upon his bed, and he will die: and they will bury him in the city of David, and they buried him not in the graves of the kings.

26 And these they conspiring against him: Zabad son of Shimeath the Ammonitess, and Jehozabad son of Shimrith the Moabitess.

27 And his sons and the multitude of the lifting up upon him, and the founding of the house of God, behold them written upon the commentary of the book of the kings. And Amaziah his son will reign in his stead.

2 CHRONICLES CHAPTER 25

1 The son of twenty and five years reigned Amaziah, and twenty and nine years reigned he in Jerusalem. And his mother's name Jehoaddan from Jerusalem.

2 And he will do the straight in the eyes of Jehovah, only not with a whole heart.

3 And it will be when the kingdom was strengthened over him, and he will slay his servants striking the king his father.

4 And their sons he slew not, for as written in the law in the book of Moses where Jehovah commanded, saying, The fathers shall not die for the sons, and the sons shall not die for the fathers, for each shall die in his sin.

5 And Amaziah will gather Judah together, and set them up for the house of the fathers for chiefs of thousands, and for chiefs of hundreds, to all Judah and Benjamin: and he will review them from the son of twenty years and above, and he will find them three hundred thousand chosen going forth to war, holding spear and shield.

6 And he will hire from Israel a hundred thousand strong of power, with a hundred talents of silver.

7 And a man of God came to him, saying, O king, the army of Israel shall not go with thee; for Jehovah is not with Israel all the sons of Ephraim.

8 For if thou goest, to be strong for war: God will cause thee to falter before the enemy, for there is power with God to help and to cause to falter.

9 And Amaziah will say to the man of God, And what to do for the hundred talents of silver which I gave to the troop of Israel? And the man of God will say, There is to Jehovah to give to thee much above this.

10 And Amaziah will separate them for the troop which came to him from Ephraim to go to their place: and their anger will kindle greatly against Judah, and they will turn back to their place in the heat of anger.

11 And Amaziah strengthened himself, and he will lead out his people, and go to the valley of salt, and he will strike the sons of Seir, ten thousand.

12 And ten thousand living the sons of Judah carried away captive, and they will bring them to the head of the rock, and they will cast them down from the head of the rock, and they were rent asunder all of them.

13 And the sons of the troop which Amaziah turned back from going with him to war, and they will invade upon the cities of Judah from Shomeron and even to the house of the hollow, and he will strike of them three thousand, and they will plunder much plunder.

14 And it will be after Amaziah came from the smiting of the Edomites, and he will bring the gods of the sons of Seir, and he will set them up to him for gods, and worship before them, and burn incense to them.

15 And the anger of Jehovah will kindle against Amaziah, and he will send to him a prophet, and he will say to him, Wherefore soughtest thou the gods of the people who delivered not their people from thy hand?

16 And it will be in his speaking to him, and he will say to him, Did they give thee for counselor to the king? Desist; for thyself, wherefore shall they strike thee? And the prophet will desist, and say, I knew that God counseled to destroy thee, for thou didst this, and thou heardest not to my counsel.

17 And Amaziah king of Judah will take counsel, and will send to Joash son of Jehoahaz, son of Jehu, king of Israel, saying, Come, we will see faces.

18 And Joash king of Israel will send to Amaziah king of Judah, saying, The thorn-bush which was in Lebanon sent to the cedar which was in Lebanon, saying, Thou shalt give thy daughter to my son for wife: and a beast of the field that was in Lebanon will pass by and tread down the thorn-bush.

19 Thou saidst, Behold, thou didst strike Edom; and thy heart lifted thee up to boast: now dwell in thy house; wherefore wilt thou be stirred up in evil, and thou fallest, and Judah with thee?

20 And Amaziah heard not; for it was from God, so that he will give them into the hand, for they sought the gods of Edom.

21 And Joash king of Israel will go up; and they will see faces, he and Amaziah king of Judah, in the house of the sun which was to Judah.

22 And Judah will be smitten before Israel, and they will flee a man to his tent

23 And Joash king of Israel seized Amaziah king of Judah, son of Joash, son of Jehoahaz, in the house of the sun; and he will bring him to Jerusalem, and he will break in upon the wall of Jerusalem from the gate of Ephraim, even to the gate of turning, four hundred cubits.

24 And all the gold and the silver, and all the vessels being found in the house of God with Obed-Edom, and the treasures of the king's house, and the sons of suretyship, and he will turn back to Shomeron.

25 And Amaziah son of Joash king of Judah will live after the death of Joash son of Jehoahaz king of Israel, fifteen years.

26 And the rest of the words of Amaziah, the first and the last, behold, are they not written upon the book of the kings of Judah and Israel?

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27 And from the time that Amaziah turned away from Jehovah and they will conspire against him a conspiracy in Jerusalem; and he will flee to Lachish: and they will send after him to Lachish, and they will kill him there.

28 And they will lift him up upon horses, and bury him with his fathers in the city of Judah.

2 CHRONICLES CHAPTER 26

1 And all the people will take Uzziah, and he the son of sixteen years, and they will make him king instead of his father Amaziah.

2 He built Eloth and turned it back to Judah; afterwards the king lay down with his fathers.

3 The son of sixteen years was Uzziah in his reigning, and he reigned fifty and two years in Jerusalem. And his mother's name Jecoliah from Jerusalem.

4 And he will do the straight in the eyes of Jehovah according to all which Amaziah his father did.

5 And he will be for seeking God in the days of Zechariah understanding in the visions of God: and in the days of his seeking Jehovah, God prospered him.

6 And he will go forth and war against the rovers, and he will break in the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and he will build cities in Ashdod, and among the rovers.

7 And God will help him against the rovers, and against the Arabians inhabiting Gur-Baal, and the Mehunims.

8 And the Ammonites will give a gift to Uzziah: and his name will go even to the entrance of Egypt: for he was strengthened even to above.

9 And Uzziah will build towers in Jerusalem at the gate of the corner, and at the gate of the valley, and at the angle, and he will strengthen them.

10 And he will build towers in the desert, and hew out many wells: for there were many cattle to him; and in the low country and in the plain; and husbandmen and vine-dressers in the mountains, and in Carmel: for he was loving the earth.

11 And there will be to Uzziah an army making war, going forth to war to a troop in the number of their reviewing by the hand of Jeiel the scribe and Maaseiah the leader, upon the hand of Hananiah from the kings chiefs.

12 All the number of the heads of the fathers to the strong ones of power, two thousand and six hundred.

13 And upon their hand the power of an army, three hundred thousand and seven thousand and five hundred, making war with the strength of power to help to the king against the enemy.

14 And Uzziah will prepare for them for all the army shields and spears, and helmets, and coats of mail, and bows, and for stones of slings.

15 And he will make in Jerusalem engines, devised of him devising, to be upon the towers and upon the corners to cast with arrows and with great stones. And his name went forth even to afar off; for he was made wonderful to help even till he was strong.

16 And in his being strong his heart was lifted up even to destruction: for he will transgress against Jehovah his God, and come in to the temple of Jehovah to burn incense upon the altar of incense.

17 And Azariah the priest will go in after him, and with him eighty priests to Jehovah, sons of strength.

18 And they will stand against Uzziah the king, and say to him, Not to thee, Uzziah, to burn incense to Jehovah, but to the priests, the sons of Aaron, being consecrated to burn incense: go forth from the holy place, for thou didst trespass; and not to thee for honor from Jehovah God.

19 And Uzziah will he angry, and in his hand a censer to burn incense: and in his being angry with the priests, the leprosy rose in his forehead before the priests in the house of Jehovah, from above to the altar of incense.

20 And Azariah the head priest will turn to him, and all the priests, and behold, he was smitten in his forehead, and they will drive him out from thence; and he also hastened to go forth, for Jehovah struck him.

21 And Uzziah the king will be smitten even to the day of his death; and he dwelt in a house of infirmity, leprous; for he was cut off from the house of Jehovah: and Jotham his son over the king's house, judging the people of the land.

22 And the rest of the words of Uzziah, the first and the last, wrote Isaiah son of Amos the prophet

23 And Uzziah will lie down with his fathers, and they will bury him with his fathers in the field of the burial which was to the kings; for they said, He is leprous: and Jotham his son will reign in his stead.

2 CHRONICLES CHAPTER 27

1 The son of twenty and five years was Jotham in his reigning, and sixteen years reigned he in Jerusalem. And his mother's name Jerushah, daughter of Zadok.

2 And he will do the straight in the eyes of Jehovah, according to all which Uzziah his father did: only he came not into the temple of Jehovah. And the people yet being corrupted.

3 He built the gate of the house of Jehovah the highest, and upon the wall of Ophel he built for multitude.

4 And he built cities in the mountain of Judah, and in the thickets he built fortresses and towers.

5 And he waged war with the king of the sons of Ammon, and he will be strong against them. And the sons of Ammon will give to him in that year a hundred talents of silver, and ten thousand cors of wheat, and barley ten thousand. This the sons of Ammon turned back to him, in the second year, and the third.

6 And Jotham will be strengthened, for he prepared his ways before Jehovah his God.

7 And the rest of the words of Jotham, and all his works and his ways, behold them written upon the book of the kings of Israel and Judah.

8 The son of twenty and five years was he in his reigning, and sixteen years reigned he in Jerusalem.

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9 And Jotham will lie down with his fathers, and they will bury him in the city of David: and Ahaz his son will reign in his stead.

2 CHRONICLES CHAPTER 28

1 The son of twenty years was Ahaz in his reigning, and sixteen years reigned he in Jerusalem: and he did not the straight in the eyes of Jehovah according to David his father.

2 And he will go in the ways of the kings of Israel, and also molten images made he to the Baals.

3 And he burnt incense in the valley of the son of Hinnom, and he will burn his sons in fire according to the abomination of the nations which Jehovah dispossessed from before the sons of Israel.

4 And he will sacrifice and burn incense in the heights, and upon the hills, and under every green tree.

5 And Jehovah his God will give him into the hand of the king of Aram; and they will strike upon him, and they will make captives from them a great captivity, and bring to Darmesek. And also he was given into the hand of the king of Israel, and he will strike upon him a great blow.

6 And Pekah son of Remaliah will kill in Judah a hundred and twenty thousand in one day, the whole sons of strength; in their forsaking Jehovah the God of their fathers

7 And Zichri a strong one of Ephraim will kill Maaseiah the king's son, and Azrikam leader of the house, of Elkanah, second to the king.

8 And the sons of Israel will make captive from their brethren two hundred thousand, women, sons and daughters, and also much spoil they plundered from them, and they will bring the spoil to Shomeron.

9 And a prophet to Jehovah was there, Oded his name: and he will go forth before the army coming to Shomeron, and say to them, Behold, in the anger of Jehovah the God of your fathers upon Judah he gave them into your hand, and ye will slay among them in wrath reaching even to the heavens

10 And now ye are saying to subdue the sons of Judah and Jerusalem for servants and for maids to you: are not only with you trespasses with you against Jehovah your God?

11 And now hear me and turn back the captivity that ye took captive from your brethren: for the burning of the anger of Jehovah is upon you.

12 And there will arise up men from the heads of the sons of Ephraim, A zariah son of Johanan, Berechiah son of Meshillemoth, and Jehizkiah son of Shallum, and Amasa son of Hadlai, against those coming from the war,

13 And they will say to them, Ye shall not bring the captivity here; because for trespass Jehovah is against us, ye saying to add to our sins and to our trespass: for great the trespass to us, and the burning of anger against Israel.

14 And the armed will leave the captivity and the plunder before the chiefs and all the convocation.

15 And men who were distinguished by names will rise up and will lay hold upon the captivity, and all their naked they clothed from the spoil, and they will clothe them, and shoe them, and feed them, and give them to drink, and anoint them, and conduct them upon asses for all being weak, and bring them to Jericho the city of palm trees, near their brethren: and they will turn back to Shomeron.

16 In that time king Ahaz sent for the kings of Assur for help to him.

17 And yet the Edomites came and they will strike in Judah, and take captive a captivity.

18 And the rovers invaded upon the cities of the low country, and the south to Judah, and they will take the house of the sun, and the oak, and the walls, and the branches and her daughters, and the portion assigned and her daughters, and Gimzo and her daughters: and they will dwell there.

19 For Jehovah humbled Judah on account of Ahaz king of Israel: for he was unbridled upon Judah, and transgressing, he transgressed against Jehovah.

20 And Tilgath-Pileser king of Assur, will come to him and he will press upon him, and he strengthened him not.

21 For Ahaz divided out the house of Jehovah, and the king's house, and the chiefs, and he will give to the king of Assur: and not for help to him.

22 And in the time of straits to him and he will add to transgress against Jehovah: this the king Ahaz.

23 And he will sacrifice to the gods of Darmesek smiting upon him: and he will say, Because the gods of the kings of Aram they help them, to them will I sacrifice, and they will help me. And they were to him for stumbling, and to all Israel.

24 And Ahaz will gather together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of Jehovah, and he will make to him altars in every corner in Jerusalem.

25 And in every city and city to Judah he made heights to burn incense to other gods, and he will irritate Jehovah the God of his fathers.

26 And the rest of his words and all his ways, the first and the last, behold them written upon the book of the kings of Judah and Israel.

27 And Ahaz will lie down with his fathers, and they will bury him in the city in Jerusalem: but they brought him not to the graves of the kings of Israel: and Hezekiah his son will reign in his stead.

2 CHRONICLES CHAPTER 29

1 And Hezekiah reigned the son of twenty and five years, and twenty and nine years reigned he in Jerusalem. And his mother's name Abiah, daughter of Zechariah.

2 And he will do the straight in the eyes of Jehovah according to all which David his father did.

3 He, in the first year to his reign, in the first month, opened the doors of the house of Jehovah, and he will strengthen them.

4 And he will bring in the priests and the Levites, and he will gather them together to the street of the sunrising,

5 And he will say to them, Hear me, ye Levites: now consecrate yourselves and consecrate the house of Jehovah

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the God of your fathers, and bring forth the uncleanness from the holy place.

6 For our fathers trespassed and did evil in the eyes of Jehovah our God, and they will forsake and turn away their faces from the dwelling of Jehovah, and they will give the neck.

7 Also they shut up the doors of the porch, and they will put out the lights, and they burnt not incense, and they brought not up the burnt-offering in the holy place to the God of Israel.

8 And the wrath of Jehovah will be upon Judah and Jerusalem, and he will give them to disquiet, to astonishment, and to hissing, according to what ye see with your eyes.

9 And behold, our fathers fell by the sword, and our sons and our daughters and our wives in captivity for this.

10 Now with my heart to cut out a covenant to Jehovah the God of Israel, and he will turn back from us the burning of his anger.

11 My sons, now ye shall not go astray: for in you Jehovah chose to stand before him, to serve him, to be serving to him, and burning incense.

12 And the Levites will rise up, Mahath son of Amasai, and Joel son of Azariah, from the sons of the Kohathites: and from the sons of the Merarites: Kish, son of Abdi, and Azariah, son of Jehalelel: and from the Gershonites: Joah, son of Zimmah, and Eden, son of Joah:

13 And from the sons of Elizaphan: Shimri and Jeiel: and from the sons of Asaph: Zechariah and Mattaniah:

14 And from the sons of Heman: Jehiel and Shimei: and from the sons of Jeduthun: Shemaiah and Uzziel.

15 And they will gather their brethren, and they will consecrate themselves, and they will come according to the command of the king in the words of Jehovah, to cleanse the house of Jehovah.

16 And the priests will come to within the house of Jehovah to cleanse, and they will bring forth all the uncleanness which they found in the temple of Jehovah to the enclosure of the house of Jehovah. And the Levites will take to bring forth to the torrent Kidron without

17 And they will begin in one to the first month to consecrate, and in the eighth day to the month they came to the porch of Jehovah: and they will consecrate the house of Jehovah for eight days; and in the sixteenth day to the first month they finished.

18 And they will come within to Hezekiah the king, and say, We cleansed all the house of Jehovah, and the altar of burnt-offering, and all its vessels, and the table of the arrangement and all its vessels.

19 And all the vessels which king Ahaz cast away in his kingdom, in his transgression, we prepared and consecrated, and behold them before the altar of Jehovah.

20 And Hezekiah the king will rise early and gather the chiefs of the city, and he will go up to the house of Jehovah.

21 And they will bring seven bullocks and seven rams, and seven lambs, and seven he goats of the goats for sin, for the kingdom, and for the holy place, and for Judah. And he will say to the sons of Aaron the priests to bring up upon the altar of Jehovah.

22 And they will slaughter the oxen, and the priests will take the blood and sprinkle the altar: and they will slaughter the rams, and sprinkle the blood upon the altar: and they will slaughter the lambs and sprinkle the blood upon the altar.

23 And they will bring near the he goats of the sin before the king and the convocation; and they will lay their hands upon them.

24 And the priest will slaughter them, and expiate the altar with their blood, to expiate for all Israel: for to all Israel the king said to bring up the sin.

25 And he will set up the Levites in the house of Jehovah with cymbals, with lyres and with harps by the command of David, and Gad, the king's seer, and Nathan the prophet: for by the hand of Jehovah the command by the hand of his prophets.

26 And the Levites will stand with all the instruments of David, and the priests with trumpets.

27 And Hezekiah will say to bring up the burnt-offering to the altar. And in the time of beginning to bring up, the song of Jehovah began, and the trumpets, and upon the hands of the instruments of David king of Israel.

28 And all the convocation worshiping, and the song singing, and the trumpets trumpeting: the whole even to finishing the burnt-offering.

29 And as they finished to bring up, the king and all being found with him, bowed and worshiped.

30 And Hezekiah the king, and the chiefs, will say, to the Levites to praise to Jehovah in the words of David, and Asaph the seer. And they will praise even to gladness, and they will bow down and worship.

31 And Hezekiah will answer and say, Now ye filled your hand to Jehovah, draw near and bring sacrifices and praises to the house of Jehovah. And the convocation will bring sacrifices and praises; and all of a willing heart, burnt-offerings.

32 And the number of the burnt-offerings which the convocation brought, will be seventy oxen, a hundred rams, two hundred lambs: all these for a bunt-offering to Jehovah.

33 And the consecrated things, six hundred oxen and three thousand sheep.

34 Only the priests were for fewness and they could not slaughter all the burnt-offerings: and their brethren the Levites will strengthen them till the finishing of the work, and till the priests shall consecrate themselves: for the Levites being upright of heart to consecrate themselves more than the priests.

35 And also the burnt-offering for multitude, with the fat of the peace offerings, and with the libations for the burnt-offering. And the service of the house of Jehovah will be prepared.

36 And Hezekiah will rejoice, and all the people, for God prepared for the people: for the word was in suddenness.

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2 CHRONICLES CHAPTER 30

1 And Hezekiah will send to all Israel and Judah, and also he wrote letters to Ephraim and Manasseh to come to the house of Jehovah in Jerusalem, to do the passover to Jehovah the God of Israel.

2 And the king will take counsel, and his chiefs, and all the convocation in Jerusalem, to do the passover in the second month.

3 For they could not do it at that time for the priests consecrated not themselves sufficiently, and the people were not gathered to Jerusalem.

4 And the word will be straight in the eyes of the king, and in the eyes of all the convocation.

5 And they will set up a word to cause a voice to pass in all Israel, from the well of the oath, and even to judgment, to come to do the passover to Jehovah God of Israel in Jerusalem: for they did not for much time as written.

6 And the runners will go with the letters from the hand of the king and his chiefs in all Israel and Judah, and according to the command of the king, saying, Ye sons of Israel, turn back to Jehovah the God of Abraham, Isaak and Israel, and he will turn back to the escaping being left to you from the hand of the king of Assur.

7 And ye shall not be as your fathers and as your brethren who trespassed against Jehovah the God of their fathers, and he will give them to desolation according to what ye see.

8 Now ye shall not harden your neck as your fathers; ye shall give the hand to Jehovah, and come ye into his holy place which he consecrated forever: and serve ye Jehovah your God, and he will turn back from you the burning of his anger.

9 For in your turning back to Jehovah, your brethren and your sons are for compassions before them making them captive, to turn back to this land: for Jehovah your God being merciful and compassionate, and he will not turn away his face from you if ye shall turn back to him.

10 And the runners will be passing from city to city in the land of Ephraim and Manasseh, and even to Zebulon: and laughing upon them, and deriding over them.

11 But men from Asher and Manasseh, and from Zebulon, were humbled, and they will come to Jerusalem.

12 Also in Judah was the hand of God to give to them one heart to do the commands of the king and the chiefs by the word of Jehovah.

13 And there will gather together many people at Jerusalem to do the festival of the unleavened in the second month, a convocation for exceeding greatness.

14 And they will rise and take away the altars which were in Jerusalem, and the censers they removed, and they will cast to the torrent Kidron.

15 They will slaughter the passover in the fourteenth to the second month: and the priests and the Levites were ashamed, and they will consecrate themselves and bring burnt-offerings to the house of Jehovah.

16 And they will stand upon their standing according to their judgment, according to the law of Moses the man of God: the priests sprinkling the bloods from the hand of the Levites.

17 For many in the convocation which consecrated not themselves: and the Levites for slaughtering the passover to all not being cleansed to consecrate to Jehovah.

18 For a multitude of the people, many from Ephraim and Manasseh, Issachar and Zebulon, were not cleansed, for they ate the Passover not as written. But Hezekiah prayed for them, saying, Jehovah the good will expiate in behalf

19 Of every one preparing his heart to seek God, Jehovah the God of his fathers, and not according to the purification of the holy place.

20 And Jehovah will hear to Hezekiah and he will heal the people.

21 And the sons of Israel, those found in Jerusalem, will do the festival of the unleavened seven days, in great gladness: and the priests and the Levites praising to Jehovah day by day with instruments of strength to Jehovah.

22 And Hezekiah will speak to the heart of all the Levites considering the good knowledge to Jehovah: and they will eat at the appointment seven days, sacrificing sacrifices of peace, and confessing to Jehovah the God of their fathers.

23 And all the convocation will take counsel to do other seven days: and they will do seven days with gladness.

24 For Hezekiah king of Judah lifted up to the convocation a thousand bullocks and seven thousand sheep; and the chiefs lifted up to the convocation a thousand bullocks and ten thousand sheep: and the priests will consecrate themselves to a multitude.

25 And all the convocation of Judah will rejoice, and the priests and the Levites, and all the convocation coming from Israel, and the strangers coming from the land of Israel, and those dwelling in Judah.

26 And there will be great gladness in Jerusalem: for from the days of Solomon son of David king of Israel there was not as this in Jerusalem.

27 And the priests the Levites will rise up and bless the people: and he will hear to their voice, and their prayer will come to the dwelling of his holy place to the heavens.

2 CHRONICLES CHAPTER 31

1 And as all this was finished, all Israel being found will go forth to the cities of Judah, and they will break the images and cut off the statues and tear down the heights, and the altars of all Judah and Benjamin, and in Ephraim and Manasseh even to finishing. And all the sons of Israel will turn back each to his possession to their cities.

2 And Hezekiah will set up the divisions of the priests and the Levites for their divisions each according to the mouth of his service to the priests and to the Levites for the burnt-offering and for the peace, to serve and to confess and to praise, in the gates of the camp of Jehovah.

3 And the portion of the king from his possessions for the burnt-offerings, for the burnt-offerings of the morning and the evening, and the burnt-offerings for the Sabbaths, and

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for the new moons, and for the appointments according as written in the law of Jehovah.

4 And he will say to the people, to those inhabiting Jerusalem, to give the portion of the priests and the Levites so that they shall be strengthened in the law of Jehovah.

5 And when the word broke forth, the sons of Israel increased the first-fruits of the grain, the new wine and the new oil, and honey, and all the produce of the field; and the tenth of all they brought in for abundance.

6 And the sons of Israel and Judah dwelling in the cities of Judah, also they brought in the tenth of oxen and sheep, and the tenth of the holies being consecrated to Jehovah their God, and they will give heaps, heaps.

7 In the third month the heaps began to be founded, and in the seventh month they were finished.

8 And Hezekiah and the chiefs will come and see the heaps, and they will praise Jehovah and his people of Israel.

9 And Hezekiah will seek to the priests and the Levites concerning the heaps.

10 And Azariah the head priest for the house of Zadok will say to him and he will say, From the beginning to bring the oblations into the house of Jehovah, eating and being filled, and leaving even to abundance: for Jehovah blessed his people; and that being left this multitude.

11 And Hezekiah will say to prepare cells in the house of Jehovah; and they will prepare,

12 And they will bring in the oblations and the tenth, and the holies, with faithfulness: and over them the leader Cononiah the Levite, and Shimei his brother, the second.

13 And Jehiel and Azaziah and Nahath and Asahel and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, reviewing from the hand of Cononiah and Shimei his brother, at the appointment of Hezekiah the king, and Azariah leader of the house of God.

14 And Kore, son of Imnah the Levite, the gate-keeper to the sunrising over the voluntaries of God, to give the oblations of Jehovah, and the holies of holies.

15 And upon his hand Eden and Miniamin, and Joshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, with faithfulness,-to give to their brethren by divisions according to the great, according to the small:

16 Besides their enrolling to males from the son of three years and above, to all coming to the house of Jehovah, for the word of a day in its day for their service in their watches according to their divisions.

17 And the enrolling of the priests for the house of their fathers, and the Levites from the son of twenty years and above, in their watches, by their divisions:

18 And to the enrolling upon all their little ones, their wives and their sons, and their daughters, for all the convocation: for in their faithfulness they will consecrate themselves holy:

19 And to the sons of Aaron the priests in the fields of the area of their cities, in every city and city, the men who were distinguished by names to give gifts to every male among the priests, and to all the enrolling among the Levites.

20 And according to this Hezekiah will do in all Judah, and he will do the good and the straight and the truth before Jehovah his God.

21 And in all the work which he began in the service of the house of God, and in the law and in the command to seek to his God, with all his heart he did, and prospered.

2 CHRONICLES CHAPTER 32

1 After these words and the truth, came Senherib king of Assur, and he will come into Judah, and will encamp against the fortified cities, and say to divide them for himself.

2 And Hezekiah will see that Senherib came, and his face for war against Jerusalem.

3 And he will take counsel with his chiefs and his strong ones to stop the waters of the fountains which were without to the city: and they will help him.

4 And much people will be gathered together, and they will stop all the fountains, and the torrent gushing through the midst of the land, saying, Wherefore shall the kings of Assur come and find many waters?

5 And he will strengthen himself and build all the wall broken down, and he will go up upon the towers, and to without another wall, and he will strengthen the filling up of the city of David, and he will make darts for abundance, and shields.

6 And he will give chiefs of the war over the people, and he will gather them together to him to the street of the gate of the city, and he will speak to their heart, saying,

7 Be strong and be firm ye shall not fear and ye shall not be terrified-from the face of the king of Assur, and from before all the multitude which are with him: for with us much more than with him.

8 With him an arm of flesh; and with us Jehovah our God to help, and to war our wars. And the people will lean upon the words of Hezekiah king of Judah.

9 After this Senherib king of Assur sent his servants to Jerusalem (and he at Lachish, and all his dominion with him) to Hezekiah king of Judah, and against all Judah which were in Jerusalem, saying,

10 Thus said Senherib king of Assur, Upon what are ye trusting, and dwelling in the fortress in Jerusalem?

11 Is not Hezekiah stimulating you to give yourselves to die by famine and by thirst, saying, Jehovah our God will deliver us from the hand of the king of Assur?

12 Did not this Hezekiah remove his heights, and his altars? and he will say to Judah and to Jerusalem, saying, Before one altar shall ye worship and upon it shall ye burn incense?

13 Will ye not know what I did, I and my fathers, to all the peoples of the lands? Being able, were the gods of the nations of the lands able to deliver their land from my hand?

14 Who from all the gods of these nations that my fathers utterly destroyed, which were able to deliver his people from my hand, that your God shall be able to deliver you from my hand?

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15 And now Hezekiah shall not deceive you, and he shall not stimulate you according to this, and ye shall not believe upon him: for not any God of any nation and kingdom was able to deliver his people out of my hand, and out of the hand of my father: much less shall your God deliver you out of my hand.

16 And yet spake his servants against Jehovah God, and against Hezekiah his servant

17 And he wrote letters to reproach to Jehovah God of Israel, and to say against him, saying, As the gods of the nations of the lands who delivered not their people from my hand, so shall not the God of Hezekiah deliver his people from my hand.

18 And they will call with a great voice in Judaic to the people of Jerusalem which were upon the wall, to cause them to fear and to terrify them, so that they shall take the city.

19 And they will speak against the God of Jerusalem as against the gods of the peoples of the land, the work of the hand of man.

20 And Hezekiah the king will pray, and Isaiah the prophet, son of Amos, for this, and they will cry to the heavens.

21 And Jehovah will send a messenger, and he will cut off every strong one of power, and leader and chief in the camp of the king of Assur. And he will turn back with shame of face to his land. And he will come into the house of his God, and they coming forth from his bowels caused him to fall there by the sword.

22 And Jehovah will save Hezekiah, and those inhabiting Jerusalem, from the hand of Senherib king. of Assur, and from the hand of all, and protect them from round about

23 And many bringing a gift to Jehovah to Jerusalem, and precious things to Hezekiah king of Judah: and he will be lifted up to the eyes of all the nations from after this.

24 In those days Hezekiah was sick even to death, and he will pray to Jehovah: and he will say to him, and be gave to him a sign.

25 And not according to the doing to him did Hezekiah turn back, for his heart was lifted up: and there will be wrath upon him, and upon Judah and upon Jerusalem.

26 And Hezekiah will humble himself for the lifting up of his heart, he and those inhabiting Jerusalem, and the wrath of Jehovah came not upon them in the days of Hezekiah.

27 And there will be to Hezekiah riches and honor exceedingly much: and he made to him treasuries for silver and for gold, and for precious stone, and for spices and for shields, and for all vessels of desire:

28 And stores for produce of grain and new wine, and new oil, and stalls for all cattle, and cattle and flocks for the stalls.

29 And he made cities to him and possession of flocks and oxen for abundance: for God gave to him exceeding much substance.

30 And this Hezekiah stopped the going forth of the waters of Gihon the highest, and he will make them straight down from the west to the city of David. And Hezekiah will prosper in all his work.

31 Thus in the chiefs of Babel interceding, sending to him to seek out the sign which was in the land, God left him, to try him, to know all in his heart

32 And the rest of the words of Hezekiah and his mercies, behold them written in the vision of Isaiah the prophet, son of Amos, upon the book of the kings of Judah and Israel.

33 And Hezekiah will lie down with his fathers, and they will bury him in the ascent of the graves of the sons of David: and all Judah and those inhabiting Jerusalem did honor to him in his death: and Manasseh his son will reign in his stead.

2 CHRONICLES CHAPTER 33

1 The son of twelve years was Manasseh in his reigning, and fifty and five years he reigned in Jerusalem.

2 And he will do the evil in the eyes of Jehovah, as the abominations of the nations which Jehovah dispossessed from before the sons of Israel.

3 And he will turn back and build the heights which Hezekiah his father pulled down; and he will raise up altars for the Baals, and he will make statues, and worship to all the army of the heavens, and he will serve them.

4 And he built altars in the house of Jehovah, which Jehovah said, In Jerusalem shall be my name forever.

5 And he will build altars to all the army of the heavens in the two enclosures of the house of Jehovah.

6 And he caused his sons to pass through in fire in the valley of the son of Hinnom: and he practiced magic and used divination, and offered prayers, and made sorcerers and wizards: he multiplied to do evil in the eyes of Jehovah to irritate him.

7 And he will set up a carved image, the likeness which he made in the house of God, of which God said to David and to Solomon his son, In this house and in Jerusalem which I chose from all the tribes of Israel, I will set my name forever.

8 And I will not add to remove the foot of Israel from the land which I set to your fathers; only if they will watch to do all I commanded them, for all the law and the precepts and the judgments by the hand of Moses.

9 And Manasseh will cause Judah and those inhabiting Jerusalem to wander, to do evil more than the nations which Jehovah destroyed from before the sons of Israel

10 And Jehovah will speak to Manasseh, and to his people, and they attended not

11 And Jehovah will bring upon them the chiefs of the army which were to the king of Assur, and they will take Manasseh with hooks, and they will bind him with fetters and cause him to go to Babel.

12 And when straits were to him he besought the face of Jehovah his God, and he will humble himself greatly from before the God of his fathers.

13 And he will pray to him, and he will be entreated for him, and he will hear his supplication, and he will turn him back to Jerusalem to his kingdom. And Manasseh knew that Jehovah he is God.

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14 And after this he built a wall outside to the city of David from the west to Gihon, in the valley to the entering into the gate of fishes, and it turned round about to the hill, and he will lift it up greatly, and he will set chiefs of the army in all the fortified cities in Judah.

15 And he will remove the strange gods and the likeness from the house of Jehovah, and all the altars which he built in the mountain of the house of Jehovah, and in Jerusalem, and he will cast without to the city.

16 And he will build the altar of Jehovah, and he will sacrifice upon it sacrifices of peace and praise, and he will say to Judah serve Jehovah the God of Israel.

17 But the people yet are sacrificing in the height, only to Jehovah their God.

18 And the rest of the words of Manasseh, and his prayer to his God, and the words of the seers speaking to him in the name of Jehovah the God of Israel, behold them upon the words of the kings of Israel.

19 And his prayer, and he was entreated for him and all his sin, and his transgression, and the places where he built in them heights, and he set up statues and carved images before his humbling: behold them written upon the words of the seers.

20 And Manasseh will lie down with his fathers, and they will bury him in his house: and Amon his son will reign in his stead.

21 The son of twenty and two years was Amon in his reigning, and two years he reigned in Jerusalem.

22 And he will do the evil in the eyes of Jehovah as did Manasseh his father: and to all the carved images which Manasseh his father made, Amon sacrificed, and he will serve them.

23 And he was not humbled from before Jehovah as Manasseh his father humbled himself; for this Amon multiplied trespass.

24 And his servants will conspire against him, and they will kill him in his house.

25 And the people of the land will strike all those conspiring against king Amon; and the people of the land will make Josiah his son king in his stead.

2 CHRONICLES CHAPTER 34

1 The son of eight years was Josiah in his reigning, and thirty and one years he reigned in Jerusalem.

2 And he did the straight in the eyes of Jehovah, and he went in the ways of David his father, and he turned not to the right and to the left

3 And in the eighth year to his reigning, and he yet a youth, he began to seek to the God of David his father: and in the twelfth year he began to cleanse Judah and Jerusalem from the heights, and the statues, and the carved images, and the molten images.

4 And they will pull down the altars of the Baals before him, and the images which were above from on high to them he cut down; and the statues and the carved images, and the molten images he break in pieces and beat small, and he will strew upon the face of the graves of those sacrificing to them.

5 And he burnt the bones of the priests upon their altars, and he will cleanse Judah and Jerusalem.

6 And in the cities of Manasseh and Ephraim, and Simeon, and even to Naphtali he proved their houses round about

7 And he will pull down the altars and the statues, and the carved images he beat down to make fine, and he cut down all the images in all the land of Israel, and he will turn back to Jerusalem.

8 And in the eighteenth year to his reigning, to cleanse the land and the house he sent Shaphan son of Azaliah, and Maaseiah chief of the city, and Joah son of Joahaz the rememberer to strengthen the house of Jehovah his God.

9 And they will come to Hilkiah the great priest, and they will give the silver being brought to the house of God, which the Levites watching the threshold gathered from the hand of Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin; and they will turn back to Jerusalem.

10 And they will give to the hand of those appointed to do the work in the house of Jehovah, and they will give it to those doing the work, working in the house of Jehovah to repair and to strengthen the house.

11 And they will give to the artificers and to the builders to buy stones and woods for junctions, and to frame the houses which the kings of Judah destroyed.

12 And the men doing in the work in faithfulness: and over them being appointed Jahath and Obadiah the Levites from the sons of Merari; and Zechariah and Meshullam from the sons of the Kohathites to superintend; and the Levites all understanding in instruments of song.

13 And over those carrying, and superintending to all doing the work for service and service: and from the Levites, scribes and leaders and gate-keepers.

14 And in their bringing forth the silver being brought to the house of Jehovah, Hilkiah the priest found the book of the law of Jehovah by the band of Moses.

15 And Hilkiah will answer and say to Shaphan the scribe, I found a book of the law in the house of Jehovah. And Hilkiah will give the book to Shaphan.

16 And Shaphan will bring the book to the king, and he will yet turn back word to the king, saying, All which was given into the hand of thy servants, they do.

17 And they will pour out the silver being found in the house of Jehovah, and they will give it to the hand of those reviewing, and to the hand of those doing the work.

18 And Shaphan the scribe will announce to the king, saying, Hilkiah the priest gave a book to me. And Shaphan will read in it before the king.

19 And it will be when the king heard the words of the law, and he will rend his garments.

20 And the king will command Hilkiah, and Ahikam son of Shaphan, and Abdon son of Micah, and Shaphan the scribe, and Asaiah servant of the king saying,

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21 Go seek Jehovah for me, and for those being left in Israel and in Judah, concerning the words of the book which was found: for great the wrath of Jehovah which is poured out upon us, because our fathers watched not the word of Jehovah to do according to all written upon this book.

22 And Hilkiah will go, and those of the king, to Huldah the prophetess, wife of Shallum son of Tikvath, son of Hasrah, watching the garments; (and she will dwell in Jerusalem in the second rank) and they will speak to her according to this

23 And she will say to them, Thus said Jehovah God of Israel, Say to the man who sent you to me,

24 Thus said Jehovah, Behold me bringing evil upon this place, and upon its inhabitants, all the curses written upon the book which they read before the king of Judah:

25 Because that they forsook me, and they will burn incense to other gods, so that they irritated me with all the works of their hands; and my wrath shall be poured out upon this place, and it shall not be quenched.

26 And to the king of Judah sending you to seek in Jehovah, thus shall ye say to him, Thus said Jehovah God of Israel the words which thou heardest;

27 Because thy heart was tender, and thou wilt be humbled from before God in thy hearing his words against this place and against its inhabitants, and thou wilt be humbled before me, and thou wilt rend thy garments and weep before me; I also heard, says Jehovah.

28 Behold me gathering thee to thy fathers, and thou wert gathered to thy graves in peace, and thine eyes shall not look upon all the evil which I bring upon this place and upon its inhabitants. And they will turn back word to the king.

29 And the kind will send and gather together all the old men of Judah and Jerusalem.

30 And the king will go up to the house of Jehovah, and all the men of Judah and the inhabitants of Jerusalem, and the priests and the Levites, and all the people, from great and even to small: and he will read in their ears all the words of the book of the covenant being found in the house of Jehovah.

31 And the king will stand upon his standing, and he will cut out a covenant before Jehovah to go after Jehovah and to watch his commands and his testimonies, and his laws with all his heart and with all his soul, to do the words of the covenant being written upon this book.

32 And he will cause to stand all being found in Jerusalem and Benjamin. And they inhabiting Jerusalem will do according to the covenant of God, the God of their fathers.

33 And Josiah will remove all the abominations out of all the lands which were to the sons of Israel, and he will cause to serve all being found in Israel, to serve Jehovah their God. All his days they departed not from after Jehovah the God of their fathers.

2 CHRONICLES CHAPTER 35

1 And Josiah will do in Jerusalem the passover to Jehovah: and they will slaughter the passover in the fourteenth day to the first month.

2 And he will cause the priests to stand upon their watches, and he will strengthen them to serve the house of Jehovah.

3 And he will say to the Levites causing to all Israel to understand, being consecrated to Jehovah, Ye shall give the holy ark into the house which Solomon son of David, king of Israel built: not to you a lifting up upon the shoulder: now serve ye Jehovah your God and his people Israel.

4 And prepare yourselves to the house of your fathers in your divisions, in the writing of David king of Israel, and in the writing of Solomon his son:

5 And stand ye in the holy place for the divisions of the house of the fathers to your brethren the sons of the people, and the division of the father's house to the Levites.

6 And slaughter ye the passover and consecrate yourselves, and prepare for your brethren to do according to the word of Jehovah by the hand of Moses.

7 And Josiah will lift up to the sons of the people, sheep, lambs and sons of the goats, the whole for the paschal lambs for all being found to the number of thirty thousand, and three thousand oxen: these from the king's substance.

8 And his chiefs for willingness to the people, to the priests and to the Levites, lifted up: Hilkiah and Zechariah and Jehiel, leaders of the house of God, gave to the priests for paschal lambs, two thousand and six hundred, and three hundred oxen.

9 And Cononiah and Shemaiah, and Nathaniel his brethren, and Hashabiah, and Jeiel, and Jozabad, chiefs of the Levites, lifted up to the Levites for paschal lambs, five thousand, and five hundred oxen.

10 And the service will be prepared, and the priests will stand upon their standing, and the Levites upon their divisions according to the command of the king.

11 And they will slaughter the passover, and the priests will sprinkle from their hand, and the Levites flaying.

12 And they will remove the burnt-offering to give them to the divisions for the house of the fathers to the sons of the people, to bring near to Jehovah according to the writing in the book of Moses. And thus to the oxen.

13 And they will roast the passover in fire according to judgment: and the holy things they cooked in pots and in boilers, and in dishes, and they will cause to run to all the sons of the people.

14 And afterward they prepared for themselves and for the priests: for the priests the sons of Aaron in bringing up the burnt-offering and the fat, even till night; and the Levites prepared for themselves and for the priests the sons of Aaron.

15 And those singing, sons of Asaph, upon their station according to the command of David, and Asaph, and Heman, and Jeduthun the kings seer; and the porters at gate and gate; not for them to depart from their service; for their brethren the Levites prepared for them.

16 And all the service of Jehovah will be prepared in that day to do the passover, and bring up the burnt-offerings upon the altar of Jehovah, according to the command of the king Josiah.

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17 And the sons of Israel being found will do the passover in that time, and the festival of the unleavened seven days.

18 And a passover as this was not done in Israel from the days of Samuel the prophet; and all the kings of Israel did not like the passover which Josiah did, and the priests and the Levites, and all Judah and Israel being found, and the inhabitants of Jerusalem.

19 In the eighteenth year to the kingdom of Josiah was done this passover.

20 After all this, when Josiah prepared the house, Necho king of Egypt came up to war against Carchemish upon Phrath: and Josiah will go forth to meet him.

21 And he will send messengers to him, saying, What to me and to thee, thou king of Judah? Not against thee this day, but against the house of my war: and God said to hasten me: cease to thyself from God who is with me, and he will not destroy thee.

22 And Josiah turned not his face from him, but to fight with him he disguised himself, and he heard not to the words of Necho from the mouth of God; and he will go forth to fight in the valley of Megiddo.

23 And the archers will shoot at king Josiah; and the king will say to his servants, Cause me to pass away; for I was made sick greatly.

24 And his servants will cause him to pass from the chariot, and they will cause him to ride in the second chariot which was to him; and they will cause him to go to Jerusalem, and he will die, and be buried in the graves of his fathers. And all Judah and Jerusalem mourning for Josiah.

25 And Jeremiah will lament for Josiah: and all the singing men and singing women will speak concerning Josiah in their lamentations, even to this day, and they will give them for a law upon Israel: and behold them written upon the lamentations.

26 And the rest of the words of Josiah and his mercies as written in the law of Jehovah,

27 And his words, the first and the last, behold them written upon the book of the kings of Israel and Judah.

2 CHRONICLES CHAPTER 36

1 And the people of the land will take Jehoahaz son of Josiah, and make him king instead of his father in Jerusalem.

2 The son of three and twenty years was Jehoahaz in his reigning, and three months reigned he in Jerusalem.

3 And the king of Egypt will remove him in Jerusalem, and he will amerce the land a hundred talents of silver and a talent of gold.

4 And the king of Egypt will make Eliakim his brother king over Judah and Jerusalem, and he will turn his name to Jehoiakim. And Necho will take Jehoahaz his brother and bring him to Egypt

5 The son of twenty and five years was Jehoiakim in his reigning, and eleven years reigned he in Jerusalem: and he will do evil in the eyes of Jehovah his God.

6 Against him came up Nebuchadnezzar king of Babel, and he will bind him in fetters to cause him to go to Babel.

7 And from the vessels of the house of God Nebuchadnezzar brought to Babel, and he will give them into his temple in Babel

8 And the rest of the words of Jehoiakim, and his abominations which he did, and that being found upon him, behold them written upon the book of the kings of Israel and Judah. And Jehoiachin his son will reign in his stead.

9 The son of eight years was Jehoiachin in his reigning, and three months and ten days reigned he in Jerusalem: and he will do the evil in the eyes of Jehovah.

10 And at the return of the year king Nebuchadnezzar sent and he will bring him to Babel, with the vessels of desire of the house of Jehovah, and he will make Zedekiah his brother king over Judah and Jerusalem.

11 The son of twenty and one years was Zedekiah in his reigning, and eleven years reigned he in Jerusalem.

12 And he will do the evil in the eyes of Jehovah his God; he was not humbled from before Jeremiah the prophet from the mouth of Jehovah.

13 And also he rebelled against king Nebuchadnezzar who caused him to swear by God: and he will harden his neck and strengthen his heart from turning back to Jehovah the God of Israel.

14 Also all the chiefs of the priests and the people multiplied to Transgress transgression according to all the abominations of the nations; and they will defile the house of Jehovah which he consecrated in Jerusalem.

15 And Jehovah the God of their fathers will send to them by the hand of his messengers, rising early and sending; for he compassionated upon his people, and upon his dwelling:

16 For they will be mocking upon the messengers of God, and despising his words, and scoffing at his prophets, even to the bringing up the wrath of Jehovah against his people, even to no healing.

17 And he will bring against them the king of the Chaldeans, and he will kill their chosen with the sword in the house of the holy place, and he pitied not over young man and virgin, old man and the gray-headed: he gave all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king and his chiefs, he brought the whole to Babel.

19 And they will burn the house of God and break down the walls of Jerusalem, and burn all her palaces in fire, and all her precious vessels for destruction.

20 And the remainder from the sword he will carry away captive to Babel; and they will be to him and to his sons for servants, even to the reigning of the kingdom of Persia:

21 To fill up the word of Jehovah in the mouth of Jeremiah, till the land delighted in her Sabbaths: all the days she was laid waste she rested, to complete seventy years.

22 And in the year one to Cyrus king of Persia, to complete the word of Jehovah by the mouth of Jeremiah, Jehovah roused up the spirit of Cyrus king of Persia, and he will cause a voice to pass in all his kingdom, and also in writing, saying,

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23 Thus said Cyrus king of Persia, All the kingdoms of the earth gave Jehovah the God of the heavens to me; and he charged upon me to build to him a house in Jerusalem which is in Judah. Who among you from all his people? Jehovah his God be with him, and he shall go up.

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THE APOCRYPHA

IN THE KING JAMES VERSION

Faithfully translated out of the
Original Hebrew, Aramaic and Greek
Languages and with former translations
diligently compared.

Chief Editor:
LORD HENFIELD.

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THE HEBREW DEUTEROCANON

also known as The Old Testament Apocrypha
or The Secondary Canon of the Hebrew Bible

(Apocrypha, Hidden Books, from Singular Apocryphon, being the Hebrew Deuterocanon (The 2nd Jewish Canon) are books which the Hebrews do not consider scripture but educational, legal, and historical supplement. The books of Ezra and Maccabees are worthwhile to read. Some contents of the Wisdom of Solomon and the Wisdom of ben Sirach go back 2000 years before the Bible has been finalised in its current form in Babylon during the 6th and 5th centuries BC. See: Appendix D, The Instructions of Shuruppak.

Judaism has a much older history in Greece and the Roman Republic than most modern people are aware of. The Septuagint (Latin word for 'seventy'; often abbreviated in Roman numerals, LXX) or The Old Testament in Greek, proves this fact. The Septuagint is the earliest extant Greek translation of books from the Hebrew Bible, complete with its Deuterocanon and various biblical apocrypha, dating back to the 3rd and 2nd centuries BC.

At the time of Julius Caesar and Augustus Caesar, already 5-10% of the Greek and Roman population was Jewish. The Hebrew Bible was (through its Greek translation) well known among Greeks and Romans. The first Jews came already together with Phoenician traders and settlers. According to the Letter of Aristeas, the Hebrew Torah was translated into Greek at the request of King Ptolemy II Philadelphus of Egypt (285–247 BC) by 70 Jewish scholars or, according to later tradition, 72: six scholars from each of the Twelve Tribes of Israel, who independently produced identical translations.

The miraculous character of the Aristeas legend might indicate the esteem and disdain in which the translation was held at the time; Greek translations of Hebrew scriptures were in circulation among the Alexandrian Jews. Egyptian papyri from the period have led most scholars to view as probable Aristeas's dating of the translation of the Pentateuch to the third century BC. Whatever share the royal court of Ptolemy may have had in the translation, it satisfied a need felt by the Jewish community of Alexandria and other places in Egypt (in whom the knowledge of Hebrew was waning).

The Old Testament in Greek was in wide use by the time of Caesar, Jesus and Saul of Tarsos (Paul of Tarsus, Paul the Apostle, the man who created Roman Christianity, the forerunner of modern Christianity) because most Christian proselytes, God-fearers, and other gentile sympathisers of Greek Judaism could not read Hebrew. Greek was the main language of the educated elite in the rising Roman Republic and the Roman Empire. The text of the Greek Old Testament is quoted more often than the original Hebrew Bible text in the Greek New Testament (particularly the Pauline epistles because Paul spoke Greek much better than Hebrew) by the Apostolic Fathers, and later by the Greek Church Fathers.

The first five books of the Hebrew Bible, known as the Torah or the Pentateuch, were translated in the mid-3rd century BC; they did not survive as original-translation texts, however, we have some fragments of them. The remaining books of the Greek Old Testament are presumably translations of the 2nd century BC. The Septuagint translation of the Hebrew Bible into Greek, which the early church used as its Old Testament, included all of the deuterocanonical books.

Modern critical editions of the Greek Old Testament are based on the Codices Alexandrinus (c. 400 AD), Sinaiticus (c.330 AD), and Vaticanus (c.330 AD). The fourth- and fifth-century Greek Old Testament manuscripts have different lengths. The Codex Alexandrinus, for example, contains all four books of the Maccabees; the Codex Sinaiticus contains 1 and 4 Maccabees, and the Codex Vaticanus contains none of the four books. The reason for this kind of distribution is a simple one. The Church in the Latin-speaking western half of the Roman Empire was not so much interested in material from the Greek-speaking East. In the East it was important to make Greek and Jewish material available if the Church and Chritianity as a whole wanted to become accepted by the large and powerful eastern population. It was a political decision from the top; meaning Bishop Athanasius of Alexandria (293-373 AD), Eusebius of Caesarea (c. 260–339), or emperor even Flavius Constantinus I (c. 280-337 AD) himself.

The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches and the Assyrian Church of the East to be canonical books of the Old Testament but which are considered non-canonical by the much younger Protestant denominations (16th century AD). They date from the period 300 BC–100 AD approximately (mostly from 200 BC–70 AD, i.e. before the definite separation of the Church from Judaism). While the New Testament never quotes from or ascribes canonical authority to these books, some say there is a correspondence of thought, while others see texts from these books being paraphrased, referred or alluded to many times in the New Testament, particularly in the Pauline epistles depending in large measure on what is counted as a reference.

The Council of Rome (382 AD) defined a list of books of Scripture presented as having been made canonical. It included most of the deuterocanonical books. Since the 16th century, most Protestant Churches have accepted only works in the Masoretic Text of the Hebrew Bible as canonical books of the Old Testament, and hence classify all deuterocanonical texts (of whichever definition) with the Apocrypha.)

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THE THIRD BOOK OF EZRA

(1 Esdras; the name Esdras is Greek for Ezra)
Original language: Greek
Estimated Range of Dating: 1st century B.C.

(The name Esdras is the Greek form of the Hebrew name Ezra. 1 Esdras (Greek: "Εσδρας Α'), also Esdras A, Greek Esdras, Greek Ezra, or 3 Esdras , is an ancient Greek version of the biblical Book of Ezra in use among the early church, and many modern Christians with varying degrees of canonicity. 1 Esdras is substantially derived from Masoretic Ezra–Nehemiah, with the passages specific to the career of Nehemiah removed or re-attributed to Ezra, and some additional material.

As part of the Septuagint translation of the Old Testament, it is now regarded as canonical in the churches of the East, but apocryphal in the West; either presented in a separate section, or excluded altogether. 1 Esdras is found in Origen's Hexapla. The Greek Septuagint, the Old Latin bible and related bible versions include both Esdras A' (English title: 1 Esdras) and Esdras B' (Ezra–Nehemiah) as separate books.

There is scope for considerable confusion with references to 1 Esdras. The name refers primarily to translations of the original Greek 'Esdras A'. The Septuagint calls it Esdras A, while the Vulgate calls it 3 Esdras. It was considered apocryphal by Jerome. The Vulgate book of Ezra, translated from the Hebrew was, from the 8th century onwards, occasionally split into two books, which were then denoted 1 Esdras (Ezra) and 2 Esdras (Nehemiah) respectively. Vulgate Bible editions of the 13th century, and in what later became the usage of the Clementine Vulgate and the Anglican Articles of Religion, '1 Esdras' is applied to the Book of Ezra; while the Book of Nehemiah corresponds to '2 Esdras'. Septuagint version Esdras A is called in the Clementine Vulgate 3 Esdras. The 'Apocalypse of Ezra', an additional work associated with the name Ezra, is denoted '4 Esdras' in the Clementine Vulgate and the Articles of Religion, but called '2 Esdras' in the King James Version and in most modern English bibles. 1 Esdras continues to be accepted as canonical by Eastern Orthodoxy and the Ethiopian Orthodox Tewahedo Church, with 2 Esdras varying in canonicity between particular denominations within the Eastern churches.

Overwhelmingly, citations in early Christian writings claimed from the scriptural 'Book of Ezra'(without any qualification) are taken from 1 Esdras, and never from the 'Ezra' sections of Ezra–Nehemiah (Septuagint 'Esdras B') ; the majority of early citations being taken from the 1 Esdras section containing the 'Tale of the Three Guardsmen', which is interpreted as Christological prophecy.

1 Esdras contains the whole of Ezra with the addition of one section; its verses are numbered differently. Just as Ezra begins with the last two verses of 2 Chronicles, 1 Esdras begins with the last two chapters; this suggests that Chronicles and Esdras may have been read as one book at sometime in the past.

Ezra 4:6 includes a reference to a King Ahasuerus. Etymologically, Ahasuerus is the same as Xerxes, who reigned between Darius I and Artaxerxes I. Eighteenth-century expositor John Gill, who deemed the reference to Xerxes out of place, identified Ahasuerus with Cambyses II. Nineteenth-century commentator Adam Clarke identified him with Bardiya, who both reigned before Darius I. In 1 Esdras, the section is reorganised, leading up to the additional section, and the reference to Ahasuerus is removed.

The additional section begins with a story variously known as the 'Darius contest' or 'Tale of the Three Guardsmen' which was interpolated into 1 Esdras 3:4 to 4:4. This section forms the core of 1 Esdras with Ezra 5, which together are arranged in a literary chiasm around the celebration in Jerusalem at the exiles' return. This chiastic core forms 1 Esdras into a complete literary unit, allowing it to stand independently from the book of Nehemiah. Indeed, some scholars, such as W. F. Albright and Edwin M. Yamauchi, believe that Nehemiah came back to Jerusalem before Ezra.

The purpose of the book seems to be the presentation of the dispute among the courtiers, the 'Tale of the Three Guardsmen', to which details from the other books are added to complete the story. Since there are various discrepancies in the account, most scholars hold that the work was written by more than one author. Furthermore, there is disagreement as to what the original language of the work was, Greek, Aramaic, or Hebrew.

Josephus makes use of the 1 Esdras which he treats as Scripture, while generally disregarding the canonical text of Ezra–Nehemiah. Some scholars believe that the composition is likely to have taken place in the first century BC or the first century AD. Many Protestant and Catholic scholars assign no historical value to the sections of the book not duplicated in Ezra–Nehemiah. The citations of the other books of the Bible, however, provide an early alternative to the Septuagint for those texts, which increases its value to scholars.

In the current Greek texts, the book breaks off in the middle of a sentence; that particular verse thus had to be reconstructed from an early Latin translation. However, it is generally presumed that the original work extended to the Feast of Tabernacles, as described in Nehemiah 8:13–18. An additional difficulty with the text appears to readers who are unfamiliar with chiastic structures common in Semitic literature. If the text is assumed to be a Western-style, purely linear narrative, then Artaxerxes seems to be mentioned before Darius, who is mentioned before Cyrus. (Such jumbling of the order of events, however, is also presumed by some readers to exist in the canonical Ezra and Nehemiah.) The Semitic chiasm is corrected in at least one manuscript of

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Josephus in the Antiquities of the Jews, Book 11, chapter 2 where we find that the name of the above-mentioned Artaxerxes is called Cambyses.)

3 EZRA CHAPTER 1

1 And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works or Josias were upright before his Lord with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

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34 And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleaness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord;

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

3 EZRA CHAPTER 2

1 In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine,

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vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artexerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artexerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord king, that the Jews that are up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings,

30 Then king Artexerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

3 EZRA CHAPTER 3

1 Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men, that were of the guard that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow;

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest: but above all things Truth beareth away the victory.

13 Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgement; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

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20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

3 EZRA CHAPTER 4

1 Then the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength that bear rule over sea and land and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbundry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have borne the king and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife. and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

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38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgement is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning. the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

3 EZRA CHAPTER 5

1 After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus. Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

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10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathul, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:

17 The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of Annas, three thousand three hundred and thirty.

24 The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

25 The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.

26 The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, an hundred twenty and eight.

28 The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,

30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azare, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,

32 The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth,

34 The sons of Hagia, the sons of Pharacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Barzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:

40 For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty.

42 Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five:

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.

46 And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east.

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48 Then stood up Jesus the son of Josedec, and his brethren the priests and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet:

52 And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness.

55 Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

61 And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

3 EZRA CHAPTER 6

1 Now in the second year of the reign of Darius Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

2 Then stood up Zorobabel the son of Salatiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

3 At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity;

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting:

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity

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9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatane the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

24 In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expences thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

29 And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God for the king and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

3 EZRA CHAPTER 7

1 Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artexerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

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7 And to the dedication of the temple of the Lord they offered an hundred bullocks two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

10 And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

3 EZRA CHAPTER 8

1 And after these things, when Artexerxes the king of the Persians reigned came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zaraias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priest of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

6 In the seventh year of the reign of Artexerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgements.

8 Now the copy of the commission, which was written from Artexerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artexerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artexerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

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28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artexerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

30 Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men:

32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

33 Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

34 Of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men:

35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

36 Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

38 Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men:

39 Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jewel, and Samaias, and with them seventy men:

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and Iduel, and Masman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

46 And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

48 And Asebia, and Annus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

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69 The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers we have been and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

83 That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

3 EZRA CHAPTER 9

1 Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confessing give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

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10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found:

19 Of the sons of Jesus the son of Josedec, and his brethren; Matthelas and Eleazar, and Joribus and Joadanus.

20 And they gave their hands to put away their wives and to offer rams to make reconcilement for their errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the sons of Phaisur; Elionas, Massias Israel, and Nathanael, and Ocidelus and Talsas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy singers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sons of Babai; Johannes, and Ananias and Josabad, and Amatheis.

30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth.

31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose.

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand:

44 And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Asrias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 Then spake Attharates unto Esdras the chief priest. and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law:)

51 Go then, and eat the fat, and drink the sweet, and send part to them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

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THE FOURTH BOOK OF EZRA

(Chapters 1-2 [5 Ezra]; 3-4 [6 Ezra] Latin origin;
Chapters 5-16 [4 Ezra] Hebrew origin)
Estimated Range of Dating: 70 and 218 A.D.

(4 Esdras / Ezra, by scholars called 2 Esdras, Latin Esdras, or Latin Ezra, is the name of an apocalyptic book. The document is known under different names, depending of who talks about it. Chapters 5-16, the great bulk of 2 Esdras, are today known as 4 Ezra or the Jewish Apocalypse of Ezra. The latter name should not be confused with a later work called the Greek Apocalypse of Ezra. Its authorship is ascribed to Ezra, the author, high priest and Persian administrator of the 5th century BC, although modern scholarship places its composition between 70 and 218 AD. The name Ezra is an abbreviation of Azaryahu, Azariah, "Yah helps". In the Greek Septuagint the name is rendered into Esdras, which is also used in Latin. To Roman Catholics, Protestants, and most Eastern Orthodox Christians 4 Esdras is apocryphal. It was excluded by Jerome from his Vulgate version of the Old Testament, but from the 9th century onwards the Latin text is sporadically found as an appendix to the Vulgate, inclusion becoming more general after the 13th century.

4 Ezra is significant for Jewish history and legislation because towards the end of its last chapter, it mentions the reconstruction of the Hebrew Bible in Babylon. Ezra is seen as a new Moses in this book: He restores The Law [the Torah that was destroyed with the burning of the Temple in Jerusalem in 587 BC] by dictating to scibes the 24 books of the Hebrew Bible for the public and another 70 for the wise alone [the Apocrypha and the Babylonian Talmud; see: The Grand Bible, pp. 1052].

The Ethiopian Church considers 4 Ezra to be canonical and calls it Izra Sutuel [Salatiel]. There had been the belief it was written during the Babylonian captivity and also that it was a part of the Constantine Bible, i.e. the Codex Sinaiticus. It was also often cited by the Fathers of the Church. In the Armenian tradition it is called 3 Ezra.

Among Greek Fathers of the Church, 4 Ezra is generally cited as "The Prophet Ezra" or "Apocalypse of Ezra". Most scholars agree that 4 Ezra was composed in Hebrew, which was translated into Greek, and then to Latin, Armenian, Ethiopian and Georgian, but the Hebrew and Greek editions have been lost. Slightly differing Latin, Syriac-Aramaic, Arabic, Ethiopic, Georgian, Armenian and Slavonic [from Latin] translations have survived.

4 Ezra consists of seven visions of Ezra the scribe. Ezra (fl. 480–440 BC), also called Ezra the Scribe (Ezra ha-Sofer) and Ezra the Priest in the Book of Ezra, was a Jewish scribe (sofer) and priest (kohen). In Greco-Latin Ezra is called Esdras (in Greek). According to the Hebrew Bible he was a descendant of Sraya (Ezra 1) the last High Priest to serve in the First Temple (2 Kings 25:18), and a close relative of Joshua the first High Priest of the Second Temple (Ezra 3:2). He returned from Babylonian exile and reintroduced the Torah in Jerusalem as the law of the land (Ezra 7-10 and Neh 8). According to 1 Esdras (3 Ezra), a Greek translation of the Book of Ezra is still in use in Eastern Orthodoxy. Rabbinic tradition holds that he was an ordinary member of the priesthood.

The apocalyptic fourth book of Ezra (also known as 'Second Book of Esdras' or the 'Third Book of Esdras') was written about 30 years after the destruction of the Temple of Jerusalem in c. 100 AD. The document itself tells us this date as it is hidden in a typological fashion as Double-Story in the 5th Vision which is also known as Eagle-Vision; the eagle stands for Rome and the three heads in 14:22 stand for the Flavian emperors Vespasian, Titus and Domitian; Flavius Titus destroyed the Herodian Temple in 70 AD.

In this book, Ezra has a seven part prophetic revelation, converses with an angel of God three times and has four visions. Ezra, thirty years into the Babylonian Exile (4 Ezra 3:1 / 2 Esdras 1:1), recounts the siege of Jerusalem and the destruction of Solomon's Temple. This would place these revelations in the year 557 BC, a full century before the date given in the canonical Ezra. The central theological themes are "the question of theodicy, God's justness in the face of the triumph of the heathens over the pious, the course of world history in terms of the teaching of the four kingdoms, the function of the law, the eschatological judgement, the appearance on Earth of the heavenly Jerusalem, the Messianic Period, at the end of which the Messiah will die, the end of this world and the coming of the next, and the Last Judgement."

The two chapters, also called 6 Ezra by scholars, and found in the Latin, but not in the Eastern texts, predict wars and rebuke sinners. They are now placed as chapter 3 and 4 between die older chapters 1-2 and the Hebrew bulk of the chapters 5-16.] Many assume that they probably date from a much later period (perhaps late third century) and may be Christian in origin; it is possible, though not certain, that they were added at the same time as the first two chapters of the Latin version. It is possible that they are Jewish in origin, however; 3:57-59 have been found in Greek, which most scholars agree was translated from a Hebrew original.)

4 ESDRAS (5 EZRA) CHAPTER 1
(Origin: Latin)

1 The second book of the prophet Esdras (Ezra, Azaryahu, Azariah), the son of Saraias, the son of Azarias (Azaryahu, Azariah), the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

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3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artexerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, into whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is an evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

4 ESDRAS (5 EZRA) CHAPTER 2

(Origin: Latin)

1 Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

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3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Esau and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness still come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath led you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

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47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

4 ESDRAS (6 EZRA) CHAPTER 3

(Origin: Latin)

1 Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up and fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments! saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled bled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be puffed up full of wrath, and the star, that they may make all the earth afraid,

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and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy Power shall be dried up as a flower, the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

4 ESDRAS (6 EZRA) CHAPTER 4

(Origin: Latin)

1 Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt and Syria!

2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me! woe is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges.

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then

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shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of Olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things and understand them, ye servants of the Lord.

36 Behold, the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, with two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to thy battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain:

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

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68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undressed, and is cast into the fire to be consumed therewith.

4 ESDRAS (4 EZRA) CHAPTER [3] 5

First Vision (Origin: Hebrew; former chapter 3)

1 In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leadest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the

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heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and their's also that dwell the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

4 ESDRAS (4 EZRA) CHAPTER [4] 6

(Origin: Hebrew)

1 And the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone to far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgement, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

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35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times; and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

4 ESDRAS (4 EZRA) CHAPTER [5] 7

(Origin: Hebrew)

1 Nevertheless as coming the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land, that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together:

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast even days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

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23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgement.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the dross that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgement, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgement the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are unto they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

4 ESDRAS (4 EZRA) CHAPTER [6] 8

(Origin: Hebrew)

1 And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

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3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of

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unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst Enoch [Behemoth]*, and the other Leviathan [Livyatan]*; *(* Griffins, dragons and other primordial monsters. A reminiscence of the finds of fossilised dinosaur bones in antiquity. Hebrew mythology of Mesopotamian origin in the Hebrew Bible: Job 40-41; Psalms 74:14; Isaiah 27:1; see: Canaanite legends from Ugarit, such as Baal [Bel] battles Yahm, 1360 BC., The Grand Bible, p.2165; Children and Household Tales by the Brothers Grimm, Lord Henfield 2022, KHM 88, p.489; Sumerian Kesh-Temple-Hymn from ca. 2600 BC, The Grand Bible, S.5249, §§ 75-86)*

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

4 ESDRAS (4 EZRA) CHAPTER [7] 9

(Origin: Hebrew)

1 And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils,: and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me. There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

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22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgements: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgement, and misery shall pass away, and the long suffering shall have an end:

34 But judgement only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Helias for those that received rain; and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

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67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

70 There should be very few left peradventure in an innumerable multitude.

4 ESDRAS (4 EZRA) CHAPTER [8] 10

(Origin: Hebrew)

1 And he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgement.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;

21 Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

31 For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth them is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

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38 For indeed I will not think on the disposition of them which have sinned before death, before judgement, before destruction:

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to cometh for such as be to come.

47 For thou comest far short that thou shouldest be able to love my creature more than I: but I have ofttimes drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shalt receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgement now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

4 ESDRAS (4 EZRA) CHAPTER [9] 11

(Origin: Hebrew)

1 He answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest have plain beginnings in wonder and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such

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as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and, behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it

37 Notwithstanding the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years,

44 And those thirty years I did nothing else day and night, and every hour, but make my, prayer to the Highest.

45 After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

4 ESDRAS (4 EZRA) CHAPTER [10] 12

(Origin: Hebrew)

1 And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

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12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth not so: for the multitude present in it according to the course of the earth is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled. by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore I beseech thee that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman, whom thou sawest is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

45 Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fail, and died: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

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54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest; and so are but few.

58 But to morrow at night thou shalt remain here;

59 And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days. So I slept that night and another, like as he commanded me.

4 ESDRAS (4 EZRA) CHAPTER [11] 13
(Origin: Hebrew)

1 Then saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up. and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to set up themselves and to have the rule.

26 And I beheld, and, lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and, lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

36 Then I head a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

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42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgement and mercy of him that made her.

4 ESDRAS (4 EZRA) CHAPTER [12] 14

(Origin: Hebrew)

1 And it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it and set themselves up to reign, and their kingdom was small, and fill of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was afflicted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads (Vespasian, Titus, Domitian) resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads (leaders) of the eagle (of Rome).

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgement, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been pressed upon my borders, and he shall make them joyful until the coming of the day of judgement, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

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39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs

4 ESDRAS (4 EZRA) CHAPTER [13] 15

(Origin: Hebrew)

1 And it came to pass after seven days, I dreamed a dream by night:

2 And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable Multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, and some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

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28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.

39 And whereas thou sawest that he gathered another peaceable multitude unto him;

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow places of the river.

44 For the most High then shewed signs for them, and held still the flood, till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he shew them great wonders.

51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders which he did in time;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

4 ESDRAS (4 EZRA) CHAPTER [14] 16

(Origin: Hebrew)

1 And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord And I stood up upon my feet.

3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him and led my people out of Egypt, and brought him up to the mount of where I held him by me a long season,

5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part.

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13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the time is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive and after death ye shall obtain mercy.

35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me. I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass, when the forty days were filled, that the Highest spake, saying, The first* (twenty-four) that thou hast written publish openly, that the worthy and unworthy may read it (* meant is the reconstruction of the Hebrew Bible which began in Persian occupied Babylon. Die Twelwe Minor Prophets build one book, the Trei Asar):

46 But keep the seventy last (the Apocrypha and the Babylonian Talmud), that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

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THE BOOK OF TOBIT

The Book of Tobias
Estimated Range of Dating: 200 B.C.

(The Book of Tobit is a book of scripture that is part of the Catholic and Orthodox biblical canons. It was recognised as canonical by the Council of Hippo (in 393), the Councils of Carthage of 397 and 417, and the Council of Florence (in 1442), and confirmed in the Counter-Reformation by the Council of Trent (1546). Many Anglicans, Lutherans, and Methodists have it in their canon of scripture.

The Book of Tobit (Greek: Tobias) is listed as a canonical book by the Council of Rome (382 AD), the Council of Hippo (393 AD), the Council of Carthage (397) and (A.D. 419), the Council of Florence (1442) and finally the Council of Trent (1546), and is part of the canon of both the Catholic Church and Eastern Orthodox Churches. Catholics refer to it as deuterocanonical.

Augustine (c. 397 AD) and Pope Innocent I (405 AD) affirmed Tobit as part of the Old Testament Canon. Athanasius (367 AD) mentioned that certain other books, including the book of Tobit, while not being part of the Canon, "were appointed by the Fathers to be read".

According to Rufinus of Aquileia (c. 400 AD) the book of Tobit and other deuterocanonical books were not called Canonical but Ecclesiastical books.

Article VI of the Thirty-Nine Articles of the Church of England lists it as a book of the "Apocrypha". Historically evangelical Anglicans viewed it as worthy to be read and it is still read in churches. Many high church Anglicans view it as part of the canon of scripture.

In Judaism: Before the 1952 discovery of Aramaic and Hebrew fragments of Tobit among the Dead Sea Scrolls in a cave at Qumran, scholars believed Tobit was not included in the Jewish canon because of late authorship, estimated to A.D. 100. Qumran fragments of the text, which were copied between 100 B.C. to A.D. 25, evidence a much earlier origin than previously thought. These fragments evidence authorship no later than the 2nd century BC and, likely, contemporary with the date ascribed, by modern scholars, to the final compilation of the Book of Daniel, which did attain canonical status.

Other scholars have postulated that Tobit was excluded from the Jewish Scriptures for a halakhic reason because Raguel, the bride's father, wrote the marriage document discussed in Tobit 13, instead of the bridegroom, as required by Jewish rabbinical law.

However, some ancient Jewish rabbinic scholars possibly considered Tobit to be canonical. Midrash Bereishit Rabbah, an aggadic commentary on the Book of Genesis compiled circa 400–600 AD, includes a truncated Aramaic version of Tobit. Tobit was also part of the Septuagint, the first Greek translation of the Bible. In more contemporary times, a number of Jews in Israel have sought to reclaim Tobit as part of the canon.

This book tells the story of Tobit, a righteous Israelite of the tribe of Naphtali, living in Nineveh after Sargon II had deported the northern tribes of Israel to Assyria in 721 BC. In the two Greek versions, the first two and a half chapters are written in the first person; in the Vulgate version, they are written in the third person. Tobit, raised by his paternal grandmother, Deborah, remains loyal to the worship of God at the temple in Jerusalem, refusing the cult of the golden calves that Jeroboam, king of the northern kingdom of Israel, set up at Dan. He is particularly noted for his diligence in attempting to provide proper burials for fallen Israelites whom Sargon's successor, Sennacherib, has slain. For this behavior the king seizes his property and exiles him. After Sennacherib's death, Tobit is allowed to return to Nineveh, where he buries a man who has been murdered on the street. That night, he sleeps in the open and is blinded by bird droppings which fall into his eyes. His blindness subsequently leads him to falsely accuse his wife, Anna, of stealing a baby goat she had received as partial payment for work she had done. This strains his marriage and, ultimately, he prays for death.

Meanwhile, in faraway Media, a young woman named Sarah has prayed for death in despair. The demon of lust, Asmodeus ("the worst of demons"), abducts and kills every man Sarah marries on their wedding night before the marriage can be consummated. God sends the angel Raphael, disguised as a human, to heal Tobit and free Sarah from the demon.

The main narrative is dedicated to Tobit's son, Tobiah or Tobiyah (Greek: Τωβίας Tobias), who is sent by his father to collect money that the elder has deposited in distant Media. Raphael presents himself as Tobit's kinsman, Azariah, and offers to aid and protect Tobias. Under Raphael's guidance, Tobias journeys to Media with his dog.

Along the way, while washing his feet in the river Tigris, a fish tries to swallow his foot. By the angel's order, he captures it and removes its heart, liver and gall bladder.

Upon arriving in Media, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry because he is her cousin and closest relative. The angel instructs the young man to burn the fish's liver and heart to drive away the demon when he attacks on the wedding night. The two marry, and the fumes of the burning organs drive the demon to Upper Egypt, where Raphael follows and binds him. Sarah's father had been digging a grave to secretly bury Tobias under the assumption that he would be killed. Surprised to find his son-in-law alive and well, he orders a double-length wedding feast and has the grave secretly filled. Since the feast prevents him from leaving, Tobias sends Raphael to recover his father's money.

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After the feast, Tobias and Sarah return to Nineveh. There, Raphael tells the youth to use the fish's gall to cure his father's blindness. Raphael then reveals his identity and returns to heaven, and Tobit sings a hymn of praise.

Tobit tells his son to leave Nineveh before God destroys it according to prophecy (compare the Book of Nahum). After the prayer, Tobit dies at an advanced age. After burying his father and mother, Tobias returns to Media with his family.)

TOBIT CHAPTER 1

1 The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali;

2 Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the ways of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

11 But I kept myself from eating;

12 Because I remembered God with all my heart.

13 And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias.

21 And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

TOBIT CHAPTER 2

1 Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness,

6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted and my face was uncovered:

10 And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes: and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

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11 And my wife Anna did take women's works to do.

12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

TOBIT CHAPTER 3

1 Then I being grieved did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy judgements are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 Whe she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

TOBIT CHAPTER 4

1 In that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And said with himself, I have wished for death; wherefore do I not call for my son Tobias that I may signify to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, when thou wast in her womb: and when she is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layest up a good treasure for thyself against the day of necessity.

10 Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the most High.

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12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect my son, in all things thou doest, and be wise in all thy conversation.

15 Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms: and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to they that I committed ten talents to Gabael the son of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

TOBIT CHAPTER 5

1 Tobias then answered and said, Father, I will do all things which thou hast commanded me:

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 Be not greedy to add money to money: but let it be as refuse in respect of our child.

19 For that which the Lord hath given us to live with doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

TOBIT CHAPTER 6

1 And as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

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6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias that this maid hath been given to seven men, who all died in the marriage chamber.

14 And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her; wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

TOBIT CHAPTER 7

1 And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

TOBIT CHAPTER 8

1 And when they had supped, they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

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5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust but uprightly: therefore mercifully ordain that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, I fear lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna. Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

TOBIT CHAPTER 9

1 Then Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

TOBIT CHAPTER 10

1 Now Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to wail him, and said,

5 Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; where are do not entreat her evil.

TOBIT CHAPTER 11

1 After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

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9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father: and he strake of the gall on his fathers' eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing and praising God: and they which saw him go marvelled, because he had received his sight.

17 But Tobias gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, and Nasbas his brother's son, came:

19 And Tobias' wedding was kept seven days with great joy.

TOBIT CHAPTER 12

1 Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you.

8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me to heal thee and Sara thy daughter in law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

TOBIT CHAPTER 13

1 Then Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

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8 Let all men speak, and let all praise him for his righteousness.

9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed are all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King.

16 For Jerusalem shall be built up with sapphires and emeralds, and precious stone: thy walls and towers and battlements with pure gold.

17 And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

TOBIT CHAPTER 14

1 So Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

3 And when he was very aged he called his son, and the sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life.

4 Go into Media my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

11 Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

13 Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

15 But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

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THE BOOK OF JUDITH

(A parable or analogy, often called
"the first historical novel")
Estimated Range of Dating: 200 B.C. - 200 A.D.

(The name Judith (Hebrew: Yehudit, "Jewess" or "Praised") is the feminine form of Judah, Judas, Jude, etc. meaning "Jew". So, the name Judith simply can mean any Jewish woman. The Book of Judith is a book in the Hebrew Deuterocanon or Second Canon. It is included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible, and assigned by Protestants to their Apocrypha. It tells of a Jewish widow, Judith, who uses her beauty and charm to destroy an Assyrian general and save Israel from oppression. The surviving Greek manuscripts contain several historical anachronisms, which is why some scholars now consider the book non-historical: a parable, a theological novel, or perhaps the first historical novel.

It is not clear whether the Book of Judith was originally written in Hebrew or in Greek. The oldest existing version is the Septuagint and might either be a translation from Hebrew or composed in Greek. Details of vocabulary and phrasing point to a Greek text written in a language modeled on the Greek developed through translating the other books in the Septuagint. The extant Hebrew language versions, whether identical to the Greek, or in the shorter Hebrew version, date to the Middle Ages. The Hebrew versions name important figures directly such as the Seleucid king Antiochus IV Epiphanes, thus placing the events in the Hellenistic period when the Maccabees battled the Seleucid monarchs. The Greek version uses deliberately cryptic and anachronistic references such as "Nebuchadnezzar", a "King of Assyria", who "reigns in Nineveh", for the same king. The adoption of that name, though unhistorical, has been sometimes explained either as a copyist's addition, or an arbitrary name assigned to the ruler of Babylon.

Although the author was likely Jewish, there is no evidence that the Book of Judith was ever considered authoritative or a candidate for canonicity by any Jewish group.

The Masoretic Text of the Hebrew Bible does not contain it, nor was it found among the Dead Sea Scrolls or referred to in any early Rabbinic literature.

Reasons for its exclusion include the lateness of its composition, possible Greek origin, open support of the Hasmonean dynasty (to which the early rabbinate was opposed), and perhaps the brash and seductive character of Judith herself.

However, after disappearing from circulation among Jews for over a millennium, references to the Book of Judith, and the figure of Judith herself, resurfaced in the religious literature of crypto-Jews who escaped capitulation by the Caliphate of Córdoba. The renewed interest took the form of "tales of the heroine, liturgical poems, commentaries on the Talmud, and passages in Jewish legal codes."

lthough the text itself does not mention Hanukkah, it became customary for a Hebrew midrashic variant of the Judith story to be read on the Shabbat of Hanukkah as the story of Hanukkah takes place during the time of the Hasmonean dynasty.

That midrash, whose heroine is portrayed as gorging the enemy on cheese and wine before cutting off his head, may have formed the basis of the minor Jewish tradition to eat dairy products during Hanukkah.

In that respect, Medieval Jewry appears to have viewed Judith as the Hasmonean counterpart to Queen Esther, the heroine of the holiday of Purim. The textual reliability of the Book of Judith was also taken for granted, to the extent that Biblical commentator Nachmanides (Ramban) quoted several passages from a Peshitta (Syriac version) of Judith in support of his rendering of Deuteronomy 21:14.

Judith is also made reference to in chapter 28 of 1 Meqabyan, a book considered canonical in the Ethiopian Orthodox Tewahedo Church.

The story revolves around Judith, a daring and beautiful widow, who is upset with her Jewish countrymen for not trusting God to deliver them from their foreign conquerors. She goes with her loyal maid to the camp of the enemy general, Holofernes, with whom she slowly ingratiates herself, promising him information on the Israelites. Gaining his trust, she is allowed access to his tent one night as he lies in a drunken stupor. She decapitates him, then takes his head back to her fearful countrymen. The Assyrians, having lost their leader, disperse, and Israel is saved. Though she is courted by many, Judith remains unmarried for the rest of her life.

Literary structure

The Book of Judith can be split into two parts or "acts" of approximately equal length. Chapters 1–7 describe the rise of the threat to Israel, led by the evil king Nebuchadnezzar and his sycophantic general Holofernes, and is concluded as Holofernes' worldwide campaign has converged at the mountain pass where Judith's village, Bethulia, is located. Chapters 8–16 then introduce Judith and depict her heroic actions to save her people. Part I, although at times tedious in its description of the military developments, develops important themes by alternating battles with reflections and rousing action with rest. In contrast, the second half is devoted mainly to Judith's strength of character and the beheading scene.)

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JUDITH CHAPTER 1

In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

JUDITH CHAPTER 2

1 And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians that he should, as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him.

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto that they prepare for me earth and water: for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks and the river shall be filled with their dead, till it overflow:

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth. and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback;

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16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 A great number also sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen and chariots, and went from thence into the hill country;

23 And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Israel, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

27 Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

JUDITH CHAPTER 3

1 So they sent ambassadors unto him to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against Esdraelon near unto Judea, over against the great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

3 And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

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13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

JUDITH CHAPTER 4

1 Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and the villages and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

7 Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was straight, for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they, and their wives and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and women, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

JUDITH CHAPTER 5

1 Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills and had laid impediments in the champaign countries:

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, more than all the inhabitants of the west.

5 Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

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12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the Red sea before them,

14 And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country.

16 And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate.

20 Now therefore, my lord and governor, if there be any error against this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

JUDITH CHAPTER 6

1 And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied against us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages:

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

13 Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him to Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God. saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achior, and praised him greatly.

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21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

JUDITH CHAPTER 7

1 The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cynamon, which is over against Esdraelon.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia,

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed with fire, and before the sword come against them, they shall be overthrown in the streets where they dwell.

15 Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhibitants of Bethulia.

21 And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur.

25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

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29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

JUDITH CHAPTER 8

1 Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Ozel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in the barley harvest.

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins and ware her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants and maidservants, and cattle, and lands; and she remained upon them.

8 And there was none that gave her an ill word; as she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other god, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

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30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

34 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

JUDITH CHAPTER 9

1 Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said,

2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgements are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar.

9 Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

11 For thy power standeth not in multitude nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, king of every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

JUDITH CHAPTER 10

1 Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words.

2 She rose where she had fallen down, and called her maid, and went down into the house in the which she abode in the sabbath days, and in her feast days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

4 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her.

8 The God, the God of our fathers give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

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10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

17 Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

JUDITH CHAPTER 11

1 Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

13 And are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given to thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the

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valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her. God hath done well to send thee before the people, that strength might be in our hands and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

JUDITH CHAPTER 12

1 Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saving, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank more wine than he had drunk at any time in one day since he was born.

JUDITH CHAPTER 13

1 Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying alone upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bedchamber, and to wait for her. coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute thine enterprizes to the destruction of the enemies which are risen against us.

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6 Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him.

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off, to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said; So be it, so be it.

JUDITH CHAPTER 14

1 Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacles of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

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17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head.

19 When the captains of the Assyrians' army heard these words, they rent their coats and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

JUDITH CHAPTER 15

1 And when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.

3 They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

6 And the residue that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

8 Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

13 And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

JUDITH CHAPTER 16

1 Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugatives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

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16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgement, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses.

24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

ADDITIONS TO THE BOOK OF ESTHER

or The Rest of the Book of Esther

Estimated Range of Dating: 2nd century B.C.

(The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Greek Septuagint Bible. They argue that the following chapters were made later than the original Book of Esther. Therefore, they usully placed in the Deuterocanon of the Hebrew Bible. An additional six chapters appear interspersed in Esther in the Septuagint, the Greek translation of the Bible. This was noted by Jerome in compiling the Latin Vulgate. Additionally, the Greek text contains many small changes in the meaning of the main text. Jerome recognised the former as additions not present in the Hebrew Text and placed them at the end of his Latin translation. This placement and numbering system is used in Catholic Bible translations based primarily on the Vulgate, such as the Douay–Rheims Bible and the Knox Bible. In contrast, the 1979 revision of the Vulgate, the Nova Vulgata, incorporates the additions to Esther directly into the narrative itself, as do most modern Catholic English translations based on the original Hebrew and Greek (e.g., Revised Standard Version Catholic Edition, New American Bible, New Revised Standard Version Catholic Edition). The numbering system for the additions differs with each translation.

These additions include:

- *an opening prologue that describes a dream had by Mordecai [in this version called Mardocheus]*
- *the contents of the decree against the Jews*
- *prayers for God's intervention offered by Mordecai and by Esther*
- *an expansion of the scene in which Esther appears before the king, with a mention of God's intervention*
- *a copy of the decree in favor of the Jews*
- *a passage in which Mordecai interprets his dream (from the prologue) in terms of the events that followed*
- *a colophon appended to the end, which reads: "In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and his son Ptolemy brought to Egypt the preceding Letter about Purim, which they said was authentic and had been translated by Lysimachus son of Ptolemy, one of the residents of Jerusalem" (NRSV). It is unclear to which version of Greek Esther this colophon refers, and who exactly are the figures mentioned in it.*

By the time the Greek version of Esther was written, the foreign power visible on the horizon as a future threat to Judah was the Macedonians of Alexander the Great, who

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defeated the Persian empire about 150 years after the time of the story of Esther; the Septuagint version noticeably calls Haman a "Bougaion" [incomprehensible] where the Hebrew text describes him as an Agagite.

The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Septuagint – Martin Luther, being perhaps the most vocal Reformation-era critic of the work, considered even the original Hebrew version to be of very doubtful value. Luther's complaints against the book carried past the point of scholarly critique and may reflect Luther's antisemitism.

The Council of Trent, the summation of the Roman Catholic Counter-Reformation, reconfirmed the entire book, both Hebrew text and Greek additions, as canonical. The Book of Esther is used twice in commonly used sections of the Catholic Lectionary. In both cases, the text used is not only taken from a Greek addition, the readings also are the prayer of Mordecai, and nothing of Esther's own words is ever used. The Eastern Orthodox Church uses the Septuagint version of Esther, as it does for all of the Old Testament.

In contrast, the additions are included in the Biblical apocrypha, usually printed in a separate section (if at all) in Protestant bibles. The additions, called "The rest of the Book of Esther", are specifically listed in the Thirty-Nine Articles, Article VI, of the Church of England as non-canonical.)

[. . . . .]

4 Then Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen:

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgement, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

ESTHER CHAPTER 11

1 In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artexerxes the Great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream:

5 Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And, behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

8 And lo a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

ESTHER CHAPTER 12

1 And Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artexerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded, Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

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ESTHER CHAPTER 13

1 The copy of the letters was this: The great king Artexerxes writeth these things to the princes and governours that are under him from India unto Ethiopia in an hundred and seven and twenty provinces.

2 After that I became lord over many nations and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us cannot go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not the portion, which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

ESTHER CHAPTER 14

1 Queen Esther also, being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

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16 Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself.

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings.

18 Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn and deliver us out of the hands of the mischievous, and deliver me out of my fear.

ESTHER CHAPTER 15

1 And upon the third day, when she had ended her prayers, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself daintily;

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though our our commandment be general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

ESTHER CHAPTER 16

1 The great king Artexerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the justice of God, that seeth all things and hateth evil.

5 Oftentimes also fair speech of those, that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits sought of us the destruction, as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws:

16 And that they be children of the most high and most mighty, living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

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19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us and the well affected Persians; but to those which do conspire against us a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

WISDOM OF SOLOMON

The Book of Wisdom
Estimated Range of Dating: 1st century B.C.

(The Book of Wisdom, or the Wisdom of Solomon, is a Jewish work written in Greek and most likely composed in Alexandria, Egypt, in the late 1st century BC or early 1st century AD. The central theme of the work is "Wisdom" itself, appearing under two principal aspects. In its relation to man, Wisdom is the perfection of knowledge of the righteous as a gift from God showing itself in action. In direct relation to God, Wisdom is with God from all eternity. It is one of the seven Sapiential or wisdom books comprising the Septuagint, the others being Psalms, Proverbs, Ecclesiastes, Song of Songs (Song of Solomon), Job, and Sirach. It is included in the canon of Deuterocanonical books by the Roman Catholic Church and of the Eastern Orthodox Church. Most Protestants consider it part of the Apocrypha.

The author's prime literary source was the Septuagint, in particular the Wisdom literature and the Book of Isaiah, and he was familiar with late Jewish works as the Book of Enoch and with Greek philosophical literature. It is uncertain whether the book has a single author or comes from a school of writers, but recent scholarship has favoured regarding it as a unified work. In either case its blend of Greek and Jewish features suggests a learned Hellenistic background, and despite the address to the "rulers of the world" the actual audience was probably members of the author's own community who were tempted to give up their Jewishness in the face of the temptations of Greek culture and the hostile conditions facing Jews in the Greek world.

The book is addressed to the rulers of the earth, urging them to love righteousness and seek wisdom; the wicked think that all is chance and that they should enjoy each day, but they are deluded. In the second section Solomon (not explicitly named, but strongly implied) tells of his search for wisdom.

The Wisdom of Solomon can be linked to several forms of ancient literature, both Jewish and non-Jewish, but it clearly belongs with biblical Wisdom books such as the Book of Job, one of only five such books among ancient Jewish literature. In terms of classical genre it has been identified as an encomium and with the Greek genre of the "exhortatory discourse", by which a teacher attempts to persuade others to a certain course of action.

Structure and content

The structure can be divided into three sections:

1. Book of Eschatology

- *exhortation to justice*
- *speech of the impious, contrasts of the wicked and the just*

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• exhortation to wisdom
2. Book of Wisdom
• Solomon's speech concerning wisdom, wealth, power and prayer
3. Book of History
• introduction, followed by diptychs of plagues
• digression on God's power and mercy
• digression on false worship and further plagues
• recapitulation and concluding doxology.

Melito of Sardis in the 2nd century AD, Augustine (c. 397 AD) and Pope Innocent I (405 AD) considered Wisdom of Solomon as part of the Old Testament. Athanasius writes that the Book of Wisdom along with three other deuterocanonical books, while not being part of the Canon, "were appointed by the Fathers to be read". Epiphanius of Salamis (c. 385 AD) mentions that the Wisdom of Solomon was of disputed canonicity. According to the monk Rufinus of Aquileia (c. 400 AD) the Book of Wisdom was not called a canonical but ecclesiastical book.)

WISDOM OF SOLOMON CHAPTER1

1 Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

WISDOM OF SOLOMON CHAPTER 2

1 For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us crown ourselves with rosebuds, before they be withered:

9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

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17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

WISDOM OF SOLOMON CHAPTER 3

1 But the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

WISDOM OF SOLOMON CHAPTER 4

1 Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

13 He, being made perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he to take him away from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

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19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

WISDOM OF SOLOMON CHAPTER 5

1 Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasted by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgement instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

WISDOM OF SOLOMON CHAPTER 6

1 Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you: for a sharp judgement shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

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16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

WISDOM OF SOLOMON CHAPTER 7

1 I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and do communicate her liberally: I do not hide her riches.

14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good,

23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

WISDOM OF SOLOMON CHAPTER8

1 Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.

2 I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

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5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

6 And if prudence work; who of all that are is a more cunning workman than she?

7 And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgement, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

WISDOM OF SOLOMON CHAPTER 9

1 O God of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgement with an upright heart:

4 Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgement and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

WISDOM OF SOLOMON CHAPTER 10

1 She preserved the first formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

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6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

18 Brought them through the Red sea, and led them through much water:

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

WISDOM OF SOLOMON CHAPTER 11

1 She prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then how thou hadst punished their adversaries.

9 For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

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26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

WISDOM OF SOLOMON CHAPTER 12

1 For thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgements upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done? or who shall withstand thy judgement? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgement is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgement to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgement worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; now being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

WISDOM OF SOLOMON CHAPTER 13

1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit neither are they to be pardoned.

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9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health he calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

WISDOM OF SOLOMON CHAPTER 14

1 Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery.

25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

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28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

WISDOM OF SOLOMON CHAPTER15

1 But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things,

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

WISDOM OF SOLOMON CHAPTER 16

1 Therefore by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

11 For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

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14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgement of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

WISDOM OF SOLOMON CHAPTER17

1 For great are thy judgements, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with strange apparitions.

4 For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars,

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

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WISDOM OF SOLOMON CHAPTER 18

1 Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

WISDOM OF SOLOMON CHAPTER 19

1 As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea for their contentment.

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13 And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

ECCLESIASTICUS
WISDOM OF JESUS BEN SIRACH

Hokhmat Yoshua ben Sira / The Wisdom of Jesus ben Sirach
Sefer ben Sira / The Book of ben Sirach
Mishley ben Sira / Proverbs of ben Sirach
Sophia Iesou Hyiou Sirakh
The Wisdom of Jesus the son of Sirach
Author: Yeshua ben Eliezer ben Sira
Estimated Range of Dating: 200 - 175 B.C.

(This work has many names. The common title Ecclesiasticus means "belonging to the Church" or "used in the Church." The title was bestowed on certain books, which, although they had not been admitted into the Canon, were recognised as suitable for use in public teaching. The original Hebrew title was probably Hokhmat Yeshua ben Sira, the Wisdom of ben Sira. In the Latin Bible and in Greek manuscripts it is known as Sophia Iesou hyiou Sirach (the Wisdom of Jesus the Son of Sirach). Written in Hebrew about 200–175 BC, it was translated into Greek by the author's grandson in Egypt. A Syriac translation also was made. Portions (about three-fifths) of the Hebrew text were found in medieval copies in a synagogue of Cairo and a part of the book in a fragment of a scroll from Massada in Palestine (written c. 75 BC). Small Hebrew fragments also were found among the Dead Sea Scrolls; one of them, the Psalms scroll, contains a large part of a poem about wisdom that is a part of the appendix (chapter 51) and that was not written by the author. The Proverbs of Ben-Sira are often quoted in rabbinic literature.

The book is written in the poetical style of the wisdom books of the Old Testament (e.g., Proverbs, Job) and deals with the themes of practical and theoretical morality. The religious and moral position of the author is conservative—he does not believe in the afterlife, but he reflects the contemporary religious positions. He identifies wisdom, the origin of which is divine, with "the Law which Moses commanded," an idea that became important for later Judaism. He also reflects contemporary debates about freedom of will and determinism, and, though realistic in his basic opinions, he sometimes expresses eschatological hopes of salvation for his people. His piety is ethical, though lacking in asceticism; and he invites his readers to enjoy life, which is short (in this point some Greek influence is palpable, but it is not very deep). At the end of the book the author praises, in chronological order, "the fathers of old," from the beginning of history to his contemporary, the high priest Simon, whose appearance in the Temple is poetically described. After some verses comes the colophon with the author's name—the last chapter being an appendix not composed by the author.

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Joshua ben Sirach, in Greek texts called "Jesus the son of Sirach of Jerusalem", was a Jewish scribe who originally came from Jerusalem but may have authored the work in Alexandria, Egypt ca. 200–175 BC, where he is thought to have established a school. Ben Sirach is unique among all Old Testament and Apocryphal writers in that he signed his work. His work has in content and style some similarities with Old-Egyptian works such as The Teaching of Kagemna, Egypt c. 2613-2589 BC; The Teachings of Ptah-Hotep, Egypt c. 2500-2345 BC; and particularly with The Instructions of Shuruppak, Sumer c. 2600-2550 BC. In antiquity, these works were very popular for educational purposes. Ben Sira might have found some copies in the Library of Alexandria and then re-designed them for Hebrew schools.

The Prologue, attributed to Ben Sira's grandson and dated to 132 BC, is generally considered the earliest witness to a canon of the books of the prophets. Thus the date of the text, has been the subject of intense scrutiny by biblical scholars.

Joshua ben Sirach's grandson was in Egypt, translating and editing after the usurping Hasmonean line had definitively ousted Simon's heirs in long struggles and was finally in control of the High Priesthood in Jerusalem. Comparing the Hebrew and Greek versions shows that he altered the prayer for Simon and broadened its application ("may He entrust to us his mercy"), in order to avoid closing a work praising God's covenanted faithfulness on an unanswered prayer.

In Egypt, the book was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of "Euergetes". This epithet was borne by only two of the Ptolemies. Of these, Ptolemy III Euergetes reigned only twenty-five years (247–222 BC) and thus Ptolemy VIII Euergetes must be intended; he ascended the throne in the year 170 BC, together with his brother Ptolemy VI Philometor, but he soon became sole ruler of Cyrene, and from 146 to 117 BC held sway over all Egypt. He dated his reign from the year in which he received the crown (i.e., from 170 BC). The translator must therefore have gone to Egypt in 132 BC.

The translation into Greek is believed to have been done after 117 BC. In Egypt, it was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

***Manuscripts:** The work of Sirach is presently known through various versions, which scholars still struggle to disentangle. The Greek version of Sirach is found in many codices of the Septuagint.*

As early as 1896, several substantial Hebrew texts of Sirach, copied in the 11th and 12th centuries, were found in the Cairo Geniza (a synagogue storage room for damaged manuscripts). Although none of these manuscripts is complete, together they provide the text for about two-thirds of the Wisdom of Sirach. According to scholars including Solomon Schechter and Frederic Kenyon, this shows that the book was originally written in Hebrew.

In the 1950s and 1960s three copies of portions of Sirach were found among the Dead Sea Scrolls. The largest scroll was discovered at Masada, the Jewish fortress destroyed in 73 AD. The earliest of these scrolls (2Q18) has been dated to the second part of the 1st century BC, approximately 150 years after Sirach was first composed. These early Hebrew texts are in substantial agreement with the Hebrew texts discovered in Cairo, although there are numerous minor textual variants. With these findings, scholars are now more confident that the Cairo texts are reliable witnesses to the Hebrew original.

Language and alternative titles: The "Book of ben Sirach" (Sefer ben Sira) was originally written in Hebrew, and was also known in Hebrew as the "Proverbs of ben Sirach" (Misley ben Sira) or the "Wisdom of ben Sirach" (Hokhmat ben Sira). The book was not accepted into the Hebrew Bible and the original Hebrew text was not preserved in the Jewish canon. However, various original Hebrew versions have since been recovered, including fragments recovered within the Dead Sea Scrolls and the Cairo Genizah, the latter of which includes fragments from six separate manuscripts.

The Greek translation was accepted in the Septuagint under the (abbreviated) name of the author: Sirakh. Some Greek manuscripts give as the title the "Wisdom of Iesous Son of Sirakh" or in short the "Wisdom of Sirakh". The older Latin versions were based on the Septuagint, and simply transliterated the Greek title in Latin letters: Sirach. In the Vulgate the book is called Liber Iesu filii Sirach ("Book of Joshua Son of Sirach").

The Greek Church Fathers also called it the "All-Virtuous Wisdom", while the Latin Church Fathers, beginning with Cyprian, termed it Ecclesiasticus because it was frequently read in churches, leading the early Latin Fathers to call it liber ecclesiasticus (Latin and Latinised Greek for "church book"). Similarly, the Nova Vulgata and many modern English translations of the Apocrypha use the title Ecclesiasticus, literally "of the Church" because of its frequent use in Christian teaching and worship.

The Babylonian Talmud occasionally cites Ben-Sira (Sanhedrin 100b; Hagigah 13a, Baba Bathra 98b, etc.), but even so, it only paraphrases his citations, without quoting from him verbatim. This is shown by comparing fragmented texts of the original Hebrew "Book of Wisdom" (Ecclesiasticus) discovered in Qumran with the same quotes as given in the Babylonian Talmud.

***Structure and Contents:** As with other wisdom books, there is no easily recognizable structure in Sirach; in many parts it is difficult to discover a logical progression of thought or to discern the principles of arrangement.*

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However, a series of six poems about the search for and attainment of wisdom (1:1–10, 4:11–19; 6:18–37; 14:20–15:10; 24:1–33; and 38:24–39:11) divide the book into something resembling chapters, although the divisions are not thematically based. The exceptions are the first two chapters, whose reflections on wisdom and fear of God provide the theological framework for what follows, and the last nine chapters, which function as a sort of climax, first in an extended praise of God's glory as manifested through creation (42:15–43:33) and second in the celebration of the heroes of ancient Israel's history dating back to before the Great Flood through contemporary times (see previous section).

Despite the lack of structure, there are certain themes running through the Book that reappear at various points. The New Oxford Annotated Apocrypha identifies ten major recurring topics:

1. The Creation (16:24–124, 18:1–14; 33:7–15; 39:12–35; and 42:15–43:33);

2. Death (11:26–28; 22:11–12; 38:16–23; and 41:1–13);

3. Friendship (6:5–17; 9:10–16: 19:13–17; 22:19–26: 216–21; and 36:23–315);

4. Happiness (25:1–11; 30:14–25; and 40:1–30);

5. Honour and shame (4:20–6:4; 10:19–11:6; and 41:14–42:8);

6. Money matters (3:30–4:10; 11:7–28; 13:1–14:19; 29:1–28; and 31:1–11);

7. Sin (1–17; 15:11–20; 16:1–132; 18:30–19:3; 21:1–10; 22:27–23:27; and 26:28–28:7);

8. Social justice (4:1–10; 34:21–27; and 35:14–26);

9. Speech (5:6,9-15; 18:15–29; 19:4–17; 20:1–31; 23:7–15; 24–7; 211–15; and 28:8–26); and

10. Women (9:1–9; 23:22–27; 25:13–26:27; 36:26–31; and 42:9–14).

Sirach is accepted as part of the Canon by Catholics, Eastern Orthodox, and most of Oriental Orthodoxy. Anglican tradition considers Sirach (which was published with other Greek Jewish books in a separate section of the King James Bible) among the apocryphal or deuterocanonical books, and read them "for example of life and instruction of manners; but yet [do] not apply them to establish any doctrine." The Lutheran Churches take a similar position. It was cited in some writings in early Christianity.)

WISDOM OF JESUS BEN SIRACH CHAPTER 1

1 **Prologue.** Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgement, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law. All wisdom cometh from the Lord, and is with him for ever.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?

8 There is one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She is with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

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19 Wisdom raineth down skill and knowledge of understanding standing, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot be justified; for the sway of his fury shall be his destruction.

23 A patient man will tear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

WISDOM OF JESUS BEN SIRACH CHAPTER 2

1 My son, if thou come to serve the Lord, prepare thy soul for temptation.

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended.

14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his Word; and they that love him will keep his ways.

16 They that fear the Lord will seek that which is well, pleasing unto him; and they that love him shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 Saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

WISDOM OF JESUS BEN SIRACH CHAPTER 3

1 Hear me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

8 Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed: of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

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19 Many are in high place, and of renown: but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret.

23 Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgement.

25 Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin.

28 In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

WISDOM OF JESUS BEN SIRACH CHAPTER 4

1 My son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgement.

10 Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

14 They that serve her shall minister to the Holy One: and them that love her the Lord doth love.

15 Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed to confess thy sins; and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantick among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

WISDOM OF JESUS BEN SIRACH CHAPTER 5

1 Set thy heart upon thy goods; and say not, I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go.

5 Concerning propitiation, be not without fear to add sin unto sin:

6 And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

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7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding; and let thy word be the same.

11 Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

WISDOM OF JESUS BEN SIRACH CHAPTER 6

1 Instead of a friend become not an enemy; for thereby thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull straying alone.

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, prove him first and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity, and strife will discover thy reproach.

10 Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithfull friend is a strong defence: and he that hath found such an one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her.

21 She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy shoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise,

34 Stand in the multitude of the elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine owns desire.

WISDOM OF JESUS BEN SIRACH CHAPTER 7

1 Do no evil, so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

4 Seek not of the Lord preeminence, neither of the king the seat of honour.

5 Justify not thyself before the Lord; and boast not of thy wisdom before the king.

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6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, an stumblingblock in the way of thy uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 Devise not a lie against thy brother; neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the most High hath ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thyself greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honor the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things.

32 And stretch thine hand unto the poor, that thy blessing may be perfected.

33 A gift hath grace in the sight of every man living; and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

WISDOM OF JESUS BEN SIRACH CHAPTER 8

1 Strive not with a mighty man' lest thou fall into his hands.

2 Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thy ancestors be disgraced.

5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 Dishonour not a man in his old age: for even some of us wax old.

7 Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11 Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words

12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge; for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

17 Consult not with a fool; for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

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WISDOM OF JESUS BEN SIRACH CHAPTER 9

1 Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not round about thee in the streets of the city, neither wander thou in the solitary place thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

WISDOM OF JESUS BEN SIRACH CHAPTER 10

1 A wise judge will instruct his people; and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to day a king to morrow shall die.

11 For when a man is dead, he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed.

20 Among brethren he that is chief is honorable; so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

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28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

WISDOM OF JESUS BEN SIRACH CHAPTER 11

1 Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty; neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth: understand first, and then rebuke.

8 Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not in judgement with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

11 There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this his the portion of his reward:

19 Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

20 Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing flourish.

23 Say not, What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil shall I have hereafter?

25 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thine house: for the deceitful man hath many trains.

30 Like as a partridge taken and kept in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

WISDOM OF JESUS BEN SIRACH CHAPTER 12

1 When thou wilt do good know to whom thou doest it; so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for else thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity.

9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.

10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.

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11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

WISDOM OF JESUS BEN SIRACH CHAPTER 13

1 He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 Beware that thou be not deceived and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

WISDOM OF JESUS BEN SIRACH CHAPTER 14

1 Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.

2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompence of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

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10 A wicked eye envieth his bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

14 Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

15 Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows shall also hearken at her doors.

24 He that doth lodge near her house shall also fasten a pin in her walls.

25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be covered from heat, and in her glory shall he dwell.

WISDOM OF JESUS BEN SIRACH CHAPTER 15

1 He that feareth the Lord will do good, and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.

10 For praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himself made man from the beginning, and left him in the hand of his counsel;

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 Before man is life and death; and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

WISDOM OF JESUS BEN SIRACH CHAPTER 16

1 Desire not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.

7 He was not pacified toward the old giants, who fell away in the strength of their foolishness.

8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their sins:

10 Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works

13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

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14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies.

24 my son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgement from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

WISDOM OF JESUS BEN SIRACH CHAPTER 17

1 The Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and made them according to his image,

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5 They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Beside this he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgements.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony.

17 For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion:

18 Whom, being his firstborn, he nourisheth with discipline, and giving him the light of his love doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord

21 But the Lord being gracious and knowing his workmanship, neither left nor forsook them, but spared them.

22 The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

23 Afterwards he will rise up and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

27 Who shall praise the most High in the grave, instead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29 How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven; and all men are but earth and ashes.

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WISDOM OF JESUS BEN SIRACH CHAPTER 18

1 He that liveth for ever Hath created all things in general.

2 The Lord only is righteous, and there is none other but he,

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 The number of a man's days at the most are an hundred years.

10 As a drop of water unto the sea, and a gravelstone in comparison of the sand; so are a thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgements.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew asswage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physick or ever thou be sick.

20 Before judgement examine thyself, and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thyself from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

WISDOM OF JESUS BEN SIRACH CHAPTER 19

1 A labouring man that A is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will hate thee.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High.

18 The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love.

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19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgement appear; and there is a wise man that justifieth in judgement.

26 There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

WISDOM OF JESUS BEN SIRACH CHAPTER 20

1 There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reproved, to shew repentance! for so shalt thou escape wilful sin.

4 As is the lust of an eunuch to deflower a virgin; so is he that executeth judgement with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

7 A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompence is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it sevenfold.

13 A wise man by his words maketh him beloved: but the graces of fools shall be poured out.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such an one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is dishonourable, and his shame is ever with him.

27 A wise man shall promote himself to honour with his words: and he that hath understanding will please great men.

28 He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

WISDOM OF JESUS BEN SIRACH CHAPTER 21

1 My son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

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5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgement cometh speedily.

6 He that hateth to be reproved is in the way of sinners: but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his neighbour's house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

WISDOM OF JESUS BEN SIRACH CHAPTER 22

1 A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

3 An evilnurtured man is the dishonour of his father that begat him: and a foolish daughter is born to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season is as musick in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

11 Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery.

18 Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning to favour.

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

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23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

WISDOM OF JESUS BEN SIRACH CHAPTER 23

1 O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind.

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

9 Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse they day of thy nativity.

15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 All bread is sweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

23 For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and inquisition shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

WISDOM OF JESUS BEN SIRACH CHAPTER 24

1 Wisdom shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the most High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

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8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He created me from the beginning before the world, and I shall never fail.

10 In the holy tabernacle I served before him; and so was I established in Sion.

11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon.

14 I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

16 As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is sweeter than honey, and mine inheritance than the honeycomb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside him there is no other Saviour.

25 He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myself only, but for all them that seek wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 25

1 In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgement for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour.

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found prudence, and he that speaketh in the ears of them that will hear:

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and desire her not for pleasure.

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22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

WISDOM OF JESUS BEN SIRACH CHAPTER 26

1 Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be counted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

WISDOM OF JESUS BEN SIRACH CHAPTER 27

1 Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk.

5 The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is the wantonness of sin.

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14 The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit; and shall never find friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou betrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again

20 Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that betrayeth secrets is without hope.

22 He that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

26 Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.

29 They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

WISDOM OF JESUS BEN SIRACH CHAPTER 28

1 He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

6 Remember thy end, and let enmity cease; remember corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and wink at ignorance.

8 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife,

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 An hasty contention kindleth a fire: and an hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 Curse the whisperer and doubletongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he that is defended through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold,

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

WISDOM OF JESUS BEN SIRACH CHAPTER 29

1 He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

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6 If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy storehouses: and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him in danger that delivered him.

18 Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21 The chief thing for life is water, and bread, and clothing, and an house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words:

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.

28 These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

WISDOM OF JESUS BEN SIRACH CHAPTER 30

1 He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance.

3 He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

8 An horse not broken becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness.

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better than a bitter life or continual sickness.

18 Delicates poured upon a mouth shut up are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.

20 He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth.

21 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

WISDOM OF JESUS BEN SIRACH CHAPTER 31

1 Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as a sore disease breaketh sleep,

3 The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicates.

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4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 Gold hath been the ruin of many, and their destruction was present.

7 It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion.

14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

15 Judge not thy neighbour by thyself: and be discreet in every point.

16 Eat as it becometh a man, those things which are set before thee; and devour note, lest thou be hated.

17 Leave off first for manners' sake; and be not unsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

23 Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy valiantness in wine; for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkeness.

27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind:

29 But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him to drink.

WISDOM OF JESUS BEN SIRACH CHAPTER 32

1 If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

3 Speak, thou that art the elder, for it becometh thee, but with sound judgement; and hinder not musick.

4 Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of musick in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgement, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thine own children.

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23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

WISDOM OF JESUS BEN SIRACH CHAPTER 33

1 There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.

2 A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law; and the law is faithful unto him, as an oracle.

4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

5 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished: and he altered seasons and feasts.

9 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth:

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed and exalted and some of them he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

13 As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most High; and there are two and two, one against another.

16 I awaked up last of all, as one that gathereth after the grapegatherers: by the blessing of the Lord I profited, and tred my winepress like a gatherer of grapes.

17 Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

20 As long as thou livest and hast breath in thee, give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy.

22 In all thy works keep to thyself the preeminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, are for the ass; and bread, correction, and work, for a servant.

25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not excessive toward any; and without discretion do nothing.

30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

WISDOM OF JESUS BEN SIRACH CHAPTER 34

1 The hopes of a man void of understanding are vain and false: and dreams lift up fools.

2 Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4 Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

6 If they be not sent from the most High in thy visitation, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things; and I understand more than I can express.

12 I was ofttimes in danger of death: yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from

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heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

20 Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

WISDOM OF JESUS BEN SIRACH CHAPTER 35

1 He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering.

2 He that requiteth a goodturn offereth fine flour; and he that giveth alms sacrificeth praise.

3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

4 Thou shalt not appear empty before the Lord.

5 For all these things are to be done because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High.

7 The sacrifice of a just man is acceptable. and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands.

9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.

10 Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

12 Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgement.

18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

WISDOM OF JESUS BEN SIRACH CHAPTER 36

1 Have mercy upon us, O Lord God of all, and behold us:

2 And send thy fear upon all the nations that seek not after thee.

3 Lift up thy hand against the strange nations, and let them see thy power.

4 As thou wast sanctified in us before them: so be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

8 Sake the time short, remember the covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion with thine unspeakable oracles, and thy people with thy glory:

15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

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17 O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

20 A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so who will believe a man that hath no house, and lodgeth wheresoever the night taketh him?

WISDOM OF JESUS BEN SIRACH CHAPTER 37

1 Every friend saith, I am his friend also: but there is a friend, which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose, mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprize, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21 For grace is not given, him from the Lord, because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

30 For excess of meats bringeth sickness, and surfeiting will turn into choler.

31 By surfeiting have many perished; but he that taketh heed prolongeth his life.

WISDOM OF JESUS BEN SIRACH CHAPTER 38

1 Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the most High cometh healing, and he shall receive honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal men, and taketh away their pains.

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8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth,

9 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 Take no heaviness to heart: drive it away, and member the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember my judgement: for thine also shall be so; yesterday for me, and to day for thee.

23 When the dead is at rest, let his remembrance rest; and be comforted for him, when his Spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

26 He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgement: they cannot declare justice and judgement; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and all their desire is in the work of their craft.

WISDOM OF JESUS BEN SIRACH CHAPTER 39

1 But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

12 Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

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15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 As his ways are plain unto the holy; so are they stumblingblocks unto the wicked.

25 For the good are good things created from the beginning: so evil things for sinners.

26 The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for vengeance;

30 Teeth of wild beasts, and scorpions, serpents, and the sword punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

WISDOM OF JESUS BEN SIRACH CHAPTER 40

1 Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, trouble their thoughts, and cause fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, unto him that is clothed with a linen frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 Such things happen unto all flesh, both man and beast, and that is sevenfold more upon sinners.

9 Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river shall be pulled up before all grass.

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and musick rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

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28 My son, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

WISDOM OF JESUS BEN SIRACH CHAPTER 41

1 O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction:

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon an harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife.

22 Or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced and find favour before all men.

WISDOM OF JESUS BEN SIRACH CHAPTER 42

1 Of these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the most High, and his covenant; and of judgement to justify the ungodly;

3 Of reckoning with thy partners and travellers; or of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every body's beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and from women wickedness.

14 Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

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16 The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 Oh how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good or another: and who shall be filled with beholding his glory?

WISDOM OF JESUS BEN SIRACH CHAPTER 43

1 The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment runneth hastily.

6 He made the moon also to serve in her season for a declaration of times, and a sign of the world.

7 From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

13 By his commandment he maketh the snow to fall aplace, and sendeth swiftly the lightnings of his judgement.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist coming speedily, a dew coming after heat refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum, he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 Who hath seen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 44

1 Let us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions:

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5 Such as found out musical tunes, and recited verses in writing:

6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will shew forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous; in the time of wrath he was taken in exchange for the world; therefore was he left as a remnant unto the earth, when the flood came.

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him;

20 Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful.

21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise for Abraham his father's sake the blessing of all men, and the covenant, And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

WISDOM OF JESUS BEN SIRACH CHAPTER 45

1 And he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 He sanctified him in his faithfuless and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgements.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroidere, with a breastplate of judgement, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the statutes of judgements, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase; especially he prepared bread in abundance:

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21 For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart: when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

WISDOM OF JESUS BEN SIRACH CHAPTER 46

1 Jesus the son a Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent of Beth-horon he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preserved to bring them in to the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20 And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

WISDOM OF JESUS BEN SIRACH CHAPTER 47

1 And after him rose up Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace offering, so was David chosen out of the children of Israel.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel.

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12 After him rose up a wise son, and for his sake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

14 How wise wast thou in thy youth and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far unto the islands; and for thy peace thou wast beloved.

17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin and didst multiply silver as lead.

19 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

WISDOM OF JESUS BEN SIRACH CHAPTER 48

1 Then stood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High:

6 Who broughtest kings to destruction, and honorable men from their bed:

7 Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgement of vengeance:

8 Who annointedst kings to take revenge, and prophets to succeed after him:

9 Who was taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgement, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love; for we shall surely live.

12 Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection.

13 No word could overcome him; and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

WISDOM OF JESUS BEN SIRACH CHAPTER 49

1 The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine.

2 He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

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4 All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed.

5 Therefore he gave their power unto others, and their glory to a strange nation.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under the figure of the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify Zorobabel? even he was as a signet on the right hand:

12 So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

13 And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a young man born like Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and so was Adam above every living thing in creation.

WISDOM OF JESUS BEN SIRACH CHAPTER 50

1 Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed about, as a young cedar in Libanus; and as palm trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweetsmelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the name of the Lord for ever. Amen, Amen.

WISDOM OF JESUS BEN SIRACH CHAPTER 51

1 A Prayer of Jesus the son of Sirach. I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

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2 For thou art my defender and helper, and has preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and has been mine helper against mine adversaries:

3 And hast delivered me, according to the multitude of they mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplications from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praises with thanksgiving; and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless they name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, therefore will I ascribe glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be foresaken.

21 My heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye to these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 Behold with your eyes, how that I have but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

Yeshua ben Eliezer ben Sira.

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THE BOOK OF BARUCH
THE SON OF NERIAS

or The Book of Baruch or 1 Baruch
Estimated Range of Dating: 200-100 B.C.

(The Book of Baruch, or 1 Baruch, is a deuterocanonical book of the Bible in some Christian traditions. In Judaism and most forms of Protestant Christianity, it is considered not to be part of the Bible. It is named after Baruch ben Neriah, Jeremiah's well-known scribe, who is mentioned at Baruch 1:1, and has been presumed to be the author of the whole work. The book is a reflection of a late Jewish writer on the circumstances of Jewish exiles from Babylon, with meditations on the theology and history of Israel, discussions of wisdom, and a direct address to residents of Jerusalem and the Diaspora. Some scholars propose that it was written during or shortly after the period of the Maccabees.

The earliest known manuscripts of Baruch are in Greek. Some linguistic features of the first parts of Baruch (1:1–3:8) have been proposed as indicating a translation from a Semitic language.

Although not in the Hebrew Bible, it is found in the Septuagint, in the Eritrean / Ethiopian Orthodox Bible, and also in Theodotion's Greek version. Jerome excluded both the Book of Baruch and the Letter of Jeremiah from the Vulgate Bible, but both works were introduced into Latin Vulgate bibles sporadically from the 9th century onwards; and were incorporated into the Sixto-Clementine Vulgate edition. In the Vulgate it is grouped with the prophetical books which also include Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. In the Vulgate, the King James Bible Apocrypha, and many other versions, the Letter of Jeremiah is appended to the end of the Book of Baruch as a sixth chapter; in the Septuagint and Orthodox Bibles chapter 6 is usually counted as a separate book, called the Letter or Epistle of Jeremiah.

Manuscripts: Both the Book of Baruch and the Letter of Jeremiah are separate books in the great pandect Greek Bibles, Codex Vaticanus (4th century) and Codex Alexandrinus (5th century), where they are found in the order Jeremiah, Baruch, Lamentations, Letter of Jeremiah. In the Codex Sinaiticus (4th century) Lamentations follows directly after Jeremiah and Baruch is not found; but a lacuna after Lamentations prevents a definitive assessment of whether Baruch may have been included elsewhere in this manuscript. Neither of the two surviving early Latin pandect Bibles (Codex Amiatinus (7th century) and Leon palimpsest (7th century) includes either the Book of Baruch or the Letter of Jeremiah; the earliest Latin witnesses to the text being the Codex Cavensis (9th century) and the Theodulfian Bibles (9th century). Baruch is also witnessed in some early Coptic (Bohairic and Sahidic) and Syriac manuscripts, but is not found in Coptic or Syriac lectionaries.

Book of Baruch and Book of Jeremiah: The evident variation among early Christian divines as to whether a particular reading is to be cited from 'Baruch' or 'Jeremiah' is generally regarded as relating to the very different texts of the Book of Jeremiah that are found respectively in manuscripts of the Greek and Hebrew Bibles. The version of Jeremiah in the Greek Septuagint texts (Vaticanus, Alexandrinus) is a seventh shorter than that in the Hebrew Masoretic Text or the Latin Vulgate; and the ordering of the chapters is very different, with sections from the middle of the book in the Septuagint version (the Oracles against the Nations) found at the end of the book in the Masoretic text and Vulgate. As Hebrew fragments have been found in the Dead Sea Scrolls corresponding to both the Septuagint and Masoretic orders, it is commonly accepted that the two versions derive from two distinct Hebrew traditions, and that the Septuagint form of the text is likely the older. Benedictine scholar Pierre-Maurice Bogaert suggests that, if the Book of Baruch is appended to the Septuagint version of Jeremiah, it follows on as a plausible continuation of the Septuagint narrative (Chapter 51: 31–35 in the Septuagint, corresponding to the truncated Chapter 45 in the Masoretic text). A similar conclusion is proposed by Emanuel Tov, who notes characteristics of a consistent redactional revision of the Septuagint text of Jeremiah from Chapter 29 onwards (correcting readings towards the Hebrew), a revision that is then carried over into the Greek text of Baruch 1:1 to 3:8, suggesting that these once formed a continuous text. Bogaert consequently proposes that the gathering of sections from the end of Septuagint Jeremiah into a distinct book of 'Baruch' was an innovation of Christian biblical practice in the Greek church from around the 3rd century onwards; but that the version of Jeremiah in the Old Latin Bible preceded this practice, and hence did not designate the Book of Baruch as a distinct work of scripture, but included its text within the Book of Jeremiah. The text of Old Latin Jeremiah nowhere survives in sufficient form for this speculation to be confirmed.

Baruch 1:1–14 gives a narrative account of an occasion when Baruch ben Neriah reads the book of 'these words' before the Israelites in Babylon, and then sends that book (together with collected funds) to be read in Jerusalem. Where the Book of Baruch is considered to be a distinct work of scripture, it is commonly identified as the book that Baruch reads; and hence Baruch himself has traditionally been credited as the author of the whole work. However, the syntactical form of Baruch chapter 1 has been held rather to imply that 'these words' correspond to a preceding text – which might then be identified with Lamentations or with the Book of Jeremiah; in which case comparison may be made with a corresponding notice of Baruch writing down reading the prophecies of Jeremiah, recorded at Jeremiah chapter 36. These considerations underlie an alternative tradition (found for instance in Augustine) in which all four works (Book of

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Jeremiah, Baruch, Lamentations, Letter of Jeremiah) are credited to Jeremiah himself as author.

Critical scholarship is, however, united in rejecting either Baruch or Jeremiah as author of the Book of Baruch, or in dating the work in the period of its purported context; the Babylonian Exile. Rather they have seen clear thematic and linguistic parallels with later works; the Book of Daniel and the Book of Sirach. Many scholars have noted that the restoration of worship in the Jerusalem Temple following its pollution by Antiochus Epiphanes could provide a counterpart historical context in which the narrative of Baruch may equally be considered to apply; and consequently a date in the period 200-100 BC has been proposed.

The Latin, Syriac, Coptic, Armenian, Arabic, Bohairic and Ethiopic versions of Baruch are all translated directly from the Greek; the text of which survives in Vaticanus and Alexandrinus, and is highly consistent. Jerome (5th century) states that no Hebrew text was in existence, and Origen (3rd century) appears to know of no Hebrew text in the preparation of the text of Baruch in the Hexapla Old Testament. Nevertheless, there are a number of readings in the earlier sections of Baruch (1:1 to 3:8) where an anomalous reading in the Greek appears to imply a mistranslation of a Hebrew or Aramaic source; as at chapter 3:4, where 'hear now the prayers of the dead of Israel' is assumed to be a mistranslation of, 'hear now the prayers of the men of Israel'. Since the 19th century, critical scholars have assumed a Semitic original for these earlier parts of the book, and a number of studies, such as that of Tov, have sought to retrovert from the Greek to a plausible Hebrew source text. Whereas in the Revised Standard Version (1957) of Bible, the English text of Baruch consistently follows the Greek in these readings; in the New Revised Standard Version (1989) these readings are adjusted to conform with a conjectural reconstruction of a supposed Hebrew original.

Nevertheless, some more recent studies of Baruch, such as those by Adams and Bogaert, take the Greek text to be the original. Adams maintains that most of the text of Baruch depends on that of other books of the Bible; and indeed it has been characterised by Tov as a "mosaic of Biblical passages" especially in these early sections. Consequently, variations from the literal Hebrew text could have found their way directly into a dependent Greek version, without having to presume a Semitic intermediary stage. Moreover, Adams takes issue with the presupposition behind conjectural retroversions to conform to a supposed Hebrew text; that the author of Baruch understood the principle of literal translation, and aspired to follow that principle; and yet lamentably failed to do so.

Contents and Structure

• 1:1–14 Introduction: "And these are the words...which Baruch...wrote in Babylonia.... And when they heard it they wept, and fasted, and prayed before the Lord."

• 1:15–2:10 Confession of sins: "[T]he Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works.... And we have not hearkened to his voice"....

• 2:11–3:8 Prayer for mercy: "[F]or the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord..." (cf. Psalms 6:6/5)

• 3:9–4:14 A paean for Wisdom: "Where are the princes of the nations,... that hoard up silver and gold, wherein men trust?... They are cut off, and are gone down to hell,..."

• 4:5–5:9 Baruch's Poem of Consolation: messages for those in captivity, for the "neighbours of Zion", and for Jerusalem: "You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath.... [F]or the sins of my children, he [the Eternal] hath brought a nation upon them from afar...who have neither reverenced the ancient, nor pitied children..." "Let no one gloat over me [Jerusalem], a widow, bereft of many, for the sins of my children I am left desolate, for they turned from the law of God". "Look toward the east, O Jerusalem, and see the joy that is coming to you from God".

• Chapter 6: see Letter of Jeremiah

Canonicity: In the Greek East, Athanasius (367 AD), Cyril of Jerusalem (c. 350 AD), and Epiphanius of Salamis (c. 385 AD)[24] listed the Book of Baruch as canonical. Athanasius states "Jeremiah with Baruch, Lamentations, and the epistle"; the other Fathers offer similar formulations. In the Latin West Pope Innocent I (405 AD) identifies the sixteen prophets (four major, plus 12 minor) as canonical, but does not specifically mention Baruch as associated with Jeremiah. Later, Augustine of Hippo (C. 397 AD) would confirm in his book On Christian Doctrine (Book II, Chapter 8) the canonicity of the book of Jeremiah without reference to Baruch; but in his work The City of God 18:33 he discusses the text of Baruch 3: 36–38, noting that this is are variously cited to Baruch and to Jeremiah; his preference being for the latter. In the decrees of the Council of Florence (1442) and the Council of Trent (1546), "Jeremias with Baruch" is stated as canonical. The Letter of Jeremiah is not specified, being included as the sixth chapter of Baruch in late medieval Vulgate bibles.)

1 BARUCH CHAPTER 1

1 And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon,

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they wept, fasted, and prayed before the Lord.

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6 They made also a collection of money according to every man's power:

7 And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Jada had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God;

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 For we have sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

1 BARUCH CHAPTER 2

1 Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.

7 For all these plagues are come upon us, which the Lord hath pronounced against us

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

16 O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

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21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 I will cause to cease out of the cites of Judah, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their place.

25 And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write the law before the children of Israel, saying,

29 If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves.

31 And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

1 BARUCH CHAPTER 3

1 O Lord Almighty, God of Israel, the soul in anguish the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

1 BARUCH CHAPTER 4

1 This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

4 O Israel, happy are we: for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 Ye were sold to the nations, not for your destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For he that brought these plagues upon you will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he will deliver you from the power and hand of the enemies.

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22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.

37 Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

1 BARUCH CHAPTER 5

1 Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship.

5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God,

8 Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God.

9 For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

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EPISTLE OF JEREMIAH

Letter of Jeremiah
or Addition to 1 Baruch (Chapter 6)
Estimated Range of Dating: 500-150 B.C.

(The Letter of Jeremiah, also known as the Epistle of Jeremiah, is a deuterocanonical book of the Old Testament; this letter purports to have been written by Jeremiah to the Jews who were about to be carried away as captives to Babylon by Nebuchadnezzar. It is included in Roman Catholic Bibles as the final chapter of the Book of Baruch. It is also included in Orthodox Bibles as a separate book.

According to the text of the letter, the author is the biblical prophet Jeremiah. The biblical Book of Jeremiah itself contains the words of a letter sent by Jeremiah "from Jerusalem" to the "captives" in Babylon (Jeremiah 29:1–23). The Letter of Jeremiah portrays itself as a similar piece of correspondence.

Letter of Jeremiah 1 (KJV): "A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded by God."

Jeremiah 29:1 (KJV): "Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives ... and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon."

The date of this work is uncertain. Most scholars agree that it is dependent on certain biblical passages, notably Isa 44:9–20, 46:5–7, and thus can be no earlier than 540 BC. Since a fragment (7Q2) was identified among the scrolls in Qumran Cave 7, it can be no later than 100 BC. Further support for this time may be found in a possible reference to the letter in 2 Maccabees 2:1–3.

Although the "letter" is included as a discrete unit in the Septuagint, there is no evidence of it ever having been canonical in the Masoretic tradition. The earliest evidence we have of the question of its canonicity arising in Christian tradition is in the work of Origen of Alexandria, as reported by Eusebius in his Church History. Origen listed Lamentations and the Letter of Jeremiah as one unit with the Book of Jeremiah proper, among "the canonical books as the Hebrews have handed them down," though scholars agree that this was surely a slip. Epiphanius of Salamis in his Panarion writes that Jews had in their books the deuterocanonical Epistle of Jeremiah and Baruch, both combined with Jeremiah and Lamentations in only one book.

The epistle was included as chapter 6 of the Book of Baruch in the Old Testament of the Vulgate. The King James Version follows the same practice, while placing Baruch in the Apocrypha section as does Luther's Bible. In the Ethiopian Orthodox canon, it forms part of the "Rest of Jeremiah", along with 4 Baruch (also known as the Paraleipomena of Jeremiah).

The epistle is one of four deuterocanonical books found among the Dead Sea scrolls (see Tanakh at Qumran). (The other three are Psalm 151, Sirach, and Tobit.) The portion of the epistle discovered at Qumran was written in Greek. This does not preclude the possibility of the text being based on a prior Hebrew or Aramaic text. However, the only text available to us has dozens of linguistic features available in Greek, but not in Hebrew; this shows that the Greek text is more than a minimalist translation.

The work was written with a serious practical purpose: to instruct the Jews not to worship the gods of the Babylonians, but to worship only the Lord. The letter is actually a warning against idols and idolatry.)

EPISTLE OF JEREMIAH 1

A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.[1] Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

2 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

3 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

4 Beware therefore that ye in no wise be like to strangers, neither be ye and of them, when ye see the multitude before them and behind them, worshipping them.

5 But say ye in your hearts, O Lord, we must worship thee.

6 For mine angel is with you, and I myself caring for your souls.

7 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak.

8 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

9 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

10 Yea, they will give thereof to the common harlots, and deck them as men with garments, being gods of silver, and gods of gold, and wood.

11 Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment.

12 They wipe their faces because of the dust of the temple, when there is much upon them.

13 And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country.

14 He hath also in his right hand a dagger and an ax: but cannot deliver himself from war and thieves.

15 Whereby they are known not to be gods: therefore fear them not.

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16 For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.

17 And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

18 They light them candles, yea, more than for themselves, whereof they cannot see one.

19 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

20 Their faces are blacked through the smoke that cometh out of the temple.

21 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

22 By this ye may know that they are no gods: therefore fear them not.

23 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

24 The things wherein there is no breath are bought for a most high price.

25 They are borne upon shoulders, having no feet whereby they declare unto men that they be nothing worth.

26 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as unto dead men.

27 As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

28 Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not.

29 For how can they be called gods? because women set meat before the gods of silver, gold, and wood.

30 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

31 They roar and cry before their gods, as men do at the feast when one is dead.

32 The priests also take off their garments, and clothe their wives and children.

33 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

34 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

35 They can save no man from death, neither deliver the weak from the mighty.

36 They cannot restore a blind man to his sight, nor help any man in his distress.

37 They can shew no mercy to the widow, nor do good to the fatherless.

38 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

39 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

40 Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand.

41 Yet they cannot understand this themselves, and leave them: for they have no knowledge.

42 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

43 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

44 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

45 And they themselves that made them can never continue long; how should then the things that are made of them be gods?

46 For they left lies and reproaches to them that come after.

47 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

48 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

49 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

50 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

51 Who then may not know that they are no gods?

52 For neither can they set up a king in the land, nor give rain unto men.

53 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

54 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

55 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

56 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

57 Whose gold, and silver, and garments wherewith they are clothed, they that are strong take, and go away withal: neither are they able to help themselves.

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58 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things therein, than such false gods. or a pillar of wood in a a palace, than such false gods.

59 For sun, moon, and stars, being bright and sent to do their offices, are obedient.

60 In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.

61 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

62 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

63 Wherefore it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good unto men.

64 Knowing therefore that they are no gods, fear them not,

65 For they can neither curse nor bless kings:

66 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

67 The beasts are better than they: for they can get under a cover and help themselves.

68 It is then by no means manifest unto us that they are gods: therefore fear them not.

69 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

70 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is east into the dark.

71 And ye shall know them to be no gods by the bright purple that rotteth upon then1: and they themselves afterward shall be eaten, and shall be a reproach in the country.

72 Better therefore is the just man that hath none idols: for he shall be far from reproach.

PRAYER OF AZARIAH

The Prayer of Azariah and the Three Holy Children
Author: perhaps Azaryahu (known as Azarya and as Ezra)
Estimated Range of Dating: 2nd or 1st century B.C.

(The Prayer of Azariah and the Song of the Three Holy Children, abbreviated Pr Azar, is a passage which appears after Daniel 3:23 in some translations of the Bible, including the ancient Greek Septuagint translation. It is accepted as canonical scripture by Roman Catholic and Eastern Orthodox Christians, but rejected by Protestants. (Catholics and Orthodox refer to books in their canons that are rejected by Protestants as "deuterocanonical" and refer to texts accepted by Protestants as "protocanonical"; but for Catholics and Orthodox, both sets are equally authoritative.) Article VI of the Thirty-Nine Articles of the Church of England has it listed as non-canonical (but still, with the other Apocryphal texts, "the Church doth read for example of life and instruction of manners", and the Anglican Church uses it liturgically). The passage is omitted from most Protestant Bibles as an apocryphal addition.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions.

The origins of these writings are obscure. The name Azarya could suggest Azaryahu as author who is Ezra. Whether the accounts were originally composed in Hebrew (or Aramaic) or in Greek is uncertain, although many modern scholar conclude on the basis of textual evidence that there was probably an original Semitic edition. The date of composition of these documents is also uncertain, although many scholars favour a date either in the second or first century BC.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions. At the end of the 19th century, Moses Gaster identified what appears to be an Aramaic original of the song and another, Bel and the Dragon, also missing from the canonical book of Daniel. The Aramaic text is part of a collection of ancient Jewish texts compiled by a rabbi of about 14th century, and it is known under the name of The Chronicles of Jerachmeel.

The passage includes three main components. The first is the penitential prayer of Daniel's friend Azariah (called Abednego in Babylonian, according to Daniel 1:6–7) while the three youths were in the fiery furnace. The second component is a brief account of a radiant figure who met

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them in the furnace yet who was unburned. The third component is the hymn of praise they sang when they realized their deliverance. The hymn includes the refrain, "Praise and exalt Him above all forever...", repeated many times, each naming a feature of the world.

The "Song of the Three Holy Youths" is part of the hymn called a canon sung during the Matins and other services in Orthodoxy. It can be found in the Church of England Book of Common Prayer as the canticle called the Benedicite and is one of the traditional canticles that can follow the first scripture lesson in the Order of Morning Prayer. It is also an optional song for Matins in Lutheran liturgies, and either an abbreviated or full version of the Song is featured as the Old Testament Canticle in the Lauds liturgy for Sundays and Feasts in the Divine Office of the Catholic Church.)

PRAYER OF AZARIAH CHAPTER 1

1 And they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

3 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgements truth.

5 In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgement: for according to truth and judgement didst thou bring all these things upon us because of our sins.

6 For we have sinned and committed iniquity, departing from thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgement.

9 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Issac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless in a contrite heart and an humble spirit let us be accepted.

17 Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

21 And let them be confounded in all their power and might, and let their strength be broken;

22 And let them know that thou art God, the only God, and glorious over the whole world.

23 And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and burned those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

27 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever,

36 O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

37 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

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38 O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O all ye winds, bless ye the Lord: praise and exalt him above all for ever,

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: bless and exalt him above all for ever.

48 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye mountains, bless ye the Lord: Praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

60 O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

66 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

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SUSANNNA

also called Susanna and the Elders
or (1st) Addition to Daniel
(Hebrew Title: Shoshana)
Etimated Range of Dating: 2nd century B.C.

(In Judaism, all three items are separate and belong to the Deuterocanon, the Second Canon. In the Christian Bible, the Story of Susanna and the Elders, like Song of the Three Holy Children, and Bel and the Dragon, belong to the "Additions to Daniel."

The Greek text survives in two versions. The received version is due to Theodotion; this has superseded the original Septuagint version, which now survives only in Syriac translation, in Papyrus 967 (3rd century), and exceptionally in a single medieval manuscript, known as Codex Chisianus 88.

Susanna (Hebrew: Shoshana, meaning "lily"), also called Susanna and the Elders, is a narrative included in the Book of Daniel (as chapter 13) by the Catholic and Orthodox churches. It is one of the additions to Daniel, considered apocryphal by Protestants. It is listed in Article VI of the 39 Articles of the Church of England among the books which are read "for example of life and instruction of manners", but not for the formation of doctrine. It is not included in the Jewish Tanakh and is not mentioned in early Jewish literature, although the text does appear to have been part of the original Septuagint from the 2nd century BC, and was revised by Theodotion, a Hellenistic Jewish redactor of the Septuagint text (c. 150 AD).

The Greek puns in the texts have been cited by some as proof that the text never existed in Hebrew or Aramaic, but other researchers have suggested pairs of words for trees and cutting that sound similar enough to suppose that they could have been used in an original. The Anchor Bible uses "yew" and "hew" and "clove" and "cleave" to get this effect in English.

Sextus Julius Africanus did not regard the story as canonical. Jerome (347–420), while translating the Vulgate, treated this section as a non-canonical fable. In his introduction, he indicated that Susanna was an apocryphal addition because it was not present in the Hebrew text of Daniel. Origen received the story as part of the 'divine books' and censured 'wicked presbyters' who did not recognize its authenticity (Hom Lev 1.3.), remarking that the story was commonly read in the early Church (Letter to Africanus); he also noted the story's absence in the Hebrew text, observing (in Epistola ad Africanum) that it was "hidden" by the Jews in some fashion. Origen's claim is reminiscent of Justin Martyr's charge that Jewish scribes 'removed' certain verses from their Scriptures (Dialogue with Trypho: C.71-3). There are no known early Jewish references to the Susanna story.

A fair Hebrew wife named Susanna was falsely accused by lecherous voyeurs. As she bathes in her garden, having sent her attendants away, two lustful elders secretly observe the lovely Susanna. When she makes her way back to her house, they accost her, threatening to claim that she was meeting a young man in the garden unless she agrees to have sex with them.)

DANIEL CHAPTER 13

1 There dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house: and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgements.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the

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things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not I cannot escape your hands.

23 It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in at the privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly believed them as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel:

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgement: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light.

53 For thou hast pronounced false judgement and hast condemned the innocent and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

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60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

BEL AND THE DRAGON

or (2nd) Addition to Daniel (Chapter 14)
Estimated Range of Dating: 539–332 B.C.

(The original Septuagint text in Greek survives in a single manuscript, Codex Chisianus. The work may date to the Persian period [c. 539–332 BC] when Judaea was part of the Persian Empire [that was ruled by the Achaemenid Dynasty] as province called Yehud Medinata [Aramaic for Province of Judah]. It is believed by some scholars to have been written in the late 2nd century BC and accounted apocryphal by Protestants. The chapter is formed of three independent narratives, which place the hero Daniel at the court of the Persian emperor Cyrus the Great [Persian: Kurush II]: "When King Astyages was laid to rest with his ancestors, Cyrus the Persian succeeded to his kingdom." There Daniel "was a companion of the king, and was the most honoured of all his Friends" (14:1). [* Astyages, Akkadian: Ishtumegu, the last king of Media, was grandfather of Kurush II]*

The narrative of Bel and the Dragon is from chapter 14 of the Book of Daniel. This chapter, along with the Story of Susanna, chapter 13, is referred to as deuterocanonical by Rabbinic Judaism, but universally accepted among Catholic and Orthodox Christians as belonging to the Bible. It is considered apocryphal by most Protestants and typically not found in modern Protestant Bibles.

The narrative of Bel (14:1–22) is a folk tale ridiculing worship. In it, the king asks Daniel "Do you not think that Bel is a living god? Do you not see how much he eats and drinks every day?" Daniel proves through a ruse that the sacred meal of Bel is actually consumed at night by the seventy priests and their wives and children, who entered through a secret door when the temple's doors were sealed. The priests and their wives and children are killed, and Daniel is permitted to destroy the idol of Bel and the temple. This version has been cited as an ancestor of the "locked room mystery".

In the brief companion narrative of the Dragon (14:23–30), "there was a great dragon, which the Babylonians revered." In this case the supposed god is no idol, but not all that eats is divine: Daniel slew the dragon by making cakes of pitch, fat and hair. The dragon ate them and burst open. Now the Babylonians were indignant. "The king has become a Jew; he has destroyed Bel, and killed the dragon, and slaughtered the priests," they said, and demanded that Daniel be handed over to them.

The third narrative (14:31–42), Daniel in the Lions' Den, is apparently Daniel's 1st or 2nd trip. It has been made into a consequence of the preceding episode, but the Septuagint precedes it with the notice: "From the prophecy of Habakkuk, son of Jesus, of the tribe of Levi." Daniel

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remained unharmed in the den with seven lions, fed by the miraculous transportation of the prophet Habakkuk. "On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel! The king shouted with a loud voice, "You are great, O Lord, the God of Daniel, and there is no other besides you!" Then he pulled Daniel out, and threw into the den those who had attempted his destruction, and they were instantly eaten before his eyes." Some have suggested that the Daniel in Bel and the Dragon is different from that of Daniel 1-13.

The Book of Daniel appears to be a reminiscence of Canaanite legends and pre-Bible stories, such as The Myth of Baal (Babylonian original, Grand Bible, 6th ed., pp.8025), The Baal Cycle, Baal battles Yahm, alphabetic cuneiform tablets from 1360 BC found at Ugarit, northwestern Syria. See: The Grand Bible, pp 2165. Baal is just another spelling for Bel the main god of all Semites at the time who fell out of favour with the believers, pretty much like Brahma with the Hindus and Yahweh with the Christians.

On griffins and dragons, see introduction to KHM 88.— The Singing, Soaring Lark, in Children and Household Tales collected by the Brothers Grimm, ed. Lord Henfield, p.489. See also: Natural History by Gaius Plinius Secundus, The Grand Bible, Internet Archive, p. 3459, middle column, 8th line. The oldest Sumerian depictions of griffins and dragons can be found on cylinder seals from around 3000 BC. The oldest written mention of a dragon can be found in the Sumerian "Kesh Temple Hymn" from around 2600 BC. See: The Grand Bible, Internet Archive, p. 5249, paragraphs 75-86.)

DANIEL CHAPTER 14

1 And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

2 And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylons had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast and seal it with thine own signet;

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him.

17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the dour, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The

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king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

31 Who cast him into the lions' den: where he was six days.

32 And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art Lord God of Daniel, and there is none other beside thee.

42 And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

PRAYER OF MANASSEH

(Oriental Orthodox Tewahedo Church
and in some Bibles of the other Orthodox Churches)
Author: Azaryahu (known as Azarya and as Ezra)
Estimated Range of Dating: 2nd century B.C.

(The Prayer of Manasseh is a short work of 15 verses recording a penitential prayer attributed to king Manasseh of Judah. The prayer appears in ancient Syriac, Old Slavonic, Ethiopic, and Armenian translations. In the Ethiopian Bible, the prayer is found in 2 Chronicles. The majority of scholars believe that the Prayer of Manasseh was written in Greek in the first or second century BC. Another work by the same title, written in Hebrew and containing distinctly different content, was found among the Dead Sea Scrolls.

King Manasseh is recorded in the Bible as one of the most idolatrous kings of Judah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The second Book of Chronicles, but not the second Book of Kings, records that Manasseh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Manasseh prayed for mercy, and upon being freed and restored to the throne turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the prayer, but not the prayer itself, is made in 2 Chronicles 33:19, which says that the prayer is written in "the annals of the kings of Israel".

Manasseh was the fourteenth king of the Kingdom of Judah. He was the oldest of the sons of Hezekiah and his mother Hephzibah (2 Kings 21:1). He became king at the age of 12 and reigned for 55 years (2 Kings 21:1; 2 Chronicles 33:1). According to Kings, Manasseh reversed the centralising reforms of his father Hezekiah [who just had introduced monotheism, today called "Judaism"], and re-established local shrines, possibly for economic reasons. He restored polytheistic worship of the Phoenician / Canaanite gods of Baal, Asherah and Moloch (2 Kings 21) in the Temple. The Phoenician gods were also the original gods of the Judaeans who where the successors of the Canaanites, just like the Phoenicians. King Manasseh has sponsored the Assyrian astral cult throughout Judah.

The prayer is considered apocryphal by Jews, Catholics and Protestants. It was placed at the end of 2 Chronicles in the late 4th-century Vulgate. Over a millennium later, Martin Luther included the prayer in the 74-book translation of his Bible canon into German. It was part of the 1537 Matthew Bible, and the 1599 Geneva Bible. It also appears in the Apocrypha of the King James Bible and of the original 1609/1610 Douai-Rheims Bible. Pope Clement VIII included the prayer in an appendix to the Vulgate.

The prayer is included in some editions of the Greek Septuagint. For example, the 5th century Codex Alexandrinus includes the prayer among fourteen Odes

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appearing just after the Psalms. It is accepted as a deuterocanonical book by Orthodox Christians. The prayer is chanted during the Orthodox Christian and Byzantine Catholic service of Great Compline. It is used in the Roman Rite as part of the Responsory after the first reading in the Office of Readings on the 14th Sunday in Ordinary Time (along with Psalm 51). In the Extraordinary Form, in the Roman Rite Breviary; in the corpus of responsories sung with the readings from the books of Kings between Trinity Sunday and August, the seventh cites the Prayer of Manasseh, together with verses of Psalm 50, the penitential Psalm par excellence. It is used also as a canticle in the Daily Office of the 1979 U.S. Book of Common Prayer used by the Episcopal Church in the United States of America, and as Canticle 52 in Common Worship: Daily Prayer of the Church of England.)

PRAYER OF MANASSEH CHAPTER 1

1 O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men.

Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved.

Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea.

My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities.

I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee:

I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences.

Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquites.

Be not angry with me for ever, by reserving evil for me; neither condemn me to the lower parts of the earth.

For thou art the God, even the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy.

Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

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THE MACCABEAN BOOKS
(THE JEWISH STRUGGLE FOR FREEDOM)

THE FIRST BOOK OF THE MACCABEES

The Hebrew Book of the Maccabees
or The Book of Maccabees or 1 Maccabees
Estimated Range of Dating: 2nd century B.C.

(The First Book of Maccabees, also called 1 Maccabees, is a book written in Hebrew by a Jewish author after the restoration of an independent Jewish kingdom by the Hasmonean dynasty, around the late 2nd century BC. The name Maccabee in Hebrew, means "Hammer". This is applied to the first leader of the revolt, Judas, third son of Mattathias. The name came to be used for his brothers as well, which accounts for the title of the book.

The original Hebrew is lost and the most important surviving version is the Greek translation contained in the Septuagint. The book is held as canonical scripture by the Catholic, Orthodox, and Oriental Orthodox churches (except for the Orthodox Tewahedo), but not by Protestant denominations nor any major branches of Judaism; it is not part of the Tanakh. Such Protestants consider it to be an apocryphal book (see also Deuterocanon).

1 Maccabees follows them, receiving the double office of high priest and prince of Israel. (Simon and his successors form the Hasmonean dynasty, which is not always considered a valid kingship by the Jews, since they were not of the lineage of David.) Simon leads the people in peace and prosperity, until he is murdered by agents of Ptolemy, son of Abubus, who had been named governor of the region by the Macedonian Greeks. He is succeeded by his son, John Hyrcanus.)is best known for containing the narrative behind the Jewish holiday of Hanukkah. The narrative is primarily prose text, but is interrupted by seven poetic sections, which imitate classical Hebrew poetry. These include four laments and three hymns of praise. It talks about the period in Jewish history between 175 BC and 134 BC, when the Seleucid Empire ruled over Israel and forced their culture and religion onto the Jewish people. Angry at these developments, many Jews rebelled against the imperialists and overthrew the tyranny. Their struggles and battles form the majority of the Book of 1 Maccabees. The text is important to understand how the Messianic Movement developed. That movement was formed by those Jews who called themselves "the Sons of Light" and whom we meet again in the the texts of the Dead Sea Scrolls from Qumran in which they swore to fight against "the Sons of Darkness" [Greek and Romans] until these unbelievers were not only thrown out from Jewish territory but also totally annahilated in their own empires; an attitude that was entirely picked up and made chief doctrine as Jihadism of the later Mohammedans.

The setting of the book is about a century and a half after the conquest of Judea by the Greeks under Alexander the Great, after Alexander's empire had been divided so that Judaea was part of the Greek Seleucid Empire. It tells how the Greek ruler Antiochus IV Epiphanes attempted to suppress the practice of basic Jewish law, resulting in the Maccabean Revolt (a Jewish revolt against Seleucid rule). The book covers the whole of the revolt, from 175 to 134 BC, highlighting how the salvation of the Jewish people in this crisis came through Mattathias' family, particularly his sons, Judas Maccabeus, Jonathan Apphus, and Simon Thassi, and Simon's son, John Hyrcanus. The doctrine expressed in the book reflects traditional Jewish teaching, without later doctrines found, for example, in 2 Maccabees. The First Book of Maccabees also gives a list of Jewish colonies scattered elsewhere through the Mediterranean at the time.

In the first chapter, Alexander the Great conquers the territory of Judea, and is later succeeded by the Seleucid Antiochus IV Epiphanes. After successfully invading the Ptolemaic Kingdom of Egypt, Antiochus IV captures Jerusalem and removes the sacred objects from the Temple in Jerusalem, slaughtering many Jews. He then imposes a tax and establishes a fortress in Jerusalem.

Antiochus then tries to suppress public observance of Jewish laws, in an attempt to secure control over the Jews. In 168 BC, he desecrates the Temple by setting up an "abomination of desolation" (that is, establishing rites of pagan observance in the Temple, or sacrificing an unclean animal on the altar in the Holy of Holies). Antiochus forbids both circumcision and possession of Jewish scriptures on pain of death. He forbids observance of the sabbath and the offering of sacrifices at the Temple. He also requires Jewish leaders to sacrifice to idols. While enforcement may be targeting only Jewish leaders, ordinary Jews were also killed as a warning to others.

Due Greek influence the gymnasiums were built in Jerusalem. Among other effects, this discouraged the Jewish rite of circumcision even further, which had already been officially forbidden [long before the Roman Lex Cornelia]; a man's state could not be concealed in the gymnasium, where men trained and socialized in the nude. However, 1 Maccabees also insists that there were many Jews who sought out or welcomed the introduction of Greek culture; those were the Pharisees whom we know about . According to the text, some Jewish men even engaged in foreskin restoration in order to pass as fully Greek.

Mattathias calls upon people loyal to the traditions of Israel to oppose the invaders and the Jewish Hellenizers, and his five sons begin a military campaign against them (the Maccabean Revolt). There is one complete loss of a thousand Jews (men, women and children) to Antiochus when the Jewish defenders refuse to fight on the Sabbath. The other

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Jews then reason that, when attacked, they must fight even on the holy day. In 165 BC the Temple is freed and reconsecrated, so that ritual sacrifices may begin again. The festival of Hanukkah is instituted by Judas Maccabeus and his brothers to celebrate this event (1 Macc. 4:59). Judas seeks an alliance with the Roman Republic to remove the Greeks. He is succeeded by his brother Jonathan, who becomes high priest and also seeks alliance with Rome and confirms alliance with Areus of Sparta (1 Macc. 12:1–23). Simon.)

1 MACCABEES CHAPTER 1

1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.

4 And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelves years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22 And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was a great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of

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strangers, and became strange to those that were born in her; and her own children left her.

39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,

45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, he said, he should die.

51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land;

53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

1 MACCABEES CHAPTER 2

1 In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, called Caddis:

3 Simon; called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man without glory.

9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in her kingdom and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bondslave.

12 And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

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20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgement: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgement went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

35 So then they gave them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

37 But said, Let us die all in our innocency: heaven and earth will testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment and was made lord of Egypt.

54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 Jesus for fulfilling the word was made a judge in Israel.

56 Caleb for bearing witness before the congregation received the heritage of the land.

57 David for being merciful possessed the throne of an everlasting kingdom.

58 Elias for being zealous and fervent for the law was taken up into heaven.

59 Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

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66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

1 MACCABEES CHAPTER 3

1 Then his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For He pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

24 And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

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37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, O God, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, as the will of God is in heaven, so let him do.

1 MACCABEES CHAPTER 4

1 Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the

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plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

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57 They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

1 MACCABEES CHAPTER 5

1 Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema.

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire,

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them.

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31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it he took and slew all the males therein, and received the spoils thereof and and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host and encamped against Raphon beyond the brook.

38 So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was, that Joseph and Azaras were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

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1 MACCABEES CHAPTER 6

1 About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, who he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgement, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against their borders.

26 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do the greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host giving

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them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon they also made engines against their engines, and held them battle a long season.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he broke his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

1 MACCABEES CHAPTER 7

1 In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore, when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king,

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them:

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14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them, peaceably, and sware unto them, saying, we will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

19 After this, removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no battle between me and you; I will come with a few men, that I may see you in peace.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama:

32 Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly,

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterwards they took the spoils, and the prey, and smote off Nicanors head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

1 MACCABEES CHAPTER 8

1 Now Judas had heard of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among

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the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them;

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media and Lydia and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby:

15 Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emmulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said.

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them,

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

1 MACCABEES CHAPTER 9

1 Furthermore, when Demetrius heard the Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host:

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

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4 From whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to he so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour.

11 With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host and they that marched in the foreward were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

35 Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of musick, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past:

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45 For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leapt into Jordan, and swam over unto the other bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about a thousand men.

50 Afterward returned Bacchides to Jerusalem and repaired the strong cites in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, these did he strengthen with high walls, with gates and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also the city Bethsura, and Gazera, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

1 MACCABEES CHAPTER 10

1 In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there,

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For said he, Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:

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8 Who were sore afraid, when they heard that the king had given him authority to gather together an host.

9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion and about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part or the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jerusalem, I yield up authority over it, and give the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle.

34 Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm.

35 Also no man shall have authority to meddle with or to molest any of them in any matter.

36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all king's forces.

37 And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expences of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties hereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the sanctuary expences shall be given of the king's accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.

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46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her as according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 And he made him sit by himself, and said into his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw that he was honored according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the; hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust.

78 Then Jonathan followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety.

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84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having any spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more.

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

1 MACCABEES CHAPTER 11

1 And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Spain in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his brother in law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander.

9 Whereupon he sent ambasadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia there to be defended; but king Ptolemee was exalted:

17 For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea to take the tower that was in Jerusalem: and he made many engines of war against it.

21 Then came ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower,

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

23 Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril;

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

25 And though certain ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments

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which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsura and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

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71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

1 MACCABEES CHAPTER 12

1 Now when Jonathan saw that time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time.

4 Upon this the Romans gave them letters unto the governors of every place that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniares sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

23 We do write back again to you, that your cattle and goods are our's, and our's are your's We do command therefore our ambassadors to make report unto you on this wise.

24 Now when Jonathan heard that Demebius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country,

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

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37 Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou brought all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another; and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about then sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

1 MACCABEES CHAPTER 13

1 Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now as soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever, thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the son of Absolom, and with him a great power, to Joppa: who casting out them that were therein remained there in it.

12 So Tryphon removed from Ptolemaus with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.

16 Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead.

19 So he sent them the children and the hundred talents: howbeit Tryphon dissembled neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto

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Adora: but Simon and his host marched against him in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama he slew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before.

28 Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let then be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city:

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazera.

1 MACCABEES CHAPTER 14

1 Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media to get him help to fight against Tryphone.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

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4 As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazera, and Bethsura, and the tower, out of the which he took all uncleaness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For every man sat under his vine and his fig tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies prepared to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there:

34 Moreover he fortified Joppa, which lieth upon the sea, and Gazera, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore sang the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place:

37 But he placed Jews therein. and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

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38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary;

43 Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

1 MACCABEES CHAPTER 15

1 Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

8 And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

23 And to all the countries and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Aradus, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

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26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppa and Gazera; with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppa and Gazera, albeit they did great harm unto the people in our country, yet will we give thee an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea; also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

40 So Cendebeus came to Jamnia and began to provoke the people and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedrou, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

1 MACCABEES CHAPTER 16

1 Then came up John from Gazera, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from my youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him.

7 That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built.

10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son in law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

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18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazera to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazera and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

THE SECOND BOOK OF THE MACCABEES

The Greek Book of the Maccabees
or Second Book of Maccabees or 2 Maccabees
Author: Jason of Cyrene (Egyptian Libya)
Estimated Range of Dating: 150-100 B.C.

(The Second Book of Maccabees, also called 2 Maccabees, is a deuterocanonical book originally in Greek which focuses on the Maccabean Revolt against Antiochus IV Epiphanes and concludes with the defeat of the Seleucid (Greek-Persian) Empire general Nicanor in 161 BC by Judas Maccabeus. The author of 2 Maccabees is not identified, but he claims to be abridging a 5-volume work by Jason of Cyrene. Jason of Cyrene (Greek: Iason ho Kyrenaios) was a Greek Jew who lived probably between 150 and 80 BC and wrote a history of the times of the Maccabees down to the victory over Nicanor (175-161 BC).

This work is said to have been in five books and formed the basis of the present 2 Maccabees. Jason's longer work is not preserved, and it is uncertain how much of the present text of 2 Maccabees is simply copied from that work. The author wrote in Greek, apparently, as there is no particular evidence of an earlier Hebrew version.

A few sections of the book, such as the Preface, Epilogue, and some reflections on morality are generally assumed to come from the author, not from Jason. Jason's work was apparently written sometime between 150 and 100 BC and most likely ended with the defeat of Nicanor, as does the abridgement available to us.

Unlike 1 Maccabees, the style of 2 Maccabees suggests that it was originally written in the Greek language that was spoken in Alexandria, Egypt, c. 124 BC. It presents a revised version of the historical events recounted in the first seven chapters of 1 Maccabees, adding material from the tradition of the Pharisees, including prayer for the dead and a resurrection on Judgement Day. [* a Jewish party that promoted Jewish laws but also living with Greeks and Romans together in a peaceful relationship. This is the reason why this party survived the Jewish-Roman War 66-73 AD and built the basis of Roman Judaism, the modern Rabbinic Judaism we have today.]*

The beginning of the book includes two letters sent by Jews in Jerusalem to Jews of the Diaspora in Egypt concerning the feast day set up to celebrate the purification of the temple (see Hanukkah) and the feast to celebrate the defeat of Nicanor. If the author of the book inserted these letters, the book would have to have been written after 124 BC the date of the second letter. Some commentators hold that these letters were a later addition, while others consider them the basis for the work. Catholic scholars tend toward a dating in

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the last years of the 2nd century BC, while the consensus among Jewish scholars place it in the second half of the 1st century BC.

Doctrine: 2 Maccabees demonstrates several points of doctrinal interpretation deriving from Pharisaic Judaism, and also found in Catholic and Eastern Orthodox theology. Some of these concepts exist in similar forms also in Hindu, Jain and Buddhist texts from India, with the difference that the Indian teachings have developed into an entire philosophy of an eternal cycle of life, rebirth and death.

The Doctrines in 2 Maccabees include:

• Prayer for the dead and sacrificial offerings, both to free the dead from sin.

• Merits of the martyrs. In particular, the long descriptions of the martyrdoms of Eleazar and of a mother with her seven sons (2 Maccabees 6:18–42) caught the imagination of medieval Christians. Several churches are dedicated to the "Maccabeean martyrs".

• Intercession of the saints (15:11–17) (at least as seen from a Christian viewpoint); the New American Bible comments on verse 14 "Jeremiah's prayer in heaven has been taken in the Roman Catholic tradition as a biblical witness to the intercession of the saints" [* Intercession of the saints is a doctrine held by the Eastern Orthodox, Oriental Orthodox, and Roman Catholic Churches. The practice of praying through saints can be found in Christian writings from the 3rd century onward. The 4th-century Apostles' Creed states belief in the communion of saints, which certain Christian churches interpret as supporting the intercession of saints. As in Christianity, this practice is controversial in Judaism and Islam.].*

• Resurrection of the dead. [Rebirth in Buddhism refers to its teaching that the actions of a person lead to a new existence after death, in an endless cycle called samsara. It is sometimes referred to as reincarnation or metempsychosis, asserts that rebirth does not necessarily take place as another human being, but as an existence in one of the six Gati (divine realms) called Bhavachakra (samsara). This cycle is considered to be dukkha, unsatisfactory and painful. The cycle stops only if liberation is achieved by insight and the extinguishing of desire.].

• Specific mention of creatio ex nihilo (Latin for "creation out of nothing"; 2 Maccabees 28). It refers to the belief that matter is not eternal but had to be created by some divine creative act, frequently defined as God. It is a theistic answer to the question of how the universe comes to exist. It is in contrast to Ex nihilo nihil fit or "nothing comes from nothing", which means that all things were formed from preexisting things; an idea by the Greek philosopher Parmenides (c.540-480 BC) about the nature of all things which is more in line with Hindu, Jain and Buddhist teachings. It is worth mentioning because among Buddhists it is well-known that Gautama Buddha has sent his disciples far beyond the Indian sphere of influence, including to the West, to Egypt and Greece.

Canonicity: Catholics and Eastern Orthodox consider the work to be canonical and part of the Bible which is not surprising as the author was a Greek. Based on (not necessarily reliable) copies, 1 and 2 Maccabees appears in manuscripts of the Septuagint, the Greek translation of the Hebrew Bible, which was completed by the 2nd century BC along with (in some copies) 3 and 4 Maccabees and Psalm 151 which are considered apocryphal by the Roman Catholic church [As for Psalm 151, it turned out to be the wrong decision as Psalms 151-153 were found among the Dead Sea scrolls from Qumran. The 1st and 2nd Maccabees were not among the Dead Sea Scrolls.].

Jews and Protestant Christians reject most of the doctrinal issues present in the work. Some Protestants include 2 Maccabees as part of the Biblical Apocrypha, useful for reading in the church. Article 6 of the "39 Articles" of the Church of England defines it as useful but not the basis of doctrine and not necessary for salvation.)

2 MACCABEES CHAPTER 1

1 The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

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14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2 MACCABEES CHAPTER 2

1 It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

11 And Moses said, Because the sin offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets,

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and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us,

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

2 MACCABEES CHAPTER 3

1 Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to he kept, that they

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should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

2 MACCABEES CHAPTER 4

1 This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of

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the heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every faith year was kept at Tyrus, the king being present,

19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and

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began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

2 MACCABEES CHAPTER 5

1 About the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

7 Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's car, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the place's sake, but the place far the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

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23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

2 MACCABEES CHAPTER 6

1 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes handing at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us,

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we at spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws.

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And when he had said these words, immediately he went to the torment:

29 They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

2 MACCABEES CHAPTER 7

1 It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made

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them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgement of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgement of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.

39 Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

2 MACCABEES CHAPTER 8

1 Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

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20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

2 MACCABEES CHAPTER 9

1 About that time came Antiochus with dishonour out of the country of Persia

2 For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger. he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgement of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews.

5 But the Lord Almighty, the God of Isreal, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

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14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgement of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries. appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

2 MACCABEES CHAPTER 10

1 Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithall the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

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18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gawra, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

2 MACCABEES CHAPTER 11

1 Not long after the, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:

4 Not at all considering the power of God but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

6 Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them

11 And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

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14 And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting:

17 John and Absolom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 And if then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

2 MACCABEES CHAPTER 12

1 When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But of the governours of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

3 The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready.

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

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13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him who seeth all things, fled amain, one running into this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within,

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem,

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Jews were slain.

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his host, and came into the city of Odollam, And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he

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sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

2 MACCABEES CHAPTER 13

1 In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord.

14 So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsum the second time, gave his hand, took their's, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgement seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

2 MACCABEES CHAPTER 14

1 After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a

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palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit having gotten opportunity to further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious, and will not let the rest be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforersaid.

9 Wherefore, O king, seeing knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Ludas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he love the man from his heart

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

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38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

2 MACCABEES CHAPTER 15

1 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

3 Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithall the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

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24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

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THE NEW TESTAMENT

JULIA E. SMITH VERSION

Faithfully translated out of the
Original Greek Language and
with former translations
diligently compared.

Chief Editor:
LORD HENFIELD.

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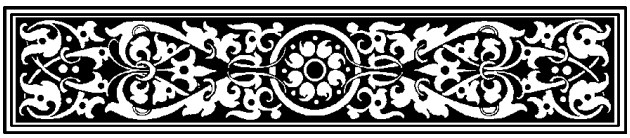

THE NEW TESTAMENT

Christianity began with the vision (or idea) of Jesus that Paul had on his way to Damascus. Paul envisioned a new kind of faith in with benevolence, peace and righteousness ruled suppreme, and not the aggressive Zealotry of his days.

The New Testament is the second, later, and, with about 20%, smaller half of the Christian Bible, and the portion that is canonical (authoritative) only to Christianity. The New Testament consists of 27 books, which are the residue, or precipitate, out of many 1st–2nd-century-AD writings that Christian groups considered sacred. In these various writings the early church transmitted its traditions: its experience, understanding, and image of Paul's Jesus as the Christ (Greek for 'saviour' or 'messiah') and the self-understanding of the Roman Church. The canon contained four Gospels (Matthew, Mark, Luke, and John), Acts, 21 letters, and Revelation of John. These were not necessarily the oldest writings, not all equally revelatory, and not all directed to the church at large.

Christians see in the New Testament the fulfillment of the promise of the Old Testament. It relates and interprets the new covenant, represented in the life and death of Jesus, between God and the followers of the Christ. Writing a biography of Jesus or a history of the 1st-century Church almost impossible; and perhaps even not desirable. The books of the New Testament were composed partly in order to satisfy historical curiosity about the events they recount but also to lead Christians to the faith and its righteous ethics by narrating what Jesus said and did. None of the authors, with the exception of Matthew, lived in the Holy Land at Jesus' times; and of the authors, only James and Jude (brothers of Jesus) and Simon Peter knew Jesus personally.

The New Testament contains a variety of texts. Among its 27 books are selected recollections of the life and acts and sayings of Jesus in the four Gospels; a historical narrative of the first years of the Christian Church in Acts of the Apostles; Epistles or letters of advice, instruction, admonition, and exhortation to local groups of Christians—14 attributed to Paul, one (Hebrews) probably in error, and seven by three other authors; and an apocalyptic description of the intervention of God in history, the Book of Revelation.

The books are not arranged chronologically in the New Testament. The Epistles of Paul, for example, which address the immediate problems of local churches shortly after Christ's death, are considered to be the earliest texts. The books are instead arranged in a more narrative order, the Gospels telling the life of Jesus and his teachings; the Acts detailing the work of Christ's followers in propagating the Christian faith; the Epistles teaching the meaning and implications of the new Pauline (Roman) faith; and Revelation prophesying future events and the culmination of the divine purpose.

The Old Testament in its Greek translation, the Septuagint, was the Bible of the earliest Christians. The New Covenant, or Testament, was viewed as the fulfillment of the Old Testament promises of salvation that were continued for the new Israel, the church, through the Holy Spirit, which had come through Christ, upon the whole people of God.

In the first centuries after Christ, Christians seem to have believed that the Spirit had ceased after the writing of the Book of Malachi (the last book of the Old Testament) and that no longer could any further Holy Writ be produced, although Jews produced the Deuterocanon (Apocrypha) after Malachi. The descent of the Spirit on the community of the Messiah (i.e., the Christ) was thus perceived by Christians as a sign of the beginning of the age to come, and the Roman Church understood itself as having access to that inspiration through the Spirit.

Because of a belief that something almost magical occurs—with an element of secrecy—when a transmitted oral tradition is put into writing, there was, in both the Old and New Testaments, an expression of reluctance about committing sacred material to writing. When such sacred writings are studied to find the revealed word of God, a settled delimiting of the writings—i.e., a canon—must be selected. In the last decade of the 1st century, the Synod of Jamnia (Jabneh), in Palestine, fixed the canon of the Bible for Judaism, which, following a long period of flux and fluidity and controversy about certain of its books, Christians came to call the Old Testament. A possible factor in the timing of this Jewish canon was a situation of crisis: the fall of Jerusalem and reaction to the fact that the Septuagint was used by Christians and to their advantage, as in the translation of the Hebrew word alma (“young woman”) in chapter 7, verse 14, of Isaiah—“Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel”—into the Greek term parthenos (“virgin”).

As far as the New Testament is concerned, there could be no Bible without a church that created it; yet conversely, having been nurtured by the content of the writings themselves, the church selected the canon. The church understood itself as having access to inspiration through the guidance of the Spirit. Until c. 150 AD, Christian authors could produce writings either anonymously or using the name of some acknowledged important biblical or apostolic figure. The practice was not believed to be either a trick or fraud. Apart from letters in which the person of the writer was clearly attested—as in those of Paul, which have distinctive historical, theological, and stylistic traits peculiar to Paul—the other writings placed their emphases on the message or revelation conveyed, and the author was considered to be only an instrument or witness to the Holy Spirit or the Lord. When the message was committed to writing, the instrument was considered irrelevant, because the true author was believed to be the Spirit.

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THE FOUR CANONICAL GOSPELS

(The four canonical gospels, like the rest of the New Testament, were written in Greek, MARK probably c. 70–80 AD, MATTHEW 70-85, and LUKE around 80–100 AD, and JOHN 90–110 AD. Despite the traditional ascriptions, all four are anonymous, and no-one was written by eyewitnesses.)

INTRODUCTION

(The New Testament is about a character that is known as 'Jesus Christ', 'Jesus of Nazareth', or, according to most original Greek texts 'Jesus the Nazorean' (meaning: "Keeper of Moses' Law"). The character of Jesus is based on a collection of texts which are called The New Testament. The New Testament is the centre piece of sacred Christian scripture.

The history, or better historicity, of Christianity and Jesus in shrouded in obscurity. There are not many records that exist outside the Christian communities. This brings some people to the supposition that Jesus never existed. All evidence indicate that Christianity, as we know it, is a Roman invention. With the discovery of the Dead Sea Scrolls in 1947 and the codices of the Nag Hammadi Library in 1945, there are indications that Jesus existed. However, Jesus, his biography, his teachings, his history, was propably very different from that what we know as official Church doctrine.

It is very important what records of ancient historians say, but it is equally important what they fail to say! Christian officials claim that Jesus lived between around 4 BC and 33 AD. The fact that Philo of Alexandria, one of the most diligent writers on matters of Judaism and the Holy land, did not record anything about either Jesus or a movement that could be identified as Christian leaves us with at least four possibilities: (1st) Jesus did not exist; (2nd) Jesus was not regarded as important in any way; (3rd) Jesus was active after the time of Philo (who died between 40 and 50 AD); and (4th) The Roman 'Propaganda Minister' deliberately destroyed all records that refered to Jesus, which was a common practice of Roman authorities at that time.

Although we have no archaeological or historical evidence, the scriptures of the New Testament as well as "The Jewish War", published by Titus Flavius Josephus in about 75 AD, could suggest that we might set the activities of Jesus around 1 or 2 decades later than previously believed.

When we examine the actual history of Jesus and Christianity, many of the answers provided by the Church and Christian scholars do not hold up to rigorous scrutiny. They actually leave us with more questions than we had before. Here are the most important ones:

- *Who was Jesus?*
- *Was he a historical character?*
- *Who wrote the Gospels?*
- *Why are the gospels written in Greek?*
- *Why did the gospels have a pro-Roman perspective?*
- *Why have the Romans approved of Christianity in the first place?*
- *Why was Christianity head-quartered in Rome?*
- *What did Jesus do in the 20 years between his adolescence and his ministry?*
- *Why did Judas Iscariot hand Jesus over?*
- *Who was "Judas Iscariot"?*
- *What does this name really mean?*
- *Did Jesus die from crucifixion?*
- *Why could Mary of Magdala take care of his dead body?*
- *Why has the Pauline Church written Jesus' family out of history?*
- *Who was John the Baptist?*
- *Why was not Peter but James the first leader of the Christian Movement?*
- *Why are the first Christian saints from the Flavian family?*
- *Who was the first historical Pope of Rome?*
- *Who really was Titus Flavius Josephus?*
- *Why are so many names in the Gospels dualistic?*
- *Why does Jesus look like the god Mithras?*
- *Why are Maria & Christ so similar to Maia & Krishna?*
- *Why do the teachings of Jesus have a Buddhist touch?*
- *Who persecuted whom?*

We shall present a comparison of Church doctrine with facts that have been found during the last decades. We will show you a little glossary with short explanatory entries.

Although we know that the gospels are just literature and not history, the person who first created 'the sayings and teachings of Jesus' must have had the qualities of a great philospher. No matter whether Jesus ever existed or not, our findings show that either the imagined idea of Jesus or the real Jesus could have been an admirable character.

"Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye." -- The Gospel of Didymus Judas Thomas, 26).

THE STRUCTURE OF THE NEW TESTAMENT

The literature used in the canon of the New Testament can be divided into five distinct groups, plus a sixth group of texts outside of it:

***1st: the Pauline literature**, of which 7 letters are considered genuine and are the oldest texts (50-60 AD) of the New Testament. They were supposedly written by the Roman citizen Shaul ha Tarsi, Saul of Tarsos, better known as "Paul the Apostle," although he did not know the real Jesus in person nor was he an official disciple or apostle of the*

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community that evolved around Jesus and his original teachings;

***2nd: the Gospel of Matthew and the Gospel of Mark** (67-75 AD) are the oldest gospels. Matthew is the only gospel written by an author from the Holy Land for his geographic ethnic and other descriptions are exact. The Jewish viewpoints in the text suggest that the author was a Pharisee and there is a high likelyhood that the name Matthew (in Aramaic Matityahu) points to Yosef bar Matityahu as author, better known as Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, and chief propagandist of the Flavian Court. There are too many parallels between the Gospel of Matthew and Josephus' "Jewish War" to be ignored; Mark was written by a Roman citizen who never lived in the Holy Land. His Roman name was Marcus.*

***3rd: the Gospel of Luke and the Book of Acts** making up a two-volume work (100-130 AD) which scholars call "Luke–Acts" (together they account for almost 28% of the New Testament canon, the largest contribution attributed to a single author);*

***4th: the Johannine literature** (80-100 AD) is attributed to John the Apostle but probably not written by him. These are the Gospel of John and Johns letters. Some scholars still include the Book of Revelation of John although it was not written by the same author;*

***5th: All other works** that had entered the canon mainly due to the wish to give the canon an aura of legitimacy. This goal could only be achieved by taking texts (with almost empty platitudes) that could be attributed to Jesus' true disciples, such as Peter, James (an older brother of Jesus), Jude (a younger brother of Jesus). The Pauline Church always was very particular in not mentioning the true identity of those contributors and to downplay their significance in the first Jesus Movements. Those original disciples and family members of Jesus who remained Jews for the rest of their lives, became an embarrassment for Paul's fantasy products and therefore stood in his way. No surpise here that Paul mentioned them in a patronising manner.*

***6th: All non-canonical works** that are related to Jesus or any kind of faith that could be called "Christian", such as the New Testament Apocrypha, Pseudepigrapha, Nag Hammadi texts, Gnostic texts, Mandaean texts from Persia, and to some extent even Manichaean texts from Persia, as well as some Dead Sea Scrolls from Qumran.*

The New Testament canon as we know it today has not always been like it. The first attempt to arrange a Bible canon was made by Marcion of Sinope (Greek: Markion Sinopis), a wealthy Greek ship magnate from the City of Sinope (in today's Turkey) has been selected in order to support the visions of Saul of Tarsos, better known as "Paul the Apostle. Paul was the creator of that what we could call the "Roman Christianity", the form of Christianity that has survived and is nowadays perceived as the "mainstream Christianity".

Life and work of the real and historical Jesus is not well reflected in these texts quite simply because the original Christian Movement around Jesus, his brothers James, Simon, Judas (Jude) Joses (Joseph), his companion Maria of Magdala, and his original disciples, have been wiped out during the fateful events in the First Roman Jewish War (66-73 AD).

Their view and teachings seem to be in parts more truthfully reflected by the non-canonical works known as the "Dead Sea Scrolls" from Qumran, and in works written by Ebionites, Nazarenes, Nazoreans, and the Gnostics. This is the reasons why we present all available texts of these movements here as well.

Pauline Literature

The Pauline epistles are the 14 New Testament books which most Christians think were written by the Apostle Paul. Some of them are the earliest Christian documents. They show many of the beliefs and controversies of Christianity. Many Christians think these letters are very important for theology and ethics. In the order they appear in the New Testament, the Pauline epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

In all of these epistles except the Epistle to the Hebrews, the author does claim to be Paul. However, the contested letters may have been written using Paul's name, as it was common to attribute at that point in history. Seven letters (with consensus dates) considered genuine by most scholars: 1 Thessalonians (c. 50 AD), Galatians (c. 53), 1 Corinthians (c. 53–54), Philippians (c. 55), Philemon (c. 55), 2 Corinthians (c. 55–56), Romans (c. 57).

The letters on which scholars are about evenly divided: Colossians (c. 62), 2 Thessalonians (c. 49–51).

The letters thought to be pseudepigraphic by almost all scholars (traditional dating given): Ephesians (c. 62), 1 Timothy (c. 62–64),

2 Timothy (c. 62–64), Titus (c. 62–64), Hebrews.

Lost Pauline epistles that have not been mentioned in the other Pauline letters: A first epistle to Corinth (1 Corinthians 5:9), A third epistle to Corinth, also called the Severe Letter (2 Corinthians 2:4; 8–9), An earlier epistle to the Ephesians (Ephesians 3:3–4), The Epistle to the Laodiceans, (Colossians 4:16)

Luke–Acts

Acts and the Gospel of Luke make up a two-part work, Luke–Acts, by the same anonymous author, usually dated to around 80–90 AD. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death, and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the 1st century, beginning with Jesus's ascension to Heaven. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Holy Spirit) and the growth of the church in Jerusalem. Initially, the Jews are receptive to the Christian message, but later they turn against the followers of Jesus. Rejected by the Jews, the message is taken

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to the Gentiles under the guidance of the Apostle Peter. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial.

Luke–Acts is an attempt to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides is that the message of Christ was sent to the Gentiles because the Jews rejected it. Luke–Acts can also be seen as a defense of (or "apology" for) the Jesus movement addressed to the Jews: the bulk of the speeches and sermons in Acts are addressed to Jewish audiences, with the Romans serving as external arbiters on disputes concerning Jewish customs and law. On the one hand, Luke portrays the followers of Jesus as a sect of the Jews, and therefore entitled to legal protection as a recognised religion; on the other, Luke seems unclear as to the future God intends for Jews and Christians, celebrating the Jewishness of Jesus and his immediate followers while also stressing how the Jews had rejected God's promised Messiah.

The Gospel of Luke and Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume. According to Church tradition dating from the 2nd century, he was the "Luke" named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasizes the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

While no proposed date for the composition of Acts is universally accepted, the most common scholarly position is to date Luke–Acts to 80–90 AD, on the grounds that it uses Mark as a source, looks back on the destruction of Jerusalem, and does not show any awareness of the letters of Paul (which began circulating late in the first century). The earliest possible date for the composition of Acts is set by the events with which it ends, Paul's imprisonment in Rome c. 63 AD, but such an early dating is a minority position. The last possible date would be set by its first definite citation by another author, but there is no unanimity on this; some scholars find echoes of Acts in a work from c. 95 AD called I Clement, while others see no indisputable citation until the middle of the 2nd century. A minority of scholars, necessarily in the latter camp, conclude that Acts dates to the 2nd century, believing that it shows awareness of the letters of Paul, the works of Titus Flavius Josephus, or the writings of Marcion of Sinope.

Johannine Literature

Johannine literature refers to the collection of New Testament works that are traditionally attributed to John the Apostle or to Johannine Christian community. Johannine literature is traditionally considered to include the following works:

- *The Gospel of John*
- *The Johannine epistles:*
  1. *The First Epistle of John*
  2. *The Second Epistle of John*
  3. *The Third Epistle of John*
- *The Book of Revelation*

Of these five books, the only one that explicitly identifies its author as a "John" is the Book of Revelation. Modern scholarship generally rejects the idea that this work is written by the same author as the other four documents. The gospel identifies its author as the Beloved Disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist. Scholars have debated the authorship of Johannine literature (the Gospel of John, Epistles of John, and the Book of Revelation) since at least the third century, but especially since the Enlightenment. The authorship by John the Apostle is rejected by many modern scholars.

The Gospels

The most important writings are originally not the gospels but the epistles of Saul of Tarsos (Paul the Apostle). The gospels appeared long after Saul's texts. However, the gospels got a significant function as Christian writers and teachers often present the Good News set within the context of the storyline of the whole Bible. This discipline, of understanding the Christian message in terms of biblical salvation history, is known as biblical theology. This attempts to posit a connexion between Old Testament and the Christian teachings of the good news about the life, death and resurrection of Jesus.

In Christian tradition, the authors attributed with the creation of the four gospels in the New Testament bear the following titles: Gospel according to Matthew; Gospel according to Mark; Gospel according to Luke and Gospel according to John. The phrase "according to" already suggest that these gospels were not directly written by the hands of the Four Evangelists Matthew, Mark, Luke, and John, but were "re-narrations" writtem down by other persons.

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The 3 gospels of Matthew, Mark, and Luke are known as the "Synoptic Gospels" (syn optic = similar look), because they include many of the same stories, often in the same sequence. The early Roman Church build up the myth that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men," Mark and Luke:

• Matthew – a former tax collector who was called by Jesus to be one of the Twelve Apostles,

• Mark – a follower of Peter and so an "apostolic man,"

• Luke – a doctor who wrote what is now the book of Luke to Theophilus. Also known to have written the book of Acts (or Acts of the Apostles) and to have been a close friend of Paul of Tarsos,

• John – a disciple of Jesus and the youngest of his Twelve Apostles.

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news" ("gospel" = "good spel") of Jesus. Evangelist comes from the Greek word "Evangelion" refering to "good news" or "gospel" in Christianity.

Pauline Christianity Versus The Original Christianity Represented By James The Just, The Brother Of Jesus

When we browse through the texts of the New Testament, there is not much historical evidence to get on with. The core of the New Testament, if we want to get down to the real background, is not represented by the four gospels but undoubtedly by the "Pauline Letters" written by a Greek- and Aramaic-speaking Roman citizen known as Saul of Tarsos. Christians know this man better as "Paul the Apostle". On his way to Damascus, he claimed that he had a "vision of Jesus". In modern terms, we would say that 'he had an idea' how to employ his invented Jesus-character in order to create a new faith, and he wrote about this vision in such a lively and sophisticated manner that Shakespeare could not have performed this task any better. In Luke's Book of Acts 9:3-9 we read: ". . . 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink."

As there are no Roman records about these events and the involved persons. We totally have to rely on sources which are available. The most important sources are (1st) the records of Titus Flavius Josephus, (2nd) the non-canonical texts by writers who did not follow Roman mainstream Christianity, and (3rd) the Dead Sea Scrolls from Qumran which are the only historical text that have not been changed or tampered with by any editorial commitee. The Qumran texts speak of religious matters as Jesus probably would have seen them.

Towards the end of Appendix C, there are transcripts of three video documentaries that discuss the times and events around the historical Jesus. Transcripts of this briefness can bring the matter to the point much more concentrated than any book can do. They contain significant points that most scholars are not aware of:

1.) **The Real Jesus**, reconstruction of the events after Jesus' death, Channel 4, 1999;

2.) **Caesar's Messiah**: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012;

3.) **The James Ossuary Interview**, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004.

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THE GOSPEL ACCORDING TO MATTHEW

The Gospel of Matityahu or Evangelion kata Matthaion or
The Gospel of Matthew, or just Matthew
Author: perhaps Yosef bar Mattityahu
Estimated Range of Dating: 75-80 A.D.

(The Gospel of Matthew, or more precisely The Gospel according to Matthew, is a narrative originally written in Greek. It is one of the four gospels of the New Testament that tells the story of Jesus' life and teachings. The Gospel of Matthew is called one of the three synoptic gospels because it has some of the same stories and language as the Gospels of Mark and Luke. Matthew is the most famous and the most quoted gospel in existence. There are good reasons for it. It is the only gospel that was written by someone who had been familiar with all geographical locations in person. It is the most coherent gospel and its writing style is one of the very best. The author must have been very well educated and identifies himself, by his swift and fluent style, as a member of the Roman Empire's Greek-speaking upper class.

Like the Gospels of Mark and Luke, The Gospel of Matthew was composed in the time of the Flavian dynasty. Scholars of the old time attributed the gospel to the Apostle Matthew which is a pretty unlikely and unfounded claim. That the gospels were written for a Jewish audience in Judaea or Galilee is unlikely as well. As the gospels, and the entire New Testament in fact, were written in Greek suggests that they were rather written for an audience that could understand Greek. And this was, besides native Greeks, the entire upper class of the Roman Empire.

We have to remember that the Roman Empire was a multi-ethnic and international state. Jews were a part of it and about 5% to 10% of the population in the entire Roman Empire was Jewish. The Jews spread over the whole Mediterranian already hundreds of years earlier, together with their Phoenician cousins. The resendment that Jews felt in the Holy Land for the successors of the conqueror Alexander the Great culminated in a row of armed conflicts out of which the Maccabeans, the Hashmonian Dynasty, rose victorious in about 160 BC. The constant and unwanted influence of Greeks, and later the Romans, triggered the rise of the Messianic Movement, a bunch of jihadist assault and terror troops. They were waiting for a messiah who could lead them to military victory over the occupants of the Holy Land. This was probably the scenery in which Jesus turned up and claimed to be a messiah of peace. He might have been the lonely voice for peace, propagating "turning the other cheek" in defiance and "give the Caesar what is Caesar's" meaning the tax. And by doing so, he became an enemy of the Messianic Movement who felt that Jesus stood in their way and they immediately plotted against him and got rid of him. Jesus' story became a legend and another man, who knew that war against the Roman superpower was futile, entered the scene of events. This man was a descent of the Hashmonian Dynasty, travelled to the imperial court in Rome as envoy in about 55 AD. and was forced by the rebellious Jewish Messianic Movement, who held his family captive, to become general of the "Jewish Army of the North" when the Jewish War (66-73 AD) broke out between Jews and Romans in 66 AD. The name of that man was Yosef ben Matityahu, in Greek Joseph bar Matthias. In 67 AD, he was taken captive by the Roman General Flavius Vespasianus. The two men met and Vespasianus was pleased about the manners and vast knowledge of that well-educated, Greek-speaking Jew. Soon after, Matityahu was set free from his captivty and he stayed in the generals entourage as scout and interpreter. Matityahu heard rumours of an ongoing revolt against Emperor Nero. The Roman Army was looking for a worthy successor Nero's and Matityahu also heard Vespasianus name in those debates. So he could "predict" that Vespasianus might be emperor one day, and he told him. When Vespasianus became emperor in 69, he adopted Yosef ben Matityahu as his third son. This was an incredible rise to power and the young man began to call himself Titus Flavius Josephus as he was now member of the emperors family. Just to remind, he now was almost in the same legal position as Octavianus who became son of Julius Caesar and then Emperor Caesar Augustus. Before the Senate in Rome he declared that Caesar should become a god "in the name of the father (Caesar), the son (Octavianus) and the holy spirits of the Pantheon". This was the official phrase to enter godhood in the Roman Imperial Cult, the Roman state religion.

Before the Jewish War 66-73, Saul of Tarsus, the Apostle Paul, was spreading the story of Jesus in Roman cities. On his journey to Rome in 62 AD, Yosef bar Mattityahu could have met Saul of Tarsus and so he might have listened to Saul's story of Jesus. And he wrote it down. At the beginning of the war, an mysterious scholar was captured by General Titus Flavius Vespasianus. His name was Yosef bar Mattityahu, translated into Greek "Joseph bar Matthia." Surprisingly, he became a new member of the Flavian Dynasty; his new name: Titus Flavius Josephus. There is a possibility that he could have authored the Gospel of Matthew after the war. His name Mattityahu is the original form of the name Matthew.)

ACCORDING TO MATTHEW CHAPTER 1

1 The book of the generation of Jesus Christ, son of David, son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob: and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

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5 And Salmon begat Booz of Rachab; and Booz begat Obed of Rath; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her of Urias

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz; begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jeehonias and his brethren upon the transferring of Babylon

12 And after the transferring of Babylon Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim beget Elind;

15 And Elind begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, being called Christ, the anointed.

17 Therefore all the generations from Abraham to David, fourteen generations; and from David to the transferring of Babylon, fourteen generations; and from the transferring of Babylon to Christ, fourteen generations.

18 And the generation of Jesus Christ was thus: for Mary his mother having been betrothed to Joseph, before they came together she was found with child by the Holy Ghost.

19 And Joseph her husband being just, and not willing to expose her to disgrace, wished to let her go in secret.

20 And reflecting upon these things, behold a messenger of the Lord appeared to him saying, Joseph, thou son of David, thou shouldest not fear to take to thyself Mary thy wife: for that begotten in her is of the Holy Spirit.

21 And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins,

22 And the whole of this has been that it might be completed having been spoken by the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, God with us.

24 And Joseph having awaked from sleep, did as the messenger of the Lord commanded him:

25 And he took to himself his wife, and knew her not till she brought forth her first born son: and be called his name Jesus.

ACCORDING TO MATTHEW CHAPTER 2

1 And Jesus born in Bethlehem of Judea in the days of Herod the king, behold the magi from the sunrisings arrived in Jerusalem, saying:

2 Where is he born King of the Jews? for we have seen his star in the sunrising, and have come to worship him.

3 And Herod the king having heard, was stirred up, and all Jerusalem with him.

4 And assembling all the chief priests and scribes of the people, he inquired of them where Christ should be born.

5 And they said to him, In Bethlehem of Judea: for thus has it been written by the prophet:

6 And thou Bethlehem, land of Judah, by no means art thou least among the leaders of Judah for out of thee shall come forth the leader, who shall feed my people.

7 Then Herod having secretly called for the magi, searched thoroughly from them the time of the star appearing.

8 And having sent them to Bethlehem, he said, Having gone, examine thoroughly concerning the child; and when ye should find, announce ye to me, so that I also, having gone, will worship him.

9 And they having heard the king went forth; and, behold the star they saw in the sunrising, it led before them, till having come, it stood above where the young child was.

10 And seeing the star, they rejoiced with great joy exceedingly.

11 And having come into the house, they found the young child with Mary his mother, and having fallen, they worshipped him; and having opened their treasures they brought forward to him gifts, gold, and frankincense, and myrrh.

12 And having received intimation of the divine will in a dream not to turn back to Herod, by another way they went back to their own country.

13 And they, having gone back, lo, the messenger of the Lord appears in a dream to Joseph, saying, Having risen, take to thyself the young child and his mother and flee into Egypt, and be there till I speak to thee; for Herod is about to seek the young child to destroy him.

14 And having risen, be took to himself the young child and his mother by night, and turned back in Egypt:

15 And was there till the death of Herod: that it might be completed having been spoken by the Lord through the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, seeing he was deluded by the magi, was very angry, and having sent, destroyed all the children which in Bethlehem, and in all its bounds, from two years and under, according to the time he examined thoroughly of the magi. *(* A magos, pl. magi, is a Greek word of Persian origin and it means Teacher, Master or Rabbi; it particularly refers to the fact that Judaism and Hebrew Bible go back to Persian-Zoroastrian contributions that have shaped the Middle East since the 6th century BC.)*

17 Then was completed that spoken by Jeremiah the prophet, saying,

18 A voice was heard in Rama, wailing, and weeping, and much lamentation; Rachel weeping for her children, and would not be comforted, for they are not.

19 And Herod having died, behold a messenger of the Lord appeared in a dream to Joseph in Egypt, saying,

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20 Having risen, take to thyself the young child and his mother, and go into the land of Israel; for they seeking the soul of the young child have died.

21 And having risen, he took the young child and his mother, and came into the land of Israel.

22 And having heard that Archelaus reigned over Judea, instead of Herod his father, he was afraid to go there; and having received intimation of the divine will in a dream, he turned back into the parts of Galilee.

23 And having come, he dwelt in a city called Nazareth: that it might be completed spoken by the prophets, That he shall be called a Nazarite. *(Nazarene, Nazarite or Nazorean is Hebrew for "guardian of the Law of Moses," the Ten Commandments.)*

ACCORDING TO MATTHEW CHAPTER 3

(Baptism and John the Baptist or Baptiser: Baptism is a Jewish initiation and purification ritual called mikvah. As in most biographies, the characters surrounding the main character are usually relatives, friends, or schoolmates of the main character. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix B.)

1 In these days John the Baptist is present, proclaiming in the desert of Judea;

2 And saying, Repent, for the kingdom of the heavens has drawn near.

3 For this is he spoken of by the prophet Esaias, saying, A voice of him crying in the desert, Prepare the way of the Lord; make his paths straight.

4 And this John had his garment from camel's hair, and a leather girdle about his loins, and his food was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all round about Jordan;

6 And they were immersed in Jordan by him, acknowledging their sins.

7 And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, O generation of vipers, who has indicated to you to flee from the wrath about to come?

8 Do ye therefore fruit worthy of repentance.

9 And think not to say in yourselves we have Abraham a father; for I say to you that God can of these stones raise up children to Abraham.

10 And now also the axe lies at the root of the trees; therefore every one not making good fruit is cut off and cast into fire.

11 I truly immerse you in water to repentance; but he coming after me is stronger than I, whose shoes I am not fit to lift up; he shall immerse in the Holy Spirit, and fire

12 Whose winnowing fan is in his hand, and he will thoroughly cleanse his threshing floor, and gather his wheat into the store; but he will burn down the chaff in inextinguishable fire.

13 Then Jesus approaches from Galilee to Jordan, to John, to be immersed by him.

14 And John hindered him, saying, I have need to be immersed by thee, and dost thou come to me?

15 And Jesus having answered said to him, Permit now; for so it is suitable for us to complete all justice: then he permitted him.

16 And Jesus, having been immersed, went up straight from the water, and, behold, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him.

17 And behold a voice from the heavens, saying, This is my dearly beloved Son, in whom I was contented.

ACCORDING TO MATTHEW CHAPTER 4

1 Then was Jesus led up by the Spirit into the desert to be tried by the devil.

2 And having fasted forty days and forty nights, afterwards he was hungry.

3 And the tempter having come to him, said, If thou art the Son of God, say that these stones should become bread.

4 And he having answered, said, It has been written, Man shall not live by bread alone, but by every word going forth through the mouth of God.

5 Then the devil takes him into the holy city, and sets him upon the small wing of the temple;

6 And says to him, If thou art the Son of God cast thyself down; for it has been written, That to his messengers he will command concerning thee; and in the hands shall they lift thee up, lest that perhaps thou strike thy foot against a stone.

7 Jesus said to him, Again has it been written, Thou shalt not tempt the Lord thy God.

8 Again, the devil takes him into a very high mount, and shows him all the kingdoms of the world, and their glory;

9 And he says to him, All these will I give to thee, if, falling down, thou wouldst worship me.

10 Then says Jesus to him, Retire, Satan; for it has been written, The Lord thy God shalt thou worship, and him alone shalt thou serve.

11 Then the devil lets him go, and behold, the messengers came up, and they served him.

12 And Jesus having heard that John was delivered up, went back into Galilee.

13 And having left Nazareth behind, having come, he dwelt in Capernaum, near the sea, in the boundaries of Zabulon and Nephthalim:

14 That it might be completed having been spoken through Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, the way of the sea beyond Jordan, Galilee of the nations:

16 The people sitting in darkness saw a great light; and to them sitting in the room and shadow of death, light has sprung up to them.

17 From then Jesus began to proclaim, and to say, Repent: for the kingdom of the heavens has drawn near.

18 And Jesus, walking about by the sea of Galilee, saw two brethren, Simon being called Peter, and Andrew his brother, casting a sweep-net into the sea; for they were fishermen.

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19 And he says to them, Come after me, and I will make you the fishermen of men.

20 And they instantly having let go their nets, followed him.

21 And having proceeded thence, he saw other two brethren, James him of Zebedee, and John his brother, in the ship with Zebedee their father, adjusting their nets; and he called them.

22 And they having instantly let go the ship and their father,. followed him.

23 And Jesus went about the whole of Galilee, teaching in their assemblies, and proclaiming the good news of the kingdom, and curing disease, and every weakness in the people.

24 And a report went forth of him into the whole of Syria: and they brought to him all those having injuries, being oppressed by various diseases, and trials, and being under the influence of a demon, and being lunatics, and paralytics, and he cured them.

25 And many crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond Jordan.

ACCORDING TO MATTHEW CHAPTER 5

(Chapters 5 to 7, This is the Sermon on the Mount in which Jesus appeared as a new Moses.)

1 And seeing the multitudes, he went up into a mountain; and he having sat down, his disciples came to him.

2 And having opened his mouth, he taught them, saying,

3 Happy the poor in spirit: for their's is the kingdom of the heavens.

4 Happy they suffering: for they shall be comforted.

5 Happy the meek: for they shall inherit the earth.

6 Happy they hungering and thirsting for Justice: for they shall be filled.

7 Happy the compasaionate: for they shall be commiserated.

8 Happy the pure in heart: tor they shall see God.

9 Happy they making peace: for they shall be called sons of God.

10 Happy they driven out for justice: for their's is the kingdom of the heavens.

11 Happy are ye, when they shall upbraid you, and drive you out, and say every evil word against you, lying, for my sake.

12 Rejoice and be transported with joy; for much your reward in the heavens for so they drove out the prophets which before you.

13 Ye are the salt of the earth: and if the salt be rendered insipid, with what shall it be salted? it is yet strong for nothing, except to be cast without, and to be trodden under foot of men.

14 Ye are the light of the world. A city cannot be hid, set on a mountain.

15 Neither do they burn a light, and set it under a basket, but upon a chandelier: and it shines to all in the house.

16 So let your light shine before men, that they see your good works, and praise your Father, him in the heavens.

17 Think not that I have come to abolish the law, or the prophets: for I have come not abolish, but to complete. (The fulfillment of the law of the Torah [the 5 Books of Moses]; Jesus clearly confirms now the validity of The Ten Commandments as the law of the land, also known as the "Golden Rule": Exodus 20:2–17 and Deuteronomy 5:6–21)

18 For verily I say to you, Till heaven pass away, and earth, one iota, or one mark, should not pass away from the law, till all should be

19 Whoever therefore, should loose one of the least of these commands, and so teach men, he shall be called least in the kingdom of the heavens: but whoever should do and teach, he shall be called great in the kingdom of the heavens.

20 For I say to you, That except your justice abound more than the scribes and Pharisees, ye should not come into the kingdom of the heavens.

21 Ye have heard that it was said to the ancients, Thou shalt not kill: and whoever should kill shall be subject to judgment:

22 But I say to you, That every one becoming angry with his brother, shall be subject to judgment: and whoever should say to his brother, Raca, should be, subject to the council: and whoever should say, O foolish, shall be subject to a hell of fire.

23 If therefore, thou bring thy gift upon the altar, and there thou remember that thy brother has anything against thee,

24 Let go there thy gift, before the altar, and retire; first be reconciled to thy brother, and then, having come, bring thy gift.

25 Be kindly disposed to thy opponent quickly, while thou art in the way with him, lest thy opponent should deliver thee to the judge, and the judge should deliver thee to the assistant, and thou be cast into prison.

26 Verily I say to thee, Thou shouldst not come out thence, even till, thou shouldst give back the last fourth.

27 Ye have heard that it was said to the ancients, Thou shalt not commit adultery:

28 But I say to you, That every one seeing a woman, to eagerly desire her, has already committed adultery with her, in his heart.

29 And if thine eye give thee cause of offence, take it out, and cast it from thee: for it is profitable for thee that one of thy members be destroyed, and not thy whole body be cast into hell.

30 And if thy right hand give thee cause of offence, cut it off, and cast from thee; for it is profitable to thee, that one of thy members should be destroyed; and not thy whole body should be cast into hell.

31 And it was said, That whosoever should loose his wife, let him give her a repudiation.

32 But I say to you, That whosoever shall let go his wife except for the reason of adultery, makes her to commit adultery; and whosoever should marry her having been loosed, commits adultery.

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33 Again, ye have heard, that it was said to the ancients, Thou shalt not swear a false oath, and thou shalt. return to the Lord thine oaths.

34 But I say to you, Swear not at all; neither by heaven, it is the throne of God:

35 Neither by the earth; for it is the footstool of his feet: neither by Jerusalem, for it is the city of the great kings

36 Neither shouldst thou swear by thy head, for thou cant not make one hair white or black.

37 But let your word be Yea, yea, and No, no: but that above this is of evil.

38 Ye have heard, that it has been said, An eye for an eye, and a tooth for a tooth:

39 But I say to you not to resist evil: but whosoever shall smite thee with a rod upon thy right cheek, turn to him also the other.

40 And to him wishing to be judged with thee, and to take thy coat, let go to him also thy garment.

41 And whoever shall compel thee to carry dispatches one mile, go forward with him two.

42 To him asking thee, give thou, and him wishing to borrow from thee, thou shouldst not turn away.

43 Ye have heard that it has been said, Thou shalt love thy neighbor, and hate thine enemy.

44 But I say to you, Love your enemies, praise them cursing you, do well to them hating you, and pray for them threatening you, and driving you out.

45 So that ye might be sons of your Father, which in the heavens: for he makes his sun rise upon evil and good, and rains on the just and unjust.

46 For if ye love them loving you, what reward. have you? do not also the tax collectors the same?

47 And if ye salute your brethren only, what do ye above ordinary? and do not the tax collectors the same?

48 Therefore, be ye perfected, as your Father which is in the heavens is perfected.

ACCORDING TO MATTHEW CHAPTER 6

1 Attend ye not to do your justice before men, to be seen to them; and if otherwise ye have no reward from your Father which in the heavens.

2 When therefore thou doest alms, thou shouldst not sound the trumpet before thee, as hypocrites do in the assemblies, and in the streets, that they might be praised by men. Verily I say to you, They have their reward.

3 But thou doing alms, let not thy left hand know what thy right does:

4 That thine alms might be in secret; and thy Father, who seeing in secret, shall give back to thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites; for they love in the assemblies, and in the corners of the broad ways to stand praying, so that they might appear to men. Verily I say to you, that they have their reward.

6 But thou, when thou prayest, enter into thy store-house, and having shut thy door, pray to thy Father which in secret; and thy Father who seeing in secret shall give back to thee openly.

7 And praying, talk ye not vainly as the nations; for they think that by their profaneness of speech they shall be listened to.

8 Therefore make not yourselves like them: for your Father knows of what things ye have need before ye ask him.

9 Therefore so do ye pray: Our Father which in the heavens, Let thy name be declared holy.

10 Let thy kingdom come. Let thy will be as in heaven also upon the earth.

11 Give us this day our bread sufficient for sustenance.

12 And let go to us our debts, as we let go to our debtors.

13 And thou shouldst not lead us into temptation, but deliver thou us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

14 For if ye let go to men their faults, your Father which in the heavens will also let go to you.

15 But if ye should not let go to men their faults, neither will your Father let go your faults.

16 And when ye fast, be not, as hypocrites, of gloomy aspect: for they conceal their faces that they might appear to men fasting. Verily I say to you, That they have their reward.

17 And thou fasting, anoint thy head, and wash thy face;

18 That thou mightest not appear to men fasting, but to thy Father which in secret; and thy Father which in secret, will give back to thee openly.

19 Treasure not up to you treasures upon earth, where moth and gnawing destroy, and thieves dig through and steal:

20 But treasure to you treasures in heaven, where neither moth, nor gnawing destroy; and where thieves dig not through, nor steal.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye; if therefore thine eye be single, thy whole body shall be light.

23 But if thine eye be evil, thy whole body shall be dark. If therefore the light which in thee is darkness, how much the darkness

24 None can serve two lords: for either he will hate one and love the other; or hold firmly to one and despise the other. Ye cannot serve God and mammon.

25 For this I say to you, Be not anxious about your soul, what ye eat, and what ye drink; nor about your body, what ye put on. Is not the soul more than food, and the body than dress?

26 Look ye upon the fowls of heaven; for they neither sow, nor reap, nor collect into stores; and your heavenly Father nourishes them. Do ye not rather differ from them

27 Which of you, being anxious, can add one cubit to his size?

28 And about dress, why are ye anxious? Consider the white lilies of the field, how they grow; they are not wearied, neither do they spin:

29 And I say to you that neither Solomon in all his glory was surrounded as one of these.

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30 And if the grass of the field, being this day, and to morrow cast into the furnace, God so clothes much rather you, ye of little faith!

31 Therefore be ye not anxious, saying: What shall we eat? or, What shall we drink? or, What shall we put round us?

32 For all these the nations seek for; for your heavenly Father knows that ye have need of all these.

33 But seek first the kingdom of God and his justice, and all these shall be added to you.

34 Therefore should ye not be anxious about the morrow: for the morrow shall be anxious about the things of itself. Sufficient for the day its evil.

ACCORDING TO MATTHEW CHAPTER 7

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged; and with what measure ye measure, it shall be repaid to you.

3 And why seest thou the mote which is in thy brother's eye, and the beam in thine eye thou observest not?

4 Or how wilt thou say to thy brother, Let go I will cast out the mote from thine eye: and behold a beam in thine eye.

5 Thou hypocrite, cast out first the beam from thine eye, and thou shalt see clearly to cast out the mote from thy brother's eye.

6 Ye should not give the holy thing to dogs neither should ye cast your pearls before swine, lest they tread them down with their feet, and having turned, should rend yon.

7 Ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened to you.

8 For everyone asking, receives and he seeking, finds; and to him knocking shall be opened.

9 Or what man is of you, which, if his son ask bread, he will not give him a stone?

10 And if he ask a fish, he will not give him a serpent?

11 If ye, therefore, being evil, know to give good gifts to your children how much more will your Father which is in the heavens give good things to those asking him?

12 Therefore all whatever ye would that men should do to you, so also do ye to them; for this is the law and the prophets.

13 Enter ye in through the strait gate, for broad the gate and spacious the way leading to destruction, and many are they coming in through it.

14 For strait the gate and afflicted the way leading into life, and few are they finding it.

15 And hold from false prophets which come in to you in sheep's dresses, but within they are rapacious wolves.

16 By their fruits shall ye know them. Far from it, do they gather grapes from thorns, or figs from caltrops

17 So every good tree makes good fruits; but the rotten tree makes evil fruits.

18 A good tree cannot make evil fruits, nor a rotten tree make good fruits.

19 Every tree not making good fruit is cut off, and cast into fire.

20 Wherefore from their fruits shall ye know them.

21 Not every one saying to me, Lord, Lord, shall enter into the kingdom of the heavens; but he doing the will of my Father who is in the heavens.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have we cast out evil spirits, and in thy name done many powers?

23 And then shall I confess to them that I never knew you. Go away from me, ye working iniqnity.

24 Therefore, every one which hears these my words and does them, I will liken him to a discerning man which built his house upon the rock.

25 And the rain descended, and rivers came, and winds blew, and fell upon that house, and it fell not, for it was founded upon the rock.

26 And every one hearing these my words and doing them not, shall be likened to a foolish man, which built his house upon sand.

27 And the rain descended, and rivers came, and winds blew and struck upon that house, and it fell, and great was its fall.

28 And it was when Jesus finished these words, the crowds were struck with amazement at his teaching:

29 For he was teaching them as having power, and not as the scribes.

ACCORDING TO MATTHEW CHAPTER 8

1 And having come down from the mountain, great crowds followed him.

2 And, behold, a leper, having come, worshipped him, saying, Lord, if thou wilt thou canst cleanse me.

3 And having stretched forth the hand, Jesus touched him, saying, I will; be thou cleansed and instantly his leprosy was cleansed.

4 And Jesus says to him, See thou tell no one; but retire, show thyself to the priest, and bring near the gift which Moses commanded, for a testimony to them.

5 And Jesus having entered into Capernaum, a captain of a hundred came to him, and beseeching him,

6 And saying, Lord, my servant has been laid up in the house a paralytic, being grievously tormented.

7 And Jesus says to him, I, having come, will cure him.

8 And the captain of a hundred having answered said, Lord, I am not fit that thou shouldest enter in under my roof: but only say the word, and my servant shall be healed.

9 For I also am a man under power, having soldiers under me: and I say to this, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does.

10 And Jesus having heard, admired, and said to those following; Verily I say to you, not in Israel have I found such faith.

11 And I say to you, That many shall come from the sunrising and the descents, and shall recline with Abraham, and Isaac, and Jacob, in the kingdom of the heavens.

12 But the sons of the kingdom shall be cast out into outer darkness; weeping shall be there, and gnashing of teeth.

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13 And Jesus said to the captain of a hundred, Retire; as thou hast believed, let it be to thee. And his servant was healed in that hour.

14 And Jesus, having come into Peter's house, saw his mother-in-law having been laid up, and affected with fever.

15 And he touched her hand, and the fever let her go: and she arose, and served them.

16 And evening being come, they brought him many possessed with evil spirits: and he east out the spirits by the word, and cured all having evils:

17 So that that spoken by Esaias the prophet was completed, saying. He took our weakness, and lifted up diseases.

18 And Jesus seeing many crowds about him, encouraged to go away beyond.

19 And one scribe, coming near, said to him, Teacher, I will follow thee wherever thou goest.

20 And Jesus says to him, The foxes have dens, and the fowls of heaven occupy nests; but the Son of man has not where he might recline the head.

21 And another of his disciples said to him, Lord, permit me first to go and inter my father.

22 But Jesus said to him, Follow me; and let the dead inter the dead.

23 And he having gone into a ship, his disciples followed him.

24 And, behold, a great shaking was in the sea, so that the ship was covered by the waves: and be slept.

25 And his disciples, having come near, awoke him, saying, Lord, save us: we are lost.

26 And he says to them, Why are ye timorous, ye of little faith? Then having risen, he censured the winds and sea; and there was a great calm.

27 And the men admired, saying, Of what race is this for the winds and the sea listen to him.

28 And he having come beyond the country of the Gergesenes, two possessed with evil spirits, coming out of the tombs, met him, very rough, so that not any could pass by that way.

29 And, behold, they cried out., saying, What to us and thee, Jesus, Son of God? hast thou come here to torture us before the time

30 And far off from them was a herd of many swine grazing.

31 And the evil spirits besought him, saying, If thou cast us out, permit us to go away into the herd of swine.

32 And he said to them, Retire. And having gone, they went away into the herd of swine: and, behold, all the herd of swine rushed down the precipice into the sea, and died in the water.

33 And they feeding fled; and having come into the city, they announced all things, and those of the possessed with evil spirits.

34 And, behold, all the city came forth to the meeting to Jesus: and seeing him, they besought that he would go away from their boundaries.

ACCORDING TO MATTHEW CHAPTER 9

1 And having entered into a ship, he passed over and came into his own city.

2 And, behold, they brought him a paralytic, laid upon a bed; and Jesus seeing their faith, said to the paralytic, Take courage, child thy sins are let go to thee.

3 And behold, certain of the scribes said in themselves, This defames.

4 And Jesus seeing their reflections, said, Why reflect ye within your hearts?

5 For why is it easier to say, Sins are let go to thee; or say, Arise and walk?

6 But that ye might know that the Son of man has power upon earth to let go sins, (then he says to the paralytic), Having risen, take up thy bed and retire to thy house.

7 And having risen, he went away into his house.

8 And the crowds, seeing, admired, and praised God, giving such power to men.

9 And Jesus, passing away from thence, saw a man sitting by the custom-house, being called Matthew, and he says to him, Follow me; and having risen he followed him.

10 And it was he sitting at table in the house, and behold, many tax collectors and sinful, having come, sat at table with Jesus and his disciples.

11 And the Pharisees, seeing, said to his disciples, Wherefore does your teacher eat with tax collectors and the sinful?

12 And Jesus having heard, said to them, They being strong have no need of a physician, but they having evils.

13 And having gone, learn what is this, I wish mercy, and not sacrifice: for I came not to call the just, but the sinful to repentance.

14 Then came to him the disciples of John; saying, Wherefore do we and the Pharisees fast much, and thy disciples fast not?

15 And Jesus said to them, The sons of the nuptial chamber cannot mourn inasmuch as the bridegroom is with them; but the days shall come when the bridegroom shall be taken away from them, and then shall they fast.

16 And no one puts on a cover of uncombed fragment upon an old garment, for its filling takes away from the garment, and the division is Worse.

17 Neither do they cast new wine into old wineskins: but if otherwise, the wine-skins burst, and the wine is poured out, and the wine-skins are destroyed; but they cast new wine into new wine-skins, and they are both preserved.

18 He speaking these things to them, behold, a ruler, having come, worshipped him, saying; That my daughter has just now died: but having come, put thy hand upon her, and she shall live.

19 And Jesus having risen, followed him: also his disciples.

20 And behold, a woman discharging blood twelve years, having come near behind, touched the hem of his garment:

21 For she said in herself, If I should only touch the hem of his garment, I shall be saved.

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22 And Jesus having turned round, and seeing her, said, Take courage, daughter; thy faith has saved thee. And the woman was saved from that hour.

23 And Jesus having come into the ruler's house, and seeing the flute players and the crowd making an uproar,

24 He says to them, Give way; for the girl is not dead but sleeps; and they mocked him.

25 But when the crowd was driven forth, having entered, he seized her hand, and the little girl was awakened.

26 And this report went forth into that whole land.

27 And Jesus passing from thence, two blind ones followed him, crying out and saying, Commiserate us, O son of David.

28 And having come into the house, the blind came to him: and Jesus says to them, Believe ye that I can do this? They say to him, Yes, Lord.

29 Then touched he their eyes, saying, According to your faith be it to you.

30 And their eyes were opened; and Jesus threatened them, saying, See, let none know.

31 But they, having gone out, divulged it in that, whole land.

32 And they having gone, behold they brought to him a man dumb, possessed with an evil spirit.

33 And the demon being cast out, the dumb, spake, and the crowd admired, saying, It was never so brought to light in Israel.

34 But the Pharisees said, By the chief of demons he casts out demons.

35 And Jesus went about all the cities and towns, teaching in their assemblies, and proclaiming the good news of the kingdom, and curing every disease and every weakness in the people.

36 And having seen the crowds, he felt compassion for them, for they were relaxed and dispersed, as sheep not having a shepherd.

37 Then he says to his disciples, Truly the harvest much, but the laborers few.

38 Implore therefore the Lord of the harvest, so that he might draw forth laborers into his harvest.

ACCORDING TO MATTHEW CHAPTER 10

1 And having called his twelve disciples, he gave them power over unclean spirits, to cast them out, and to cure every disease and every weakness.

2 And the names of the twelve sent are these: first, Simon, called Peter, and Andrew his brother; James, he of Zebedee and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the tax collector; James, he of Alpheus, and Lebbeus, he surnamed Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, he also having delivered him up.

5 These twelve Jesus sent, having announced to them, saying, Go not in the way of the nations, and into the city of the Samaritans enter ye not.

6 But rather go to the lost sheep of the house of Israel.

7 And going, proclaim, saying, That the kingdom of the heavens has drawn near.

8 Cure the sick, cleanse the leprous, rouse the dead, cast out demons; as a gift ye have received, as a gift give.

9 Provide not gold, nor silver, nor brass in your purses;

10 Nor wallet for the way, nor two coats, nor shoes, nor rod: for the laborer is worthy of his food.

11 And to whatever city or town ye should come in, examine who in it is worthy; and there remain till ye go forth.

12 And entering into a house, do ye greet it.

13 And if the house should be worthy, let your peace come upon it; but if it be not worthy let your peace return to you.

14 And whoever should not receive you, nor hear your words, coming out of that house or that city, shake off the cloud of the dust of your feet.

15 Verily I say to you, it shall be more supportable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 Behold I send you as sheep in the midst of wolves; be ye therefore discerning as serpents, and pure as doves.

17 And hold ye from men: for they will deliver you up to councils, and in their assemblies will they scourge you.

18 And ye shalt be brought before leaders and kings for my sake, for a testimony to them and to the nations.

19 And when they deliver you up, have no care how or what ye should speak: for it shall be given you in that hour what ye shall speak.

20 For ye yourselves are not speaking, but the spirit of your father speaking in you.

21 And brother shall deliver up brother to death, and father child: and children shall rise up in revolt against parents, and kill them.

22 And ye shall be hated by all for my name: and he having remained to the end shall be saved.

23 And when they drive you out in this city, flee ye to another; for verily I say to you, Ye shall not finish the cities of Israel till the Son of man come.

24 The disciple is not above the teacher, nor the servant above his lord.

25 Sufficient to the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzeboul, how much more those pertaining to his household?

26 Therefore fear them not; for nothing has been covered, which shall not be revealed; and concealed, that shall not be known.

27 What I say to you in darkness, speak ye in light: and what ye hear in the ear, proclaim upon the houses.

28 And fear not from those killing the body, and not able to kill the soul: but rather fear him able to destroy also soul and body in hell.

29 Are not two little sparrows sold for a farthing? and one of them shall not fall to the earth without your Father.

30 And also the hairs of your head are all numbered.

31 Fear not therefore; ye have the preeminence over many sparrows.

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32 Every one therefore who shall agree with me before men, I also will agree with him before my Father, him in the heavens.

33 But whoever should deny me before men, him will I also deny before my Father, him in the heavens.

34 Think not that I came to cast peace upon earth; I came not to cast peace, but a sword.

35 For I came to set a man at variance against his father, and the daughter against her mother, and the bride against her mother-in-law.

36 And a man's enemies, they pertaining to his household.

37 He loving father or mother above me, is not worthy of me; and he loving son or daughter above me, is not worthy of me.

38 And whoever takes not his cross, and follows after me, is not worthy of me.

39 He finding his soul shall lose it; and he having lost his soul for my sake shall find it.

40 He receiving you, receives me; and he receiving me, receives him sending me.

41 He receiving a prophet in a prophet's name, shall receive a prophet's reward; and he receiving the just in the name of the just, shall take the reward of the just

42 And whoever should give to drink one of these little ones a cup of cold water only, in the name of a disciple, verily I say to you, he shall not lose his reward.

ACCORDING TO MATTHEW CHAPTER 11

(The name of Jesus' hometown is deliberately not mentioned; it was, in all likelihood, on the outskirts of Sepphoris where Nazareth and Bethlehem are found today (only 5-7 km from the city center). Sepphoris was the great capital of Galilee and was located at the western end of the trade routes from India and China. It was a flourishing Roman city (with all the trappings) from which Jesus' family received their building contracts and through which Buddhist scholars traveled to Alexandria (Egypt). Philo, a prominent contemporary of Jesus, reported on the Buddhist monasteries of Alexandria and the teachings, which almost entirely agree with those of Jesus. See: The Gospel according to Didymus Judas Thomas, here in the Appendix D. The Grand Bible: Philo of Alexandria - On the Contemplative Life, p. 2411; The Dhammapada [Laws of the Buddha], p. 7040; The Lotus Sutra [Teachings of the Buddha], pp. 7045 and 7381.)

1 And it was when Jesus finished ordering his twelve disciples, he went away from thence to teach and proclaim in all their cities.

2 And John having heard in prison the works of Christ, having sent two of his disciples,

3 He said to him, Art thou he coming, or should we look for another?

4 And Jesus having answered said to them, Having gone, announce to John what ye hear and see:

5 The blind receive sight, and the lame walk, the leprous are cleansed, and the deaf bear, the dead are roused, and the poor have good news announced.

6 And happy is he who shall not give cause of offence in me.

7 And these going forth, Jesus began to say to the crowds concerning John, What went ye forth into the desert to see? A reed shaken by the wind?

8 But what went ye out to see? A man clad in soft garments? but they having soft things are in king's houses.

9 But what went ye out to see? A prophet? yes, I say to you, and more eminent than a prophet.

10 For this is he for whom it was Written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

11 Verily I say to you, in the begotten of women has there not risen a greater than John the Immerser; but the less in the kingdom of the heavens is greater than he.

12 From the days of John the Immerser till now the kingdom of the heavens is achieved by force, and they committing violence seize it eagerly.

13 For all the prophets, And the law prophesied till John.

14 And if ye will receive, this is Elias he about to come.

15 He having ears to hear, let him hear.

16 To what shall I liken this generation I it is like little boys sitting in market-places, and calling to their companions,

17 And saying, We played the flute to you, and ye moved not; we lamented to you and ye lamented not.

18 For John came neither eating nor drinking, and they say, He has an evil spirit.

19 The Son of man came eating and drinking, and they say, Behold a man a glutton, and wine drinker, a friend of publicans and sinful; and wisdom has been justified from her children.

20 Then began he to blame the cities in which were his greatest powers, because they repented not.

21 Woe to thee, Chorazin! woe to thee, Bethsaida! for if in Tyre and Sidon had been the powers being in you, long since had they repented in sackcloth and ashes.

22 But I say to you, To Tyre and Sidon shall it be more supportable in the day of judgment, than to you.

23 And thou, Capernaum, lifted up even to heaven, thou shalt he brought down to hades: for if in the people of Sodom had been the powers being in thee, they had remained till this day.

24 But I say to you, That to the land of Sodom it shall be more supportable in the day of judgment, than to you.

25 In that time Jesus having answered, said, I acknowledge to thee, O Father, Lord of heaven and earth, for thou hast hidden these things from the wise and intelligent, and revealed them to children.

26 Yes, Father: for so was it benevolence before thee.

27 All things were delivered to me by my Father; and none knows the Son, except the Father; nor knows any one the Father, except the Son, and to whom the Son will reveal

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28 Come to me, all ye wearied and loaded, and I will cause you to rest.

29 Lift up my yoke upon you, and learn from me; for I am meek and humble in heart; and ye shall find rest to your souls.

30 For my yoke is useful, and my load is light.

ACCORDING TO MATTHEW CHAPTER 12

(Jesus Defies the Commandment "Keep the Sabbath Day." This passage looks like a Roman propaganda text against Jewish traditions because the Romans would lose one day of tax per week [ca. 13%]. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. The Sunday, the Christian equivalent of the Jewish Sabbath, has been a holy day free of work for ages; a law still considered a great achievement today.)

1 In that time Jesus went in the sabbaths through the standing corn and his disciples were hungry, and begen to pluck the ears, end eat.

2 And the Pharisees, seeing, said to him, Behold, thy disciples do what is not lawful to do in the sabbath.

3 And he said to them, Have ye not read what David did, when he was hungry, and they with him;

4 How he went into the house of God, and ate the loaves of setting up, which was not lawful for him to eat, nor those with him, but for the priests alone?

5 Or have ye not read in the law, that in the sabbaths, the priests in the temple profane the sabbath, and are innocent?

6 But I say to you, That he here is greater than the temple.

7 And if ye knew what it is, I will mercy, and not sacrifice, ye would not have condemned the innocent.

8 For the Lord of the sabbath is also the Son of man.

9 And having passed from thence, he went into their assembly;

10 And, behold, there was a man having the hand withered. And they asked him saying, Is it lawful to cure in the sabbaths? that they might expose him.

11 And he said to them, Which of you shall be the man who shall have one sheep, and if this should fall into a pit in the sabbaths, will he not take hold of it, and raise it up?

12 How much then does a man surpass a sheep? So that it is lawful to do well in the sabbaths.

13 Then says he to the man, Stretch out thy hand; and he stretched it out; and it was restored, sound as the other.

14 And the Pharisees took counsel against him, having gone out, that they might kill him.

15 And Jesus having known, withdrew from thence; and many crowds followed him, and he cured them all;

16 And he rebuked them that they should not make him known:

17 So that that spoken by the prophet Esaias might be completed, saying,

18 Behold my servant, which I have chosen: my dearly beloved, in whom my soul was contented; I will put my spirit upon him, and he shall proclaim judgment to the nations.

19 He shall not contend, nor cry; nor shall any hear his voice in the streets.

20 He shall not break a bruised reed, and smoking flax shall he not quench, till he should draw forth judgment to victory.

21 And in his name shall the nations hope.

22 Then he possessed with a demon, blind, and dumb, was brought to him; and he cured him, so that the blind and dumb spake and saw also.

23 And all the crowds were affected, and said, Is not this the son of David?

24 But the Pharisees, having heard, said, He casts not out demons, but by Beelzebub, ruler of demons.

25 And Jesus knowing their reflections, said to them, Every kingdom divided against itself is laid waste; and every city or house divided against itself shall not stand.

26 And if Satan casts out Satan, he was divided against himself; how then shall his kingdom stand?

27 And I by Beelzebub cast out demons, by whom do your sons cast out? for this shall they be your judges.

28 But if I, by the Spirit of God, cast out demons, the kingdom of God has come before hand upon you.

29 Or how can any one come into the house of the strong, and plunder his goods, except be first bind the strong? and then he will plunder his house.

30 He not being with me is against me; and he not gathering with me; scatters.

31 For this I say to you, All sin and blasphemy shall be let go to men; but the blasphemy of the Spirit shall not be let go to men.

32 And whoever speaks a word against the Son of man, it shall be remitted to him; but whoever speaks against the Holy Spirit, it shall not be let go to him, neither in this time, nor that about to be.

33 Either make the tree good, and its fruit good; or make the tree rotten, and its fruit rotten; for the tree is known by its fruit.

34 O generation of vipers! how can ye speak good things, being evil? for out of the abundance of the heart the month speaks.

35 The good man, out of the good treasure of the heart, casts forth good things: and the evil man, out of the evil treasure, casts forth evil things.

36 And I say to you, That every idle word which men speak, they shill return word for it in the day of judgment.

37 For by thy words shalt thou be justified, and by thy words shalt thou be condemned.

38 Then certain of the scribes and Pharisees answered, saying, Teacher, we wish to see a sign from thee.

39 And he having answered, said to them, An evil generation and an adulteress seeks a sign; and no sign shall be given it, but the sign of Jonas the prophet.

40 For as Jonas was in the whale's belly three days and three nights; so shall the Son of man be in the heart of the earth three days and three nights.

41 The Ninevite men shall rise up in judgment with this generation, and condemn it: for they repented at the proclamation of Jonas; and, behold, a greater than Jonas here.

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42 The queen of the South shall be raised up in judgment with this generation, and shall condemn it; for she came from the end of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon here.

43 And when the unclean spirit has gone out from a man, he passes through sterile places, seeking rest, and finds not.

44 Then says he, I will return into my house, whence I came out; and having come, he finds vacant; having been swept, and put in order.

45 Then he goes, and takes with himself seven other spirits, worse than he, and having come in, they dwell there: and the last things of that man are worse than the first. So also shall it be to this evil generation.

46 And he yet speaking to the crowds, behold, his mother and brethren stood without, seeking to speak to him.

47 And a certain one said to him, Behold, thy mother, and thy brethren stand without, seeking to speak to thee.

48 And he having answered, said to him speaking to him, Who is my mother? and who are my brethren?

49 And having stretched forth his hand towards his disciples, he said, Behold my mother and my brethren!

50 For whoever should do the will of my Father, him in the heavens, the same is my brother, and sister, and mother.

ACCORDING TO MATTHEW CHAPTER 13

1 And in that day Jesus, having come out of the house, sat by the sea.

2 And many crowds were assembled together to him; therefore having entered into the ship, he sat down, and all the crowd stood upon the sea shore.

3 And he spake to them many things in parables, saying, Behold, he, the sower, went forth to sow.

4 And in his sowing some truly fell by the way, and the flying things came and swallowed them down.

5 And others fell upon rocky places where it had not much earth, and quickly it sprang forth, for it had no depth of earth.

6 And the sun having risen, it was parched up; and for the not having a root, it was dried up.

7 And others fell among thorns, and the thorns came up and choked them.

8 And others fell upon good earth and gave fruit, some truly a hundred, and some sixty, and some thirty.

9 He having ears to hear let him hear.

10 And the disciples having come near, said to him, Why speakest thou to them in parables?

11 And having answered, he said to them, For to you it was given to know the mysteries of the kingdom of the heavens, but to them it was not given.

12 For whoever has shall be given to him, and he shall have in excess; and whoever has not, also what he has shall be taken away from him.

13 For this I speak to them in parables: for seeing they see not, and hearing they hear not, neither do they understand.

14 And the prophecy of Esaias is filled up in them, saying, In hearing shall ye hear, and not understand; and seeing ye shall see, and not perceive.

15 For the heart of this people has been thickened, and with their ears have they heard heavily, and their eyes have they closed; lest perhaps they should see with the eyes, and hear with the ears, and understand with the heart, and turn back, and I should heal them.

16 But happy your eyes, for they see: and your ears, for they hear.

17 For verily I say to you, that many prophets and just desired eagerly to see what ye see, and saw not; and to hear what ye hear, and heard not.

18 Therefore hear ye the parable of him sowing.

19 Every one hearing, and not understanding, the evil one comes, and carries off that sown in his heart. This is he having sown by the way.

20 And he having sown upon rocky places, this is he hearing the word, and quickly with joy receiving it;

21 And has no root in himself, but is for a time; and there being pressure or expulsion for the word, straightly is he offended.

22 And he having sown among thorns, this is he hearing the word; and the care of this time, and the deceit of riches, choke the word, and it is unfruitful.

23 But he having sown upon good earth is he hearing the word, and understanding; who indeed bears fruit, and who makes truly a hundred, and who sixty, and who thirty.

24 Another parable set he before them, saying, The kingdom of the heavens was made like a man sowing good seed in his field:

25 And in men's sleeping, his enemy came and sowed tares in the midst of the wheat, and went away.

26 And when the grass sprouted up and made fruit, then appeared the tares also.

27 And the servants of the master of the house having come, said to him, Lord, didst thou not sow good seed in thy field whence therefore has it tares?

28 And he said to them, A man, an enemy, has done this: and his servants said to him, Wilt thou therefore we, having departed, should gather them

29 And he said, No; lest gathering the tares, ye root up the wheat together with them.

30 Suffer both to grow together till harvest; and in time of harvest I will say to the reapers, Gather first the tares, and bind them in bundles to burn them; and gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of the heavens is like a kernel of mustard, which a man taking, sowed in his field:

32 Which truly is less than all seeds; but when it has grown, it is greater than vegetables, and becomes a tree, so that the flying things of heaven come and lodge in its young shoots.

33 Another parable spake he to them; The kingdom of the heavens is like to leaven, which a woman having taken, hid in three measures of wheaten flour, till the whole was leavened.

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34 All these things spake Jesus in parables to the crowds; and without a parable spake he not to them.

35 So that that spoken by the prophet might be filled up; saying, I will open my mouth in parables; I will declare things having been hid from the foundation of the world.

36 Then Jesus having dismissed the crowds, went into the house; and his disciples came to him, saying, Explain to us the parable of the tares of the field.

37 And he having answered, said to them, He sowing the good seed is the Son of man:

38 And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;

39 And the enemy having sowed them is the devil; and the harvest is the end of time; and the reapers are the messengers.

40 As therefore the tares are gathered together and burnt in fire; so shall it be in the end of this time.

41 The Son of man shall send forth his messengers, and they shall gather out of his kingdom all scandals, and those doing iniquity;

42 And they shall cast them into a furnace of fire; there shall there be weeping and gnashing of teeth.

43 Then shall the just emit a brilliant light as the sun in the kingdom of their Father. He having ears to hear, let him hear.

44 Again, the kingdom of the heavens is like to a treasure hid in the field; which a man finding, concealed, and from his joy, he retires, and all things which he has he sells, and he purchases that field.

45 Again, the kingdom of the heavens is like to a man, a wholesale merchant, seeking beautiful pearls:

46 Who, finding one pearl of great value, having departed, he sold all things which he had, and purchased it.

47 Again, the kingdom of the heavens is like to a large sweep-net, cast into the sea, and having gathered of every kind:

48 Which, when it was filled, having raised up upon the shore, and having set down, they gathered the good things into vessels, and the rotten things they cast without.

49 So shall it be in the end of time; the messengers shall come forth, and separate the evil from the midst of the just,

50 And they shall cast them into a furnace of fire; there shall there be weeping and gnashing of teeth.

51 Jesus says to them, Have ye understood all these? They say to him, Yes, Lord.

52 And he said to them, Therefore every scribe, having been a disciple in the kingdom of the heavens, is like to a man, master of a house, who casts out from his treasure new things and old.

53 And it was when Jesus finished these parables, he removed thence.

54 And having come into his native land, he taught them in their assembly, so that they were struck with amazement, and said, Whence to him this wisdom, and powers?

55 Is not this the son of the carpenter*? is not his mother called Mary? and his brethren, James (the Just), and Joses, and Simon, and Judas (Thomas)? (* the Greek term tekton means "builder," just as architect, arkhitekton, means chief builder. Their work place was Sepphoris, the capital of Galilee, 3 mi, 5 km, northwest of Nazareth and 5 mi east of Bethlehem in Galilee.)

56 And his sisters, are they not all with us? Whence then to him all these?

57 And they were scandalized in him. And Jesus said to them, A prophet is not unhonoured, except in his native land, and in his house.

58 And he did not many powers there, because of their unbelief.

ACCORDING TO MATTHEW CHAPTER 14

(The name Herod appears in the New Testament repeatedly. This is not the name of a single person, but the name of an entire dynasty; about a dozen individuals of this name are known. The Herodians were hated by the Jews because they were Arabs and also because they were used by the Romans as tax collectors and rulers. The Alexanders in Egypt, the Herodians in the Middle East, and the Julio-Claudian dynasty in Rome were very intermingled; this was also true of the Flavians when they took power in Rome. Herod Berenice was the lover or wife of Flavius Titus before he became emperor.)

1 In that time Herod (Antipas; 21 BC - 39 AD) the Tetrarch heard the report of Jesus,

2 And he said to his servants, This is John the Baptist; be was aroused from the dead; and for this, powers are energetic in him.

3 For Herod, having seized John, bound him, and put him in prison for Herodias, his brother Philip's wife:

4 For John said to him, It is not lawful for thee to have her:

5 And wishing to kill him, he was afraid of the crowd, because they held John as a prophet.

6 The festivities of Herod's birthday being celebrated, the daughter of Herodias danced in the midst, and pleased Herod.

7 Wherefore, with an oath, he agreed to give her whatever she should ask.

8 And having been urged on by her mother, Give me, she says, here upon a board, the head of John the Baptist.

9 And the king was grieved: but for his oath, and those reclining together at the table, he ordered to be given.

10 And having sent, he beheaded John in the prison.

11 And his head was brought upon a board, and given to the girl, and she brought to her mother.

12 And his disciples having come near, took away the body, and interred it; and having come, they announced to Jesus.

13 And Jesus having heard, withdrew from thence into a desert place apart: and the crowds, having heard, followed him on foot from the cities.

14 And Jesus having come, saw a great crowd: and he felt compassion for them, and he cured their sick.

15 And being evening, his disciples came to him, saying, It is a desert place, and the time has passed already; loose the

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crowds, that, having gone into towns, they might purchase food for themselves.

16 But Jesus said to them, They have no need to depart; give ye them to eat.

17 And they say to him, We have not here but five loaves, and two fishes.

18 And he said, Bring them here to me.

19 And having encouraged the crowds to recline upon the grass, and having taken the five loaves, and two fishes, and having looked up to heaven, he praised; and having broken, gave the loaves to the disciples, and the disciples to the crowds.

20 And they all ate, and were satisfied; and they took up the remaining of fragments, twelve baskets full.

21 And they eating were five thousand men, besides women and children.

22 And quickly Jesus constrained his disciples to go into the ship, and to go before him to the other side, till he should loose the crowds.

23 And having loosed the crowds, he went up into a mount apart to pray: and being evening, he was there alone.

24 And the ship was already in the midst of the sea, overcharged by waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went out to them, walking upon the sea.

26 And the disciples seeing him walking upon the sea, were troubled, saying, It is an apparition; and they cried out for fear.

27 And quickly Jesus spake to them, saying, Take courage; I am; be not afraid.

28 And Peter having answered him, said, Lord, if thou art, encourage me to come upon the waters.

29 And he said, Come. And Peter having gone down from the ship, walked upon the waters, to go to Jesus.

30 And seeing the wind strong, he was afraid: and beginning to sink, he cried out, Lord, save me.

31 And quickly Jesus, having stretched out the hand, laid hold of him, and says to him, O thou of little faith, for what didst thou doubt?

32 And having gone into the ship, the wind ceased.

33 And they in the ship, having come, worshipped him, saying, Thou art truly the Son of God.

34 And having passed over, they came to the land of Gennesaret.

35 And the men of the place, having known him, sent into the whole country round about, and brought to him all those having evils:

36 And besought him that they might only touch the hem of his garment: and as many as touched were saved from danger.

ACCORDING TO MATTHEW CHAPTER 15

1 Then came to Jesus from Jerusalem the scribes and Pharisees, saying,

2 Wherefore do thy disciples pass by the tradition of the elders? for they wash not their hands when they eat bread.

3 And he, having answered, said to them, Wherefore do ye also pass by the command of God by your tradition

4 For God commanded, saying, Honour thy father and mother: and, he calumniating father or mother, in death let him die.

5 And ye say, Whoever should say to father or mother, A gift, whatever thou shouldest be profited by me;

6 And should not honour his father or his mother. And ye have annulled the command of God by your tradition.

7 Hypocrites, well did Esaias prophesy of you, saying,

8 This people draw near me with their mouth, and honour me with their lips; but their heart keeps off far from me.

9 But they worship me in vain, teaching doctrines the commands of men.

10 And having called the crowd, he said to them, Hear ye, and understand.

11 Not that coming into the mouth pollutes the man; but that going forth out of the mouth, this pollutes the man.

12 Then his disciples having come near, said to him, Knowest thou that the Pharisees, having heard the word, were scandalized?

13 And having answered, he said, Every plant, which my heavenly Father has not planted, shall be rooted up.

14 Let them go: they are blind guides of the blind. And if the blind guide the blind, both shall fall into the ditch.

15 And Peter, having answered, said to him, Explain to us this parable.

16 And Jesus said, Are ye also yet destitute of understanding?

17 Do ye not yet understand, that everything going into the mouth proceeds to the belly, and is cast out in the privy?

18 But the things going forth out of the mouth come from the heart, and these pollute the man.

19 For from the heart come forth evil reflections, slaughters, adulteries, fornications, thefts, false testimonies, defamations:

20 These are the things polluting a man: but to eat with unwashed hands pollutes not a man.

21 And Jesus, having gone forth from thence, withdrew into the parts of Tyre and Sidon.

22 And, behold, a woman, a Canaanite, having come forth from those boundaries, cried out to him, saying, Pity me, Lord, son of David; my daughter is badly possessed with an evil spirit. *(The Canaanite [Phoenician] woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 400 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judaea, Samaria, and Israel]. Despite the religious division, the language and culture [measures, Weights, currency (the shekel), calendar, etc.] of these people have remained the same for centuries.)*

23 And he answered her not a word. And his disciples, having come, asked him, saying, Loose her; for she cries out after us.

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24 And he, having answered, said, I was not sent except to the sheep having been lost, of the house of Israel.

25 And she, having come, worshipped him, saying, Lord, help me.

26 And he, having answered, said, It is not good to take the children's bread, and cast it to the little dogs.

27 And she said, Yes, Lord; for the little dogs also eat from the crumbs falling from the table of their lord.

28 Then Jesus, having answered, said to her, O woman, great thy faith: let it be to thee as thou wilt. And her daughter was healed from that hour.

29 And having passed from thence, Jesus came to the sea of Galilee; and having gone up into a mountain, he sat there.

30 And many crowds came to him, having with them the lame, blind, dumb, maimed, and many others, and they cast them at the feet of Jesus; and he cured them:

31 So that the crowds wondered, seeing the dumb speaking, the maimed sound, the lame walking, and the blind seeing: and they praised the God of Israel.

32 And Jesus having called his disciples, said, I feel compassion for the crowd, for already they remain with me three days, and they have nothing they could eat: and I will not leave them fasting, lest they be relaxed in the way.

33 And his disciples say to him, Whence to us, in a lonely place, so many loaves, to satisfy such a crowd I

34 And he says to them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he encouraged the crowd to recline upon the earth.

36 And having taken the seven loaves and the fishes, having returned thanks, he brake, and gave to his disciples, and the disciples to the crowd.

37 And all ate, and were satisfied: and they took up that remaining of the fragments seven wicker baskets full.

38 And they eating were four thousand men, besides women and children.

39 And having loosed the crowds, he went into a ship, and came into the bounds of Magdala.

ACCORDING TO MATTHEW CHAPTER 16

(Warning about the Pharisees and Sadducees. In the following passages, Jesus explains the teachings of the Essenes without mentioning them by name. They were the third party mentioned by Titus Flavius Josephus in his books, alongside the Pharisees and Sadducees. The Essenes had a kind of monastery at Qumran where modesty and an ascetic lifestyle prevailed, just like in a Buddhist monastery. In 1947, archaeologists discovered their library, also known as the Dead Sea Scrolls. See pp. 613, The Grand Bible.)

1 And the Pharisees (allies of the Romans) and Sadducees (opponents of the Romans) having come, tempting, asked him to shew them a sign from heaven.

2 And he having answered, said to them, It being evening, ye say, Calm weather: for the heaven is fiery red.

3 And in the morning, Today, wintry weather: for heaven, being sad, is fiery red. Hypocrites, truly ye know to decide the face of heaven, but the signs of the times ye cannot.

4 An evil and adulterous generation seeks for a sign; and no sign shall be given her, except the sign of Jonas the prophet. And having left them, he departed.

5 And his disciples having come to the other side, forgot to take loaves.

6 And Jesus said to them, Attend and keep from the leaven of the Pharisees and the Sadducees.

7 And they reasoned among themselves, saying, Because we took no loaves.

8 And Jesus having known, said to them, Why reason ye among yourselves, O ye of little faith, because ye have taken no loaves

9 Do ye not yet understand, nor remember the five loaves of five thousand, and how many baskets ye took?

10 Nor the seven loaves of four thousand, and how many wicker baskets ye took?

11 How do ye not understand that I spake not to you concerning bread, to keep from the leaven of the Pharisees and Sadducees?

12 Then understood they that he spake, not to keep from the leaven of bread, but from the teaching of the Pharisees and Sadducees.

13 And Jesus, having come into the parts of Caesarea of Philippi, asked his disciples, saying, Whom do men say me to be, the Son of Man?

14 And they said, Some, truly, John the Baptist: and others, Elias; and others, Jeremias, or one of the prophets.

15 And he says to them, But whom say ye me to be?

16 And Simon Peter having answered, said, Thou art Christ, the Son of the living God.

17 And Jesus, having answered, said to him, Happy art thou, Simon Barjona: for flesh and blood has not revealed to thee, but my Father, he in the heavens.

18 And I say to thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not overcome her.

19 And I will give thee the keys of the kingdom of the heavens: and whatever thou shalt bind upon earth shall be bound in the heavens: and whatever thou shalt loose upon earth shall be loosed in the heavens.

20 Then he enjoined his disciples that they say to none that he is Jesus Christ.

21 From then Jesus began to shew to his disciples, that he must depart to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised in the third day.

22 And Peter having taken him, began to reproach him, saying, Be propitious to thyself, Lord: this shall not be to thee.

23 And having turned, he said to Peter, Retire behind me, Satan: thou art an offence, to me: for thou hast not in mind the things of God, but the things of men.

24 Then said Jesus to his disciples, If any wish to come after me, let him deny himself absolutely, and lift up his cross, and follow me.

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25 For whoever should wish to save his life shall lose it: and whoever shall lose his soul for my sake shall find it.

26 For what is a man profited, if he should gain the whole world, and injure his soul? or what shall a man give in exchange for his soul?

27 For the Son of man is about to come in the glory of his Father with his messengers; and then he will give back to each according to his deed.

28 Verily I say to you, Some are standing here, who should not taste of death, till they see the Son of man coming in his kingdom.

ACCORDING TO MATTHEW CHAPTER 17

1 And after six days Jesus takes Peter, James, and John his brother, and brings them up into a high mountain apart.

2 And he was transformed before them: and his face shone as the sun, and his garments were white as the light.

3 And, behold, Moses and Elias were seen to them, conversing with him.

4 And Peter, having answered, said to Jesus, Lord, it is good for us to be here: let us make here three tents; one for thee, and one for Moses, and one for Elias.

5 He yet speaking, behold, a shining cloud overshadowed them: and behold a voice out of the cloud, saying, This is my dearly beloved Son, in whom I was contented; hear ye him.

6 And the disciples, having heard, fell upon their face, and were greatly afraid.

7 And Jesus, having come, touched them, and said, Be raised, and be not afraid.

8 And having lifted up their eyes, they saw no one but Jesus alone.

9 And they, coming down from the mountain, Jesus charged them, saying, Tell the sight to none, even till the Son of man rises from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus having answered, said to them, Elias truly comes first and will re-establish all things.

12 And I say to you, That Elias has already come, and they knew him not, but did by him whatever they would. So also the Son of man is about to suffer by them.

13 Then understood the disciples that he told them of John the Baptist.

14 And they having come to the crowd, there came to him a man, supplicating on his knees to him, and saying,

15 Lord, pity my son: for he is a lunatic, and suffers badly: for many times he falls into the fire, and many times into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 And Jesus, having answered, said, O faithless and perverted generation, how long shall I be with you how long shall I endure you? bring him here to me.

18 And Jesus censured him; and the demon went forth out of him: and the child was cured from that hour.

19 Then the disciples having come to Jesus apart, said, Why could not we cast it out?

20 And Jesus said to them, For your unbelief: for truly I say to you, If ye have faith as a kernel of mustard, ye shall say to this mount, Go away from thence, and it shall go away; and nothing shall be impossible to you.

21 But this kind goes not forth but by prayer and fasting.

22 And they having returned into Galilee, Jesus said to them, The Son of man is about to be delivered into the hands of men:

23 And they shall kill him, and the third day he shall be raised. And they were greatly grieved.

24 And they having come to Capernaum, they taking double drachmas came to Peter and said, Does not your teacher pay double drachmas?

25 He says, Yes. And when he came into the house, Jesus anticipated him, saying, What seems to thee, Simon? from whom do the kings of the earth take taxes or census? from their sons, or from strangers?

26 Peter says to him, From strangers. Jesus said to him, Then are the children free.

27 But that we should not scandalize them, having gone to the sea, cast a fish hook, and lift up the fish coming up first, and having opened its mouth, thou shalt find a gold coin: having taken that, give to them for me and thee.

ACCORDING TO MATTHEW CHAPTER 18

1 In that hour came the disciples to Jesus, saying, Who is the greater in the kingdom of the heavens?

2 And Jesus, having called a young child, set it in the midst of them,

3 And said, Truly I say to you, Except ye be turned, and become as young children, ye should not come into the kingdom of the heavens.

4 Whoever, therefore, should be humbled as this young child, the same is the greater in the kingdom of the heavens.

5 And whoever shall receive such a young child in my name, receives me.

6 And whoever should offend one of these little ones believing in me, it is profitable for him that the millstone of an ass be hung upon his neck, and he be sunk in the midst of the sea.

7 Woe to the world for offences I for there is necessity for offences to come; but woe to that man by whom the offence comes!

8 And if thy hand or thy foot give thee cause of offence, cut them off, and cast from thee: it is good for thee to come into life lame or maimed, than having two hands or two feet to be cast into eternal fire.

9 And if thine eye give thee cause of offence, take it out, and east from thee: it is good for thee, one-eyed, to enter into life, than having two eyes to be cast into a hell of fire.

10 See that ye despise not one of these little ones; for I say to you, That their messengers in the heavens always behold the face of my Father which is in the heavens.

11 For the Son of man has come to save the lost.

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12 What does it seem to you? if there be to any man a hundred sheep, and one of them have been led astray, does he not, having left the ninety-nine upon the mountains, having gone, seek the one led astray?

13 And if it be found, truly I say to you, he rejoices more over it, than over the ninety-nine not led astray.

14 So is not the will of your Father, he in the heavens, that one of these little ones be lost.

15 And if thy brother sin against thee, retire, and refute him between thee and him alone; if he hear thee, thou hast gained thy brother.

16 But if he hear thee not, take with thee yet one or two, that at the mouth of two or three witnesses every word might stand.

17 And if he refuse hearing them, speak to the church: and if he refuse hearing the church, let him be to thee as of the nations and a publican.

18 Truly I say to you, Whatever things ye should bind on earth shall be bound in heaven; and whatever things ye should loose upon earth shall be loosed in heaven.

19 Again, I say to you, That if two of you agree in opinion for everything which they ask, it shall be to them of my Father, he in the heavens.

20 For where two or three are assembled in my name, there am I in the midst of them.

21 Then Peter, having come to him, said, Lord, how often shall my brother sin against me, and I let him go? Till seven times?

22 And Jesus says to him, I say not to thee, till seven times; but till seventy times seven.

23 Therefore the kingdom of the heavens was likened to a man, the king, who wished to lift up the word together with his servants.

24 And he having begun to settle accounts, one was brought him, a debtor of ten thousand talents.

25 And he not having to give back, his lord ordered him to be sold, and his wife and his children, and all which he had also to be given back.

26 Then the servant, having fallen, worshipped him, saying, Lord, be slow to anger towards me, and I will give back all to thee.

27 And the lord of that servant, having felt compassion, loosed him, and let go to him the money lent.

28 But that servant having come, found one of his fellow-servants who owed him one hundred drachmas, and having seized, he choked him, saying, Give back to me what thou owest.

29 Then his fellow-servant having fallen at his feet besought him, saying, Be slow to anger towards me, and I will give back all to thee.

30 And he would not; but having departed he cast him into prison till he should give back that being owed.

31 And his fellow-servants having seen the thing done, were greatly grieved, and having come, made known to their lord all things done.

32 Then his lord, having called him, said unto him, O thou evil servant, I let go to you all that debt since thou besoughtest me:

33 Oughtest thou not also to pity thy fellow-servant, as I also pitied thee

34 And his lord having become angry, delivered him to the torturers even till he should give back all being owed to him.

35 So also will my heavenly Father do to you, if ye let not go each to his brother from your hearts their falls.

ACCORDING TO MATTHEW CHAPTER 19

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly [18-19]. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2-17; Deuteronomy 5:6-21. The Ten Commandments consist of two distinct parts: The first part deals with God, family (the ancestors), and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Taoism known as Pancha Sila [the "Five Precepts"]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC; two millenia before the Hebrew Bible was composed in the Persian Empire! See: Appendix D: The Instructions of Shuruppak.)

1 And it was when Jesus finished these words he removed from Galilee, and came from the bounds of Judea beyond Jordan;

2 And many crowds followed him; and he cured them there.

3 And the Pharisees came to him, tempting him, and saying to him, Is it lawful for a man to loose his wife for every cause

4 And having answered, he said to them, Have ye not read, that he having made from the beginning, made them male and female,

5 And said, For this shall a man leave father and mother, and be joined to his wife: and they two shall be one flesh?

6 So that they are no more two, but one flesh. What therefore God has yoked together, let not man separate.

7 They say to him, Why then did Moses charge to give a writing of divorce, and loose her?

8 He says to them that Moses for your hard heart permitted you to loose your wives: and from the beginning it was not so.

9 And I say to you, That whoever should loose his wife, except for fornication, and marry another, commits adultery; and he having married the one loosed commits adultery.

10 His disciples say to him, If the cause of a man is so with the woman, it is not profitable to marry.

11 And he said to them, All have not room for this word, but to whom it is given.

12 For there are eunuchs, who were born so from the mother's belly: and there are eunuchs, who were made eunuchs by men: and there are eunuchs, who have made

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themselves eunuchs for the kingdom of the heavens. He being able to receive, let him receive.

13 Then young children were brought to him, that he might put hands upon them and pray: and the disciples censured them.

14 But Jesus said, Let go the young children, and hinder them not, to come to me: for of such is the kingdom of the heavens.

15 And having put hands upon them, he went out from thence.

16 And, behold, one having come said to him, Good teacher, what good shall I do, that I might have eternal life?

17 And he said to him, Why sayest thou me good? None is good except one, God; but if thou wouldst come into life, keep the commands.

18 He says to him, Which? And Jesus said, thus: Thou shalt not murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness;

19 Honour thy father and mother; and, Thou shalt love thy neighbor as thyself.

20 The young man says to him, All these have I watched from my youth; what yet do I want?

21 Jesus said to him, If thou wished to be perfected, retire, sell thy possessions, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 And the young man having heard the word, departed, being grieved: for he was holding many possessions.

23 And Jesus said to his disciples, Truly I say to you, That with difficulty shall a rich one come into the kingdom of the heavens.

24 And again I say to you, It is of easier labor for a camel to pass through the hole of a needle, than for a rich one to come into the kingdom of God.

25 And his disciples were greatly struck with amazement, saying, Who then can be saved?

26 And Jesus having looked up said to them, With men this is impossible, but with God all things are possible.

27 Then Peter having answered, said to him, Behold, we have let go all things, and have followed thee; what therefore shall be to us?

28 And Jesus said to them, Verily I say to you, That ye having followed me, in the regeneration when the Son of man should sit upon the throne of his glory, shall be seated ye also upon twelve thrones, judging the twelve tribes of Israel.

29 And every one who lets go houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for the sake of my name, shall receive a hundredfold, and shall inherit eternal life.

30 And many first shall be last, and the last first.

ACCORDING TO MATTHEW CHAPTER 20

1 For the kingdom of the heavens is like to a man, master of a house, who went out as soon as morning to hire workmen for his vineyard.

2 And having agreed for a drachma a day, he sent them to his vineyard.

3 And having gone out about the third hour, he saw others standing idle in the market-place,

4 And he says to them, Retire ye also into the vineyard, and whatever should be just I will give you: and they departed.

5 Again, having gone out about the sixth and ninth hour, he did likewise.

6 And about the eleventh hour, having gone out, he found others standing idle, and he says to them, Why stand ye here idle the whole day?

7 They say to him, That none has hired us. He says to them, Retire also to the vineyard; and whatever be just, ye shall receive.

8 And it being evening, the lord of the vineyard says to his steward, Call the workmen, and give back to them the wages, beginning from the last even to the first.

9 And they of the eleventh hour having come, thereupon received a drachma.

10 And the first, having come, thought that they will receive more; and they also received thereupon a drachma.

11 And having received, they murmured against the master of the house,

12 Saying, That these last worked one hour, and thou hast made them equal to us, having borne the burden and heat of the day.

13 And he, having answered, said to one of them, Friend, I injure thee not; didst not thou agree with me for a drachma?

14 Take thine and retire: and I will to give to this last, as also to thee.

15 Is it not lawful for me to do what I will with my things? Or is thine eye evil because I am good

16 So shall the last be first, and the first last; for many are called, but few chosen.

17 And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and he said to them,

18 Behold, we go up to Jerusalem; and the Son of man shall be delivered to the chief priests and scribes, and they shall condemn him to death,

19 And they shall deliver him to the nations to mock, and scourge, and crucify: and he shall be raised the third day.

20 Then came to him the mother of the sons of Zebedee, with her sons, worshipping, and asking something of him.

21 And he said to her, What wilt thou? She says to him, Say that these my two sons might sit, the one on thy right hand, and one on thy left, in thy kingdom.

22 And Jesus having answered, said, Ye know not what ye ask: can ye drink the cup which I am about to drink, and be immersed with the immersion which I am immersed? They say to him, We can.

23 And he says to them, Truly my cup shall ye drink, and with the immersion which I am immersed shall ye be immersed; but to sit on my right, and on my left, is not mine to give, but to those it was prepared for by my Father.

24 And the ten having heard, felt pain about the two brethren.

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25 But Jesus, having called them, said, Ye know that the rulers rule over their nations, and the great exercise authority over them.

26 But it shall not be so among you; but whoever should wish to be great among you, let him be your attendant;

27 And whoever would be first among you, let him be your servant:

28 As the Son of man came not to be served, but to serve, and to give his soul a ransom for many.

29 And they going out from Jericho, a great crowd followed him.

30 And, behold, two blind sitting by the way, having heard that Jesus passes by, cried out, saying, Pity us, O Lord, son of David.

31 And the crowd censured them that they should be silent: but they cried the more, saying, Pity us, O Lord, son of David.

32 And Jesus having stood, called them, and said, What will ye I shall do to you?

33 They say to him, Lord, that our eyes might be opened.

34 And Jesus, having felt compassion, touched their eyes: and quickly their eyes looked up, and they followed him.

ACCORDING TO MATTHEW CHAPTER 21

1 And when they drew near to Jerusalem, and came to Bethphage, to the mount of Olives, then sent Jesus two disciples, saying to them,

2 Go ye into the town opposite to us, and quickly shall ye find an ass bound, and a colt with her; having loosed, bring to me.

3 And if any one say to you, Why? ye shall say, That the Lord has need of them; and quickly will he send them.

4 And the whole of this was, that that spoken by the prophet be completed; saying,

5 Say to the daughter of Zion, Behold, thy king comes to thee, meek, and mounted upon an ass, and a colt, son of a beast of burthen.

6 And the disciples, having gone and done as Jesus commanded them,

7 Brought the ass, and colt, and put on them their garments, and he sat over them.

8 And a very great crowd strewed their garments in the way; and others cut down young shoots from the trees, and strewed in the way.

9 And the crowds leading before, and following, cried, saying, Osanna to the son of David: he coming in the name of the Lord being praised; Osanna in the highest ones.

10 And he having come to Jerusalem, all the city was shaken, saying, Who is this?

11 And the crowds said, This is Jesus, the prophet, from Nazareth of Galilee.

12 And Jesus came into the temple of God, and cast out all those selling and buying in the temple, and he overturned the money-changers' tables, and the seats of those selling doves,

13 And he says to them, It was written, My house shall be called the house of prayer; and ye have made it a den of robbers.

14 And the blind and lame came to him in the temple; and he cured them.

15 And the chief priests and scribes, seeing the wonderful things which he did, and the children crying in the temple, and saying, Osanna to the son of David; they felt pain.

16 And they said to him, Hearest thou what these say? And Jesus says to them, Yes; have ye never read, That out of the mouths of young children and sucklings thou hast adjusted praise?

17 And leaving them, he went without the city, to Bethany; and lodged there.

18 And in the morn, having returned into the city, he hungered.

19 And having seen one fig tree by the way, he came to it, and found nothing on it, except leaves only; and he says to it, Let no more fruit be from thee forever. And instantly the fig tree was dried up.

20 And the disciples, seeing, wondered, saying, How suddenly was the fig tree dried up!

21 And Jesus, having answered, said to them, Truly I say to you, if ye have faith, and be not removed, ye shall do not only that of the fig tree, but also to this mountain, if ye should say, Be thou lifted up, and cast into the sea, it shall be.

22 And all things, whatever ye ask in prayer, believing, shall ye receive.

23 And to him, having come into the temple to him teaching, came the chief priests and elders of the people, saying, By what authority doest thou these? and who gave thee this authority?

24 And Jesus, having answered, said to them, I will also ask you one word, which if ye tell me, I also will tell you by what authority I do these.

25 The baptism of John, whence was it of heaven or of men And they reasoned by themselves, saying, If we say, Of heaven; he will say to us, Why, then, believed ye him not?

26 But if we say, Of men; we fear the crowd; for all hold John as a prophet.

27 And having answered Jesus, they said, We know not. And he said to them, Neither do I say to you by what authority I do these.

28 But what seems to you A man had two children; and having come to the first, he said, Child, retire to-day, work in my vineyard.

29 And he, having answered, said, I will not; but afterward, having felt regret, he departed.

30 And having come to the second, he said likewise. And he, having answered, said, I, Lord: and he departed not.

31 Which of the two did the father's will? They say to him, The first. Jesus says to them, Truly I say to you, that publicans and harlots go into the kingdom of God before you.

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32 For John came to you in the way of justice, and ye believed him not: and the publicans and harlots believed him; and ye, seeing, repented not afterwards, to believe him.

33 Hear another parable: A certain man was master of a house, who planted a vineyard, and put a hedge around it, and digged in it a winepress, and let it out to farmers, and went abroad:

34 And when the time of the fruits drew near, he sent his servants to the farmers, to receive his parts.

35 And the farmers having taken his servants, truly one they stripped, and one they killed, and one they stoned.

36 Again he sent other servants, more than the first, and they did to them likewise.

37 And afterwards he sent to them his son, saying, They will be changed by my son.

38 And the farmers, seeing the son, said among themselves, This is the heir; come, let us kill him, and possess his inheritance.

39 And having taken, they cast out of the vineyard, and killed.

40 When, therefore, the lord of the vineyard should come, what will he do to those farmers?

41 They say to him, He will miserably destroy these wicked, and let out the vineyard to other farmers, who will give back to him the fruits in their seasons.

42 Jesus says to them, Have ye never read in the writings, The stone which the builders disapproved of, this was for the head of the corner? This was from the Lord, and it was wonderful in your eyes.

43 For this I say to you, The kingdom of God shall be taken from you, and shall be given to a nation doing its fruits.

44 And he falling upon this stone shall be crushed: but upon whomsoever it should fall, it shall winnow him.

45 And the chief priests and Pharisees, having heard his parable, knew that he spake of them.

46 And seeking to lay hold on him, they feared the crowd, since they held him as a prophet.

ACCORDING TO MATTHEW CHAPTER 22

1 And Jesus, having answered, spake to them in parables, saying,

2 The kingdom of the heavens was likened to a man, a king, who made a nuptial feast for his son.

3 And he sent his servants to those having been called to the nuptial feast: and they would not come.

4 And again, he sent other servants, saying, Say to the called: Behold, I have prepared my supper; my bulls and stall-fed killed, and all prepared: come to the nuptials.

5 And they, not having heeded, departed, one truly to his own field, and one to his traffic:

6 And the rest, having seized his servants, were insolent, and killed them.

7 And the king, having heard, was angry, and having sent his armies, destroyed those murderers, and burned their city.

8 Then says he to his servants, Truly the nuptial feast is prepared, and those called were not worthy.

9 Go ye, therefore, to the passages of the ways, and as many as ye should find, call to the nuptial feast.

10 And those servants, having come to the ways, gathered together all, as many as they found, also both the evil and good, and the nuptial feast was filled with the reclining.

11 And the king, having come in to behold the reclining, saw there a man not clad with the garment of the wedding:

12 And he says to him, Friend, how camest thou in here, not having a garment of the nuptial feast? And he was muzzled.

13 Then said the king to his servants, Having bound his feet and hands, take him away, and cast ye him into outer darkness; weeping shall be there, and gnashing of teeth.

14 For many are called, and few chosen.

15 Then the Pharisees, having gone, took counsel how they might ensnare him in word.

16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and care is to thee for none; for thou lookest not to the face of men.

17 Therefore say to us, What seems to thee Is it lawful to give tribute to Caesar, or not?

18 But Jesus, having known their evil, said, Why tempt ye me, hypocrites?

19 Show me the piece of money of tribute. And they brought him a drachma.

20 And he says to them, Whose is this image and inscription?

21 They say to him, Caesar's. Then says he to them, Give back then to Caesar the things of Caesar; and the things of God to God.

22 And having heard, they wondered, and having left him, they departed.

23 In that day the Sadducees came to him, they saying there is to be no rising up: and they asked him,

24 Saying, Teacher, Moses said, If any one die, not having children, his brother shall marry his wife, and raise up seed to his brother.

25 And with us were seven brethren: and the first, having married, died; and having no seed, he left his wife to his brother.

26 And likewise the second, and third, even till the seven.

27 And after all died also the woman.

28 Therefore in the rising up whose of the seven shall the woman be? for they all had her.

29 And Jesus, having answered, said to them, Ye are led astray, not having known the writings, nor the power of God.

30 For in the rising up they neither marry, nor are given in marriage, but are as the messengers of God in heaven.

31 And for the rising up of the dead, read ye not that spoken by God, saying,

32 I am God of Abraham, and God of Isaac, and God of Jacob? God is not the God of the dead, but of the living.

33 And the crowds having heard, were astonished at his teaching.

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34 And the Pharisees having heard that he muzzled the Sadducees, were gathered upon the same.
35 And one of them, skilled in the law, asked, tempting him, and saying,
36 Teacher, which the great command in the law?
37 And Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.
38 This is the first and the great command.
39 And the second like it: Thou shalt love thy neighbor as thyself.
40 In these two commands hang the whole law and the prophets.
41 And the Pharisees having been gathered together, Jesus asked them,
42 Saying, What seems to you about Christ? Whose son is he They say to him, David's.
43 He says to them, How then does David in spirit call him Lord, saying,
44 The Lord said to my Lord, Sit by my right, till I make thine enemies the footstool of my feet
45 If, therefore, David calls him Lord, how is he his son
46 And none could answer him a word, nor dared any one from that day to ask him any more.

ACCORDING TO MATTHEW CHAPTER 23
1 Then spake Jesus to the crowds and to his disciples,
2 Saying, Upon Moses' seat sat the scribes and Pharisees.
3 Therefore all whatever they say to you to keep, keep and do; and according to their works do not, for they say and do not.
4 For they bind loads heavy and difficult to carry, and put upon men's shoulders; and with their fingers will they not move them.
5 And all their works do they, to be seen by men: and make broad their preservatives, and enlarge the border of their garments
6 And love the first place at suppers, and the first seat in the assemblies,
7 And greetings in the markets, and to be called by men, Rabbi, Rabbi.
8 And be ye not called Rabbi: for one is your guide, Christ; and all ye are brethren.
9 And call not your father upon earth: for one is your Father, which in the heavens.
10 Nor be ye called leaders, for one is your Leader, Christ.
11 And the greater of you shall be your servant.
12 And whoever shall exalt himself shall be humbled; and whoever shall humble himself, shall be exalted.
13 Woe to you scribes and Pharisees, hypocrites! for ye lock up the kingdom of the heavens before men: for ye come not in yourselves, neither those coming in, permit ye to come in.
14 Woe to you scribes and Pharisees, hypocrites! for ye devour widows' houses, and for pretence, praying at great lengths; for this shall ye receive more distingnished judgment.
15 Woe to you, scribes and Pharisees hypocrites! for ye go about sea and dry land to make one proselyte, and when he should become, ye make him the son of hell, twofold more than you.
16 Woe to you blind guides, saying, Whoever should swear by the temple, it is nothing; but whoever should swear by the gold of the temple, he is indebted!
17 Foolish and blind; for which is the greater, the gold, or the temple consecrating the gold?
18 And, Whoever should swear by the altar, it is nothing; and whoever should swear by the gift above it, he is indebted.
19 Foolish and blind: for which is the greater, the gift, or the altar, consecrating the gifts?
20 Therefore, he having sworn by the altar, swears by it, and by all above it.
21 And he having sworn by the temple, swears by it, and by him dwelling in it.
22 And he having sworn by heaven, swears by the throne of God, and by him sitting above it.
23 Woe to you scribes and Pharisees, hypocrites! for ye exact tenths and dill and cummin, and ye have left the weightier things of the law, judgment, and mercy, and faith: these it was necessary to do, and not to let go those.
24 Blind guides, straining a gnat, and swallowing down a camel.
25 Woe to you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup, and the side dish of sweet-meats, and within they are full of pillage and bad mixture.
26 O blind Pharisee, cleanse first the inside of the cup, and side dish of sweetmeats, that also their outside might be clean.
27 Woe to you, scribes and Pharisees, hypocrites! for ye are like whitewashed tombs, which without indeed appear beautiful, but within are full of the bones of the dead, and of all uncleanness.
28 So also ye without truly appear just to men, but within ye are full of hypocrisy and iniquity.
29 Woe to you, scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, and deck the monuments of the just,
30 And say, If we had been in the days of our fathers, we had not been their partakers in the blood of the prophets,
31 Wherefore ye bear testimony to yourselves, that ye are the sons of those having slain the prophets.
32 And fill ye up yourselves the measure of your fathers.
33 Serpents, generations of vipers, how would ye flee from the judgment of hell?
34 Therefore, behold, I send to you prophets, and the wise, and scribes: and of them shall ye kill and crucify; and of them shall ye chastise in your assemblies, and drive out from city to city,
35 So that all the just blood shed upon the earth might come upon you, from the blood of just Abel to the blood of Zacharias, son of Barachias, whom ye killed between the temple and altar.
36 Truly I say to you, All these shall come upon this generation.

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37 Jerusalem, Jerusalem, killing the prophets, and stoning those sent to her; how often did I wish to gather thy children together, which manner a bird gathers together her young broods under the wings, and ye would not!

38 Behold, your house is left to you desolate.

39 For I say to you, Ye should not see me from henceforth, till ye should say, Praised be he coming in the name of the Lord.

ACCORDING TO MATTHEW CHAPTER 24

(The End of the Jewish World in the Holy Land. The text was written shortly after the destruction of the Temple in 70 AD and the author therefore knew that the end of his Jewish world happened in the past, it was composed as prophecy; a popular Old Testament text and teaching style addressed to readers in the future to warn of unrestrained zelotry.)

1 And Jesus having gone out, went out of the temple: and his disciples came near to shew him the buildings of the temple.

2 And Jesus said to them, See ye not all these? truly I say to you, Stone upon stone shall not be left here, which shall not be loosened. *(This "prophecy" was fulfilled literally in 70 AD, when the soldiers of the Roman general Flavius Titus [son of the emperor] demolished Jerusalem.)*

3 And sitting upon the Mount of Olives, his disciples came to him apart, saying, Say to us when these shall be, and what the sign of thy arrival, and the termination of the time.

4 And Jesus having answered, said to them, See lest any lead you astray.

5 For many shall come upon my name, saying, I am Christ; and deceive many.

6 And ye will be about to hear of wars and rumors of war: see, be not terrified; for all must be, but the end is not yet.

7 For nation shall be raised up against nation, and kingdom against kingdom; and there shall be famines, and plagues, and shakings in places.

8 And all these the beginning of anguish.

9 Then shall they deliver you to pressure, and they shall kill you: and ye shall be hated by all nations, for my name.

10 And then shall many be offended, and they shall deliver up one another, and they shall hate one another.

11 And many false prophets shall be raised up, and deceive many.

12 And because anxiety shall increase, the love of many shall be cooled.

13 But he having persevered to the end, this shall be saved.

14 And this good news of the kingdom shall be proclaimed in the whole habitable globe for a witness to all nations: and then shall the end come.

15 Therefore, when ye see the abomination of devastation, spoken of by Daniel the prophet, standing in the holy place, (let him reading, understand:)

16 Then let them in Judea flee to the mountain;

17 He upon the house-tops, let him not come down to take away anything out of his house:

18 And he in the field, let him not turn back to take up his garments:

19 And woe to those having in the womb, and to those giving suck, in those days!

20 And pray that your flight be not in winter, nor in the sabbath.

21 For then shall be great pressure, such as has not been from the beginning of the world till now, nor should be.

22 And except those days had been shortened, no flesh should be saved: but for the chosen, those days shall be shortened.

23 Then if any say to you, Behold, here Christ, or there; believe ye not.

24 For false Christs, and false prophets, shall be raised up, and give great signs and wonders; so as to deceive, if possible, also the chosen.

25 Behold, I have told you beforehand.

26 If therefore they should say to you, Behold, he is in the desert; go not forth; Behold, in the store-houses, believe ye not.

27 For as the lightning comes forth from the sunrisings, and shines to the descents; so also shall be the arrival of the Son of man.

28 For wherever be the fall, there will the eagles be gathered together.

29 And quickly after the pressure of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heavens, and the powers of the heavens shall be shaken;

30 And then shall appear the sign of the Son of man in heaven; and then shall the tribes of the earth lament bitterly, and they shall see the Son of man coming upon the clouds of heaven with power and much glory.

31 And he shall send his messengers, with the great voice of the trumpet, and they shall bring together his chosen from the four winds, from the extremities of the heavens to the extremities.

32 And from the fig tree learn a parable; When already her young shoot should be tender, and the leaves should spring forth, ye know that summer is near:

33 So also ye, when ye should see all these things, know ye that it is near at the doors.

34 Truly I say to you, That this generation should not pass away, till all these things should be.

35 The heaven and the earth shall pass away, but my words should not pass away.

36 And concerning that day and hour, none know, nor the messengers of the heavens, except my Father only.

37 And as the days of Noe, so shall be the arrival of the Son of man.

38 For as they were in the days of the inundation, eating and drinking, marrying and giving in marriage, until the day Noe came into the ark,

39 And knew not till the inundation came, and took them all away; so also shall be the arrival of the Son of man.

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40 Then shall be two in the field; one shall be taken, and one is let go;
41 Two grinding in the mill; one shall be taken, and one let go.
42 Watch therefore; for ye know not what hour your Lord comes.
43 But know this, that if the master of the house had known what watch the thief comes, he had watched, and would not have suffered his house to be undermined.
44 Therefore be ye also prepared: for what hour ye think not, the Son of man comes.
45 Who then is the faithful and discerning servant, which his lord set over his attendance, to give them food in due season
46 Happy that servant which his lord, having come, shall find doing thus.
47 Truly I say to you, That he shall set him over all his possessions.
48 But if that servant say in his heart, My lord delays to come;
49 And he should begin to strike the fellow-servants, and to eat and drink with those intoxicated;
50 The lord of that servant shall come in a day that he expects not, and in an hour which he knows not,
51 And he shall cut him in two equal parts, and he shall set his portion with the hypocrites: and there shall be weeping and gnashing of teeth.

ACCORDING TO MATTHEW CHAPTER 25

1 Then shall the kingdom of the heavens be likened to ten virgins, who having taken their lanterns, went forth to the meeting of the bridegroom.
2 And five of them were discerning, and five foolish.
3 Those foolish having taken their lanterns, took no oil with them.
4 And the discerning took oil in their vessels with their lanterns.
5 And the bridegroom delaying, they all slumbered and slept.
6 And in the middle of the night there was a cry, Behold, the bridegroom comes; go ye forth to his meeting.
7 Then all these virgins were aroused, and put their lanterns in order.
8 And the foolish said to the discerning, Give us of your oil; for our lights are quenched.
9 And the discerning answered, saying, Lest it should not suffice us and you: but go ye rather to those selling, and buy for yourselves.
10 And they, going to buy, the bridegroom came; and they prepared, went in with him to the nuptials; and the door was locked.
11 And afterwards came also the rest of the virgins, saying, Lord, Lord, open to us.
12 And he having answered said, Truly I say to you, I know you not.
13 Watch, therefore, for ye know not the day, neither the hour, in which the Son of man comes.
14 For as a man going abroad, called his own servants, and delivered them his possessions:
15 And to one he truly gave five talents, and to one, two, and to one, one; to each according to his own power; and he quickly went abroad.
16 And he having received five talents, having gone, worked with them, and he made other five talents.
17 Likewise he having the two also, gained he also other two.
18 And he having received one, having departed, dug in the earth, and concealed his lord's silver.
19 And after much time the lord of these servants comes, and lifts up the word with them.
20 And he having received the five talents, having come near, brought the other five talents, saying, Lord, thou deliveredst me five talents: and I have gained other five talents.
21 And his lord said to him, Well, good and faithful servant: thou west faithful over a few things, I will set thee over many; enter into the joy of thy lord.
22 And he also having received the two talents, having come near said, Lord, thou deliveredst me two talents; see, I gained two other talents to them.
23 His lord said to him, Well, good and faithful servant; thou wast faithful over a few things, I will set thee over many; enter into the joy of thy lord.
24 And he also having received one talent, having come near, said, Lord, I knew thee that thou art a hard man, reaping where thou sowedst not, and gathering where thou scatteredst not:
25 And having been afraid, having gone away, I concealed thy talent in the earth; see, thou hast thine own.
26 And his lord having answered, said to him, O evil and slothful servant, thou knewest that I reap where I sowed not, and gather where I scattered not:
27 Thou therefore oughtest to have cast my silver to the money changers, and I having come, had received mine own, with interest
28 Therefore take the talent away from him, and give him having ten talents.
29 For to every one having shall be given, and he shall be in abundance: and from him not having, also what he has shall be taken away from him.
30 And cast ye the useless servant into darkness without; weeping shall be there, and gnashing of teeth.
31 And when the Son of man should come in his glory, and all his holy messengers with him, then shall he sit upon the throne of his glory:
32 And all nations shall be gathered together before him, and he shall separate them from one another, as a shepherd separates the sheep from the kids: .
33 And he shall set the sheep from his right, and the kids from his left.

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34 Then shall the king say to them from his right, Come, the praised of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye brought me in:

36 Naked, and ye put around me: I was sick, and ye reviewed me: I was in prison, and ye came to me.

37 Then shall the just answer him saying, Lord, when saw we thee hungering, and nourished or thirsting, and gave to drink

38 And when saw we thee a stranger, and brought in or naked, and put around

39 And when saw we thee sick, or in prison, and came to thee?

40 And the king having answered, will say to them, Trull I say to you, Inasmuch as ye did to one of the least of my brethren, ye did to me.

41 Then shall he say to them from the left, Go away from me, the cursed, into eternal fire, prepared for the devil and his messengers:

42 For I was hungry, and ye gave me not to eat; I was thirsty, and ye gave me no drink;

43 I was a stranger and ye brought me not in; naked, and ye put not around me; sick, and in prison, and ye took not a view of me.

44 Then shall they answer him, they also saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and attended not to thee?

45 Then shall he answer them saying, Inasmuch as ye did not to one of the least of these, ye did not to me.

46 And these shall go away into everlasting punishment: and the just into eternal life.

ACCORDING TO MATTHEW CHAPTER 26

(The Plot committed by the High Priests, the Elders, and Judas Iscarioth. The name Judas Iscarioth is both Hebrew and Latin in the original. Yehuda means Jew; Iscariot is a retranslation from the Latin Sicarius into the Aramaic "Iscariot," which means dagger-wielding or knife-wielding man. The Sicarii were a terrorist group of the Zealots, who also included Sadducees [Zadokites = the Righteous]. As in modern Islam, their task was to infiltrate society and spread terror among the Romans and their friends. The "Stabbling Jew" was chosen by the Greco-Roman authors of the New Testament to create the worst possible image of the Jews. This negative image led directly to anti-Semitism and the murder of millions of Jews; mostly committed by Christians and Muslims.)

1 And it was when Jesus finished all the words, he said to his disciples

2 Ye know that after two days is the passover, and the Son of man shall be delivered to be crucified.

3 Then were gathered together the chief priests, and scribes, and the more ancient of the people, into the court-yard of the chief priest, called Caliaphas,

4 And they counselled together, that they might obtain Jesus by stratagem, and might kill.

5 And they said, Not in the festival, lest there should be an uproar among the people.

6 And Jesus having been in Bethany, in the house of Simon the leprous,

7 There came to him a woman having an alabaster box of costly perfumed ointment, and she poured upon the head of him, reclining at table.

8 And his disciples seeing, felt pain, saying, For what this loss?

9 For this perfumed oil could have been sold for much, and have been given to the poor.

10 And Jesus having known, said to them, Why offer ye toils to the woman? for a good work has she worked upon me.

11 For always the poor ye have with you, but me ye have not always.

12 For she, casting this perfumed oil upon my body, did to prepare me for interment,

13 Truly I say to you, Wheresoever this good news be proclaimed in the whole world, shall it also be spoken what she did, for a remembrance of her.

14 Then one of the twelve having gone forth, he being called Judas Iscariot, to the chief priests,

15 Said, What will ye give me, and I will deliver him to you? and they placed to him thirty silver coins.

16 And from then he sought opportunity, that he might deliver him.

17 And in the first of the unleavened loaves, the disciples came to Jesus, saying to him, Where wilt thou we should prepare for thee to eat the pascha [the Passah meal]?

18 And he said, Retire ye into the city, to a certain person, and say to him, The teacher says, My time is near; with thee do I the pascha with my disciples.

19 And the disciples did as Jesus commanded them: and they prepared the passover.

20 And it being evening, he reclined at table with the twelve.

21 And they eating, he said, Truly I say to you, that one of you shall deliver me up.

22 And they being greatly grieved, began each of them to say to him, Far from it am I, O Lord:

23 And he having answered, said, He having dipped with me the hand in the small dish, the same shall deliver me up.

24 Truly the Son of man retires as has been written concerning him; and woe to that man by whom the Son of man is delivered up! it was good for him if that man had not been born.

25 And Judas delivering him up, having answered, said, Far from it, am I, Rabbi? He said to him, Thou hast said.

26 And they eating, Jesus, having taken the bread and praised, brake and gave to the disciples, and said, Take, eat; this is my body. *(The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mitra*

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of India and Persia. See: The Grand Bible: Mithraeum, pp. 7469-71; The Mithras Liturgy, p. 7484.)

27 And having taken the cup, and given thanks, he gave to them, saying, Drink of it all ye.

28 For this is my blood, that of the new covenant, having been poured out for many, for the remission of sins.

29 And I say to you, that I drink not from henceforth of this fruit of the vine, even till that day when I drink it new with you, in the kingdom of my Father.

30 And having sung, they went forth to the mount of Olives.

31 Then says Jesus to them, All ye shall be scandalized in me this night; for it has been written, I will smite the shepherd, and the sheep of the flock shall be scattered up and down.

32 And after I be raised, I will lead before you into Galilee.

33 And Peter having answered, said to him, And if all men shall be scandalized in thee, I will never be scandalized.

34 Jesus says to him, Truly I say to thee that in this night, before the cock utters a sound, thou shalt deny me thrice.

35 Peter says to him, Though it should be necessary for me to die with thee, I will not deny thee: likewise also said all the disciples.

36 Then comes Jesus with them into the place called Gethsemane, and says to the disciples, Sit here, till I, having gone, shall pray.

37 And having taken Peter and the two sons of Zebedee, he began to be grieved, and to be dejected.

38 Then says he to them, My soul is sorely grieved, even to death: remain here, and watch ye with me.

39 And having gone forward a little, he fell upon his face, praying, and saying, My Father, if it is possible, let this cup pass away from me: but not as I will, but as thou.

40 And he comes to his disciples, and finds them sleeping, and says to Peter, So were ye not able to watch with me one hour?

41 Watch and pray, lest ye come into temptation: truly the spirit of a ready will, and the flesh weak.

42 Again of a second time, having gone away, he prayed, saying, My Father if this cup cannot pass away from me except I drink it, let thy will be.

43 And having gone he finds them again sleeping: for their eyes were loaded.

44 And having left them, having gone away again, he prayed of the third time, speaking the same word.

45 Then comes he to his disciples, and says to them, Sleep for the remaining time, and take rest: behold, the hour has drawn near, and the Son of man is delivered into the hands of the sinful.

46 Be aroused, let us lead forth; behold, he delivering me up, has drawn near.

47 And he yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd, with swords, and sticks, from the chief priests, and the more ancient of the people.

48 And he delivering him up, gave them a sign, saying, Whomsoever I shall kiss, the same is he: hold him firmly.

49 And quickly having come to Jesus, he said, Hail, Rabbi! and kissed him.

50 And Jesus said to him, Friend, for what comest thou? Then having come near, they put hands upon Jesus, and held him firmly.

51 And, behold, one of them with Jesus, having stretched out the hand, pulled out his sword, having struck the chief priest's servant, took away his ear.

52 Then says Jesus to him, Turn back thy sword to its place: for all they having taken the sword, shall perish by the sword.

53 Thinkest thou that I am not able to call to my Father for aid, and he will set before me more than twelve legions of messengers?

54 How then would the writings be filled up, that so it must be?

55 In that hour, Jesus said to the crowds, As against a robber came ye out, with swords and sticks, to take me? In the day I sat down with you, teaching, and ye took not hold of me.

56 But this has been wholly that the writings of the prophets might be filled up. Then all the disciples, having left him, fled.

57 And they having held Jesus, brought to Caiaphas the chief priest, where the scribes and elders were gathered together.

58 And Peter followed him from far, even to the court-yard of the chief priest, and having entered within, he sat with the attendants, to see the end.

59 And the chief priests, and the elders, and the whole council sought false testimony against Jesus, so that they might put him to death;

60 And they found not: and many false witnesses having come near, they found not.

61 And afterwards two false witnesses, having come near, said, This said, I can loosen the temple of God, and after three days build it.

62 And the chief priest, having risen, said to him, Answerest thou nothing? what do these witness against thee?

63 But Jesus was silent. And the chief priest having answered, said to him, I cause thee to swear by the living God, that thou tell us, if thou art Christ, the Son of God.

64 And Jesus says to him, Thou hast said: but I say to you, from henceforth ye shall see the Son of man, sitting from the right hand of power, and coming in the clouds of heaven.

65 Then the chief priest tore his garments, saying, That he blasphemed: what further need have we of witnesses? see, now ye have heard his blasphemy.

66 What seems to you? And they having answered, said, He is liable to the penalty of death.

67 Then did they spit in his face, and cuffed him, and struck him with a rod:

68 Saying, Prophesy to us, O Christ, Who is he having struck thee

69 And Peter sat without in the court-yard, and one young girl came to him saying, Thou also wast with Jesus of Galilee.

70 And he denied before all, saying, I know not what thou sayest.

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71 And he having gone out into the gate, another saw him, and she says to them there, This also was with Jesus the Nazarite.

72 And again he denied with an oath, That I know not the man.

73 And a little after, those standing, having come near, said to Peter, Truly thou also art of them; for also thy speech makes thee manifest.

74 Then began he to anathematize, and to swear, That I know not the man: and quickly the cock uttered a sound.

75 And Peter remembered the word of Jesus, having said to him, That before the cock utter a sound, thou shalt deny me thrice. And having gone forth without, he wept bitterly.

ACCORDING TO MATTHEW CHAPTER 27

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots or knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 And having been morning, all the chief priests and elders of the people took counsel against Jesus, to kill him:

2 And having bound they brought him away, and they delivered him to Pontius Pilate, the leader.

3 Then Judas, he delivering him up, having seen that he was condemned, having felt regret, returned the thirty silver coins to the chief priests, and the more ancient,

4 Saying, I have sinned, having delivered up guiltless blood. And they said, What to us? thou shalt see.

5 And having cast down the silver coins in the temple, he withdrew and having gone away, he strangled him self.

6 And the chief priests, having taken the silver coins, said, It is not lawful to cast them for an offering, since it is the price of blood.

7 And having taken counsel, they purchased with them the potter's field, for the interment to strangers.

8 Wherefore, that field was called, The field of blood, even to this day.

9 Then was completed that having been spoken by Jeremiah the prophet, saying, And they took the thirty silver coins, the price of him prized, whom they from the sons of Israel prized;

10 And they gave them for the potter's field, as the Lord commanded me.

11 And Jesus stood before the leader: and the leader asked him, saying, Art thou King of the Jews? Jesus said to him, Thou sayest.

12 And in the accusing him by the chief priests and the more ancient, he answered nothing.

13 Then says Pilate to him, Hearest thou not what they witness against thee?

14 And he answered him not to one word: so that the leader wondered greatly.

15 And in the festival the leader was accustomed to loose one imprisoned to the crowd, which they desired.

16 And they had then an imprisoned distinguished, called Barabbas (Aramaic: Son of the Father).

17 Therefore they assembled together, Pilate laid to them, Whom will ye I shall loose to you? Barabbas, or Jesus, called Christ?

18 For he knew that through envy, they had delivered him, up.

19 And he sitting upon the judgment seat, his wife sent to him, saying, Nothing to thee and that just one: for I have suffered this day many things in a dream, on his account.

20 And the chief priests and the elders persuaded the crowds that they should ask Barabbas, and destroy Jesus.

21 And the leader having answered, said to them, Which of the two will ye I shall loose to you? And they said, Barabbas.

22 Pilate says to them, What then shall I do with Jesus, called Christ? They all say to him, Let him be crucified.,

23 And the leader said, For what evil hath he done? and they cried excessively, saying, Let him be crucified.

24 And Pilate, seeing that it profits nothing, but there is rather an uproar, having taken water, he washed his hands before the crowd, saying, I am guiltless of the blood of this just one: ye shall see yourselves.

25 And all the people having answered, said, His blood upon us, and upon our children.

26 Then he loosed to them Barabbas: and having scourged Jesus, delivered him up, that, he might be crucified.

27 Then the soldiers of the leader, having taken Jesus to the Pretorium, gathered together the whole band against him.

28 And having unclothed him, they put round him a scarlet, loose, warm cloak.

29 And having twined a crown of thorns, they put upon, his head: and a reed upon his right hand: and having fallen upon the knees before him, they mocked him, saying, Hail, King of the Jews!

30 And having spit upon him, they took the reed, and struck upon his head.

31 And when they mocked him, they put off from him the loose, warm cloak, and put on him his garments, and brought him away to crucify.

32 And coming, they found a man, a Cyrenian, Simon by name; they compelled him that he should lift up his cross.

33 And having come, to the place called Golgotha, which is called the place of the skull,

34 They gave him vinegar to drink. (mingled with bile: and having tasted, he would not drink.

35 And having crucified him, they divided his garments among them, casting lot: that that spoken by the prophet might be filled up: They divided among them my garments, and upon my clothing they cast lot.

36 And sitting down, they observed him there.

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37 And they set above his head his accusation, having been written: THIS IS JESUS THE KING OF THE JEWS.

38 Then were crucified with him two robbers; one from the right hand, and the other from the left.

39 And they coming near, blasphemed him, shaking their heads,

40 And saying, He loosing the temple, and building in three days, save thyself: if thou art the Son of God, come down from the cross.

41 And likewise also the chief priests mocking, with the scribes and elders, said,

42 Others he saved; himself he cannot save. If he is King of Israel, let him now come down from the cross, and we will believe him:

43 He trusted upon God; let him now deliver him, if he desires him: for he said, That I am the Son of God.

44 And the robbers crucified with him, reproached him with the same.

45 And from the sixth hour, darkness was upon all the earth, even to the ninth hour.

46 And about the ninth hour, Jesus cried out with a great voice, saying, Eli, Eli, lama sabachthani I this is, My God, my God, why hast thou forsaken me?

47 And some of them standing there, having heard, said, That he calls Elias.

48 And quickly one of them, having run, and taken a sponge, and filled with vinegar, and put upon a reed, gave him to drink.

49 And the rest said, Let go: we should see if Elias comes, going to save him.

50 And Jesus, again having cried with a great voice, let go the spirit.

51 And, behold, the covering of the temple was cleft in two, from above to below; and the earth was shaken; and the rocks were cleft:

52 And the tombs were opened: and many bodies of the holy ones, having been set to sleep, were raised,

53 And having come forth from the tombs, after his arising, went into the holy city, and were exhibited to many.

54 And the centurion, and they with him, observing Jesus, having seen the shaking, and the things having been, were greatly afraid, saying, Truly this was the Son of God.

55 And many women were there, beholding from far off, who followed Jesus out of Galilee, serving him:

56 Among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons.

57 And being evening, then there came a rich man from Arimathea*, Joseph by name, who also himself was a disciple to Jesus: *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph [b]ar Mathea [Heb: Mattityahu, Greek: Mattathias, short: Matthias or Mathea, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

58 He having come to Pilate, asked the body of Jesus. Then Pilate ordered the body to be given back.

59 And Joseph having taken the body, inwrapped it in clean fine linen:

60 And put it in his new tomb, which he quarried in the rock: and having rolled a great stone to the door of the tomb, he departed.

61 And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

62 And in the morrow, which is after the preparation, the chief priests and the Pharisees were gathered together to Pilate

63 Saying, Lord, we remember that that impostor said, yet living, After three days, I arise.

64 Order therefore, the tomb to be rendered secure till the third day, lest his disciples, having come by night, should steal him, and say to the people, He was raised from the dead; and the last error shall be worse than the first.

65 And Pilate said to them, Ye have a watch: retire, render secure as ye know.

66 And they, having gone, rendered the tomb secure, having sealed the stone with the watch.

ACCORDING TO MATTHEW CHAPTER 28

1 And after the sabbaths, in the shining forth to one of the sabbaths, came Mary Magdalene and the other Mary to behold the tomb.

2 And, behold, there was a great shaking; for a messenger of the Lord, having come down out of heaven, having come near, rolled away the stone from the door, and sat above it.

3 And his aspect was as lightning, and his garment white as snow.

4 And from fear of him the keepers were shaken, and were as dead.

5 And the messenger, having answered, said to the women, Be ye not afraid; for I know that ye seek Jesus, having been crucified.

6 He is not here: for he was raised, as he said. Come, see the place where the Lord lay.

7 And having gone quickly, say ye to his disciples, that he was raised from the dead; and, behold, he leads before you into Galilee: there shall ye see him: behold I have said to you.

8 And they having come quickly from the tomb, with fear and great joy, ran to announce to his disciples.

9 And as they were going to announce to his disciples, behold, Jesus met them, saying, Rejoice ye. And they having come, held his feet firmly, and worshipped him.

10 Then says Jesus to them, Be ye not afraid: retire, and announce to my brethren that they should go away into Galilee, and there shall they see me.

11 And they going, behold certain of the watch having come to the city, announced to the chief priests all having been done.

12 And having been gathered together with the elders, and having taken counsel, they gave sufficient silver coins to the soldiers,

13 Saying, Say ye, That his disciples having come by night, stole him, we being asleep.

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14 And if this should be heard by the leader, we will persuade him, and we will make you undisturbed.

15 And they having received the silver coins, did as they were taught; and this word was spread a report by the Jews till this day.

16 And the eleven disciples went into Galilee, into a mountain, where Jesus commanded them:

17 And having seen him, they worshipped him; and some doubted.

18 And Jesus, having come near, spake to them, saying, All power has been given me in heaven and upon earth:

19 Therefore, having gone, disciple all nations; immersing them into the name of the Father, and of the Son, and of the Holy Spirit:

20 Teaching them to keep all things whatever I have commanded you; and behold, I am with you all the days, even to the end of time. Amen.

THE GOSPEL ACCORDING TO MARK

or Gospel of Mark (Marcus), or just Mark
Estimated Range of Dating: 75-80 A.D.

(The second, and probably second-oldest, Gospel is attributed to a writer called Mark (Latin: Marcus). His name occurs in several books of the New Testament, and seem to refer in all cases to the same person, though this has been questioned. In the Acts of the Apostles (12:12) we read of "John, whose surname was Mark," and gather that Peter was a familiar visitor at the house of his mother Mary, which was a centre of Christian life in Jerusalem. That he was, as his surname would suggest, a Greek speaking Roman citizen, follows from the fact that he was also cousin of Barnabas, a Roman citizen of Cyprus.

There is considerable doubt that the author of the Gospel of Mark can be identical with the disciple. He lacks first-hand knowledge of the geography of the Holy Land. Example: Anyone approaching Jerusalem from Jericho would come first to Bethany and then Bethphage, not the reverse. This is one of several passages showing that Mark knew little about Judaea or Israel. Indeed, Mark knew so little about the area that he described Jesus going from Tyrian territory "by way of Sidon to the Sea of Galilee through the territory of the Ten Towns" (refering to Decapolis which was a region east of the Dead Sea; Mark 31); this is similar to saying that one goes from London to Paris via Edinburgh and Rome. The logical conclusion only can be that (1st) the author has nothing to do with the disciple and (2nd) the Gospel of Mark is not likely to be the oldest gospel. The only gospel that was written by someone from the Holy Land was the Gospel of Matthew. And that is also, together with Luke, the gospel with the highest accuracy.

The 2-source and 4-source hypotheses

The two-source hypothesis is an attempt to explain the synoptic problem, the pattern of similarities and differences between the three Gospels of Matthew, Mark, and Luke. It proposes that the Gospel of Matthew and the Gospel of Luke were based on the Gospel of Mark and a hypothetical sayings collection from the Christian oral tradition called Q (German: Quelle = source). B. H. Streeter published this hypothesis in 1924. By adding two other sources, referred to as M (Matthean material) and L (Lukan material), it became the four-source hypothesis.

It is a failed hypothesis for three simple reasons. It (1st) does not take into account the many distinctions among the gospels, and worse, it (2nd) declares Mark (which is the most inconsistant and faulty gospel) as the origin of all the others. And (3rd) it does not even attempt to compare Mark (or any

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other canonical gospel for that matter) with any non-canonical gospel. If there is a gospel to be declared "the origin", then surely, the Gospel of Matthew has to be taken into consideration first because it matches with the contents of the books of Titus Flavius Josephus almost entirely.

The "problem of the long ending"

The Gospel of Mark generally ends with chapter 16, and it goes from verse 1 to verse 20. However, scholars point out that the earliest extant complete manuscripts of Mark, Codex Vaticanus (325-350 AD) and Codex Sinaiticus (330-360 AD), the only two surviving examples of Flavius Constantinus' first Bible edition, contain only the verses 16:1–8. In other words: Mark ended here abruptly. Codex Vaticanus has a blank column after the 8th verse placing into it "kata Markon", which is Greek for "according to Mark" (Almost every manuscript in Antiquity had its title at the end.).

It is obvious that the previous manuscript ended here either because the author did not finish the text or because the last part went lost. Later, second editions, such as Codex Alexandrinus (c. 400 AD), Codex Bezae (c, 400 AD), Codex Ephraemi Rescriptus (c. 450 AD) have been tampered with by adding verses with the numbers 9–20 without any explanations. Whether these additional verses were found later in another earlier document or they were a new created interpolation, is unknown. It seems that the Church officials did not like the gospel have an "incomplete" end.)

ACCORDING TO MARK CHAPTER 1

1 The beginning of the good news of Jesus Christ, the Son of God.

2 As it has been written in the prophets, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

3 A voice of him crying in the desert, Prepare ye the way of the Lord; make his beaten paths straight.

4 John was immersing in the desert, and proclaiming the immersion of repentance for the remission of sins.

5 And the Judean country, and the Jerusalemites, were going out to him, and all were being immersed by him in the river Jordan, acknowledging their sins.

6 And John was dressed in camel's hair, and a leathern girdle about his loins; and eating locusts and wild honey;

7 And he proclaimed, saying, The stronger than I comes after me, of whom I am not sufficient, having bent the head, to loose the strings of his shoes.

8 I truly immersed you in water: but he shall immerse you with the Holy Spirit.

9 And it was in those days Jesus came from Nazareth of Galilee, and was immersed by John in Jordan.

10 And quickly coming up from the water, he saw the heavens cleft asunder, and the Spirit, as a dove, descending upon him:

11 And a voice was from the heavens; Thou art my dearly beloved Son, in whom I was contented.

12 And directly the Spirit casts him, out into the desert.

13 And he was there in the desert forty days, tempted by Satan; and he was with wild beasts; and messengers were serving him.

14 And after John was delivered up, Jesus came into Galilee, proclaiming the good news of the kingdom of God,

15 And saying, That the time has been completed, and the kingdom of God has drawn near: repent ye, and believe in the good news.

16 And walking by the sea of Galilee, he saw Simon and Andrew his brother, casting a large sweep-net in the sea: for they were fishermen.

17 And Jesus said to them, Come after me, and I will make you to become fishermen of men.

18 And quickly having left their nets, they followed him.

19 And having moved forward a little from thence, he saw James of Zebedee, and John his brother, and they in the ship adjusting their nets.

20 And quickly he called them: and having left their father Zebedee in the ship with the hirelings; they went after him.

21 And they go into Capernaum; and quickly in the sabbaths, having entered into the synagogue, he taught.

22 And they were struck with amazement at his teaching; for he was teaching them as having power, and not as the scribes?

23 And there was in the synagogue a man with an unclean spirit; and he cried out, saying,

24 Let alone; what to us and thee, Jesus thou Nazarene? hast thou come to destroy us? I know thee who thou art, the Holy of God.

25 And Jesus rebuked him, saying, Be silent, and come out of him.

26 And the unclean spirit having torn him, and having cried with a great voice, came out of him.

27 And all were amazed, so as to seek out with themselves, saying, What is this? what new teaching this? for with power also he commands the unclean spirits, and they listen to him.

28 And a report of him went out quickly in the whole country about Galilee.

29 And quickly, having come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30 And Simon's mother-in-law was laid down, affected with fever: and quickly they speak to him concerning her.

31 And having come, he raised her, having held her hand; and the fever quickly left her, and she served them.

32 And evening having come, when the sun set, they brought to him all being afflicted, and the possessed with a demon.

33 And the whole city was gathered together at the door.

34 And be cured many afflicted with various diseases, and cast out many demons; and permitted not the devils to speak, for they knew him.

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35 And early, having risen far in the night, he went out, and departed into a deserted place, and there prayed.

36 And Simon, and they with him, followed him.

37 And having found him, they say to him, That all seek thee.

38 And he says to them, We should lead into the next small cities, that I might proclaim there also: for, for this have I come forth.

39 And he was proclaiming in their synagogues in the whole of Galilee, and casting out demons.

40 And a leprous one came to him, beseeching him, and supplicating him on his knees, and saying to him, That if thou wouldst, thou canst cleanse me.

41 And Jesus, having felt compassion, having stretched out the hand, touched him, and says to him, I will: be thou cleansed.

42 And he having spoken, quickly the leprosy departed from him, and he was cleansed.

43 And having threatened him violently, quickly he cast him forth:

44 And says to him, See thou say nothing to any one: but retire, shew thyself to the priest, and bring forward for thy cleansing what things Moses commanded, for a testimony to them.

45 And he, having gone forth, began to proclaim many things, and to spread the word a report, so that he could no more openly enter the city, but was without in desert places: and they come to him from every quarter.

ACCORDING TO MARK CHAPTER 2

1 And again he went into Capernaum after the days; and it was heard that he is in the house.

2 And quickly many were gathered together, so as no more to have room, neither at the door: and he spake the word to them.

3 And they come to him, bringing a paralytic, lifted up by four.

4 And not being able to draw near to him for the crowd, they uncovered the roof where he was and having excavated, they let down his couch upon which the paralytic was laid.

5 And Jesus having seen their faith, says to the paralytic, Child, thy sins have been remitted to thee.

6 And certain of the scribes were sitting there, and discussing in their hearts,

7 Why does this thus speak blasphemies? who can remit sins but the one God

8 And Jesus quickly having known that they discuss in themselves, says to them, Why discuss ye these things in your hearts

9 Why is it easier to say to the paralytic, Sins have been remitted to thee? or to say, Arise, lift up thy couch, and walk?

10 And that ye might know that the Son of man has power to remit sins upon earth, (he says to the paralytic)

11 I say to thee, Arise, and lift up thy couch, and retire to thy house.

12 And he was quickly raised up; and having lifted up the couch, he went forth before all, so that all were affected in mind, and praised God, saying, That we never saw it thus.

13 And he went out again by the sea; and all the crowd came to him, and he taught them.

14 And passing by, he saw Levi, him of Alpheus, sitting by the customhouse, and he says to him, Follow me. And having risen, he followed him.

15 And it was in his reclining at table in his house, and many publicans and sinful reclined together with Jesus and his disciples: for they were many, and they followed him.

16 And the scribes and Pharisees having seen him eating with publicans and sinful, said to his disciples, Why does he eat and drink with publicans and sinful?

17 And Jesus having heard, says to them, They being strong have no need of a physician, but those being affected: I came not to call the just, but the sinful to repentance.

18 And the disciples of John, and of the Pharisees were fasting: and they come and say to him, Why do the disciples of John, and of the Pharisees fast, and the disciples to thee fast not?

19 And Jesus said to them, Can the sons of the nuptial-chamber, in which the bridegroom is with them, fast? as much time as they have the bridegroom with them, they cannot fast.

20 And the days shall come when the bridegroom should he taken away from them, and then shall they fast in those days.

21 And none sews a piece of uncombed fragment upon an old garment; and lest its new filling-up take away from the old, and the splitting be worse.

22 And none puts new wine in old wine-skins: and lest the new wine rend the wine-skins, and the wine be poured out, and the wine-skins perish; but they put new wine in new wine-skins.

23 And it was he passed by through the standing corn in the sabbaths: and his disciples began to make the way, picking out the ears of corn.

24 And the Pharisees said to him, Behold, why do they in the sabbaths what is not lawful

25 And he said to them, Did ye never read what David did, when he had need, and hungered, himself, and those with him?

26 How he went into the house of God to Abiathar the chief priest, and ate the loaves of setting up, which is not lawful to eat but for priests, and gave to those being with him?

27 And he said to them, The sabbath was for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

ACCORDING TO MARK CHAPTER 3

1 And he went again into the synagogue; and a man was there having the hand dried up.

2 And they were observing him narrowly, if in the sabbaths he will heal him; that they might accuse him.

3 And he says to the man having the hand dried up, Rise in the midst.

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4 And he says to them, Is it lawful in the sabbaths to do good, or to do evil? to save a soul, or to kill? And they were silent.

5 And having looked round upon them with anger, grieved for the hardness of their heart, he says to the man, Stretch out thy hand. And he stretched out: and his hand was restored whole as the other.

6 And the Pharisees having come out, quickly with the Herodians were making counsel against him, that they might destroy him.

7 And Jesus withdrew with, his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and beyond Jordan; and they about Tyre and Sidon, a great multitude, having heard what he did, came to him.

9 And he said to his disciples, that a small vessel should remain for him, on account of the crowd, that they might not press him.

10 For he cured many; so as to fall upon him that they might touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell before him, and cried, saying, That thou art the Son of God.

12 And he censured them much, lest they should make him manifest.

13 And he goes up to a mountain, and calls whom he would: and they came to him.

14 And he made the twelve, that they might be with him, and that he might send them forth to proclaim,

15 And have power to cure diseases, and cast out demons:

16 And he set to Simon the name Peter;

17 And James, him of Zebedee, and John brother of James; and he set to them names Boanerges, which is, Sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James him of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, who also delivered him up.

20 And they came into the house; and again came the crowd together, so that they could not even eat bread.

21 And they with him, having heard, came forth to take hold of him: for they said, That he is affected in mind.

22 And the scribes, they having come down from Jerusalem, said, That he has Beelzeboul, and that by the ruler of demons he casts out demons.

23 And having called them, in parables spake he to them, How can Satan cast out Satan

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and has been divided, he cannot stand, but has an end.

27 None can plunder the vessels of the strong, having entered his house, except he first bind the strong; then he will plunder his house.

28 Truly I say to you, That all sins shall be remitted to the sons of men, and defamations whatever they defame:

29 And whoever should defame against the Holy Spirit has no remission forever, but he is liable to the penalty of eternal condemnation.

30 For they said, He has an unclean spirit.

31 Then came his brethren and his mother, and, standing without, they sent to him, calling him.

32 And the crowd sat about him, and they said to him, Behold, thy mother and thy brethren without seek thee.

33 And he answered them, saying, Who is my mother, and my brethren?

34 And having looked round upon those sitting round about him, he says, Behold my mother and my brethren!

35 For whoever should do the will of God, he is my brother, and my sister, and mother.

ACCORDING TO MARK CHAPTER 4

1 And again he began to teach by the sea: and a great crowd was gathered together to him, so that he, having gone into the ship, sat in the sea; and all the crowd was by the sea upon land.

2 And he taught them in parables many things, and said to them in his teaching,

3 Hear ye; behold, he sowing went out to sow:

4 And it was in sowing some truly fell by the way, and the flying things of heaven came and ate it down.

5 And other fell upon stony places, where it had not much earth; and quickly it sprang forth, for it had no deepness of earth:

6 And the sun having risen, it was parched up; and because it had no root, it was dried up.

7 And other fell in thorns, and the thorns came up, and choked it, and it gave no fruit.

8 And other fell in good earth, and gave fruit coming up and increasing; and one brought thirty, and one sixty, and one a hundred.

9 And he said to them, He having ears to hear, let him hear.

10 And when he was alone, they about him with the twelve asked him of the parable.

11 And he said to them, To you has it been given to know the mystery of the kingdom of God: but to those without, all are in parables:

12 That seeing they might see, and not know; and hearing they might hear, and not understand; lest they turn back, and their sins be remitted to them.

13 And he says to them, Know ye not this parable? and how will ye know all parables?

14 He sowing sows the word.

15 And these are they by the way, where the word is sown; and when they hear, quickly comes Satan, and takes away the word sown in their hearts.

16 And these are likewise they sown upon stony places; who, when they hear, quickly with joy receive it;

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17 And have no root in themselves, but are temporary; then pressure having been or expulsion for the word, quickly are they scandalized.

18 And these are they sown in thorns; these are they hearing the word.

19 And the cares of this time, and the deceit of riches, and eager desires about remaining things, coming in, choke the word, and it is unfruitful.

20 And these are they sown on good earth; who hear the word, and receive, and bear fruit, one thirty, and one sixty, and one a hundred.

21 And he said to them, Much less the light comes that it be set under a bushel, or under a bed; that it be not set upon a candlestick.

22 For not anything is hid, which should not be manifested; neither was concealed, but that it should come clear.

23 Whoever has ears to hear, let him hear.

24 And he said to them, See ye how ye hear: with what measure ye measure, shall be measured to you: and to you hearing, shall be added.

25 For whoever should have, to him shall be given: and whoever has not, also what he has shall be taken away from him.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27 And he sleep, and should rise night and day, and the seed should sprout, and be raised; how, he knows not.

28 For the earth bears fruit spontaneously; first the grass, then the ear, then the full wheat in the ear.

29 But when the fruit should yield, quickly he sends the sickle, for the harvest is brought forward.

30 And he said, To what should we liken the kingdom of God? or in what parable should we hold it forth?

31 As a kernel of mustard, which, when it be sown in the earth, is smaller than all seeds upon the earth:

32 And when it be sown, it comes up and is greater than all vegetables, and makes great young shoots; so that the flying things of heaven can encamp under its shadow.

33 And with many such parables spake he the word to them, as they were able to hear.

34 And without a parable spake he not to them: and apart, he solved all to his disciples.

35 And he says to them in that day, being evening, Let us go beyond.

36 And having let the crowd go, they receive him as he was in the ship. And there were also other small vessels with him.

37 And there is a great hurricane of wind, and the waves struck against the ship, so that it was already filled.

38 And he was upon the back part of the ship, sleeping upon a pillow: and they aroused him, and say to him, Teacher, carest thou not that we perish?

39 And having risen, he censured the wind, and said to the sea, Be silent, be constricted. And the wind ceased, and there was a great calm.

40 And he said to them, Why are ye so timorous? how have ye not faith?

41 And they feared a great fear, and said to one another, Who is this, that also the wind and sea listen to him

ACCORDING TO MARK CHAPTER 5

1 And they went beyond the sea, to the country of the Gadarenes.

2 And to him coming out of the ship, quickly a man met him from the monuments with an unclean spirit,

3 Who had a dwelling among the monuments; and neither with chains could any one bind him:

4 For he had been bound many times with fetters and chains, and the chains were torn asunder by him, and the fetters broken in pieces: and none could tame him.

5 And always, night and day, was he in the mountains, and among the monuments, crying, and mangling himself with stones.

6 And having seen Jesus from afar, he ran and worshipped him.

7 And having cried with a great voice, he said, What to me and thee, Jesus, O Son of God most high I adjure thee by God, that thou torture me not.

8 For he said to him, Come forth out of the man, thou unclean spirit.

9 And he asked him, What the name to thee? And he answered, saying, My name, Legion: for we are many.

10 And he besought him much that he would not send them out of the country.

11 And a great herd of swine was feeding there near the mountains.

12 And all the demons besought him, saying, Send us into the swine, that we might enter into them.

13 And quickly Jesus permitted them. And the evil spirits having come forth, entered into the swine: and the herd rushed through the precipice into the sea, (and they were about two thousand;) and they were choked in the sea.

14 And those feeding the swine fled, and they announced in the city, and in the fields. And they came forth to see what is it that was done.

15 And they come to Jesus, and they see him possessed with the demon, sitting down, and being clothed, and of sound mind: and they were afraid.

16 And they having seen, recounted to them how it was to him possessed with the demon, and concerning the swine.

17 And they began to beseech him to depart out of their bounds.

18 And he having gone into the ship, he having been possessed with a demon besought him that he might be with him.

19 And Jesus permitted him not; but he says to him, Retire to thy house, to thine own, and announce to them what things the Lord did to thee, and he pitied thee.

20 And he went away, and began to proclaim in Decapolis what Jesus did to him: and all were wondering.

21 And Jesus having passed over again in the ship on the other side, a great crowd was gathered together to him: and he was by the sea.

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22 And, behold, one of the rulers of the synagogue comes, Jairus by name; and having seen him, he fell at his feet,

23 And he besought him much, saying, That my little daughter is at the last extremity: that, having come, thou Mightest put the hands upon her, so that she might be saved; and she shall live.

24 And he went away with him; and a great crowd followed him, and they pressed him.

25 And a certain woman, being in a flowing of blood twelve years,

26 And having suffered many things by many physicians, and having expended all of her own, and not having been benefited, but having come rather to the worse,

27 Having heard concerning Jesus, having come in the crowd behind, she touched his garment.

28 For she said, That if I touch his garment, I shall be saved.

29 And quickly the fountain of her blood was dried up; and she knew in the body that she is healed from the plague.

30 And Jesus, having quickly known in himself the power having gone out of him, having turned round in the crowd, he said, Who has touched my garments?

31 And his disciples said to him, Seest thou the crowd pressing thee, and sayest thou, Who has touched me?

32 And he looked round about to see her having done this.

33 And the woman, afraid and trembling, having known what bad been upon her, came and fell down before him, and spake all the truth to him.

34 And he said to her, Daughter, thy faith has saved thee; retire in peace, and be whole from thy plague.

35 He yet speaking, they come from the ruler of the synagogue, saying, That thy daughter is dead: why yet dost thou importune the Teacher?

36 And Jesus having quickly heard the word spoken, says to the ruler of the synagogue, Fear not, only believe.

37 And he permitted not any to follow him, except Peter, and James, and John the brother of James.

38 And he comes to the house of the ruler of the synagogue, and sees an uproar, they weeping and wailing much.

39 And having time in, he says to them, Why make ye an uproar, and weep? the young child is not dead, but sleeps.

40 And they laughed at him. And he, having cast them all out, takes the father and mother of the young child, and those with him, and goes where the young child was lying.

41 And having taken the hand of the young child, he says to her, Talitha cumi; which is, being interpreted, Little girl, I say to thee, arise.

42 And the little girl arose quickly, and walked; for she was of twelve years. And they were affected in mind with great amazement.

43 And he charged them much that none should know this thing; and he spake to give her to eat.

ACCORDING TO MARK CHAPTER 6

1 And he came out thence, and came to his native land; and his disciples follow him.

2 And sabbath having come, he began to teach in the synagogue: and many hearing were struck with amazement, saying, Whence to this one these things? and what this wisdom given to him, that such powers are done by his hands?

3 Is not this the carpenter*, son of Mary, and brother of James (the Just), and Joses, and Jude (Judas Thomas), and Simon? and are not his sisters here with us? And they were scandalized in him. *(* the Greek term tekton means "builder," just as architect, arkhitekton, means chief builder. Their work place was Sepphoris, the capital of Galilee, 3 mi, 5 km, northwest of Nazareth and 5 mi east of Bethlehem in Galilee.)*

4 And Jesus said to them, That a prophet is not unhonoured, except in his native land, and in kinsmen, and in his house.

5 And he could do no power there, except having laid his hands upon a few sick, he cured.

6 And he wondered for their unbelief. And he went about the towns teaching.

7 And he calls the twelve, and began to send them, two and two; and gave them power over unclean spirits;

8 And enjoined them, that they take nothing for the way, except a rod only; no travelling-sack, no bread, no brass in the purse:

9 But bound with sandals.; and not clothed with two coats.

10 And he said to them, Wherever ye come into a house, there remain ye even till ye should come forth thence.

11 And as many as receive you not, nor hear you, going out thence, shake off the heap of dust under your feet for testimony to them. Truly I say to you, It shall be more supportable for the Sodomites or Gomorrhites in the day of judgment, than that city.

12 And having gone out, they proclaimed that they repent.

13 And they cast out many demons, and anointed many sick with oil, and they were cured.

14 And king Herod heard his name; (for it was manifest:) and said, That John the Immerser was raised from the dead, and for this the powers were energetic in him.

15 Others amid, That he is Elias. And others said, That he is a prophet, or as one of the prophets.

16 And Herod, having heard, said, That John whom I beheaded, this is he; he was raised from the dead.

17 For this Herod, having sent, took John, and bound him in prison because of Herodias, his brother Philip's wife: for he married her.

18 For John said to Herod, That it is not lawful for thee to have thy brother's wife.

19 And Herodias had a grudge against him, and desired to kill him; and could not:

20 For Herod feared John, knowing him a just and holy man, and he observed him: and having heard him, did many things, and heard him cheerfully.

21 And a convenient day having come, when Herod in the festivities of his birthday made a supper to his leading persons,, and to the captains of thousands, and to the first of Galilee;

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22 And the daughter of this Herodias, having come in, and danced, and pleased Herod and those reclining together at table, the king said to the little girl, Ask me whatever thou wishest, and I will give thee.

23 And he swore to her, That whatever thou shouldest ask, I will give thee, even to half my kingdom.

24 And she having come out, said to her mother, What shall I ask? And she said, The head of John the Immerser.

25 And having come quickly with haste to the king, she asked, saying, I wish that thou wouldest give me by itself, upon a board, the head of John the Immerser.

26 And the king having been sorely grieved on account of the oaths and those reclining at table together, wished not to refuse her.

27 And quickly the king, having sent a scout, commanded his head to be brought:

28 And he having departed, beheaded him in prison, and brought his head upon a board, and gave it to the little girl: and the little girl gave it to her mother.

29 And his disciples, having heard, came and took up his corpse, and put it in a tomb.

30 And the sent are gathered to Jesus, and announced to him all things, whatever they did, and whatever they taught.

31 And he said to them, Come ye yourselves apart to a desert place, and rest a little: for many were coming and returning, and neither had they leisure to eat.

32 And they departed to a desert place by ship apart.

33 And the crowds saw them retiring, and many knew him, and they were running there on foot from all cities, and came before them, and came together to him.

34 And Jesus, having come out, saw a great crowd, and felt compassion for them, for they were as sheep having not having a shepherd: and he began to teach them many things.

35 And having been already much time, his disciples, having come to him, say, This is a desert place, and already the time much:

36 Loose them, that having departed to the fields and towns round about, they might buy to themselves loaves: for they have nothing they might eat.

37 And having answered, he said to them, Give ye them to eat. And they say to him, Having gone, should we buy loaves of two hundred drachmas, and give them to eat?

38 And he says to them, How many loaves have ye? retire and see. And having known, they say, Five, and two fishes.

39 And he commanded them all to recline a drinking together, drinking together upon the green grass.

40 And the borders, the borders reclined, by one hundred, and by fifty.

41 And having taken the five loaves and two fishes, having looked up to heaven, he praised, and he brake the loaves, and gave to his disciples that they might set before them; and the two fishes he divided to all.

42 And they all ate, and were satisfied.

43 And they took up twelve baskets full of fragments and of fishes.

44 And they eating the loaves were about five thousand men.

45 And quickly he constrained his disciples to go to the ship, and to lead before to the other side of Bethsaida, till he loose the crowd:

46 And having dismissed them, he went away to the mount to pray.

47 And evening having come, the ship was in the midst of the sea, and he alone upon land.

48 And he saw them trying to urge forward, for the wind was contrary to them: and about the fourth watch of the night he comes to them walking upon the sea, and he would pass by them.

49 And having seen him walking upon the sea, they thought it was an apparition, and cried out:

50 For all saw him, and were troubled. And quickly he spake with them, and says to them, Take courage: I am; be not afraid.

51 And he went up to them to the ship; and the wind ceased, and they were greatly affected in mind above measure and wondered.

52 For they understood not the loaves; for their heart was hardened.

53 And having passed over, they came to the land of Gennesaret, and put into a harbor.

54 And they having come out of the ship, quickly having known him.

55 Running round about that whole country, began to bring the afflicted upon couches, where they heard that he is there.

56 And wherever he went, in towns, or cities; or fields, they set the sick in the market places, and besought him that they might even touch the hem of his garment: and as many as touched him were saved.

ACCORDING TO MARK CHAPTER 7

(The Canaanite [Phoenician] woman [26-30]. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 400 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture of these people [measures, Weights, currency (the shekel), calendar, etc.] have remained the same for centuries.)

1 And the Pharisees are gathered together to him, and certain of the scribes, having come from Jerusalem,

2 And having seen some of his disciples with common hands, that is, unwashed, eating loaves, they rebuked.

3 (For the Pharisees, and all the Jews, except they vigorously wash hands, eat not, holding the tradition of the elders.

4 And from the market-place, except they be immersed, they eat not. And there are many other things which they received to hold; the immersion of cups, and of measures, and of brazen vases, and of chairs.)

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5 Then the Pharisees and scribes asked him, Wherefore do not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

6 And he having answered, said to them, That Esaias prophesied well concerning you, as it has been written, This people honour me with lips, and their heart keeps far from me.

7 And in vain they revere me, teaching doctrines the commands of men.

8 For having left the command of God, ye hold firmly to the tradition of men, the immersion of measures and cups: and many other such like things ye do.

9 And he said to them, Well do ye abrogate the command of God, that ye might keep your tradition.

10 For Moses said, Honour thy father and thy mother; and he reviling father or mother, in death let him die:

11 And ye say, If a man say to father or mother, Corban, which is, a gift, whatever thou be profited by me;

12 And ye permit him to do nothing more for his father or his mother

13 Abrogating the word of God by your tradition, which ye have delivered: and many such like things ye do.

14 And having called all the crowd, he said to them, Hear me, all ye, and do ye understand:

15 There is nothing from without a man, entering into him, which can defile him: but things coming out from him, these are the things polluting the man.

16 If any have ears to hear, let him hear.

17 And when he came into the house from the crowd, his disciples asked him of the parable.

18 And he says, So are ye also without understanding? Do ye not perceive, that anything from without entering into a man, cannot pollute him

19 For it goes not into the heart, but into the belly, and goes forth into the privy, purging all food

20 And he said, That going out of a man, that pollutes a man.

21 For within, out of the heart of men, go forth evil reflections, adulteries, fornications, murders,

22 Thefts, overreaching, deceit, licentiousness, an evil eye, defamation, pride, foolishness:

23 All these evils go out from within, and pollute a man.

24 And arising from thence, he departed into the bounds of Tyre and Sidon, and having come into the house, he would have none know; and he could not be hid.

25 For a woman having heard of him, whose daughter had an unclean spirit, having come, fell at his feet:

26 And the woman was a Grecian, a Syrophenician by birth; and she entreated him that he would cast the demon out of her daughter.

27 And Jesus said to her, Permit the children first to be satisfied; for it is not good to take the children's bread, and cast to little dogs.

28 And she answered and says to him, Yes, Lord: for also the little dogs under the table eat from the children's crumbs.

29 And he said to her, For this word retire; the demon has gone out of thy daughter.

30 And having departed to her house, she found the demon gone forth, and the daughter cast upon the bed.

31 And again, having gone out from the bounds of Tyre and Sidon, he came to the sea of Galilee, in the midst of the bounds of Decapolis [The Ten Cities, northwest of modern Jordan.].

32 And they bring to him a deaf one, tongue-tied; and they beseech him that he would put the hand upon him.

33 And having taken him away from the crowd apart, he put his fingers in his ears, and having spit, he touched his tongue;

34 And having looked up to heaven, he sighed, and says to him, Ephphatha, which is, Be opened.

35 And quickly his ears were opened, and the bond of his tongue was loosed, and he spake rightly.

36 And he charged them that they should say to none: and as much as he charged them, they proclaimed more abundantly;

37 And above measure were they struck with amazement, saying, Well has he done all things: he makes the deaf to hear, and the speechless to speak.

ACCORDING TO MARK CHAPTER 8

1 In those days the crowd being very many, and having nothing they might eat, Jesus having called his disciples, says to them,

2 I feel compassion for the crowd, for already they remain three days with me, and have nothing they might eat:

3 And if I loose them fasting to their house, they will be relaxed in the way: for some of them have come from far.

4 And his disciples answered him, Whence might anyone be able to satisfy these with loaves here in the lonely place?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he enjoined to the crowd to recline upon the earth: and having taken the seven loaves, having returned thanks, he brake, and he gave to his disciples that they might set before.; and they set before the crowd.

7 And they had a few little fishes: and having praised, he spake to set them also before.

8 And they ate, and were satisfied: and they took up the remains of the fragments, seven wicker-baskets.

9 And they eating were about four thousand: and he loosed them.

10 And quickly having gone into the ship with his disciples, he came into the parts of Dalmanutha.

11 And the Pharisees came out, and began to search out with him, seeking of him a sign from heaven, tempting him.

12 And having sighed deeply in spirit, he says, Why seeks this generation for a sign Verily I say to you, shall a sign be given to this generation.

13 And having let them go, having gone again into the ship, he departed beyond.

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14 And they forgot to take loaves, and had not but one loaf with them in the ship.

15 And he enjoined them, saying, See ye, look away from the leaven of the Pharisees, and the leaven of Herod.

16 And they reasoned with one another, saying, Because we have no loaves.

17 And Jesus having known, says to them, Why reason ye with yourselves, because ye have no loaves? observe ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and remember ye not?

19 When I brake the five loaves to five thousand, how many baskets full of fragments took ye up? They say to him, Twelve.

20 And when the seven to four thousand, the fillings of how many baskets of fragments took ye up? And they said, Seven.

21 And he said to them, How do ye not understand

22 And he comes to Bethsaida; and they bring to him one blind, and beseech him that he would touch him.

23 And having taken the hand of the blind, he led him forth without the town; and having spit into his eyes, having put hands upon him, he asked him if he saw any thing.

24 And having looked up, he said, I see men that I see as trees, walking.

25 Then again he put hands upon his eyes, and made him look up; and he was restored, and he saw all clearly.

26 And he sent him to his house, saying, Thou shouldest not either enter into the town, neither, say to any in the town.

27 And Jesus went out, and his disciples, to the towns of Caesarea Philippi: and he asked his disciples in the way, saying to them, Whom do men say me to be?

28 And they answered, John the Immerser: and some, Elias; and others, One of the prophets.

29 And he says to them, And whom do ye say me to be? And Peter, having answered, says to him, Thou art Christ.

30 And he rebuked them, that they should say to none concerning him.

31 And he began to teach them that the Son of man must suffer many things, and be disapproved of by the elders, and the chief priests, and scribes, and be killed, and after three days rise up.

32 And he spake the word with frankness. And Peter having taken him, began to rebuke him.

33 And he having turned back, and having seen his disciples, rebuked Peter, saying, Retire behind me, Satan: for thou hast not in mind the things of God, but the things of men.

34 And having called the crowd with his disciples, he said to them, Whoever wills to come after me, let him absolutely deny himself, and take up his cross, and follow me.

35 For whoever wills to save his life shall lose it; and whoever should lose his life for my sake and the good news, the same shall save it.

36 For what shall it profit a man, if he gain the whole world, and injure his soul

37 Or what shall a man give for the exchange of his soul?

38 For whoever should be ashamed of me and my words in this adulterous and sinful generation; also the Son of man shall be ashamed of him, when he should come in the glory of the Father with the holy messengers.

ACCORDING TO MARK CHAPTER 9

1 And he said to them, Truly I say to you, That some of those are standing here, who should not taste of death, till they see the kingdom of God having come in power.

2 And after six days Jesus takes Peter, and James, and John, and brings them up into a high mountain apart alone: and he was transformed before them.

3 And his garments were shining, exceeding white, such as no fuller on earth can make white.

4 And Elias was seen to them, with Moses: and they were speaking together with Jesus.

5 And Peter having answered, says to Jesus, Rabbi, it is good for us to be here: and let us make three tents; one for thee, and one for Moses, and one for Elias.

6 For he knew not what he said; for they were terrified.

7 And a cloud was overshadowing them: and a voice came out of the cloud, saying, This is my dearly beloved Son: hear ye him.

8 And suddenly, having looked around, they no more saw any one, but Jesus alone with them.

9 And they coming down from the mount, he charged them that they recount to none what they saw, except when the Son of man should arise from the dead.

10 And they held the word firmly to themselves, searching out together what it is to arise from the dead.

11 And having asked him, saying, That the scribes say that Elias must first come.

12 And he having answered, said to them, Elias truly having first come, restores all things; and how it has been written of the Son of man, that he suffer many things; and be set at nought.

13 But I say to you, that Elias also has come, and they did to him whatever they would, as it has been written of him.

14 And having come to the disciples, he saw a great crowd about them, and the scribes seeking out with them.

15 And immediately all the crowd; having seen him, were amazed, and running near greeted him.

16 And he asked the scribes, What seek ye together with them?

17 And one from the crowd having answered, said, Teacher, I have brought my son to thee, having a speechless spirit.

18 And wherever he overtakes him, he rends him: and he foams, and gnashes his teeth, and he is dried up: and I spake to thy disciples that they might cast him out; and they could not.

19 And he having answered, says to him, O faithless generation, how long shall I be with you how long shall I bear with you? bring him to me.

20 And they brought him to him: and having seen him, quickly the spirit rent him; and having fallen upon the earth, foaming he rolled himself about.

21 And he asked his father, How long is it that this has been to him? And he said, From childhood.

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22 And many times also it cast him into fire, and into water, that it might destroy him; but if thou canst anything, help us, having had compassion upon us.

23 And Jesus said to him, If thou canst believe, all things possible to him believing.

24 And quickly the child's father having cried out with tears, said, I believe, O Lord, help thou mine unbelief.

25 And Jesus, having seen that the crowd ran together, rebuked the unclean spirit, saying to him, Speechless and deaf spirit, I command thee to come out of him, and that thou come no more into him.

26 And having cried and rent him much, it came forth, and he was as dead; so that many said, That he is dead.

27 And Jesus having held him by the hand, raised him; and he stood up.

28 And he having come into the house, his disciples asked him apart, Wherefore were we not able to cast him forth?

29 And he said to them, This kind can go, out by nothing, but by prayer and fasting.

30 And having come out thence they passed through Galilee; and he desired not that any one should know.

31 For he taught his disciples, and said to them, That the Son of man is delivered into the hands of men, and they shall kill him; and having been killed, he shall raise himself the third day.

32 And they knew not the word, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked them, What reasoned ye to yourselves in the way

34 And they were silent; for they discussed to one another in the way, who the greatest.

35 And having sat down, he called the twelve, and says to them, If any wish to be first, he shall be last of all, and servant of all.

36 And having taken a young child, he set him in the midst of them: and having taken it up in his arms, he said to them,

37 Whoever should receive ones of such young children in my name, receives me: and whoever should receive me, receives not me, but him sending me.

38 And John answered him, saying, Teacher, we saw a certain one casting out demons in thy name, who follows not us: and we checked him, for he follows not us.

39 And Jesus said, Check him not: for there is no one who shall do power in my name, and shall be able quickly to revile me.

40 For whoever is not against us, is for us.

41 For whoever should give you to drink a cup of water in my name, because ye are of Christ, verily I say to you, he should not lose his reward.

42 And whoever should scandalize one of these little ones believing in me, it is good for him rather if a millstone is put about his neck, and he be cast into the sea.

43 And if thy hand offend thee, cut it off; it is good for thee rather to enter into life maimed, than having two hands, to go away into hell, into inextinguishable fire:

44 Where their worm dies not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is good for thee to enter into life lame, than having two feet to be cast into hell, into inextinguishable fire:

46 Where their worm dies not, and the fire is not quenched.

47 And if thine eye offend thee, cast it out: it is good for thee, one eyed, to come into the kingdom of God, than having two eyes to be cast into a hell of fire:

48 Where their worm dies not, and the fire is not quenched.

49 For all shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt good: but if the salt be saltless, with what will ye prepare it? Have salt in yourselves, and live in peace one with another.

ACCORDING TO MARK CHAPTER 10

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly [19]. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 2-17; Deuteronomy 5:6-21. The Ten Commandments consist of two distinct parts: The first part deals with God, family (the ancestors), and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Taoism known as Pancha Sila [the "Five Precepts" in]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC - 2000 years before the Hebrew Bible was composed in the Persian Empire. See: Appendix D: The Instructions of Shuruppak.)

1 And having risen from thence, he comes into the bounds of Judea, through the other side of Jordan: and crowds came together again to him; and, as he was accustomed, again he taught them.

2 And the Pharisees having come near, asked him, if it is lawful for a man to loose his wife; tempting him.

3 And he, having answered, said to them, What did Moses command you?

4 And they said, Moses permitted to write a bill of divorce, and to loose.

5 And Jesus, having answered, said to them, For your hard heart he wrote you this command.

6 And from the beginning of creation God made them male and female.

7 For this will a man leave his father and mother, and be attached to his wife;

8 And they two shall be in one flesh: so that they are no more two, but one flesh.

9 What therefore God yoked together, let not man separate.

10 And again in the house, his disciples asked him of the same.

11 And he says to them, Whoever should loose his wife, and should marry another, commits adultery against her.

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12 And if a woman should loose her husband, and be married to another, she commits adultery.

13 And they brought young children to him, that he might touch them: and the disciples rebuked those bringing.

14 And Jesus, having seen, felt pain, and said to them, Permit children to come to me, and forbid them not: for of such is the kingdom of God.

15 Truly I say to you, Whoever should not receive the kingdom of God as a young child, should not come into it.

16 And having taken them up in his arms, having put the hands upon them, he praised them.

17 And he going in the way, one running and having fallen upon his knees, asked him, Good teacher, What shall I do that I might inherit eternal life

18 And Jesus said to him, Why sayest thou me good? none good, except the one God.

19 Thou knowest the commands: Thou shouldst not commit adultery; Thou shouldst not kill; Thou shouldst not steal; Thou shouldst not bear false testimony; Thou shouldst not defraud; Honour thy father and mother.

20 And he, having answered, said to him, O teacher, all these have I watched from my youth.

21 And Jesus having looked upon him, loved him, and said to him, One thing is wanting to thee retire; whatever thou hast, sell, and give to the poor, and thou shalt have treasure in heaven; and come, follow me, having taken up the cross.

22 And he, being sad at the word, went away being grieved: for he had many possessions.

23 And Jesus having looked round, said to his disciples, With what difficulty shall they having property enter into the kingdom of God

24 And his disciples were amazed at his words. And Jesus again having answered, says to them, How difficult, children, is it for those trusting in property to enter into the kingdom of God!

25 It is easier labor for a camel to come through the hole of a needle, than for a rich one to come into the kingdom of God.

26 And they were struck with amazement, excessively, saying to themselves, And who can be saved

27 And Jesus having beheld them says, With men impossible, but not with God: for all things are possible with God.

28 And Peter began to say to him, Behold, we have left all things, and have followed thee.

29 And Jesus having answered, said, Truly I say to you, There is none who has left house, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for sake of me, and the good news,

30 Except he should receive a hundred-fold now in this time, houses, and brethren, and sisters, and mother, and children, and fields, with expulsions; and in the time coming eternal life.

31 And many first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus was leading before them; and they were amazed; and following, they were afraid. And again taking the twelve, he began to say to them the things about to happen to him,

33 For, behold, we go up to Jerusalem; and the Son of man shall be delivered to the chief priests, and scribes; and they shall condemn him to death: and shall deliver him to the nations:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall be raised up.

35 And James and John, the sons of Zebedee, come to him, saying, Teacher, we wish that whatever we should ask, thou wouldst do for us.

36 And he said to them, What wish you me to do for you?

37 And they said to him, Give us that we might sit, one from thy right hand, and one front thy left, in thy glory.

38 And Jesus said to them, Ye know not what ye ask: can ye drink the cup which I drink? and the immersion with which I am immersed to be immersed

39 And they said to him, We can. And Jesus said to them, Truly the cup which I drink shall ye drink; and the immersion with which I am immersed, shall ye be immersed.

40 And to sit from my right hand, and from my left is not mine to give; but for whom it has been prepared.

41 And the ten having heard, began to feel pain about James and John.

42 And Jesus having called them, says to them, Ye know that they thinking to be first of the nations rule over them; and their great ones exercise authority over them.

43 And it shall not be so among you: but whoever should wish to be great among you, shall be your attendant:

44 And whoever of you should wish to be the first, he shall be the servant of all.

45 For also the Son of man came not to be served, but to serve, and to give his soul a ransom for many.

46 And they come into Jericho: and he going out from Jericho, and his disciples, and a sufficient crowd, Bartimeus the blind, son of Timms, sat by the way asking alms.

47 And having heard that it is Jesus the Nazarite, he began to cry, and to say, Son of David, O Jesus, compasaionate me.

48 And many were rebuking him, that he should be silent: and he cried much more, Son of David, compassionate me.

49 And Jesus having stood, spake for him to be called. And they call the blind man, saying to him, Take courage, arise; he calls thee.

50 And he, having cast away his garment, having risen, came to Jesus.

51 And Jesus having answered, said to him, What wishest thou I should do to thee? And the blind said to him, Rabboni, that I might see again.

52 And Jesus said to him, Retire; thy faith has saved thee. And quickly he looked up, and followed Jesus in the way.

ACCORDING TO MARK CHAPTER 11

1 And when they draw near to Jerusalem, to Bethphage and Bethany, to the mount of Olives, he sends two of his disciples,

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2 And says to them, Retire into the town over against you : and quickly going into it, ye shall find a colt tied, upon which none of men has sat; having loosed, bring him.

3 And if any say to you, Why do ye this? say ye that the Lord has need of him; and quickly will he send him here.

4 And they went away, and found the colt tied to the door without by the road, and they loose him.

5 And certain standing there said to them, What do ye, loosing the colt ?

6 And they said as Jesus charged them : and they let them go.

7 And they brought the colt to Jesus, and they cast their garments upon him, and he sat upon him.

8 And many strewed their garments in the way : and others cut down branches from the trees, and strewed in the way.

9 And they going before, and they following, cried, saying, Osanna; praised he coming in the name of the Lord :

10 Praised the kingdom coming in the name of the Lord of our father David : Osanna in the highest ones.

11 And Jesus came into Jerusalem, and into the temple : and having looked around upon all things, the hour being already coming, he went into Bethany with the twelve.

12 And in the morrow, they having come from Bethany, he hungered :

13 And having seen a fig tree afar off having leaves, he came, if yet he shall find any thing upon it; and having come to it, he found nothing except leaves; for it was not time of the figs.

14 And Jesus having answered, said to it, May none eat more fruit of thee forever. And his disciples heard.

15 And they come to Jerusalem : and Jesus having entered into the temple, began to cast out those selling and buying in the temple; and the tables of the money-changers, and the seats of those selling doves he overturned;

16 And he permitted not that any should bring a vessel through the temple.

17 And he taught, saying to them, Has it not been written, That my house shall be called the house of prayer to all nations and ye made it a den of robbers.

18 And the scribes and chief priests heard, and they sought how they might destroy him : for they feared him, for all the crowd were struck with amazement at his teaching.

19 And when it was evening, he went without the city.

20 And in the morning, coming near, they saw the fig tree having been dried up from the roots.

21 And Peter, having recalled to mind, says to him, Rabbi, behold, the fig tree which thou cursedst is dried up.

22 And Jesus having answered, says to them, Have the faith of God.

23 For truly I say to you, That whoever should say to this mountain, Be thou removed, and be thou cast into the sea; and should not discuss in his heart, but believe that what he says, is; it shall be to him, whatever he should say.

24 For this I say to you, All things whatever, praying, ye ask, believe that ye receive, and it shall be to you.

25 And when ye stand praying, let go, if ye have any thing against any one : that also your Father, he in the heavens, might let go to you your falls.

26 And if ye do not let go, neither will your Father, he in the heavens, let go your falls.

27 And they come again to Jerusalem : and he walking in the temple, the chief priests, and scribes, and elders come to him,

28 And say to him, By what power doest thou these things? and who gave thee this power that thou doest these things ?

29 And Jesus having answered, said to them, And I will ask you one word, and answer ye me, and I will tell you by what power I do these things.

30 Was the immersion of John from heaven, or from men ? answer me.

31 And they reasoned with themselves, saying, If we say, From heaven; he will say, Wherefore did ye not believe him

32 But if we say, Of men; they feared the people : for all held John, that he was truly a prophet.

33 And having answered they say to Jesus, We know not. And Jesus having answered, says to them, Neither say I to you by what power I do these things.

ACCORDING TO MARK CHAPTER 12

1 And be began to speak to them in parables. A man planted a vineyard, and put a fence round, and digged a winefat, and built a tower, and let it out to husbandmen, and went abroad.

2 And he sent a servant to the husbandmen in time, that he might receive of the husbandmen from the fruit of the vineyard.

3 And they, taking him, stripped, and sent away empty.

4 And again he sent to them another servant; and having stoned the same they treated in a summary manner, and sent away despised.

5 And again he sent another; and him they killed, and many others; truly stripping some, and killing some.

6 Yet therefore having one dearly beloved son, and him he sent last to them, saying, That they will be changed by my son.

7 And these husbandmen said with themselves, That this is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they having taken him, killed, and cast out of the vineyard.

9 Therefore what will the lord of the vineyard do? he will come and destroy the hushandmen, and give the vineyard to others.

10 And have ye not read this writing; The stone which the builders disapproved of, this was for the head of the corner:

11 This was of the Lord, and is wonderful in our eyes?

12 And they sought to seize him, and they feared the crowd: for they knew that he spake this parable against them: and having let him go they went away.

13 And they sent to him certain of the Pharisees and of the Herodians, that they might catch him in the word.

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14 And they having come, say to him, Teacher, we know that thou art true, and thou carest not for any one: for thou lookest not to the face of men, but in truth thou teachest the way of God: Is it lawful to give tribute to Caesar, or no?

15 Should we give, or not give? And he knowing their hypocrisy, said to them, Why tempt ye me? bring me a drachma that I might see it.

16 And they brought. And he says to them, Whose is this image and inscription? And they said to him, Caesar's.

17 And Jesus having answered, said to them, Give back Caesar's things to Caesar, and the things of God to God. And they wondered at him.

18 And the Sadducees come to him, who say there is no rising up; and they asked him, saying,

19 Teacher, Moses wrote to us, That if any one's brother die, and leave his wife, and leave no children, that his brother should take his wife, and raise up seed to his brother.

20 There were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, and neither left he seed: and the third likewise.

22 And the seven took her, and left no seed: and the woman died last of all.

23 Therefore in the rising up, when they should rise, to which of them shall the woman be? for the seven had her a wife.

24 And Jesus having answered, said to them, For this do ye not go astray, not knowing the writings, nor the power of God?

25 For when they arise from the dead, they neither marry, nor are given in marriage, but are as the messengers which in the heavens.

26 And concerning the dead that they are raised: have ye not read in the book of Moses, at the bramble, how God spake to him, I the God of Abraham, and God of Isaac, and God of Jacob

27 He is not God of the dead, but God of the living; ye therefore go astray greatly.

28 And one of the scribes having come, having heard them seeking out together, knowing that he answered them well, asked him, Which is the first command of all?

29 And Jesus answered him, That the first of all the commands, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God from thy whole heart, and from thy whole soul, and from thy whole mind, and from thy whole strength: this the first command.

31 And the second like it, Thou shalt love thy neighbor as thyself. No other command is greater than these.

32 And the scribe said to him, Well, Teacher, in truth hast thou spoken: for one God is; and there is no other but he:

33 And to love him from the whole heart, and from the whole understanding, and from the whole soul, and from the whole strength, and to love the neighbor as himself, is more than all the whole burnt offerrings, and the sacrifices.

34 And Jesus having seen him that he answered understandingly, said to him, Thou art not far from the kingdom of God. And none dared to ask him any more.

35 And Jesus having answered, said, teaching in the temple, How say the scribes that Christ is the son of David

36 For David himself said in the Holy Spirit, The Lord said to my Lord, Sit from my right hand, till I set thine enemies the footstool of thy feet.

37 Therefore David himself calls him Lord; and whence is he his son? And a great crowd heard him willingly.

38 And he said to them in his teaching, Look from the scribes, wishing to walk in robes, and greetings in market-places,

39 And first seats in synagogues, and first place at tables in first meals:

40 They eating in widows' houses, and praying long for a pretext: these shall receive more abundant judgment.

41 And Jesus having sat over against the royal treasury, saw how the crowds cast money into the treasury: and many rich cast in much.

42 And one poor widow, having come, cast in two small coins, which is a farthing.

43 And having called his disciples, he says to them, Truly I say to you, That this poor widow has cast into the royal treasury, more than all they casting into the treasury:

44 For all they cast in out of the abundance to them; and she, out of her want, cast in all things which she had, her whole living.

ACCORDING TO MARK CHAPTER 13

1 And he going out of the temple, one of his disciples says to him, Teacher, see of what country the stones, and of what country the buildings!

2 And Jesus having answered, said to him, Seest thou these great buildings? stone upon stone shall not be left which shall not be loosed.

3 And he sitting in the mount of Olives over against the temple, Peter and James and John and Andrew asked him apart,

4 Say to us, when shall be these things? and what the sign when all these be about to be finished?

5 And Jesus having answered began to say to them, See ye lest any should lead you astray:

6 For many shall come in my name, saying, That I am; and they shall lead many astray.

7 And when ye hear of wars and rumors of wars, be not terrified: for it must be; but the end is not yet.

8 For nation shall be raised against nation, and kingdom against kingdom, and there shall be earthquakes in places, and there shall be famines, and commotions: these the beginnings of anguish.

9 And see ye to yourselves: for they shall deliver you up to councils; and in the synagogues shall ye be stripped: and shall be set before rulers and kings for my sake, for testimony to them.

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10 And the good news must first be proclaimed to all nations.

11 And when delivering up, they bring you, take no care beforehand what ye speak, neither bestow attention: but whatever should be given you in that hour, that speak ye: for not ye are speaking, but the Holy Spirit.

12 And brother shall deliver brother to death, and father child; and children shall rise up against parents, and kill them.

13 And ye shall be hated by all for my name's sake: and he having remained to the end, the same shall be saved.

14 And when ye see the abomination of desolation, that spoken by Daniel the prophet, standing where it ought not, (let him reading understand,) then let them in Judea flee to the mountains:

15 And he upon the house, let him not come down into the house, nor let him come in, to take any thing away out of his house:

16 And he being in the field, let him not turn back to take up his garment.

17 And woe to them having in the womb, and to them giving suck in those days!

18 And pray ye that your flight be not of winter.

19 For those days shall be pressure, such as there has not been from beginning of creation which God created till now, and should not be.

20 And except the Lord shortened the days, no flesh should be saved: but for the chosen whom he chose, he shortened the days.

21 And if any say to you, Behold, here Christ; or, behold, there; believe ye not:

22 For false Christs and false prophets shall be raised up, and shall give signs and wonders, to deceive, if possible, also the chosen.

23 But see ye; behold, I have foretold you all things.

24 But in those days, after that pressure, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall be falling out, and the powers which in the heavens shall be shaken.

26 And then shall they see the Son of man coming in clouds with much power and glory.

27 And then shall he send his messengers, and gather together his chosen from the four winds, from extremity of earth to extremity of heaven.

28 And from the fig tree learn ye a parable; When its young shoot be tender, and cause the leaves to grow, ye know that summer is near.

29 So also ye, when ye see these things done, ye know that it is near at the door.

30 Truly I say to you, that this generation should not pass away, till all these things should be.

31 Heaven and earth shall pass away, and my words shall not pass away.

32 And concerning that day and hour none knows, nor the messengers in heaven, neither the Son, but the Father.

33 See, watch and pray: for ye know not when the time is.

34 As a man travelling, having left his house, and having given power to his servants, and to each his work, and he commanded the guard of the door that he should watch.

35 Watch therefore: for ye know not when the lord of the house comes, at eve, or midnight, or cock-crowing, or morning.

36 Lest having come suddenly he find you sleeping.

37 And what I say to you, I say to all, Watch ye.

ACCORDING TO MARK CHAPTER 14

(The Institution of the Lord's Supper [22-25], today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 And after two days was the pascha, and the unleavened loaves: and the chief priests and scribes sought how, having taken him by fraud, they might kill.

2 And they said, Not in the festival, lest there be an uproar of the people.

3 And he being in Bethany in the house of Simon the leprous, he reclining at table, a woman came having an alabaster box of perfumed oil of persuasive, costly, spikenard;. and having broken the alabaster box, she poured upon his head.

4 And there were some displeased in themselves, and saying, For what has been the loss of this perfumed oil?

5 For this could have been sold for above three hundred drachmas, and have been given to the poor. And they raged against her.

6 And Jesus said, Let her go; why bestow ye weariness upon her? she has wrought a good work upon me.

7 For always have ye the poor with you, and when ye wish ye can do them good: and me ye have not always.

8 And what she had, she has done: she has undertaken beforehand to perfume my body for the burial.

9 Truly I say to you, Wherever this good news be proclaimed in the whole world, also what she has done shall be spoken for a memorial of her.

10 And Judas Iscariot, one of the twelve, went away to the chief priests, that he might deliver him to them.

11 And having heard, they rejoiced, and promised to give him silver. And he sought how he might opportunely deliver him up.

12 And in the first day of the unleavened, when they sacrificed the pascha [passah, passover], his disciples say to him, Where wilt thou, we, having gone, should prepare that thou eat the pascha

13 And he sends two of his disciples, and says to them, Retire to the city, and a man shall meet you bearing an earthen vessel of water; follow him.

14 And wherever he should enter in, say to the lord of the house, That the Teacher says, Where is the room where I might eat the pascha with my disciples?

15 And he will shew you a great apartment spread, ready: there prepare for us.

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16 And his disciples went out, and came to the city, and found as he said to them: and they prepared the pascha.

17 And having been evening, he comes with the twelve.

18 And they reclining and eating, Jesus said, Truly I say to you, That one of you shall deliver me up, he eating with me.

19 And they began to be grieved, and to say to him one by one, What, not I? and another, What, not I?

20 And he having answered, said to them, One of the twelve, he dipping with me into the small dish.

21 Truly the Son of man retires, as has been written of him: and woe to that man by whom the Son of man is delivered up! it were good for him if that man had not been born.

22 And they eating, Jesus having taken bread, having praised, brake, and gave them, and said, Take, eat: this is my body.

23 And having taken the cup, having returned thanks, he gave them: and they all drank of it.

24 And he said to them, This is my blood, that of the new covenant, being poured out for many.

25 Truly I say to you that I will no more drink of the fruit of the vine, till that day when I drink it new in the kingdom of God.

26 And having sung, they came out to the mount of Olives.

27 And Jesus says to them, That all ye shall be offended with me in this night: for it has been written, I will strike the shepherd, and the sheep shall be scattered.

28 But after I have risen, I will lead before you into Galilee.

29 And Peter said to him, And if all shall be offended, yet not I.

30 And Jesus says to him, Truly I say to thee, That to day, in this night, surely before the cock has uttered a sound twice, thou shalt deny me thrice.

31 And he said more excessively, If I should die with thee, I shall not deny thee. And so likewise they all said.

32 And they came to a place, the name of which Gethsemane: and he says to his disciples, Sit here, while I shall pray.

33 And he takes Peter and James and John with himself, and began to be amazed, and to be dejected.

34 And he says to them, My soul is sorely grieved, even to death: remain here, and watch.

35 And having gone forward a little, he fell upon the earth and prayed that, if it be possible, the hour might pass away from him.

36 And he said, Abba, Father, all things possible to thee; turn away this cup from me: but not what I will, but what thou.

37 And he comes, and finds them sleeping, and says to Peter, Simon, sleepest thou? couldeat thou not watch one Hour?

38 Watch ye and pray, that ye should not come into temptation. Truly the spirit well inclined, and the flesh weak.

39 And again having gone away, he prayed; saying the same word.

40 And having turned back, he found them again sleeping, (for their eyes were loaded,) and they knew not what they might answer him.

41 And he comes the third time, and says to them, Sleep the remaining time, and take rest: it is sufficient, the hour has come; behold, the Son of man is delivered into the hands of the sinful.

42 Arise, and let us lead; behold, he delivering me up has drawn near.

43 And quickly, he yet speaking, Judas approaches, being one of the twelve, and with him a great crowd with swords and sticks from the chief priests and scribes and the more ancient.

44 And he delivering him up gave them a token, saying, Whomsoever I shall kiss, this is he; seize him, and lead away safely.

45 And having come, quickly having approached him, he says, Rabbi, rabbi; and kissed him.

46 And they put their hands on him, and seized him.

47 And a certain one of them standing by, having drawn a sword, struck the chief priest's servant, and took away his ear.

48 And Jesus having answered, said to them, As against a robber come ye out, with swords and sticks to take me

49 Daily was I with you in the temple teaching, and ye seized me not: but that the writings might be completed.

50 And having left him, they all fled.

51 And one certain young man followed him, having cast a garment of fine linen over his nakedness; and the young men seized him:

52 And having left the fine linen garment, he fled from them naked.

53 And they led Jesus away to the pontificate: and all the chief priests and elders and scribes came with him.

54 And Peter followed him from far, even to within the court-yard of the chief priest: and he was sitting with the attendants, and warming himself near the light.

55 And the chief priests and the whole council sought testimony against Jesus, to put him to death; and found not:

56 For many testified falsely against him, and the testimonies were not alike.

57 And certain having risen up testified falsely against him, saying,

58 That we heard him saying, That I will abolish this temple made with hands, and in three days will I build another, made without hands.

59 And neither so was their testimony alike.

60 And the chief priest having risen up in the midst, asked Jesus, saying, Answerest thou nothing? what these testify against thee

61 And he was silent, and answered nothing. Again the chief priest asks him, and says to him, Art thou Christ, Son of the Praised

62 And Jesus said, I am: and ye shall see the Son of man sitting from the right hand of power, and coming with the clouds of heaven.

63 And the chief priest, having rent his tunic, says, What further need have we of witnesses

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64 Ye have heard the blasphemy; How does it appear to you? And they all condemned him to be liable to the penalty of death.

65 And certain began to spit upon him, and to cover his face, and to cuff him, and to say to him, Prophesy: and the attendants struck him blows with rods.

66 And Peter being in the hall how, one of the chief priest's young girls comes:

67 And seeing Peter warming himself, having looked upon him, she says, And thou wast with Jesus the Nazarene.

68 And he denied, saying, I know not, neither understand what thou sayest. And he went forth without into the vestibule; and the cock uttered a sound.

69 And the young girl seeing him again, began to say to, them standing by, That this is of them: and again he denied.

70 And after a little, again they standing by said to Peter, Truly thou art of them: for thou art a Galilean, and thy speech is like.

71 And he began to anathematize and swear, That I know not this man of whom ye speak.

72 And of the second time the cock uttered a sound. And Peter remembered the word which Jesus spake to him, That before the cock utter a sound twice, thou shalt deny me thrice. And throwing blame, he wept.

ACCORDING TO MARK CHAPTER 15

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots as knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 And quickly the chief priests having made counsel with the more ancient and scribes and the whole council, having bound Jesus, led away, and delivered to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And having answered, he said to him, Thou sayest.

3 And the chief priests accused him much.

4 And Pilate again asked him, saying, Answerest thou nothing? behold how much they accuse thee.

5 And Jesus yet answered nothing; so that Pilate wondered.

6 And at the festival he loosed to them one in bonds, whomsoever they asked.

7 And there was he called Barabbas, bound with those exciting sedition, who did murder in the revolt.

8 And the crowd having cried, began to ask as he did always to them.

9 And Pilate answered them, saying, Will ye I loose to you the King of the Jews?

10 For he knew that through envy the chief priests had delivered him up:

11 And the chief priests moved the crowd, that he would rather loose Barabbas to them.

12 And Pilate having answered, again said to them, What then will ye I should do to him whom ye call King of the Jews?

13 And again they cried out, Crucify him.

14 And Pilate said to them, But what evil has he done? And they cried out more excessively, Crucify him.

15 And Pilate, willing to satisfy the crowd, loosed to them Barabbas (bar Abbas; Aramaic for: "Son of the Father"), and delivered Jesus, having scourged, that he might be crucified.

16 And the soldiers led him away within the hall, which is the Pretorium; and they call together the whole band.

17 And they clothed him with purple, and put round him, having woven, a thorny crown.

18 And they began to greet him, Hail, O King of the Jews

19 And they struck his head with a reed, and they spit upon him, and having placed the knees, they worshipped him.

20 And when they mocked him, they put off the purple from him, and clothed him with his own garments, and led him out that they might crucify him.

21 And they constrain a certain Simon, a Cyrenian, passing by, coming from the field, the father of Alexander and Rufus, that he might take up his cross.

22 And they bring him to the place Golgotha, which is, interpreted, The place of a skull.

23 And they gave him wine to drink, prepared with myrrh: and he took not.

24 And having crucified him, they divided his garments, casting lots upon what any should take up.

25 And it was the third hour, and they crucified him:

26 And the inscription of his accusation was inscribed above, THE KING OF THE JEWS.

27 And with him they crucify two robbers; one from the right, and one from the left. *(This triple-ensemble can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.)*

28 And the writing was completed, saying, And he was reckoned with the lawless.

29 And they going by blasphemed him, shaking their heads, and saying, Ali, thou loosing the temple, and building in three days,

30 Save thyself, and come down from the cross.

31 And likewise also the chief priests, mocking to one another with the scribes, said, He saved others; himself he cannot save.

32 Let Christ, King of Israel, come down from the cross, that we might see and believe. And they crucified with him reproached him.

33 And being the sixth hour, darkness was upon the whole earth till the ninth hour.

34 And at the ninth hour Jesus cried with a great voice, saying, Eloi, Eloi, lama sabachthani? which is, being

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interpreted, My God, my God, for what hast thou forsaken me?

35 And some of them standing by, having heard, said, Behold, he calls Elias.

36 And one running and having filled a sponge with vinegar, and put round a reed, gave him to drink, saying, Let alone; let us see if Elias will come to take him down.

37 And Jesus having let go a great voice, expired.

38 And the veil of the temple was split in two from above to below.

39 And the centurion, standing over against him, having seen that having so cried out he expired, said, Truly this man was the Son- of God.

40 And women also were beholding from far: among whom was Mary Magdalene, and Mary of James the small (James the Just) and the mother of Joses, and Salome (All these names refer to family members of Jesus.);

41 And they, when he was in Galilee, followed him and served him; and many other women, having come up with him to Jerusalem.

42 And being already evening, for it was the preparation, which is before sabbath,

43 Joseph came from Arimathea*, a distinguished counsellor, who also himself was expecting the kingdom of God, having ventured, he went in to Pilate, and asked for the body of Jesus. *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph [b]ar Mathea [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

44 And Pilate wondered if he were already dead: and having called the centurion, he asked him if he had been dead long ago.

45 And having known from the centurion, he bestowed the body to Joseph.

46 And having bought fine linen, and taken him down, he rolled in fine linen, and placed him in a tomb, which was quarried out of a rock, and he rolled a stone at the door of the tomb.

47 And Mary Magdalene and Mari* of Joses were beholding where he is laid. *(Mary; Egyptian name meaning "beloved of" as in Meriamun, the Beloved of Amun; Mariah, the Beloved of Yah, Gott.)*

ACCORDING TO MARK CHAPTER 16

1 And the sabbath having intervened, Mary Magdalene, and Mary of James, and Salome, bought spices, that having come, they might anoint him.

2 And very early in the morning of one of the sabbaths, they came to the tomb, the sun having risen.

3 And they said to themselves, Who shall roll away for us the stone from the door of the tomb?

4 And having looked up, they saw that the stone was rolled away: for it was very great.

5 And having come to the tomb, they saw a young man sitting on the right, being encompassed with a white robe; and they were terrified.

6 And he says to them, Be not terrified: Ye seek Jesus the Nazarene, being crucified: he was raised; he is not here: see the place where they laid him.

7 But retire ye; say to his disciples and to Peter that he goes before you into Galilee: there shall ye see him, as he said to you.

8 And having come forth quickly, they fled from the tomb; and terror and amazement held them: and they said nothing to any; for they were afraid.

LONGER ENDING

(Mark has two distinct endings: the "short form" up to verse 8 and the "long form" with verses 9-20. In the oldest manuscript, the Constantine Bible, commissioned by Emperor Flavius Constantinus and Eusebius of Caesarea and executed by Athanasius of Alexandria, the Gospel of Mark has a short ending. [See: Codex Sinaiticus & Codex Vaticanus; The Grand Bible, pp. 36-37]. Modern versions of the Gospel of Mark generally contain the longer ending. The origin of these two forms is unknown.)

BEGIN OF THE LONGER ENDING:

9 And having risen early the first of the sabbath, he was manifested first to Mary Magdalene, from whom he had cast seven demons.

10 She having gone announced to them having been with him, grieving and weeping.

11 And they having heard that he lives, and was seen by her, believed not.

12 And after these things, to two of them, walking about, was he manifested in another form, they going into the field.

13 And they having come announced to the rest: neither did they believe them.

14 Afterwards to those reclining at table was he manifested, and he reproached their unbelief and hard heart, because they believed not them having seen him raised.

15 And he said to them, Having gone into all the world proclaim the good news to all creation.

16 And he having believed and having been immersed shall be saved; but he not having believed shall be condemned.

17 And these signs shall follow those having believed; In my name they shall cast out demons; they shall speak with new tongues;

18 They shall take up serpents; and should they drink any deadly thing, it shall not hurt them; they shall put hands upon the sick, and they shall be well.

19 Truly therefore the Lord, after ho had spoken to them, was taken up into the heavens, and sat on the right hand of God.

20 And they, having gone forth, proclaimed every where, the Lord performing together, and confirming the word by signs following. Amen.

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THE GOSPEL ACCORDING TO LUKE

or The Gospel of Luke, or just Luke
Author: perhaps Lucius Mestrius Plutarchus
Estimated Range of Dating: c. 80-110 A.D.

(The Gospel of Luke contains almost everything which can be found in Flavius Josephus' writings. Some are puzzled on whether Luke used Flavius Josephus' writings, of which The Jewish War was published at around 75 AD and the Antiquities in about 93 AD, which would demand a date after 93 AD. Marcion used the Gospel of Luke as basis for his Gospel of the Lord, which sets an upper time limit of around 130 AD. A date for Luke-Acts in the 90s of the first century or first decade of the second would account for all the evidence, including the alleged use of Flavius Josephus and the apparent authorship by a sometime companion of Paul. If Luke did not use Flavius Josephus' texts, a date in the 80s is permissible.

The Gospel of Luke and the Book of Acts account for 27.5% of the New Testament, the largest contribution attributed to a single author who is unknown. The many linguistic and theological agreements and cross-references between the Gospel of Luke and The Acts of the Apostles are biographical works. There are indications that both works may well derive from the same author. If we want to find out the originator of this gospel (and the Acts), it might be helpful to analyse the name of the attributed author.

The name Luke is the English form of the Greek name Lucas which has in Latin the form Lucius. Lucius is a cognate of the name Lucas which derives from the Latin noun Lux for "light" (genitive: lucis), meaning "light" or "bright" as adjective and lucere for "to shine" as verb. So Lucius means "the enlightened one". As we know, the Gospel of Luke was written between 80 and 130 AD, there are not too many Greek-speaking candidates who would fit as bearer of such a distinguished name at this time:

1.) Lucius the martyr of Caesarea (Kayseri) in Cappadocia, Central Anatolia (died c. 100 AD)

2.) There is also a Lucius mentioned in Romans 16:21. There is no way of knowing for sure whether this is the same person, but Origen (Origenes Adamantios, a 2nd century theologian, better known as Origen of Alexandria) identifies the Lucius in Romans (by Saul of Tarsos) with the evangelist Luke (Comm. Rom. 10.39)

3.) Lucius of Cyrene (Greek: Loukios o Kurenaios) was, according to the Acts of the Apostles, one of the founders of the Christian Church in Antioch, then part of Roman Syria. He is mentioned by name as a member of the church there, following the account King Herod's Death: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up (educated) with Herod the tetrarch, and Saul (of Tarsos)." (Acts 13:1) The account in Acts 13 states that the group of prophets and teachers prayed and fasted, and were inspired to commission Barnabas and Saul to undertake missionary journeys further afield. Lucius is indicated as a founder of the Antioch church (Acts 11:19,20). He is considered to have been the first bishop of Cyrene (Libya).

4.) There are speculations whether Plutarch could have been the author. Plutarch of Chaeronea (c. 46–120) was a Greek historian, biographer, essayist, and Platonist philosopher. At some time, Plutarch received Roman citizenship. As shown by his new name, Lucius Mestrius Plutarchus, his sponsor for citizenship was Lucius Mestrius Florus, a Roman consul whom Plutarch also used as a historical source for his "Life of Otho". His "Parallel Lives", 46 biographies in which he compared Roman citizens with earlier celebraties, clearly demonstrate that he could have written the Gospel of Luke. After all, it is in its largest parts a biographical narrative, and it is also, considering its writing style, the most sophisticated gospel in existence, a bright masterpiece indeed. Lucius Mestrius Plutarchus would fit into the role of a Christian author than no other. His work Moralia and the fact that he was the priest of Delphi are clear indications.)

ACCORDING TO LUKE CHAPTER 1

1 Since many have undertaken to arrange the narration concerning things rendered perfectly certain among us,

2 As they delivered to us, who from the beginning being eyewitnesses, and servants of the word;

3 It seemed fitting to me also, having comprehended all things thoroughly from above, to write to thee in order, most excellent Theophilus (Godlove, Lover of God; See Acts 1:1; Luke and Acts were written by the very same author.),

4 That thou mightest know the certainty of the words concerning which thou hast been instructed.

5 There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the daily order of Abia: and his wife the daughter of Aaron, and her name Elizabeth.

6 And they were both just before God, going faultless in all the commands and precepts of the Lord.

7 And no child was to them, as Elizabeth was barren, and both were advanced in their days.

8 And it was in his being priest, in the arranging of the daily order before God,

9 According to the custom of the priesthood, he drew lots to burn incense, having entered into the temple of the Lord.

10 And all the multitude of people were praying without at the hour of incense.

11 And a messenger of the Lord was seen to him, standing from the right of the altar of fumigation.

12 And Zacharias having seen, was troubled, and fear fell upon him.

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13 And the messenger said to him, Fear not, Zacharias: for thy supplication has been heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And joy shall be to thee, and gladness: and many shall rejoice at his birth.

15 For he shall be great before the Lord, and wine and fermented liquor he should not drink; and with the Holy Spirit shall he be filled, even from his mother's womb.

16 And many of the sons of Israel shall he turn back to the Lord their God.

17 And he shall come before him in the spirit and power of Elias, to turn back the hearts of the fathers to the children, and the disobedient to the intelligence of the just; to prepare a people having been put in order for the Lord.

18 And Zacharias said to the messenger, By what shall I know this? for I am an old man, and my wife advanced in her days.

19 The messenger having answered, said to him, I am Gabriel, standing before God; and was sent to speak to thee, and announce these good news to thee.

20 And, behold, thou shalt be silent, and not able to speak, till the day in which these things shall be, because thou didst not believe my words, which shall be completed in their time.

21 And the people were expecting Zacharias, and wondered at his tarrying in the temple.

22 And having come out, he could not speak to them: and they knew that he had seen a vision in the temple: and he was nodding to them, and remained dumb.

23 And it was when the days of his service were filled, he departed to his house.

24 And after these days Elizabeth his wife conceived, and concealed herself five months, saying,

25 That so has the Lord done to me in days which he looked upon, to take away my reproach among men.

26 And in the sixth month the messenger Gabriel was sent by God into a city of Galilee, to which the name Nazareth,

27 To a virgin betrothed to a man to whom the name of Joseph, of the house of David; and the virgin's name Mary.

28 And the messenger, having come in to her said, Hail, thou made acceptable; the Lord with thee: praised thou among women.

29 And having seen him, she was troubled at his words, and turned in her thoughts of what country this greeting might be.

30 And the messenger said to her, Fear not, Mary: thou hast found grace with God.

31 And, behold, thou shalt conceive in the womb, and shalt bear a son, and thou shalt call his name JESUS. *(Iesous is the Greek form of the Hebrew Yehoshua, Yeshua, Yeshu. It means "Yahweh is salvation" or "Yahweh's Saviour, Messiah." Another Greek form of this name is Soteros, another form of the better known Kristos, or Christus in Latin.)*

32 He shall be great, and he shall be called the Son of the Highest: and the Lord God shall give him the throne of David his father:

33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

34 And Mary said to the messenger, How shall this be, since I. know not man?

35 And the messenger having answered, said to her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: wherefore also the holy thing born of thee shall be called the Son of God.

36 And, behold, Elizabeth thy kinsman, she also having conceived a son in her old age: and this is the sixth month to her, called barren.

37 For nothing shall be impossible with God.

38 And Mary said Behold the servant of the Lord; may it be to me according to thy word. And the messenger departed from her.

39 And Mary having risen in those days, went into the mountainous country with haste, into a city of Judah;

40 And she entered into the house of Zacharias, and greeted Elizabeth.

41 And it was when Elizabeth heard Mary's greeting, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit:

42 And she called out with a great voice, and said, Praised thou among women, and praised the fruit of thy womb.

43 And whence this to me, that the mother of my Lord should come to me?

44 For, behold, when the voice of thy greeting was in mine ears, the babe leaped in my womb for joy.

45 And happy she having believed: for a completion of the things spoken shall be to her from the Lord.

46 And Mary said, My soul magnifies the Lord.

47 And my Spirit rejoiced in God my Saviour.

48 For he looked upon the humiliation of his servant; for, behold, from now shall all generations deem me happy

49 For the powerful one has done great things for me; and his name holy.

50 And his mercy to generations of generations to those fearing him.

51 He has done strength with his arm; he has scattered the proud in the thought of their heart.

52 he has pulled down the powerful from thrones, and lifted up the

53 He has filled the hungry with good things; and the rich he sent away empty.

54 He succored Israel his servant, remembering mercy;

55 As he spake to our fathers, to Abram, and his seed forever.

56 And Mary remained with her about three months, and returned to her house.

57 And the time was completed to Elizabeth, for her to bring forth; and she brought forth a son.

58 And they dwelling near and her kinsmen heard, for the Lord magnified his mercy with her; and they rejoiced with her.

59 And it was in the eighth day they came to circumcise the child; and they called him by the name of his father Zacharias.

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60 And his mother, having answered said, Nay; but he shall be called John.

61 And they said to her, That there is none among thy kindred who is called by this name.

62 And they nodded to his father, what he may wish to have him called.

63 And having asked for a small writing tablet, he wrote, saying, John is his name. And they all wondered.

64 And his month was opened immediately, and his tongue, and he spake, praising God.

65 And fear was upon all dwelling round about them: and in all the mount of Judea all these words were discoursed about.

66 And all having heard, set in their heart, saying, What then shall this child be! And the hand of the Lord was with him.

67 And Zacharias his father, was filled with the Holy Spirit, and prophesied, saying,

68 Praised the Lord God of Israel; for he reviewed and he has made a redemption for his people,

69 And he raised up a horn of salvation to us in the house of David, his servant;

70 As he spake by the mouth of his holy prophets, from forever:

71 Salvation from our enemies, and from the hand of all hating us;

72 To do mercy with our fathers, and to remember his holy covenant:

73 The oath which he sware to Abraham our father,

74 To give to us, fearlessly, delivered from the hands of our enemies,

75 To serve him in sanctity and justice before him all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation to his people, in remission of their sins.

78 Through the bowels of mercy of our God; by which the rising of the sun of sublimity has reviewed us,

79 To shine forth to those in darkness and sitting in the shadow of death, to direct our feet in the way of peace.

80 And the child grew, and was strengthened in spirit, and he was in the deserts till the day of his shewing forth to Israel.

ACCORDING TO LUKE CHAPTER 2

1 And it was in those days an order came out from Caesar Angustus (r. 31 BC - 14 AD), for the whole habitable globe *(the Holy Land) to be enrolled (undergo an official census. In order to take tax, a census was legally required because the Holy Land was officially becoming a Roman province in 6 AD.)*

2 (This enrolling was first, (Publius Sulpicius) Cyrenius being leader of Syria (synonym for the entire Roman Middle East.)

3 And all went to be enrolled, each in his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem; (for he was of the house and family of David :)

5 To be enrolled with Mary his betrothed wife, being pregnant.

6 And it was in their being there, the days were completed for her to bring forth.

7 And she brought forth her firstborn son, and swathed him, and put him in a mangier; : for there was no place for them in the inn.

8 And shepherds were in the country, sleeping in the fields, and watching over their flock the watches of the night.

9 And, behold, a messenger of the Lord stood before them, and the glory of the Lord shone around them : and they fear a great fear.

10 And the messenger said to them, Fear not : for, behold, I announce you good news, great joy, which shall be to all people.

11 For this day a Saviour was born to you, who is Christ the Lord, in the city of David.

12 And this the sign to you; ye shall find the babe swathed, lying in a manger.

13 And suddenly was there a multitude with the messenger of the heavenly army praising God, and saying,

14 Glory to God in the highest ones, and upon earth peace, benevolence in men.

15 And it was when the messenger departed from them into heaven, and the men, the shepherds, said to one another, Let us pass through now to Bethlehem, and see this word done,which the Lord made known to us.

16 And having hastened, they came and found both Mary, and Joseph, and the babe lying in a manger.

17 And having seen, they made known concerning the word spoken to them about the child.

18 And all having heard wondered at the things spoken to them by the shepherds.

19 And Mary kept together all these sayings, reflecting in her heart.

20 And the shepherds returned, honouring and praising God for all which they heard and saw, as was spoken to them.

21 And when eight days were completed for circumcising the child and his name was called JESUS, called by the messenger before he was conceived in the womb.

22 And when the days of her cleansing were completed, according to the law of Moses, they brought him to Jerusalem to present to the Lord;

23 (As has been written in the law of the Lord, That every male openingthe womb shall be called holy to the Lord;)

24 And to give a sacrifice according to that said in the law of the Lord, A pair of turtle-doves, or two of the young of pigeons.

25 And, behold, a man was in Jerusalem, the name to him Simeon; and this man just and cautious, waiting the consolation of Israel : and the Holy Spirit was upon him.

26 And it was intimated to him by the Holy Spirit, not to see death, before he should see the Christ of the Lord.

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27 And he came in the Spirit to the temple : and in the parents bringing in the child Jesus, for them to do according to the custom of the law for him,

28 And be took him into his arms, and praised God, and said :

29 Now Lord, thou wilt loose thy servant, according to thy word, in peace :

30 For mine eyes have seen thy salvation,

31 Which thou bast prepared before the face of all peoples:

32 A light for the revelation of the nations, and the glory of thy people Israel.

33 And Joseph and his mother were wondering at the things spoken of him.

34 And Simeon praised them, and said to Mary his mother, Behold, he is laid for the fall and rising up of many in Israel; and for a sign spoken against;

35 (And also a spear shall pass through the soul of thyself,) so that the reasonings from many hearts might be revealed.

36 And Anna was a prophetess, daughter of flannel, of the tribe of Aser : she advanced in many days, having lived with a husband seven years from her virginity;

37 And she a widow of about eighty-four years, who departed not from the temple, with fastings and supplications serving night and day.

38 And she having stood at that hour, confessed to the Lord, and spake concerning him to all awaiting redemption in Jerusalem.

39 And when they finished all things according to the law of the Lord, they returned into Galilee to heir city, Nazareth.

40 And the child grew, and was strengthened in spirit, being filled with wisdom : and the grace of God was upon him.

41 And his parents went every year to Jerusalem to the festival of the passover.

42 And when he was of twelve years, they having gone up to Jerusalem according to the custom of the festival :

43 And having completed the days, in their returning the child Jesus remained in Jerusalem; and Joseph and his mother knew not.

44 And they, having supposed him to be in the caravan, came the way of a day, and sought him among Kingmen and among acquaintances.

45 And not having found him, they returned to Jerusalem, seeking him.

46 And it was after three days they found him in the temple, sitting, in the midst of teachers, and bearing them, and inquiring of them.

47 And all hearing him were affected in mind at his understanding and answers.

48 And having seen him, they were struck with awe : and his mother said to hint, Child, why didst thou so to us ? behold, thy father and I, grieving,have sought thee.

49 And he said to them, For what have ye sought me ? knew ye not that among the things of my Father I must be ?

50 And they understood not the word which he spake to them.

51 And he went dawn with them, and came to Nazareth, and was placed under them : and his mother kept all these words in her heart.

52 And Jesus advanced in wisdom and age, and in grace with God and man.

ACCORDING TO LUKE CHAPTER 3

1 Now in the fifteenth year of the supremacy of Tiberius Caesar, Pontius Pilate being leader of Judea, and Herod being tetrarch of Galilee, and Philip his brother being tetrarch of Iturea and the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Upon Annas and Caiaphas being chief priests, the word of And was upon John, son of Zacharias in the desert.

3 And he came into all the country round about Jordan, proclaiming the immersion of repentance for remission of sins;

4 As it has been written in the book of the words of Esaias the prophet, saying, A voice of him crying in the desert, Prepare ye the way of the Lord, make his footpaths straight.

5 Every ravine shall be filled up, and every mount and hill shall be lowered; and the crooked shall be into straightness, and the rough into smooth ways.

6 And all flesh shall see the salvation of God.

7 Then said he to the crowds coming out to he immersed by him, Generation of vipers, who indicated to you to flee from the anger about to come

8 Do ye therefore fruits worthy of repentance, and begin not to, say in yourselves, We have a father A braham : for I say to you, That God is able to raise children to Abraham of these stones.

9 And also the axe is already laid at the root of the trees: therefore every tree not making good fruit is cut down, and cast into fire.

10 And the crowds asked him, saying, What therefore shall we do?

11 And he having answered, says to them, He having two coats, let him impart to him having none; and he having food, let him do likewise.

12 And publicans came to be immersed, and said to him, Teacher, what shall we do?

13 And he said to them, Do nothing more than that appointed you

14 And they making war asked him, saying, And what shall do? And he said to them, Shake none violently, neither make slanderous accusation; and be content with your pay.

15 And the people awaiting, and all reasoning in their hearts concerning John, whether he may not be the Christ;

16 John answered to all, saying, I truly immerse you with water; and he stronger than I comes, of whom I am not worthy to loose his shoes' strings: he shall immerse you with the Holy Spirit and fire:

17 Whose winnowing fan in his hand, and he will thoroughly cleanse his threshing-floor, and gather the wheat into his store; and the chaff he will burn down with inextinguishable fire.

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18 And then truly many other things beseeching, he evangelized the people.

19 And Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod did,

20 And he added this to all, and shut up John in prison.

21 And it was in all the people having been immersed, and Jesus having been immersed, and praying, heaven was opened,

22 And the Holy Spirit descended in a bodily form as a dove upon him, and there was a voice from heaven, saying, Thou art my dearly loved Son; in thee I was contented.

23 And Jesus himself was beginning about thirty years, being, as was thought, the son of Joseph, of Eli,

24 Of Matthat, of Levi, of Melchi, of Janna, of Joseph,

25 Of Mattathias, of Amos, of Naum, of Esli, of Naggai,

26 Of Maath, of Mattathias, of Semei, of Joseph, of Juda,

27 Of Joanna, of Rhesa, of Zorobabel, of Salathiel, of Neri,

28 Of Melchi, of Addi, of Cosam, of Elmodam, of Er,

29 Of Jose, of Eliezer, of Jorim, of Matthat, of Levi,

30 Of Simeon, of Juda, of Joseph, of Jonan, of Eliakim,

31 Of Melea, of Menan, of Mattatha, of Nathan, of David,

32 Of Jesse, of Obed, of Booz, of Salmon, of Naasson,

33 Of Aminadab, of Aram, of Esrom, of Phares, of Juda,

34 Of Jacob, of Isaac, of Abraham, of Thara, of Nachor,

35 Of Saruch, of Ragau, of Phalec, of Eber, of Sala,

36 Of Cainan, of Arphaxad, of Sem, of Noe, of Lamech,

37 Of Mathusala, of Enoch, of Jared, of Maleleel, of Cainan,

38 Of Enos, of Seth, of Adam, of God.

ACCORDING TO LUKE CHAPTER 4

1 And Jesus, full of the Holy Spirit, turned back from Jordan, and was led by the Holy Spirit into the desert,

2 Being tempted forty days by the devil. And he ate nothing in those days: and they having ended, he afterward hungered.

3 And the devil said to him, If thou art the Son of God, say thou to this stone that it might be bread.

4 And Jesus answered to him saying, It has been written, That not by bread alone shall man live, but by every word of God.

5 And the devil, bringing him into a high mountain, shewed him all the kingdoms of the habitable globe in an instant of time.

6 And the devil said to him, I will give thee all this power, and their glory; for to me has it been delivered; and to whom I will I give it.

7 Therefore if thou worship before me, all shall be thine.

8 And having answered him Jesus said, Retire behind me, Satan: for it has been written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem and set him upon the small wing of the temple, and said to him, If thou art the Son of God; cast thyself down from hence:

10 For it has been written, That he shall charge his messengers concerning thee, to watch over thee:

11 And upon hands shall they lift thee up, lest that perhaps thou shouldest strike thy foot against a stone.

12 And Jesus having answered said to him, That it has been said, Thou shalt not tempt the Lord thy God.

13 And having ended all the trial, the devil departed from him for a time.

14 And Jesus turned back in the power of the Spirit to Galilee, and a rumor went out concerning him through the whole country round about.

15 And he taught in their assemblies, being honoured of all.

16 And he came to Nazareth where he was brought up, and he went in, as was the custom to him in the day of the sabbaths, into the assembly, and stood up to read.

17 And the book of Esaias the prophet was given to him. And having unfolded the book, he found the place where it was written,

18 The Spirit of the Lord is upon me for which he anointed me to announce good news to the poor; he has sent me to heal the broken in heart, to proclaim a remission to the captives, and a recovery of sight to the blind, to send away with remission the bruised,

19 To proclaim the acceptable year of the Lord.

20 And having folded the book and given back to the servant, he sat down. And the eyes of all in the assembly were looking attentively upon him.

21 And he began to say to them, That this day has this writing been filled up in your ears.

22 And all bore him testimony and wondered at the words of grace going out of his mouth: and said, Is not this the son of Joseph

23 And he said to them, Directly will ye say to me this proverb, Physician, cure thyself: what things we have heard done in Capernaum, do also here in thy country.

24 And he said; Truly I say to you, That not any prophet is acccepted in his country.

25 And I tell you of a truth, many widows were in the days of Elias in Israel, When heaven was shut up three years and six months, when a great famine Was upon all the land;

26 And to none of them was Elias sent, except to Sarepta, of Sidon, to a widow-woman.

27 And many leprous were during Eliseus the prophet in Israel; and none of them was cleansed but Naaman the Syrian.

28 And all in the assembly were filled with wrath, hearing these things,

29 And having risen up, they cast him without the city, and they brought him to the brow of the mount upon which their city was built, to hurt him down.

30 And he having passed through the midst of them, went away.

31 And he came down to Capernaum, a city of Galilee, and he was teaching them on the sabbaths.

32 And they were struck with amazement at his teaching: for his word was with power.

33 And in the assembly was a man having the spirit of an unclean demon, and he cried out with a great voice,

34 Saying, Let alone; what to us and thee, Jesus Nazarene? hast thou come to destroy us? I know thee who thou art; the Holy of God.

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35 And Jesus answered him, saying, Be then silent, and come Out of him. And the demon having thrown him into the midst, came out of him, not having injured him.

36 And amazement was upon all, and they spake to one another, saying, What this word with authority and power he commands unclean spirits, and they come out.

37 And a report went forth concerning him into every place of the country round about.

38 And having risen from the assembly, he went into Simon's house. And Simon's mother-in-law was taken with a great fever; and they entreated him for her.

39 And having stood over her, he censured the fever: and it left her: and having risen immediately she served them.

40 And the sun setting, all as many as had sick ones with various diseases brought them to him; and he having put hands upon each one of them, cured them. .

41 And demons came out of many, crying, and saying, Thou art Christ the Son of God. And answering he suffered them not to speak, for they knew him to be Christ.

42 And it having been day, having gone forth he went into a deserted place: and the crowds sought him, and came to him, and detained him not to go from them.

43 And he said to them, That also to other cities must I announce the good news, the kingdom of God: because for this have I been sent.

44 And he was proclaiming in the assemblies of Galilee.

ACCORDING TO LUKE CHAPTER 5

1 And it was the crowd pressing close upon him to hear the word of God, and he was standing near the lake of Gennesaret,

2 And he saw two ships standing near the lake: and the fishermen having gone out of them, washed the fishing-nets.

3 And having gone into one of the ships, which was Simon's, he asked him to sail out a little from land. And having sat down, he taught the crowds out of the ship.

4 And when he ceased speaking, he said to Simon, Sail out into the deep, and slacken your nets for fishing.

5 And Simon having answered, said to him, Commander, wearied for the whole-night, we took nothing: but at thy word I will slacken the net.

6 And having done this, they enclosed a great multitude of fishes, and their net broke through;

7 And they nodded to partners, those in the other ship, that having come they should succor them. And they came and filled both ships, so that they were sinking.

8 And Simon Peter fell upon his knees before Jesus, saying, Go out from me; for I am a sinful man, O Lord.

9 For amazement held him, and all those with him, at the fishing of the fishes which they took:

10 And likewise also James and John, Zebedee's sons, who were partners with Simon. And Jesus said to Simon, Fear not; from now thou shalt be capturing men.

11 And having brought down the ship upon the land, having let go all things, they followed him.

12 And it was in his being in one of the cities, and behold a man full of leprosy: and having seen Jesus, having fallen upon the face, supplicated him, saying, Lord, if thou wouldst, thou canst cleanse me.

13 And having put forth the hand, he touched him, saying, I will: be thou cleansed. And the leprosy departed from him.

14 And he enjoined him to tell none: but having departed, show thyself to the priest, and bring near for thy cleansing as Moses commanded, for a testimony to them.

15 But the more the word passed through concerning him: and many crowds came together to hear, anti to be cured from their weaknesses.

16 And he was retreating into the deserts, and praying.

17 And it was in one of the days, and he was teaching, and the Pharisees and teachers of the law were sitting, who were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was for healing them.

18 And, behold, men bringing upon a bed a man who was affected with paralysis; and they sought to bring him, and set before him.

19 And not finding how they might bring him in, for the crowd, having ascended upon the house, they put him down through the tiles, with the small couch, in the midst before Jesus.

20 And having seen their faith, he said to him, Man, thy sins are remitted to thee.

21 And the scribes and Pharisees began to reason with themselves, saying, Who is this who speaks blasphemies? Who can remit sins but God alone?

22 And Jesus having known their reflections, having answered, said to them, What do ye reason with yourselves in your hearts?

23 Which is easier, to say, Thy sins are remitted to thee; or to say, Arise and walk?

24 And that ye might know that the Son of man has power upon earth to remit sins, (he said to him affected with paralysis,) I say to thee, Arise, and having taken up thy conch, go into thy house.

25 And immediately having risen before them, having taken up on what he lay, he went away to his house, honouring God.

26 And amazement took them all, and they honoured God, and were filled with fear, saying, That we have seen wonderful things to day.

27 And after these, he went out, and saw a publican, by name Levi, sitting by the custom-house; and he said to him, Follow me.

28 And having left all, having risen, he followed him.

29 And Levi made a great entertainment for him in his house: and there was a great crowd of publicans and others who were sitting down with them.

30 And the scribes and Pharisees murmured against his disciples, saying, Wherefore eat and drink ye with publicans and sinful?

31 And Jesus, having answered, said to them, Those being in good health have no need of a physician; but they being ill

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32 I came not to call the just, but the sinful to repentance.

33 And they said to him, Wherefore do the disciples of John fast frequently, and make prayers, and likewise they of the Pharisees; and they to thee eat and drink

34 And he said to them, Ye cannot make the sons of the nuptial-chamber fast, when the bridegroom is with them.

35 But the days will come also, when the bridegroom shall be carried away from them; then shall they fast in those days.

36 And he also spake to them a parable; That none put a piece of new garment, upon an old garment; and if not so, the new also splits, and the piece from the new agrees not with the old.

37 And none put new wine into old wineskins; and if not so, the new wine bursts the wine-skins, and it will be poured out, and the wine-skins will perish.

38 But new wine cast into new wine-skins; and both are kept.

39 And none drinking old, quickly desires new, for he says, The old is better.

ACCORDING TO LUKE CHAPTER 6

(The Sermon on the Mount is much shorter in Luke (6:17-40) than in Matthew. Luke skips what was of interest only to Jewish readers. Being a Greek, he knew that the Jews had always been allied with Persia, the archenemy of the Greeks.

Jesus Defies the Commandment "Keep the Sabbath Day." This passage looks like a Roman propaganda text against Jewish traditions because the Romans would lose one day of tax per week [ca. 13%]. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. The Sunday, the Christian equivalent of the Jewish Sabbath, has been a holy day free of work for ages.)

1 And it was in the second first sabbath, he went through the standing corn; and his disciples pulled out the ears of corn, and ate, crumbling in small pieces with hands.

2 And certain of the Pharisees said to them, Why do ye what is not lawful to do in the sabbaths

3 And having answered to them, Jesus said, Have ye not read this, which David did when he hungered, and they being with him;

4 How he went into the house of God, and took the loaves of the setting before, and ate, and gave also to those with him; which is not lawful to eat, except for priests alone?

5 And he said to them, The Son of man is Lord also of the sabbath.

6 And it was also in another sabbath, he came into the assembly, and taught: and a man was there, and his right hand was withered.

7 And the scribes and Pharisees observed him narrowly, if he will heal in the sabbath: that they might find accusation against him.

8 And he knew their reflections, and said to the man having the withered hand, Arise, and stand in the midst. And having risen, he stood.

9 Then said Jesus to them, I will ask you; What is lawful in the sabbath; to do good, or to do evil? to save the life, or destroy

10 And having looked round upon them all, he said to the man, Stretch forth thine hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with want,of understanding; and they discoursed with one another What they may do to Jesus.

12 And it was in those days, he went out to the mount to pray, and he was passing the whole night in prayer to God.

13 And when it was day, he called to his disciples: and having chosen twelve from them, and he named them, the sent;

14 Simon, (and he named him Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James, him of Alpheus, and Simon called Zelotes,

16 Judas, of James, and Judas Iscariot, and he was the traitor.

17 And having come down with them, he stood upon a level place, and a crowd of his disciples, and a great multitude of people from all Judea and Jerusalem, and the maritime country of Tyre and Sidon, they also came to hear him, and to be healed of their diseases;

18 And those molested with unclean spirits: and they were cured.

19 And all the crowd sought to touch him; for there came forth power from him, and healed all.

20 And he having lifted up his eyes upon his disciples, said, Happy the poor, for yours is the kingdom of God

21 Happy the hungering now: for ye shall be satisfied. Happy the weeping now: for ye shall laugh.

22 Happy are ye, when men hate you, and when they separate you, and reproach, and cast out your name as evil, for the Son of man's sake.

23 Rejoice in that day, and skip: for, behold, your reward much in heaven: for according to these did their fathers to the prophets.

24 But woe to you rich for ye take away your consolation.

25 Woe to you having been filled for ye shall hunger. Woe to you laughing now! for ye shall grieve and weep.

26 Woe to you when all men speak well of you! for according to these did their fathers to the false prophets.

27 But I say to you hearing, Love your enemies; do good to those hating you,

28 Praise those cursing you, and pray for those threatening you. *(The passage "Love your enemies" calls for allowing oneself to be slaughtered and must therefore be viewed critically. It was addressed to the Jews here and meant politically, for they had been waging war against the invading Greeks and Romans for generations. The Jewish War [66-73], with over 1.1 million deaths, was still fresh in the memory of the authors of the Gospels written after the war. "Love your neighbour as yourself" comes from the Old Testament [Leviticus 19:18; Hindus, Jains, Buddhists, and Daoists also know this commandment.], but it does not call*

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for self-sacrifice in the event of defense! Unfortunately, the commandment was often misunderstood and caused over 100 million deaths among Christians, Jews, Hindus, Jains, and Buddhists unwilling to defend themselves during the invasion of the Mongols and Muslims. The following examples clearly illustrate that the idea of being forgiving, tolerant, and loving are intended to be in use in private life only. It does not mean that you must allow invaders to conquer and murder you!)

29 To him striking thee upon the cheek hold also near the other; and from him taking away thy garments, and thou shouldest not retrench thy coat.

30 And to every one asking thee, do thou give; and from him taking away thy things, re-demand not.

31 And as ye wish that men would do to you, and do you to them likewise.

32 And if ye love them loving you, what grace is to you? for also the sinful would love those loving them.

33 And if ye do good to those doing good to you, what grace is to you? for also the sinful do the same.

34 And if ye lend of whom ye hope to receive back, what grace is to you? for also the sinful lend to the sinful, that they might receive back the like things.

35 But love ye your enemies, and do good, and lend, hoping for nothing back; and your reward shall be much, and ye shall be sons of the Highest; for he is kind to the graceless and evil.

36 Be ye therefore compassionate, as also your Father is compassionate.

37 And judge not, and ye should not be judged: condemn not, and ye should not be condemned: loose ye, and ye shall be loosed.

38 Give, and it shall be given you; good measure, yielded, and shaken, and overflowed, shall they give into your bosom: for with the same measure that ye measure, shall it be measured back to you.

39 And he spake to them a parable, Can the blind lead the blind? shall they not both fall into the ditch?

40 For the learner is not above his teacher: and every one set in order shall be as his teacher.

41 And why beholdest thou the dried straw in thy brother's eye, and perceivest not the beam in thine own eye?

42 Or how Canst thou say to thy brother, Brother, suffer that I cast out the mote in thine eye, thyself not beholding the beam in thine eye? O hypocrite, cast out first the beam from thine own eye, and then shalt thou see through to cast out the mote in thy brother's eye.

43 For it is not a good tree making decayed fruit; neither a decayed tree making good fruit.

44 For each tree is known by its own fruit. For of thorns they gather not figs, nor of the bramble do they harvest the grape.

45 The good man out of the good treasure of his heart, brings forward the good thing; and the evil man out of the evil treasure of his heart, brings forward the evil thing: for out of the abundance of the heart does his month speak.

46 And why call ye me Lord, Lord, and do not what I say?

47 Every one coming to me, and hearing my words, and doing them, I will shew you to whom he is like:

48 He is like to a man building a house, who digged, and deepened, and set the foundation upon the rock: and there having been an overflow, the river dashed against that house, and was not able to move it: for it was founded upon the rock.

49 And he having heard, and not having done, is like a man having built a house upon the earth, without a foundation; against which the river dashed, and immediately it fell; and the breaking of that house was great.

ACCORDING TO LUKE CHAPTER 7

1 And when he completed all his words in the ears of the people, he came to Capernaum.

2 And a certain centurion's servant being sick, was about to die; which was highly valued by him.

3 And having heard of Jesus, he sent elders of the Jews to him, asking him, that having come, he would save his servant.

4 And they approaching to Jesus, besought him earnestly, saying, That he is worthy to whom he will bestow this:

5 For he loves our nation, and has built us a synagogue.

6 And Jesus went with them. And now he being away not far from the house, the centurion sent friends to him, saying to him, Lord, trouble not thyself: for I am not fit that thou shouldest come under my roof;

7 Therefore neither thought I myself worthy to come to thee: but speak in a word, and my servant shall be healed.

8 For I also am a man set under authority, having soldiers under myself, and I say to this, Go, and he goes; and to another, Come, and he comes: and to my servant, Do this, and he does.

9 And Jesus having heard these, wondered at him, and having turned to the crowd following him, he said, I say to you, Neither have I found so much faith in Israel.

10 And those sent, having turned back to the house, found the servant being sick, restored to health.

11 And it was in continuation he went to a city called Nain; and sufficient of his disciples went with him, and a great crowd.

12 And as he drew near to the gate of the city, behold, he dead was carried out, the only son of his mother, and she a widow; and a sufficient crowd of the city was with her.

13 And having seen her, the Lord felt compassion for her and said to her, Weep not.

14 And having come, he touched the coffin, and they bearing stood. And he said, Young man, I say to thee, arise.

15 And the dead sat up, and began to speak. And he gave him to his mother.

16 And fear took all; and they praised God, saying, That a great prophet has risen up among us; and That God has reviewed his people.

17 And this word went out about him in all Judea, and in all the country round about.

18 And John's disciples announced to him of all these things.

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19 And having called certain two of his disciples, John sent to Jesus, saying, Art thou he coming? or should we expect another?

20 And the men, having approached to him, said, John the Immerser has sent us to thee, saying, Art thou he coming? or should we expect another?

21 And in that same hour he cured many of diseases, and scourges, and evil spirits, and to many blind he conferred the favor to see.

22 And Jesus having answered said to them, Having gone, announce to John what ye saw and heard; for the blind look up, the lame walk, the leprous are cleansed, the deaf hear, the dead are raised, the poor are announced good news.

23 And happy is he, whoever should not be offended in me.

24 And the messengers of John having departed, he began to say to the crowds concerning John, What went ye forth into the desert to see? A reed shaken by the wind?

25 But what went ye out to see? A man clothed in soft garments? Behold, those in glorious clothing, and being in luxury, are in royal abodes.

26 But what went ye out to see? A prophet? Yea, I say to you, superior to a prophet.

27 This is he of whom it has been written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

28 For I say to you, Among the begotten of women none is a greater prophet than John the Immerser; and the less in the kingdom of heaven is greater than he.

29 And all the people having heard, and the publicans, justified God, having been immersed with the immersion of John.

30 And the Pharisees, and they pertaining to the law, rejected the counsel of God against themselves, not immersed by him.

31 And the Lord said, To whom shall I liken the men of this generation? and to whom are they like?

32 They are like children sitting in the market-place, and calling to one another, and saying, We played the flute to you, and ye danced not; we lamented to you, and ye wept not.

33 For John the Immerser came, neither eating bread, nor drinking wine, and ye say, He has a demon.

34 The Son of man came eating and drinking; and ye say, Behold a man, a glutton, and wine-drinker, a friend of publicans and sinful.

35 And wisdom was justified of all her children.

36 And a certain one of the Pharisees asked him that he would eat with him. And having come into the Pharisee's house, he reclined.

37 And, behold, a woman in the city, who was sinful, knowing that he is reclining at table in the Pharisee's house, having brought an alabaster box of perfumed oil,

38 And stood at his feet behind, weeping, been to wet his feet with tears, and wiped with the hairs of her head; and she kissed his feet, and anointed with the perfumed oil.

39 And the Pharisee having called him, seeing, said within himself, This, if he were a prophet, had known who and what race of woman which had touched him: for she is sinful.

40 And Jesus having answered, said to him, Simon, I have something to say to thee. And he says, Teacher, speak.

41 Two debtors were to a certain money-lender: one owed five hundred drachmas, and the other fifty.

42 And they not having to pay, he bestowed as a gift upon both. Which of them therefore will love him the more? Say thou.

43 And Simon, having answered, said, I suppose, that to whom he bestowed more favor. And he said to him, Thou hast judged rightly,

44 And having turned to the woman, he said to Simon, Thou seest this woman? I came into thy house, thou gavest me no water for my feet: and she wet my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: and she from when I came in left not kissing my feet.

46 Thou anointedst not my head with oil: and she anointed my feet with perfumed oil.

47 For which I say to thee, Her many sins are remitted; for she loved much: and he to whom little is remitted, loves little.

48 And he said to her, Thy sins are remitted.

49 And they reclining together began to say in themselves, Who is this who also remits sins?

50 And he said to the woman, Thy faith has saved thee; go in peace.

ACCORDING TO LUKE CHAPTER 8

1 And it was afterwards, and he passed through city and town proclaiming and announcing good news, the kingdom of God; and the twelve with him,

2 And certain women, who were cured from evil spirits and weaknesses, Mary called Magdalene, from whom went forth seven demons,

3 And Joanna wife of Chuza, Herod's steward, and Susanna, and many others, who served him from possessions to them.

4 And a great crowd being together, and coming to him in the city, he spake by a parable:

5 The sower went out to sow his seed; and in his sowing, some truly fell by the way, and was trodden down, and the fowls of heaven devoured it.

6 And other fell upon a rock; and having brought forth, was dried up, for it had no moisture.

7 And other fell in the midst of thorns; and the thorns grew together and choked it.

8 And other fell upon good earth; and having brought forth, made fruit, a hundredfold. Saying these, he called out, He having ears to hear, let him hear.

9 And his disciples asked him, saying, What may this parable be?

10 And he said, To you it has been given to know the mysteries of the kingdom of God: and to the rest in parables; that seeing they might not see, and hearing they might not understand.

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11 And this is the parable: The seed is the word of God.

12 And they by the way are they hearing; then comes the devil, and takes away the word from their heart, lest having believed, they should be saved.

13 And they upon the rock, who, when they hear, with joy receive the word; and they have no root, who for a time believe, and in time of trial fly away.

14 And that having fallen into thorns, and they are they having heard, and with cares and riches, and pleasures of life going forth, are choked, and bring not to maturity.

15 And that in the good earth, they are they which, in a fair and good heart, having heard, keep the word, and bring forth fruit with patience.

16 None, having lighted a light, covers it with a vessel, or puts under a bed; but sets upon a candlestick, that they entering might see the light.

17 For there is nothing hid, which should not be made manifest; nor concealed, which should not be made known, and come clear.

18 See therefore how ye hear: for whoever should have, shall be given him; and whoever should not have, and what he seems to have shall be taken away from him.

19 And his mother and brethren approached to him; and they could not come to him for the crowd.

20 And it was announced to him, saying, Thy mother and thy brethren have stood without, wishing to see thee.

21 And he having answered, said unto them, My mother and my brethren are they hearing the word of God, and doing it.

22 And it was in one of the days, and he went into a ship, and his disciples: and he said to them, Let us pass through to the other side of the lake. And they led forth.

23 And they sailing, he fell asleep: and a hurricane of wind came down upon the lake; and they were filled, and were in peril.

24 And having come near, they awoke him, saying, Ruler ruler, we perish. And having risen, he censured the wind and heaving of water; and they ceased, and there was a calm.

25 And he said to them, Where is your faith And having feared, they wondered, saying to one another, Who then is this! that also commands the winds and the waters, and they listen to him!

26 And they sailed over to the country of the Gadarenes, which is over against Galilee.

27 And he coming upon land, a certain man met him from the city, who had demons of long times, and put on no garment, and abode not in a house, but in the tombs.

28 And having seen Jesus and cried out, he fell before him, and with a great voice said, What to me and thee, Jesus, Son of God most high? I implore thee, thou wouldst not torment me.

29 For he proclaimed to the unclean spirit to come out of the man. For many times it snatched him: and he was bound with chains, and being guarded with fetters; and bursting the bonds, he was driven by the demon into the deserts.

30 And Jesus asked him, saying, What is the name to thee? And he said, Legion: for many demons came into him.

31 And he besought him that he would not command him to go away into the abyss.

32 And a herd of numerous swine was there feeding on the mount: and they besought him that he would permit them to come into the swine. And he permitted them.

33 And the demons having come out of the man, came into the swine: and the herd rushed down the precipice into the lake, and were choked.

34 And they feeding, having seen that done, fled, and having departed, proclaimed in the city and in the fields.

35 And they went out to see that done; and came to Jesus, and they found the man from whom the demons had gone out, sitting clothed, and being of sound mind, at the feet of Jesus; and they were afraid.

36 And they, having seen, proclaimed to them how he possessed with a demon was saved.

37 And all the multitude of the country round about, of the Gadarenes, asked him to depart from them; for they were held fast by great fear: and he having gone into the ship, returned.

38 And the man from whom the demons had gone out implored him to be with him: and Jesus loosed him, saying,

39 Return to thy house and recount what God did to thee. And he departed, proclaiming throughout the whole city what Jesus did to him.

40 And it was in Jesus' returning, the crowd received him; for all were expecting him.

41 And, behold, a man came, to whom the name of Jairus, and he was ruler of the assembly: and having fallen before the feet of Jesus, he besought him to come to his house:

42 For an only daughter was to him, of about twelve years, and she was dying. And in his going the crowds pressed him.

43 And a woman being in a flowing of blood for twelve years, who having expended all the means of subsistence upon physicians, could not be cured by any.

44 Having come near behind, touched the hem of his garment: and immediately her flow of blood was stopped.

45 And Jesus said; Who having touched me? And all denying, Peter said. and they with him: Ruler, the crowds hold with thee and press thee, and thou sayest, Who having touched me?

46 And Jesus said, Somebody touched me: for I know power having gone out from me.

47 And the woman having seen that she was not hid, came trembling, and having fallen before him, announced to him before all people for what cause she touched him, and how she was healed immediately.

48 And he said to her. Take courage, Daughter: thy faith has saved thee; go in peace.

49 He yet speaking, there comes a certain of the ruler of the assembly, saying to him, That thy daughter is dead; trouble not the Teacher.

50 And Jesus having heard, answered him, saying, Fear not: only believe, and she shall be saved.

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51 And having come into the house, he suffered not any to come in, except Peter, and James, and John, and the father and mother of the child.

52 And all wept, and bewailed her: and he said, Weep not; she is not dead, but sleeping.

53 And they derided him, knowing that she was dead.

54 And he having cast all without, and held firmly her hand, called, saying, Child, arise.

55 And her spirit returned, and she rose up immedrately: and he ordered to give her to eat.

56 And her parents were afflected in mind: and he proclaimed to them, to tell no one that having been done.

ACCORDING TO LUKE CHAPTER 9

1 And having called together his twelve disciples, he gave them power and authority over all demons, and to cure diseases.

2 And he sent them to proclaim the kingdom of God, and heal the sick.

3 And he said to them, Take away nothing for the way, neither rods, nor wallet, nor bread, nor silver; nor to have two coats apiece.

4 And into whatever house ye come in, remain there, and come out thence.

5 And as many as should not receive you, having come out of that city, and shake off the cloud of dust from your feet for testimony against them.

6 And having gone out, they went through the towns, proclaiming the good news, and healing every where.

7 And Herod the tetrarch heard all done by him: and was in perplexity, for it was said by certain, that John had been raised from the dead.

8 And by certain, that Elias has appeared.; and by others, that a prophet, one of the ancients, was risen.

9 And Herod said, John I beheaded and who is this, of whom I hear such things? And he sought to see him.

10 And the sent, having returned, recounted to him what they did. And having taken them, he retreated apart in a desert place of the city, called Bethsaida.

11 And the crowds having known, followed him: and having received them, he spake to them, of the kingdom of God, and healed them having need of cure.

12 And the day began to decline: and the twelve having come near, said to him, Loose the crowd, that having departed into the towns round about and the fields, they might rest, and might find provisions; for here are we in a deserted place.

13 And he said to them, Give ye them to eat. And they said, There are no more to us than five loaves and two fishes; except having gone we buy food for all this people.

14 For they were about five thou sand men. And he said to his disciples, Place them reclining by fifty in a place for reposing.

15 And they did so, and they made all recline.

16 And having taken the five loaves and two fishes, having looked up to heaven, be praised them, and brake, and gave to the disciples to set before the crowd.

17 And they all ate, and were satisfied: and that over and above having remained to them was taken up, twelve baskets of fragments.

18 And it was in his being alone praying, his disciples were with him: and he asked them, saying, Whom do the crowds say me to be?

19 And they having answered, said, John the Immerser; and others, Elias; and others, that a certain prophet of the ancients has risen up.

20 And he said to them, And whom say ye me to be? And Peter having answered said, The Christ of God.

21 And he having censured them, enjoined them to tell this to no one;

22 Saying, That the Son of man must suffer many things, and be disapproved of by the more ancient and the chief priests and the scribes, and be slain, and be raised up the third day.

23 And he said to all, If any one wish to come after me, let him deny himself, and lift up his cross daily and let him follow me.

24 For whoever would wish to save his soul shall lose it: and whoever should lose his soul for my sake, the same shall save it.

25 For what is a man profited, having gained the whole world, and having lost himself, or having been damaged?

26 For whoever should be ashamed of me and my words, of him shall the Son of man be ashamed, when he should come in the glory of himself, and of the Father, and of the holy messengers.

27 And I say to you truly, certain are standing here, who shall not taste of death, till they should see the kingdom Of God.

28 And it was after these words about eight days, and having taken Peter and John and James, he went up into the mount to pray.

29 And it was in his praying, the look of his face was another, and his clothing white, shooting forth lightning.

30 And, behold, two men were speaking with him, which were Moses and Elias:

31 Who, having been seen in glory spake of his exit which he was about to complete in Jerusalem.

32 And Peter and they with him were heavy with sleep: and having waked, they saw his glory, and two men standing with him.

33 And it was in their having withdrawn from him, Peter said to Jesus, Ruler, it is good for us to be here: and let us make three tents, one for thee, and one for Moses, and one for Elias: not knowing what he says.

34 And he saying these things, there was a cloud, and it overshadowed them: and they were afraid in their going into the cloud.

35 And there was a voice out of the cloud, saying, This is my dearly beloved Son: hear him.

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36 And in there having been a voice, Jesus was found alone. And they were silent, and announced nothing to any one in those days, of what they had seen.

37 And it was in the day following, they having come down from the mountain, there met him a great crowd.

38 And, behold, a man from the crowd cried out, saying, Teacher, I implore thee look upon my son: for he is my only born.

39 And, behold, a spirit takes him, and suddenly he cries out; and it tears him with foam, and with difficulty withdraws from him, bruising him.

40 And I implored thy disciples that they cast it out; and they could not.

41 And Jesus having answered said, O faithless and perverted generation, how long shall I be with you, and endure you I Bring hither thy son.

42 And he yet coming near, the demon rent him, and tare him. And Jesus censured the unclean spirit, and healed the child, and gave him back to his father.

43 And all were struck with amazement at the majesty of God. And all wondering at all which he did, Jesus said to his disciples,

44 Put ye these words into your ears: for the Son of man is about to be delivered up into the bands of men.

45 And they knew not this word, and it was hid from them, lest they should understand it: and they feared to ask him concerning this word.

46 And there came up a conference among them, thus, which of them should be the greatest.

47 And Jesus, having seen the reflection of their heart, having taken up a child, set it by himself,

48 And he said to them, Whoever should receive this child in my name receives me: and whoever should receive me, receives him having sent me: for he being less among you all, the same shall be great.

49 And John having answered said, Ruler, we saw a certain one casting out demons in thy name; and we hindered him, because he follows not with us.

50 And Jesus said, Hinder him not: for who is not against us is for us.

51 And it was in the days of his acceptation being completed, and he fixed his face to go into Jerusalem.

52 And he sent messengers before his face: and having gone, they came into a town of Samaritans, in order to prepare for him.

53 And they received him not, for his face was going to Jerusalem.

54 And his disciples James and John having seen, said, O Lord, wilt thou that we should speak fire to come down from heaven, and destroy them, as also did Elias?

55 And having turned he censured them, and said, Ye know not of what sort Of spirit ye are.

56 For the Son of man came not to destroy men's souls, but to save them. And they proceeded into another town:

57 And it was, they going in the way, a certain one said to him, I will follow thee wherever thou shouldest go forth, Lord.

58 And Jesus said to him, Foxes have dens, and fowls of heaven encampments; but the Son of man has not where he might lay down the head.

59 And he said to another, Follow me. And he said, Lord, permit me having gone, first to inter my father.

60 And Jesus said to him, Permit the dead to inter their own. dead; and thou, having gone, announce the kingdom of God.

61 And another said, I will follow thee, Lord; and first permit me to take leave of those in my house.

62 And Jesus said to him, No one putting his hand upon the plough, and looking back, is adapted to the kingdom of God.

ACCORDING TO LUKE CHAPTER 10

(The Sending Out of the Seventy Disciples. Interesting: About 500 years earlier, the Buddha also had around 70 disciples [Source: Etadaggavagga, Chapter 7, Book 1, Vag 14]; and Kongzi, better known as Confucius, also [Source: Sima Qian's Shiji (The Grand Historian), and: Analects of Confucius].)

1 And after these the Lord showed forth other seventy, and sent them together two and two before his face into every city and place, where he was about to come.

2 Then said he to them, Truly the harvest much, and the laborers few: implore therefore the Lord of the harvest, that he would send forth laborers into his harvest.

3 Retire: behold, I send you as lambs in the midst of wolves.

4 Carry no purse, nor wallet, nor shoes: and greet none by the way.

5 And in whatever house ye enter, first say, Peace to this house.

6 And if truly the son of peace be there, your peace shall rest upon it: and if not so, it shall turn back to you.

7 And remain in the same house, eating and drinking the things of them: for the laborer is worthy of his hire. Go not from house to house.

8 And in whatever city ye enter, and they receive you, eat the things set before you.

9 And cure the sick in it, and say to them, The kingdom of God has drawn near to you.

10 And in whatever city ye enter, and they receive you not, having gone into its spacious ways, say,

11 And the dust having cleaved to us from your city, we wipe off to you but know this, that the kingdom of God has drawn nigh to you.

12 And I say to you, that it shall be more supportable in that day for Sodom, than for that city.

13 Woe to thee Chorazin! woe to thee Bethsaida! for if in Tyre and Sidon were the powers having been in you, long since had they changed the mind, sitting in sackcloth and ashes.

14 But for Tyre and Sidon shall it be more supportable in judgment, than for you.

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15 And thou, Capernaurn, indeed even lifted up to heaven, shalt be cast down to hades.

16 He hearing you hears me and he rejecting you rejects me; and he rejecting me rejects him having sent me.

17 And the seventy returned with joy, saying, Lord, and the demons are subject to us in thy name.

18 And he said to them, I saw Satan as lightning fallen from heaven.

19 Behold, I give you power to tread above serpents and scorpions, and upon all the power of the enemy and nothing shall hurt you.

20 But in this rejoice not, that the spirits are subject to you; but rather rejoice, that your names were written in the heavens.

21 In that hour Jesus rejoiced in spirit, and said, I will acknowledge to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and intelligent, and hast revealed them to babes: yes Father, for so was it benevolence before thee.

22 All things were delivered me by my Father: and none knows who is the Son, but the Father; and who the Father is, but the Son, and to whomsoever the Son would wish to reveal.

23 And having turned to the disciples apart he said, Happy the eyes seeing what ye see:

24 For I say to you, that many prophets and kings wished to behold what ye see, and saw not; and to hear what ye hear, and heard not.

25 And, behold, a certain skilled in the law stood up, tempting him, and saying, Teacher, what having done shall I inherit eternal life

26 And he said to him, What has been written in the law? how readest thou ?

27 And he having answered, said, Thou shalt love the Lord thy God from thy whole heart, and from thy whole soul, and from thy whole strength; and thy neighbor as thyself.

28 And he said to him, Thou hast answered rightly; this do and thou shalt live.Translation PDF from Google If you can fill in this text please contact e-sword Uers

29 And he, wishing to justify himself, said to Jesus, And who is my neighbor

30 And Jesus having replied said, A certain man went down from Jerusalem to Jericho, and fell among robbers : and having stripped him, and laid on blows, they departed, leaving him half dead.

31 And by accident a certain priest went down in that way : and having seen him, went on the opposite side.

32 And likewise also a Levite, having been in the place, having come and seen him, went on the opposite side.

33 And a certain Samaritan, travelling, came to him : and having seen him, felt compassion.

34 And having come near, he bound up his wounds, pouring in oil and wine, and having mounted him upon his own animal, he brought him to an inn, and took care of him.

35 And upon the morrow, he having come forth, taking out two drachmas, he gave to the inn-keeper, and said to him, Take care, of him; and whatever thou spendest besides, I, in my coming back, will repay thee.

36 Which then of these three seems to thee to have been neighbor to him fallen among rubbers.?

37 And he said, He having done mercy with him. Then said Jesus to him, Go thou, and do likewise.

38 And it was in their going forth, and he came to a certain town: and a certain woman by the name of Martha received him in her house.

39 And also a sister was to her, called Mary; and she having sat at Jesus' feet, heard his word.

40 And Martha was perplexed about much service, and having stood before, said, Lord, carest thou not that my sister left me to serve alone ? speak therefore to her that she may lay hold and assist with me.

41 And Jesus having answered, said to her, Martha,.Martha, thou bast care, and art confused about many things

42 And of one thing there is need : and Mary has chosen the 'good part which shall not betaken away from her.

ACCORDING TO LUKE CHAPTER 11

1 And it was in his being in a certain place praying, when he ceased, a certain of his disciples said to him Lord, teach us to pray, as John also -taught his disciples.

2 And he said to them, When ye pray, say, Our Father he in the heavens, Holy be thy name. Let thy kingdom come. Let thy will be, as in heaven, also upon the earth.

3 Give us our bread sufficient for sustenance by the day.

4 And remit to us our sins; for we onrselves also remit to every one indebted to us. 'And bring us not into temptation; but deliver us from the evil.

5 And he said to them, Which. of you shall have a friend, and shall-go to him at midnight, and should say to him, Friend, lend me three loaves;

6 Since my friend has come to me from the way, and I have not what I may set before him!

7 And he within, having.answered, should say, Offer not weariness to me already has the door been shut, and my children are with me in bed; I cannot having risen, give thee.

8 I say to you, If also having risen he will not give him because of being his friend, yet for his effrontery, having risen, he will give him as many as he needs.

9 And I say ' to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you.

10 For every one asking, receives; and he seeking, finds; and to him knocking, it shall be opened. .

11 And shall a son ask bread of any of you a father, will he give him a stone? and if a fish, for a fish he will not give him a serpent.

12 Or also if he ask an egg, he will not give him a scorpion.

13 If then ye, being evil, know to give good gifts to your children; how much more the Father, be from heaven, will give the Holy Spirit to them asking him ?

14 And he was casting out a demon, and it was dumb. And it was the demon having come out, the dumb spake; and the crowds wondered.

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15 And certain of them said, By Beelzebul ruler of demons he casts out demons.

16 And others, tempting, sought a sign of him from heaven.

17 And he, knowing their thoughts, said to them, Every kingdom divided against itself is rendered desolate; and a house against a house falls.

18 And if Satan also be divided against himself, how should his kingdom stand ? for ye say by Beelzebul I cast out demons.

19 And if I by Beelzebnl cast out demons, by whom do your sons cast. out? for this shall they be your judges.

20 And if by the finger of God I cast out demons, then has the kingdom of God got beforehand to you.

21 When the strong, completely armed, should watch his court-yard, his possessions are in peace :

22 And when a stronger than he, having come, conquers him, he takes away his complete armor in which he trusted, and distributes his spoils.

23 He not being with me is against me : and he not gathering with me scatters.

24 When the unclean spirit comes out from a man, he passes through places wanting water, seeking rest; and not finding, he says, I will return to my house whence I came out.

25 And having come, he finds it swept and set in order.

26 Then he goes, and takes seven other spirits more evil than himself; and having entered, they dwell there : and the last things of that man are worse than the first.

27 And it was in his speaking these things, a certain woman of the crowd, having lifted up the voice, said to him, Happy the womb having borne thee, and breasts thou didst suck.

28 And he said, Rather, happy they hearing the word of God, and watching it.

29 And crowds being collected, he began to say, This is an evil generation: it seeks a sign; and no sign shall be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign to the Ninevites, so shall be the Son of man to this generation.

31 The queen of the south shall be raised up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, more than Solomon here.

32 The Ninevite men shall rise up in the judgment with this generation, and condemn it: for they repented at the proclamation of Jonas; and, behold, more than Jonas here.

33 And none, having lighted a lamp, puts in secret, neither under a bushel, but upon the chandelier, that they coming in should see the light.

34 The light of the body is the eye; when therefore thine eye be plain, also thy whole body is clear: and when it be evil, also thy body dark.

35 Take heed therefore lest the light in thee be darkness.

36 If therefore thy whole body clear, not having any part dark, the whole shall be clear, as when a lamp enlightens thee with its gleam.

37 And in the speaking, a certain Pharisee asked him that he would dine with him: and having come in he reclined.

38 And the Pharisee having seen, wondered that he was not first washed before dinner.

39 And the Lord said to him, Now ye Pharisees cleanse the outside of the cup and trencher; and your inside is full of plunder and wickedness.

40 O foolish, has not he having made the outside, also made the inside?

41 But of the things being, give alms; and, behold, all things are clean to you.

42 But woe to you, Pharisees! for ye tithe spearmint and rue and every plant, and ye pass by the judgment and love of God: these ought ye to have done, and not to have left those.

43 Woe to you, Pharisees! for ye love the first seat in assemblies, and greetings in market-places.

44 Woe to you, scribes and Pharisees, hypocrites! for ye are as concealed tombs, and men walking above know not.

45 And a certain of the skilled in the law having answered, said, Teacher, speaking these things, and thou injurest us.

46 And he said, And woe to you, skilled in the law! for ye load men with loads difficult to carry, and ye yourselves touch not one of the fingers to the load.

47 Woe to you! for ye build the tombs of the prophets, and your fathers killed them.

48 Surely ye testify and assent to your fathers' works: for they indeed killed them, and ye build their tombs.

49 And for this said the wisdom of God, I will send them prophets and the sent, and of them shall they kill and drive out:

50 That the blood of all the prophets shed from the foundation of the world be required of this generation;

51 From the blood of Abel even to the blood of Zacharias perishing between the altar and house: yea, I say to you, It shall be required of this generation.

52 Woe to you, skilled in the law! for ye have taken away the key of knowledge: ye came not in yourselves, and those coming in ye hindered.

53 And he saying these things to them, the scribes and Pharisees began to hold on greatly, and to put questions to him of many things:

54 Laying wait for him, and seeking to seize something out of his mouth, that they might accuse him.

ACCORDING TO LUKE CHAPTER 12

1 Upon which, myriads of the crowd having been gathered together, so as to tread upon one another, he began to speak to his disciples first, Keep yourselves from the leaven of the Pharisees, which is hypocrisy.

2 And there is nothing covered, which shall not be revealed; and secret which shall not be known.

3 Therefore whatever ye have said in darkness shall be heard in light; and what ye spake to the ear in storehouses shall be proclaimed upon house tops.

4 And I say to you my friends, Be not afraid of those killing the body, and after these not having anything remaining to do.

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5 And I will shew you whom ye should fear: Fear him having power, after killing, to cast into hell; yea, I say to you, Fear him.

6 Are not five little sparrows sold for two small coins, and one of them is not forgotten before God?

7 But also the hairs of your head were all numbered. Therefore fear not: ye have the preeminence over many little sparrows.

8 And I say to you, Every one who should acknowledge in me before men, also the Son of man will acknowledge in him before the messengers of God.

9 And he having denied me before men, shall he denied before the messengers of God.

10 And every one who shall say a word against the Son of man, it shall be remitted to him: and to him blaspheming against the Holy Spirit, it shall not be remitted.

11 And when they bring you to assemblies, and beginnings, and powers, have no anxiety how or what ye allege for justification, or what ye say:

12 For the Holy Spirit will teach you in that hour what ye must say.

13 And a certain one out of the crowd said to him, Teacher, speak to my brother to divide the inheritance with me.

14 And he said to him, Man, who appointed me judge or distributer over you

15 And he said to them, See, and watch yourselves from covetousness: for not in the abounding to any one of his possessions is his life.

16 And he spake a parable to them, saying, The farm of a certain rich man bore well:

17 And he calculated in himself, saying, What shall I do, for I have not where I shall collect together my fruits?

18 And he said, This will I do: I will pull down my stores, and build greater; and there will I collect all my produce and my good things.

19 And I will say to my soul, Soul, thou hast many good things laid up for many years; rest, eat, drink, be gladdened.

20 And God said to him, O foolish one, this night they require thy soul from thee: and what thou hast prepared, to whom shall it be?

21 So he treasuring up for himself, and not rich toward God.

22 And he said to his disciples, Therefore I say to you, Have no anxiety for your soul, what ye eat; nor for the body what ye put on.

23 The soul is more than food, and the body than clothing.

24 Consider the ravens: for they sow not neither do they reap; to them there is not store-house nor store; and God nourishes them: how much more have ye preeminence of the fowls?

25 And which of you having anxiety can add to his size one cubit?

26 If then ye cannot do the least, why have ye anxiety for the rest?

27 Consider the white lilies, how they grow; they are not wearied, neither do they spin; and I say to you, neither was Solomon in all his glory clothed as one of these.

28 And if the grass, to day being in the field and to morrow cast into the furnace, God so clothes; how much rather you, ye of little faith?

29 And ye, seek ye not what ye eat, or what ye drink, and keep not in anxiety.

30 For all these things the nations of the world seek for: and your Father knows that ye have need of these.

31 But seek the kingdom of God; and all these shall be added to you.

32 Fear not, little flock; for your Father was contented to give you the kingdom.

33 Sell your possessions, and give alms; make to yourselves purses not growing old, an inexhaustible treasure in the heavens, where the thief approaches not, nor moth corrupts.

34 For where your treasure is, there also will be your heart.

35 Let your loins be girded about, and your lights burning;

36 And ye like men expecting their Lord, when he shall loose from the nuptials; that having come and knocked, they might quickly open to him.

37 Happy those servants, whom the Lord having come shall find watching; truly I say to you, he will gird himself, and make them recline, and having come he will serve them.

38 And if he should come in the second watch, and should come in the third watch, and find so, happy are those servants.

39 And know this, that if the master of the house knew what hour the thief is coming, he had watched, and not have suffered his house to be undermined.

40 And be ye therefore ready: for in the time which ye think not the Son of man is coming.

41 And Peter said to him, Lord, sayest thou this parable to us, or also to all?

42 And the Lord said, Who then is that faithful and wise steward, which the Lord will set over his household, to give the allowance of wheat in due time?

43 Happy that servant, which his Lord, having come, shall find so doing.

44 Truly I say to you, that he will set him over all his possessions.

45 And if that servant should say in his heart, My Lord delays to come; and should begin to strike the servants and maids, also to eat and drink, and to be intoxicated;

46 The lord of that servant shall come in a day which he expects not, and in an hour which he knows not, and he will cut him in two equal parts, and set his portion with the unbelieving.

47 And that servant having known his lord's will, and not prepared, neither having done his will, shall be skinned with many.

48 And he not having known, and having done things worthy of blows, shall be skinned with few. And to every one to whom much was given, shall much be required of him: and

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with whom they have deposited much, they will ask of him the more.

49 I have come to cast fire into the earth; and what will I if it has been already lighted up!

50 And I have an immersion to be immersed with; and how am I pressed together till it should be finished!

51 Think ye that I came to give peace in the earth? Nay, I say to you; but rather division:

52 For from now shall five be in one house divided, three against two, and two against three.

53 Father shall be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

54 And he said to the crowds, When ye see a cloud rising from the descents, ye say quickly, A heavy shower of rain is coming; and it is so.

55 And when the south wind blowing, ye say, That there will be heat; and it is.

56 O hypocrites, ye know to judge the face of the earth and of heaven; and how do ye not judge this time?

57 And why also of yourselves judge ye not the just thing?

58 For when thou retirest with thine adversary to the ruler, in the way give labor to be released from him; lest he drag thee to the judge, and the judge deliver thee to the avenger, and the avenger cast thee into prison.

59 I say to thee, thou shouldest not come out thence, even till also thou shouldest give back the last small coin.

ACCORDING TO LUKE CHAPTER 13

1 And certain were present in that time announcing to him of the Galileans, whose blood Pilate mingled with their sacrifices.

2 And Jesus having answered, said to them, Think ye that these Galileans were sinful above all the Galileans, because they have suffered such things?

3 No, I say to you: but except ye should change the mind, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that these were debtors above all men dwelling in Jerusalem?

5 No, I say: but except ye repent, ye shall all likewise perish.

6 And he spake this parable: A certain had a fig tree planted in his vineyard; and he came seeking fruit on it, and found not.

7 And he said to the vine-dresser, Behold, three years I am come seeking fruit on this fig tree, and find not: cut it off; wherefore also does it leave the earth unemployed?

8 And he having answered says to him, Lord, let it go also this year, till I shall dig round it, and cast dung:

9 Whereas also it might bear fruit: and if not, afterwards thou shalt cut it off.

10 And he was teaching in one of the assemblies in the sabbaths.

11 And, behold, there was a woman having a spirit of weakness eighteen years, and was bent together, and not able wholly to lift up the head.

12 And having seen her, Jesus called to, and said to her, Woman, thou hest been loosed from thy weakness.

13 And he put his hands on her: and immediately she was set upright, and honoured God.

14 And the ruler of the assembly having answered, feeling pain because Jesus cured on the sabbath, said to the crowd, Six days there are in which they ought to work; in those therefore, coming, be ye cured, and not the day of the sabbath.

15 Then answered the Lord and said, Hypocrite, does not each of you on the sabbath loose his ox or ass from the stall, and leading away, give to drink?

16 And this being a daughter of Abraham, whom Satan has bound, behold, eighteen years, ought she not to be loosed from this bond the day of the sabbath

17 And he saying these things, all opposed to him were ashamed: and the crowd rejoiced for all the glorious things done by him.

18 And he said, To what is the kingdom of God like? and to what shall I liken it?

19 It is like a kernel of mustard, which a man having taken, cast into his garden; and it grew, and became into a great tree; and the fowls of heaven encamped in its young shoots.

20 And again he said, To what shall I liken the kingdom of God?

21 It is like leaven, which a woman having taken, hid in three measures of wheaten flour, until the whole was leavened.

22 And he went through cities and towns, teaching, and making his passage to Jerusalem.

23 And a certain said to him, Lord, if few saved? And he said to them,

24 Strive earnestly to enter through the narrow gate: for many, I say to you, shall seek to enter in, and shall not be able.

25 From the time when the master of the house should rise up, and shut the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open to us: and having answered, he will say to you, I know not whence ye are:

26 Then will ye begin to say, We ate and drank before thee, and thou didst teach in our streets.

27 And he will say, I say to you, I know you not whence ye are; depart from me, all ye workmen of iniquity.

28 Weeping shall be there and gnashing of teeth, when ye see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you cast without.

29 And they shall come from the risings, and the settings, and from north, and south, and they shall recline in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

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31 In the same day certain Pharisees came near, saying to him, Come out, and go from thence: for Herod wishes to kill thee.

32 And he said to them, Having gone, say to that fox, Behold, I cast out demons, and complete cures to day and to morrow, and the third day I am completed.

33 But I must go to day and to morrow and the following: for it is not possible for a prophet to perish out of Jerusalem.

34 Jerusalem, Jerusalem, killing the prophets, and striking with stones those having been sent to her; how often I wished to gather thy children together, which manner a hen her young brood under the wings, and ye would not!

35 Behold, your house is left to you a desert: and truly I say to you, That ye should not see me, until it should come when ye say, Praised he coming in the name of the Lord.

ACCORDING TO LUKE CHAPTER 14

1 And it was in his coining into the house of a certain of the Pharisees in the sabbath to eat bread, and they were observing him narrowly.

2 And, behold, a certain dropsical man was before him.

3 And Jesus having answered, said to those skilled in the law and the Pharisees, saying, Is it lawful to cure in the sabbath?

4 And they were silent. And having taken, he healed, and loosed him.

5 And having answered, he said to them, Whose ass or ox of yours shall fall into a well, and will he not quickly pull it out on the sabbath day?

6 And they were not able to answer him in turn to these things.

7 And he spake a parable to the called, fixing his attention how they chose out the first places at table; saying to them,

8 When thou art called to the nuptials, thou shouldest not recline in the first place at table; lest a more honourable than thou be called by him:

9 And he having called thee and him, having come, shall say to thee, Give place to this; and then thou shalt begin with shame to take possession of the last place.

10 But when thou art called, having gone, recline in the last place; that when he having called thee come, might say to thee, Friend, mount up higher; then shall honour be to thee beore them reclining with thee.

11 For whoever exalts himself shall be humbled; and he humbling himself shall be exalted.

12 And he also said to him having called him, When thou makest a breakfast or supper, call not thy friends, nor thy rich neighbors, nor thy brethren; lest they call thee in return, and a giving back be to thee.

13 But when thou makest an entertainment, call the poor, the maimed, the lame, the blind:

14 And happy shalt thou be; for they have not to give back to thee: for it shall be given back to thee at the rising up of the just.

15 And a certain of them having reclined together, having heard these things, said to him, Happy he who shall eat bread in the kingdom of God.

16 And he said to him, A certain man made a great supper and called many;

17 And he sent his servant at the hour of the supper to say to the called, Come; for all things are already prepared.

18 And from one they all began to conciliate. The first said to him, I bought a field, and have necessity to go and see it: I ask thee, have me pardoned.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I ask thee, have me pardoned.

20 And another said, I have married wife, and therefore I cannot come.

21 And approaching, that servant announced to his lord these things. Then the master of the house, angry, said to his servant, Go forth quickly into the streets and quarters of the city, and bring in hither the poor, the maimed, the lame, and the blind.

22 And the servant said, Lord, it has been done as thou hest commanded, and yet there is place.

23 And the lord said to the servant, Go out into the ways and hedges, and compel to come in, that my house may be filled up.

24 For I say to you, That none of those men called shall taste of my supper.

25 And great crowds went with him, and having turned he said to them

26 If any come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and yet also his own life, he cannot be my disciple.

27 And whoever lifts not his cross, and comes after me, cannot be my disciple.

28 For which of you, wishing to build a tower, not first, having sat down, calculates the expense, if he have things for completion?

29 That lest, having set the foundation, and not able to finish, all seeing begin to mock him,

30 Saying, That this man began to build, and was not able to finish.

31 Or what king, going to fight with another king in war, not, having sat down first, consults, if he be able with ten thousand to meet him coming with twenty thousand against him?

32 And if he, yet being far off, having sent an embassy, asks things for peace.

33 So then, every one of you, who renounces not all of his possessions, cannot be my disciple.

34 Salt good: but if salt be rendered insipid, with what shall it be fitted?

35 Neither for the land, nor is it fitted for the dunghill; they cast it without. He having ears to hear, let him hear.

ACCORDING TO LUKE CHAPTER 15

1 And all publicans and sinful were drawing near him to hear him.

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2 And the Pharisees and scribes murmured, saying, That this receives the sinful, and eats together with them.

3 And he spake this parable to them, saying,

4 What man of you, having one hundred. sheep, and having lost one of them, leaves not the ninety-nine in the desert, and goes for the one lost, till he find it

5 And having found, he puts upon his shoulders, rejoicing.

6 And having come into the house, he calls together friends and neighbors, saying to them, Rejoice with me: for I have found my lost sheep.

7 I say to you, that so shall joy be in heaven over one sinful repenting, more than over ninety-nine just, which have no need of repentance.

8 Or what woman having ten drachmas, if she lose one drachma, lights not a lamp, and sweeps the house, and seeks diligently till she should find?

9 And having found, she calls together female friends and neighbors, saying, Rejoice with me; for I found the drachma which I lost.

10 So, I say to you, joy is in heaven before the messengers of God for one sinful changing the mind.

11 And he said, A certain man had two sons:

12 And the younger of them said to the father, Father, give me the portion of property falling. And he divided to them the property.

13 And not many days after, having gathered all things, the younger son went abroad into a far-off country, and there disposed his property, living in a profligate manner.

14 And having spent all things, a powerful famine was in that country; and he began to be in want.

15 And having gone, he was joined to one of the citizens of that country; and he sent him into the fields to feed swine.

16 And he eagerly desired to fill his belly with the fruits of the horntree which the swine ate: and none gave to him.

17 And having come to himself, he said, Many hired of my father abound in loaves, and I am perishing with hunger!

18 Having risen, I will go to my father, and say to him, Father, I have sinned against heaven, and before thee,

19 And I am no more worthy to be called thy son: make me as one of thy hired.

20 And having risen, he came to his father. And yet being far off, his father saw him, and felt compassion, and having run, fell upon his neck, and kissed him.

21 And the son said to him, Father, I sinned against heaven, and before thee, and I am no more worthy to be called thy son.

22 And the father said to his servants, Bring out the first robe, and clothe him; and give a ring for his hand, and shoes for the feet:

23 And having brought the fatted calf, sacrifice, and eating, let us be gladdened.

24 For this my son was dead, and has returned to life; and he was lost, and found. And they began to be gladdened.

25 And his elder son was in the field: and coming, as he drew near the house, he heard a concert of music, and dances.

26 And having called one of his servants, he inquired what these may be.

27 And he said to him, That thy brother has come, and thy father has sacrificed the fatted calf; because he received him in good health.

28 And he was angry and would not go in; then his father having come out, besought him.

29 And he having answered said to the father, Behold, so many years I serve thee, and never at any time passed by thy command: and never hast thou given me a kid, that I might be gladdened with my friends.

30 And when this thy son, devouring thy property with harlots, came, thou hast sacrificed for him the fattened calf.

31 And he said to him, Child, thou art always with me, and all mine are thine.

32 And to be gladdened, and to rejoice, was fitting: for this thy brother was dead, and has returned to life; and he was lost, and found.

ACCORDING TO LUKE CHAPTER 16

(Pharisaic Jews were viewed as hypocrites and traitors by Jews of the Holy Land, in particular by radicals like Saducees, Zealots, Sicarii, "Knife Terrorists." The Pharisees in other parts of the Roman Empire, where they had already lived for many centuries, had to ally themselves with the Greeks and Romans because they had to follow their laws. In fact, Pharisees were very religious. The Greek Septuagint Bible was made for them, since they forgot the Hebrew or Aramaic languages of their forefathers.)

1 And he said to his disciples, A certain man was rich, who had a steward; and he was slandered to him as dispersing his goods.

2 And having called him, he said to him, What is this I hear of thee give back the word of thy stewardship; for thou canst no more be steward.

3 And the steward said in himself, What shall I do? for my lord takes away the stewardship from me: I cannot dig; I am ashamed to beg.

4 I have resolved what I will do, that, when I should be removed from the stewardship, they might receive me in their houses.

5 And having called upon each one of his lord's debtors, he said to the first, How much owest thou to my lord

6 And he said, An hundred baths of oil. And he said to him, Take thou thy book, and having quickly sat down, write fifty.

7 Then said he to another, How much owest thou? And he said, An hundred measures of wheat. And he said to him, Take thy book, and write eighty.

8 And the Lord praised the steward of injustice, because he did wisely: for the sons of this life are wiser than the children of light in their generation.

9 And I say to you, Make to yourselves friends of the mammon of injustice; that, when ye fail, they might receive you into lasting tents.

10 He faithful in the least, is also faithful in much: and he unjust in the least, is also unjust in much.

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11 If therefore ye were not faithful in the unjust mammon, who shall trust to you the true?

12 And if ye were not faithful with another, who shall give you your own?

13 No servant can serve two lords: for he will either hate one, and love the other; or he will hold firmly to one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees heard all these things, being avaricious: and they derided him.

15 And he said to them, Ye are they justifying yourselves before men; and God knows your hearts: for the high with men is abomination before God.

16 The law and the prophets until John: from then the kingdom of God announces good news, and every one is forced into it.

17 And it is easier for heaven and earth to pass away, than for one horn of the law to fall.

18 Every one loosing his wife, and marrying another, commits adultery: and every one marrying her having been loosed from the husband commits adultery.

19 A certain man was rich, and was clothed in purple and fine linen, being daily splendidly gladdened:

20 And there was a certain beggar, Lazarus by name, who was cast at his gate, having been wounded,

21 And eagerly desirous to be fed from crumbs falling from the rich one's table: but also the dogs, coming, licked off his wounds.

22 And it was, the beggar died, and was carried by messengers into Abraham's bosom: and the rich one died also, and was buried;

23 And in hades, having lifted up his eyes, being in torments, he sees Abraham from far off, and Lazarus in his bosom.

24 And he having called out, said, Father Abraham, pity me, and send Lazarus, that he might dip his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Child, remember that thou didst receive thy good things in thy life, and Lazarus likewise evil things: and now here is he comforted, and thou art tormented.

26 And besides all these, between us and you a great chasm has been fixed: so that they wishing to pass through thence to you could not; neither could they cross over from thence to us.

27 And he said, Then I ask thee, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he might testify to them, lest they also come into this place of torment.

29 Abraham says to him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if some one from the dead go to them, they will change the mind.

31 And he said to him, If they hear not Moses and the prophets, neither if any rise from the dead, will they be persueded.

ACCORDING TO LUKE CHAPTER 17

1 And he said to the disciples, It is impossible there come not causes of offence: and woe, through whom they come!

2 It is profitable to him if the millstone of an ass were placed about his neck, and he cast into the sea, rather than he should offend one of these little ones.

3 Attend to yourselves: and if thy brother sin against thee, censure him; and if he should repent, let him go.

4 And if seven times in a day he sin against thee, and seven times in a day turn back to thee, saying, I repent; thou shalt let him go.

5 And the sent said to the Lord, Add faith to us.

6 And the Lord said, If ye had faith as a kernel of mustard, said ye to this mulberry-tree, Be thou rooted up, and planted in the sea; and it had listened to you.

7 And which of you having a servant ploughing or feeding, who will say to him having come out of the field, Quickly having come, recline?

8 But will he not say to him, Prepare what I shall sup, and, being girded, serve me, till I eat and drink; and after these, thou mayest eat and drink?

9 He has no favor to that servant, for he did the things appointed. I think not.

10 So also ye, when ye do all appointed you, say, That we are useless servants: for what we ought to do, we have done.

11 And it was in his going to Jerusalem, and he came through the land of Samaria and Galilee.

12 And he coming to a certain town, ten leprous men met him, who stood far off:

13 And they lifted up the voice, saying, Jesus, faster, pity us.

14 And having seen, he said to them, Having gone, show yourselves to the priests. And it was in their retiring they were cleansed.

15 And one of them, having seen that he was healed, turned back, with a great voice honouring God.

16 And he fell upon the face at his feet, thanking him: and he was a Samaritan.

17 And Jesus having answered said, Were not ten cleansed? and where the nine?

18 They were not found returning to give glory to God, except this of another race.

19 And he said to him, Having risen, go: thy faith has saved thee.

20 And having been asked by the Pharisees when the kingdom of God comes, he answered them and said, The kingdom of God comes not with observation:

21 Neither shall they say, Behold here or, behold there! for, behold, the kingdom of God is within you.

22 And he said to the disciples, The days come when ye shall eagerly desire to see one of the days of the Son of man, and ye shall not see.

23 And they shall say to you, Behold here, or; behold there: go not away, nor pursue.

24 For as lightning, flashing out from that under heaven, shines to that under heaven; so also shall be the Son of man in his day.

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25 And first must he suffer many things, and be disapproved of by this generation.

26 And as it was in the days of Noe, so shall it be in the days of the Son of man.

27 They ate, they drank, they married, they were given in marriage, till the day which Noe came into the ark, and the overflow came, and destroyed all.

28 And likewise as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded;

29 And the day which Lot went out of Sodom, it rained fire and sulphur from heaven, and destroyed all.

30 According to these shall be the day in which the Son of man is revealed.

31 In that day, whoever shall be upon the house, and his goods in the house, let him not go down to take them away: and he in the fields, likewise let him not turn back behind.

32 Remember Lot's wife.

33 Whoever should seek to save his life shall lose it; and whoever shall lose it, shall preserve it alive.

34 I say to you, that night shall be two upon one bed; one shall be taken, and the other let go.

35 Two females shall be grinding together; one shall be taken, and the other let go.

36 is wanting (Missing) in most of the Greek copies. Verse

37 And having answered, they say to him, Where, Lord And he said to them, Where the body, there shall the eagles be gathered together.

ACCORDING TO LUKE CHAPTER 18

1 And he spake to them a parable, that they must always pray, and not lose courage;

2 Saying, There was a certain judge in a certain city, fearing not God, and not occupied about man:

3 And a widow was in that city; and she came to him, saying, Avenge me of mine adversary.

4 And he would not for a time: and after these he said in himself, And if I fear not God, and am not occupied about man;

5 Yet because this widow produces fatigue to me, I will avenge her, lest in the end, coming, she give me a blow under the eyes.

6 And the Lord said, Hear ye what the judge of injustice says.

7 And shall not God do the avenging of his chosen, crying to him day and night, being slow to anger toward them?

8 I say to you, that he will do their avenging swiftly. But the Son of man having come, shall he find faith upon earth

9 And he spake to certain trusting upon themselves that they were just, and setting at nought the rest, this parable:

10 Two men went up to the temple to pray; one a Pharisee, and the other a publican.

11 The Pharisee having stood, prayed these to himself, O God, I return thee thanks that I am not as the rest of men, rapacious, unjust, adulterers, or also as this publican.

12 I fast twice of the Sabbath; I pay tithes of all I possess.

13 And the publican, standing afar off, would not either lift up the eyes to heaven, but struck upon his breast, saying, God propitiate for me the sinful.

14 I say to you, this one went down to his house justified rather than that one: for every one lifting up himself shall be humbled; and he humbling himself shall be lifted up.

15 And they also brought babes to him, that he might touch them: and the disciples having seen, censured them.

16 And Jesus having called them, said, Leave the young children to come to me, and hinder them not: for of such is time kingdom of God.

17 Truly I say to you, Whoever should not receive the kingdom of God as a young child should not enter into it.

18 And a certain ruler asked him, saying, Good Teacher, having done what, shall I inherit eternal life?

19 And Jesus said to him, Why sayest thou me good? none good except the one God.

20 Thou knowest the commands, Thou shouldest not commit adultery, Thou shouldest not kill, Thou shouldest not steal, Thou shouldest not bear false testimony, Honour thy father and thy mother.

21 And he said, All these have I watched from my youth.

22 And Jesus having heard these, said to him, Yet one thing fails thee: all whatever thou hast, sell and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And he having heard these things, was sorely grieved: for he was very rich.

24 And Jesus having seen him being sorely grieved, said, With how much difficulty shall they having possessions come into the kingdom of God!

25 For it is easier for a camel to come through the hole of a needle, than for a rich one to come into the kingdom of God.

26 And they having heard, said, And who can be saved?

27 And he said, The things impossible with men, are possible with God.

28 And Peter said, Behold, we have left all, and followed thee.

29 And he said to them, Truly I say to you, That there is none who has left home, or parents, or brethren, or wife, or children, for sake of the kingdom of God,

30 Who should not receive many fold in this time, and in life coming, eternal life.

31 And taking the twelve, he said to them, Behold, we go up to Jerusalem, and all things written by the prophets shall be completed to the Son of man.

32 For he shall be delivered to the nations, and be mocked, and insulted, and spit upon:

33 And having scourged, they shall kill him: and the third day he shall rise.

34 And they understood nothing of these things: and this word was hidden from them, and they discerned not the things spoken.

35 And it was in his drawing near to Jericho, a certain blind sat by the way, begging:

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36 And having heard the multitude passing by, he inquired what this might be.

37 And they announced to him, That Jesus the Nazarite passes by.

38 And he cried out, saying, Jesus, son of David, pity me.

39 And they going before censured him, that he be silent: and he so much the more cried out, O son of David, pity me.

40 And Jesus having stood, commanded him to be brought to him: and he having drawn near, he asked him,

41 Saying, What wilt thou I shall do to thee? And he said, Lord, that I:night see again.

42 And Jesus said to him, See again: thy faith has saved thee.

43 And he immediately saw again, and followed him, honouring God: and all the people having seen, gave praise to God.

ACCORDING TO LUKE CHAPTER 19

1 And having come in, he passed through Jericho.

2 And, behold, a man, called Zaccheus by name, and he was chief of the publicans, and he was rich.

3 And he sought to see Jesus, who he is; and he could not, from the crowd, for he was small in size.

4 And having run before, he went up upon an Egyptian fig tree, that he might see him: for he was about to pass through that.

5 And when he came to the place, having looked up, Jesus saw him, and said to him, Zaccheus, having hastened, come down; for to day must I remain in thine house.

6 And having hasted, he came down, and received him rejoicing.

7 And all they having seen, murmured, saying, That he entered in to rest with a sinful man.

8 And Zaccheus having stood, said to the Lord, Behold, the half of my possessions, Lord, I give to the poor; and if I have made any false accusation against any one, I give back fourfold.

9 And Jesus said to him, That to day salvation has been to this house, as he is also a son of Abraham.

10 For the Son of man came to seek and to save the lost.

11 And they hearing these things, having added, he spake a parable, for he was near to Jerusalem, and they thought that immediately the kingdom of God is about to be rendered visible.

12 Then he said, A certain honourable man went into a country far off to take unto himself a kingdom, and to return.

13 And having called his ten servants, he gave them ten coins, and said to them, Attend to business, till I come.

14 And his citizens hated him, and sent an embassy after him, saying, We wish not this to reign over us.

15 And it was in his coming back, having received the kingdom, and he spake to have these servants called to him, to whom he gave the silver, that he might know who had attended to any business.

16 And the first approached, saying, Lord, thy coin has gained ten coins.

17 And he said to him, Well, good servant: because thou west faithful in the least, be thou having power over ten cities.

18 And the second came saying, Lord, thy coin made five coins.

19 And he said to him, And be thou over five cities.

20 And another came saying, Lord, behold, thy coin which I have placed in a napkin:

21 For I feared thee, for thou art an austere man: thou takest up what thou layedst not down, and thou reapest what thou didst not sow.

22 And he said to him, Out of thy month will I judge thee, O evil servant. Thou knewest that I am an austere man, taking up what I laid not down, and reaping what I sowed not:

23 And wherefore gavest thou not my silver to the bankers, and I having come had received it with interest?

24 And to those standing by he said, Take away from him the coin, and give to him having the ten coins.

25 (And they said to him, Lord, he has ten coins.)

26 For I say to you, That to every one having shall be given; and from him not having, and what he has shall be taken away from him.

27 But those mine enemies, not haying wished me to reign over them, bring hither, and slaughter before me.

28 And having said these, he went before, going up to Jerusalem.

29 And it was as he drew near to Bethphage and Bethany, to the mount called of Olives, he sent two of his disciples,

30 Having said, Retire ye to the opposite town; in which entering, ye shall find a colt bound, upon which none of men at any time have sat: having loosed, bring him.

31 And if any ask you, Wherefore loose ye? thus shall ye say to him, Because the Lord has need of him.

32 And the sent, having departed, found as he said to them.

33 And they loosing the colt, his lords said to them, Why loose ye the colt?

34 And they said, The Lord has need of him.

35 And they brought him to Jesus: and having cast their garments upon the colt, they placed Jesus upon.

36 And he going, they laid down their garments in the way.

37 And he already drawing near to the descent of the mount of Olives, all the multitude of the disciples, rejoicing, began to praise God with a great voice for all the powers which they saw;

38 Saying, Praised the king coming in the name of the Lord: peace in heaven, and glory in the highest ones.

39 And certain of the Pharisees from the crowd said to him, Teacher, censure thy disciples.

40 And having answered, he said to them, I say to you that if these should be silent, the stones shall cry out.

41 And as he drew near, having seen the city, he wept over it,

42 Saying, That if thou knewest, also thou, and also in this thy day, the things for thy peace! and now have they been hid from thine eyes.

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43 For the days shall come upon thee, and thine enemies shall cast a trench about thee, and keep thee together from all sides,

44 And they shall level thee with the ground, and thy children in thee; they shall not leave in thee stone upon stone; because thou knewest not the time of thine inspection.

45 And having come into the temple, he began to cast out them selling and buying in it;

46 Saying to them, It has been written, My house is the house of prayer: and ye have made it a den of robbers.

47 And he was teaching in the day in the temple. And the chief priests and scribes and the first of the people sought to destroy him,

48 And they found not what they might do: for all the people hearing hanged on him.

ACCORDING TO LUKE CHAPTER 20

1 And it was in one of those days, he teaching the people in the temple, and announcing good news, there came forth the chief priests, and the scribes, and the more ancient,

2 And they spake to him, saying, Say to us, by what authority doest thou these? or who is he having given thee this authority?

3 And having answered he said to them, I will ask you one word; and tell me:

4 Was the immersion of John of heaven, or of men

5 And they reckoned up together to themselves, saying, That if we say, Of heaven; he will say, Why then did ye not believe him?

6 And if we say, Of men; all the people will stone us: for they are persuaded John to be a prophet.

7 And they answered not to know from whence.

8 And Jesus said to them, Neither tell I you by what authority I do these.

9 And he began to say to the people this parable; A certain man planted a vineyard, and let it to farmers, and went abroad sufficient time.

10 And in time he sent a servant to the farmers, that they give him from the fruit of the vineyard: and the farmers, skinning, sent him out empty.

11 And he added to send another servant: and they also having skinned and dishonoured him, sent forth empty.

12 And he added to send a third; and also, having wounded, they cast him out.

13 And the lord of the vineyard said, What shall I do I will send my dearly beloved son: perhaps, having seen him, they will change.

14 And the farmers having seen him, reasoned to themselves, saying, This is the heir: come, let us kill him, that the inheritance be ours.

15 And having cast him without the vineyard, they killed. What therefore will the lord of the vineyard do to them?

16 He shall come and destroy these farmers, and give the vineyard to others. And having heard, they said, It may not be.

17 And having looked upon them, he said, What then is this written, The stone which the builders disapproved of, this has been for the head of the corner?

18 Every one having fallen upon that stone shall be crushed, and upon whomsoever it should fall, it shall winnow him.

19 And the chief priests and scribes sought to lay hands upon him in the same hour; and they feared the people: for they knew he spake this parable against them.

20 And having observed narrowly, they sent liers-in-wait, feigning themselves to be just, that they might seize upon his word, to deliver him to the beginning and authority of the leader.

21 And they asked him, saying. Teacher, we know that thou sayest and teachest rightly, and thou receivest not the face, but teachest in truth the way of God:

22 Is it lawful for us to give tribute to Caesar, or not

23 And having perceived their craft, he said to them, Why tempt ye me?

24 Show me drachma. Whose image and inscription has it? And having answered they said, Caesar's.

25 And he said to them, Return therefore to Caesar, Caesar's things, and to God the things of God.

26 And they were not able to seize upon his word before the people: and having wondered at his answer, they were silent.

27 And certain of the Sadducees having approached, speaking against there being a rising up, asked him,

28 Saying, Teacher, Moses wrote to us, If any one's brother die. having a wife, and he die without children, that his brother should take the wife, and raise up seed to his brother.

29 Therefore were there seven brethren: and the first having taken a wife, died without children.

30 And the second took the wife, and he died without children.

31 And the third took her; and likewise also the seven: and they left no children, and died.

32 And after all died the woman also.

33 Then in the rising up, whose wife of them is she for seven had her a wife.

34 And Jesus having answered, said to them, The sons of this life marry, and are given in marriage

35 And they having been deemed worthy to obtain that life, and the rising up of the dead, neither marry, nor are given in marriage:

36 For neither can they die any more: for they are like to messengers; and are sons of God, being the sons of the rising up.

37 And that the dead are raised, Moses made known at the bramble, when he calls the Lord, God of Abraham, God of Isaac, and God of Jacob.

38 And he is not God of the dead, but of the living: for all live to him.

39 And certain of the scribes having answered, said, Teacher, thou speakest well.

40 And they dared no more to ask him anything.

41 And he said to them, how say they Christ to be son of David?

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42 And David himself says in the book of Psalms, the Lord said to my Lord, Sit thou from my right hand,
43 Even till I set thine enemies the footstool of thy feet.
44 David therefore calls him Lord, and how is be his son?
45 And all the people hearing, he said to his disciples,
46 Hold from the scribes, wishing to walk about in robes, and loving greetings in the markets, and precedencies in assemblies, and the first places at tables at suppers;
47 Who devour widows' houses, and for a pretence pray at great length; these shall receive more abundant judgment.

ACCORDING TO LUKE CHAPTER 21

1 And having looked np, he saw the rich casting their gifts into the royal treasury.
2 And he also saw a certain poor widow casting there two small coins.
3 And he said, Truly I say to you, that this poor widow has cast in more than all:
4 For all they, of that abounding to them, have cast in to the gifts of God: and she from her want cast in all the living which she had.
5 And certain speaking of the temple, that it has been arranged with beautiful stones and decorations, he said,
6 These which ye see, the days shall come, in which stone shall not be left upon stone, which shall not be loosened
7 And they asked him, saying, Teacher, when therefore shall these be and what the sign when these should be about to be
8 And he said, See ye, be not deceived: for many shall come in my name,. saying, That I am; and the time has drawn near: therefore go not after them.
9 And when ye hear of wars and tumults, be not terrified: for these must first be; but the end not immediately.
10 Then said he to them, Nation shall be raised up against nation, and kingdom against kingdom:
11 And great earthquakes in places, and famines, and scourges shall be; and terrific objects and great signs shall be from heaven.
12 And before all these shall they cast their hands upon you, and drive out, delivering to assemblies, and prisons, being brought before kings and leaders for my name's sake.
13 And it shall turn out to you for a testimony.
14 Set therefore in your hearts, not to practise beforehand to justify yourselves:
15 For I will give you a mouth and wisdom, which all they opposed to you shall not be able to contradict nor withstand.
16 And ye shall also be delivered up by parents, and brethren, and kinsmen, and friends; and they shall put of you to death.
17 And ye shall be hated by all for my name's sake.
18 And there shall not a hair of your head perish.
19 In your patience possess ye your souls.
20 And when ye see Jerusalem surrounded by armies, then know that its devastation has drawn near.
21 Then let those in Judea flee to the mountain; and those in the midst of her withdraw; and let those in the countries not go into her.
22 For these are the days of vengeance, that all things having been written, should be completed.
23 And woe to them having in the womb, and to them giving suck, in those days! for there shall be great necessity upon the land, and anger upon this people.
24 And they shall fall by the mouth of the sword, and they shall be made captives in all nations: and Jerusalem shall be trodden down by all the nations, till the times of the nations should be completed.
25 And signs shall be in the sun, and moon, and stars; and upon earth distress of nations, with perplexity; the sea and commotion resounding.
26 Men losing breath for fear and expectation of things coming on the habitable globe: for the powers of the heavens shall be shaken.
27 And then shall they see the Son of man coming in a cloud with much power and glory.
28 And these things beginning to be, get out of danger, and lift up your heads; for your redemption draws near.
29 And he spake to them a parable; See the fig tree, and all trees;
30 When they should already throw forth, seeing of yourselves ye know that summer is already near.
31 So also ye, when ye see these being, know that the kingdom of God is near.
32 Truly I say to you, That this generation should not pass away, even till all things should be.
33 Heaven and earth shall pass away: and my words shall not pass away.
34 And attend to yourselves, lest at any time your hearts be loaded with dizziness, caused by excess, and drunkenness, and cares of life, and that day come upon you unexpectedly.
35 For as a snare shall it come upon all remaining upon the face of all, the earth.
36 Watch therefore, in all time praying, that ye be deemed worthy to escape all these about to be, and to stand before the Son of man.
37 And the days he was teaching in the temple; and the nights, coming out, he lodged in the mount called of Olives.
38 And all the people arose early in the morning to him in the temple, to hear him.

ACCORDING TO LUKE CHAPTER 22

(19-20, The Institution of the Lord's Supper, the Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 And the festival of unleavened drew near, called the Pascha.
2 And the chief priests and scribes sought how they might kill him; for they feared the people.

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3 And Satan came into Judas called Iscariot, being of the number of the twelve.

4 And having departed, he conversed with the chief priests and the generals, how he might deliver him to them.

5 And they rejoiced, and agreed to give him silver.

6 And he promised, and sought an opportunity to deliver him to them apart from the crowd.

7 And the day of unleavened came, in which must be sacrificed the pascha.

8 And he sent Peter and John, saying, Having gone, prepare ye for us the pascha, that we might eat.

9 And they said to him, Where wilt thou that we should prepare?

10 And he said to them, Behold, you having come to the city, there shall a man meet you, bearing an earthen vessel of water; follow ye him to the house where he goes in.

11 And ye shall say to the master of the house, The Teacher says to thee, Where is the room where I should eat the pascha with my disciples?

12 And he shall shew you a great upper room spread: there prepare ye.

13 And having departed, they found as he said to them; and they prepared the pascha.

14 And when it was the hour, he reclined, and the twelve sent with him.

15 And he said to them, With eager desire have I desired to eat this pascha with you before I suffer:

16 For I say to you, no more should I eat of it, till when it should be completed in the kingdom of God.

17 Having taken the cup, and returned thanks, he said, Take this, and divide among yourselves:

18 For I say to you that I drink not of the fruit of the vine, till when the kingdom of God comes.

19 Having taken the bread, and returned thanks, he brake, and gave them, saying, This is my body given for you: this do ye for my remembrance.

20 Likewise also the cup after supping, saying, This the cup, the new covenant in my blood, poured out for you:

21 But, behold, the hand of him delivering me up with me at the table.

22 And truly the Son of man goes according to that determined: but woe to that man by whom he is delivered up!

23 And they began to seek together among themselves, which of them it should be that was about to do this thing.

24 And a love of strife was in them, which of them thinks to be the greater.

25 And he said to them, The kings of the nations rule over them; and they exercising power over them are called benefactors.

26 And ye not so: but let the greater with you be as the younger; and he leading, as he serving.

27 For which the greater, he reclining, or he serving? is not he reclining and I am in the midst of you as he serving.

28 And ye are they having remained with me in my temptations.

29 And I set to you, as my Father set to me, a kingdom;

30 That ye might eat and drink at my table in my kingdom, and might sit upon thrones, judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan has demanded you, to sift as wheat:

32 And I have supplicated for thee that thy faith fail not: and thou, when having turned back, confirm thy brethren.

33 And he said to him, Lord, with thee am I ready to go, and to prison, and to death.

34 And he said, I say to thee, Peter, the cock shall not utter a sound this day, before thou shalt thrice deny knowing me.

35 And he said to them, When I sent you without purse, and wallet, and shoes, did ye want any thing? And they said, Nothing,

36 Then said he to them, But now, he having a purse, let him take up, and likewise a wallet: and he not having, let him sell his garment, and buy a sword.

37 For I say to you, that this written must yet be finished in me, that, Also was he reckoned with the lawless: for also the things concerning me have an end.

38 And they said, Lord, behold, two swords here. And he said to them, It is enough.

39 And having come out, he went, according to custom, to the mount of Olives; and his disciples followed him.

40 And being at the place, he said to them, Pray ye not to enter into temptation.

41 And he was removed from them about a stone's cast, and having placed the knees, he prayed,

42 Saying, Father, If thou art willing, turn aside this cup from me: but not my will, but thine, be done.

43 And a messenger was seen to him from heaven, strengthening him.

44 And being in a violent struggle, he prayed more intently: and his sweat was as clots of blood coming down upon the earth.

45 And having risen from prayer, having come to his disciples, he found them sleeping from grief;

46 And he said to them, Why sleep ye? having risen, pray that ye might not enter into temptation.

47 And he yet speaking, Behold a crowd, and he called Judas, one of the twelve, came before them, and drew near to Jesus to kiss him.

48 And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss?

49 And they about him, having seen that, going to be, said to him, Lord, shall we strike with the sword

50 And a certain one of them struck a servant of the chief priest, and took away his right ear.

51 And Jesus having answered said, Allow ye even to this. And having touched his ear, he healed him.

52 And Jesus said to the chief priests, and generals of the temple, and the elders, having come to him, Have ye come out, as upon a robber, with sword and sticks?

53 I being with you daily in the temple, ye stretched not forth the hands upon me: but this is your hour, and the power of darkness.

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54 And having taken, they brought him into the house of the chief priest. And Peter followed him far off.

55 And having kindled a fire in the midst of the hall, and they having sat down together, Peter sat down in the midst of them.

56 And a certain young girl having seen him sitting by the light, and looked intently upon him, said, And this was with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little another having seen him, said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour a certain other assured himself, saying, Of a truth this also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, he yet speaking, the cock uttered a sound.

61 And the Lord having turned, looked upon Peter. And Peter remembered the word of the Lord, how he said to him, That before the cock utters a sound, thou shalt deny me thrice.

62 And Peter having come forth without wept bitterly.

63 And the men holding Jesus mocked him, stripping.

64 And having covered him, they struck his face, and asked him, saying, Prophesy who it is having struck thee.

65 And many other things, blaspheming, they spake against him.

66 And when it was day, the council of elders of the people was gathered together, and the chief priests and scribes, and they brought him to their council,

67 Saying, Art thou Christ? tell us. And he said to them, If I tell you, ye would not believe:

68 And if I ask you, ye would not answer me, or loose me.

69 From now shall the Son of man be sitting from the right hand of the power of God.

70 And they all said, Art thou therefore the Son of God? And he said to them, Ye say that I am.

71 And they said, Why have we yet need of testimony? for we ourselves have heard from his month.

ACCORDING TO LUKE CHAPTER 23

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots or knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 And all the multitude of them having risen, brought him to Pilate.

2 And they began to accuse him, saying, We found this perverting the nation, and forbidding to give tribute to Caesar, saying himself to be Christ a King.

3 And Pilate asked him, saying, Art thou King of the Jews? And he having answered, said to him, Thou sayest.

4 And Pilate said to the chief priests and the crowd, I find nothing blameworthy in this man.

5 And they were strong, saying, That he stirs up the people, teaching through the whole of Judea, beginning from Galilee to here.

6 And Pilate having heard of Galilee, asked if the man is a Galilean.

7 And having known that he is from Herod's authority, he sent him to Herod, he being in Jerusalem in those days.

8 And Herod having seen Jesus, rejoiced greatly: for he was wishing a long while since to see him, for hearing many things of him: and he hoped to see some sign done by him.

9 And he asked him in fitting words: and he answered him nothing.

10 And the chief priests and scribes stood zealously accusing him.

11 And Herod having set him at nought with his troops, and having mocked, putting about him shining clothing, sent him out to Pilate.

12 And also Pilate and Herod were friends in that day with one another: for they were before being in enmity with each other.

13 And Pilate having called together the chief priests and rulers and people,

14 Said to them, Ye have brought to me this man, as perverting the people: and, behold, I having examined him before you, have found nothing blameworthy in this man, of what things ye bring an accusation against him:

15 But neither Herod: for I sent you forth to him; and, behold, nothing worthy of death is done to him.

16 Therefore, having chastised him, I will release.

17 And he had necessity to loose one at the festival.

18 And they cried out with the entire multitude, saying, Take this away, and loose to us Barabbas (bar Abbas; Aramaic for: "Son of the Father"):

19 Who was for a certain sedition having been in the city, and slaughter, cast into prison.

20 Again Pilate called, wishing to loose Jesus.

21 And they exclaimed, saying, Crucify, crucify him.

22 And he said to them the third time, For what evil has he done I have found no cause of death in him: therefore, having corrected him, I will loose.

23 And they were urgent with great voices, asking for him to be crucified. And their voices and the chief priests' overcame.

24 And Pilate sanctioned their asking to be done.

25 And he loosed to them him cast into prison for sedition, and slaughter, which they demanded; and delivered Jesus to their will.

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26 And as they led him away, seizing upon Simon, a certain Cyrenian, coming from the field, they laid the cross upon him, to carry after Jesus.

27 And a great multitude of people followed him, and of women, and who were lamenting bitterly, and bewailing him.

28 And having turned towards them Jesus said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming in which they shall say, Happy the barren, and the wombs which never brought forth, and the breasts which gave not suck.

30 Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us.

31 For if they do these in the moist tree, what should be in the dry

32 And two others who were led, evil doers, to be lifted up with him.

33 And when they came to the place called Kranium, there they crucified him, and the evil doers, truly one from the right, and one from the left. (Titus Flavius Josephus also describes such a three-part ensemble in his biography "The Life of Josephus".)

34 And Jesus said, Father, let them go; for they know not what they do. And having divided his garments, they cast lots.

35 And the people stood beholding. And the rulers also who with them were deriding, saying, He saved others; let him save himself, if he is Christ, the chosen of God.

36 And the soldiers also mocked him, approaching, and bringing him vinegar.

37 And saying, If thou art king of the Jews, save thyself.

38 And there was also an inscription written upon him, in letters Greek, Roman, and Hebrew; THIS IS KING OF THE JEWS.

39 And one of the evil doers hanged, blasphemed him, saying, If thou art Christ, save thyself and us.

40 And the other having answered, censured him, saying, Shouldest thou not fear God, for thou art in the same judgment?

41 And truly we justly; for we receive things worthy of what we have done: and this has done nothing out of place.

42 And he said to Jesus, Remember me, Lord, when thou shouldest come into thy kingdom.

43 And Jesus said to him, Truly I say to you, This day shalt thou be with me in paradise.

44 And it was about the sixth hour, and darkness was upon all the earth till the ninth hour.

45 And the sun was darkened, and the covering of the temple was split in the middle.

46 And Jesus having cried with a great voice, said, Father, into thy hands will I commit my spirit: and having said these, he expired.

47 And the centurion having seen that having been done, honoured God, saying, Surely this man was just.

48 And all the crowds having been to this viewing, seeing the things done, striking their breasts, returned.

49 And all his acquaintance stood afar off, and the women having followed him together from Galilee, seeing these.

50 And, behold, a man Joseph by name, being a counsellor; good and just:

51 (The same was not set together in the counsel and deed of them;) from Arimathea*, a city of the Jews: who also himself waited for the kingdom of God. *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph [b]ar Mathea [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

52 The same having come to Pilate, asked the body of Jesus.

53 And having taken it down, he wrapped it in fine linen, and put it in a tomb cut in stone, where none was ever laid.

54 And the day was the preparation, and the sabbath shone forth.

55 And the women having followed, which had come to him out of Galilee, saw the tomb, and how his body was laid.

56 And having returned, they prepared spices and perfumed oils; and truly the sabbath were they at rest according to the command.

ACCORDING TO LUKE CHAPTER 24

1 And in one of the sabbaths, in the depth of the dawn of day, they came to the tomb, bringing spices which they had prepared, and certain with them.

2 And they found the stone rolled away from the tomb.

3 And coming in, they found not the body of the Lord Jesus.

4 And it was in their being perplexed for this, and, behold, two men stood by them in shining garments:

5 And they having, been afraid, and bending the face to the earth, they said to them, Why seek ye the living with the dead

6 He is not here, but has risen: remember how he spake to you being yet in Galilee,

7 Saying, That the Son of man must be delivered into the hands of sinful men, and be crucified, and be raised up the third day.

8 And they remembered his words,

9 And having returned from the tomb, they announced these things to the eleven, and to all the rest.

10 And they were Mary Magdalene, and Joanna, and Mary of James, and the rest with them, who said these things to the sent.

11 And their words appeared before them as idle talk, and they believed them not.

12 And Peter having risen, ran to the tomb; and having stooped, saw the linen bandages lying alone, and he departed, wondering in himself at what was done.

13 And, behold, two of them were going in the same day to a town being about sixty stadia from Jerusalem, the name of which Emmaus.

14 And they were conversing with one another concerning all things having happened.

15 And it was in their conversing and seeking out together, and Jesus himself, having drawn near, went with them.

16 And their eyes were holden not to know him.

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17 And he said to them, What words these which, walking about, ye discuss with one another, and are of gloomy aspect?

18 And one having answered, to whom the name Cleopas, said to him, Sojournest thou alone in Jerusalem, and knowest not the things done in it in these days?

19 And Jesus said to them, What things? And they said to him, The things concerning Jesus the Nazarite, who was a man, a prophet, powerful in work and words before God and all the people:

20 And how the chief priests and our rulers delivered him to the judgment of death, and crucified him.

21 And we hoped that this is he about to redeem Israel: but also with all these things, to day it brings the third day from which these things were.

22 And also certain women of ours moved us out of place, having been early at the tomb;

23 And not finding his body, they came, saying also to have seen a vision of messengers, who say he is living.

24 And certain of them with us departed to the tomb, and found so as the women said: and him they saw not.

25 And he said to them, O ye unwise, and slow in heart to believe in all things which the prophets spake:

26 Must not Christ suffer these things, and enter into his glory?

27 And having begun from Moses and from all the prophets, he explained clearly to them in all the writings concerning himself.

28 And they drew near to the town where they were going: and he laid claim to go still further.

29 And they constrained him, saying, Remain with us: for it is near eve, and the day has declined. And he went in to remain with them.

30 And it was in his reclining at table with them, having taken bread, he praised, and having broken, bestowed upon them.

31 And their eyes were opened, and they knew him; and he was removed from their view.

32 And they said to one another, Was not our heart burning in us, as he spake to us in the way, and as he opened the writings to us

33 And having risen the same hour, they returned to Jerusalem, and found the eleven gathered together, and those with them.

34 Saying, That truly the Lord was risen, and was seen to Simon.

35 And they recounted the things in the way, and how he was known to them in the breaking of bread.

36 And they speaking these things, Jesus himself stood in the midst of them, and he says to them, Peace to you.

37 And they, struck with awe and being afraid, thought to see a spirit.

38 And he said to them, Why have ye been troubled? and wherefore do reflections come up in your hearts?

39 See my hands and my feet, for I am he; feel, and see: for a spirit has not flesh and bones, as ye see me having.

40 And having said this, he showed them hands and feet.

41 And yet they not believing from joy, and wondering, he said to them, Have ye any food here?

42 And they bestowed upon him part of a broiled fish, and of an honey comb.

43 And having taken, he ate before them.

44 And he said to them, These the words which I spake to you, being yet with you, for all things must be completed, written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

45 Then opened he their understanding, to understand the writings,

46 And he said to them, That so has it been written, and so was it necessary for Christ to suffer, and to rise from the dead the third day:

47 And repentance and remission of sins to be proclaimed in his name to all nations, having begun from Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the solemn promise of my Father upon you: and do ye sit in the city of Jerusalem, till ye be clothed with power from on high.

50 And he led them without, even to Bethany, and having lifted up his hands, he praised them.

51 And it was in his praising them, he was separated from them, and carried into heaven.

52 And they having worshipped him, returned to Jerusalem with great joy.

53 And they were always in the temple, praising and extolling God. Amen.

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THE GOSPEL ACCORDING TO JOHN

or The Gospel of John, or just John
Estimated Range of Dating: 90-120 A.D.

(The Gospel of John is the fourth and the latest of the canonical gospels. Like the three other gospels it is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions. However, John is very different from the older Synoptic Gospels as it gives only a schematic account of the ministry of Jesus. It is more closely related in style and content to the three Johannine epistles. Some scholars treat these four books, along with the Book of Revelation, as a single group of Johannine literature, although it is not written by the same author.

The authorship of this group of literature has been debated by scholars since at least the 2nd century AD. The main question is which writer wrote which of the writings. Church tradition attributes all the books to John the Apostle which is highly unlikely. Most scholars conclude that the apostle John wrote none of these works. There may have been a single author for the gospel and the three epistles. They agree that all three letters are written by the same author, although there is debate on who that author is.

Although some scholars conclude the author of the epistles was different from that of the gospel, all four works probably originated from the same community that lived in the Greek City of Ephesus in around 90-110 AD. In the case of Revelation, scholars agree that it was written by a separate author, most likely by John of Patmos in c. 95.

The phrase "the disciple whom Jesus loved" or, in John 20:2, "the disciple beloved of Jesus" is used six times in the Gospel of John, but in no other New Testament accounts of Jesus. John 21:24 states that the Gospel of John is based on the written testimony of this disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist but this is rejected by most scholars.

The Gospel of John and the three Johannine epistles exhibit strong resemblances in theology and style. The letters were written later than the gospel because the gospel reflects the break between the Johannine Christians and the Jewish synagogue while in the letters the Johannine community itself is disintegrating (1 John 2:19).

The Gospel of John is significantly different from the synoptic gospels, with major variations in material, theological emphasis, chronology, and literary style. John lacks scenes from the Synoptics such as Jesus' baptism, the calling of the Twelve, exorcisms, parables, and the Transfiguration. Conversely, it includes scenes not found in the Synoptics, including Jesus turning water into wine at the wedding at Cana, the resurrection of Lazarus, Jesus washing the feet of his disciples, and multiple visits to Jerusalem. For John, Nazareth, Jesus' town of origin is irrelevant, for he saw it probably as synonymous with Sepphoris the large capital of Galilee. Whilst Jesus in the first three gospels is portayed as human leader, teacher and healer, for John, Jesus comes from beyond this world, from God the Father; a teaching of the Roman Church that became popular in the early 2nd century AD.

John never lists all of the Twelve Disciples and names at least one disciple, Nathanael, whose name is not found in the Synoptics. Nathanael or Nathaniel (Hebrew for "God has given") of Cana in Galilee was a follower or disciple of Jesus, mentioned only in the Gospel of John in Chapters 1 and 21. Nathanael has often been identified with Bartholomew the Apostle, mentioned in the synoptic gospels and Acts 1:13. He reappears (as "Nathanael of Cana") at the end of John's Gospel, as one of the disciples to whom Jesus appeared at the Sea of Galilee after the Resurrection.

There are also some discrepancies between John and the Synoptics, some amounting to contradictions. The teachings of Jesus found in the synoptic gospels are very different from those recorded in John, and since the 19th century scholars have almost unanimously accepted that these Johannine discourses are less likely than the synoptic parables to be historical, and were likely written for theological purposes. Scholars usually agree that John is not entirely without historical value: certain sayings in John are as old or older than their synoptic counterparts, his representation of the topography around Jerusalem is often superior to that of the synoptics, his testimony that Jesus was executed before, rather than on, Passover, might well be more accurate, and his presentation of Jesus in the garden and the prior meeting held by the Jewish authorities are possibly more historically plausible than their synoptic parallels.)

ACCORDING TO JOHN CHAPTER 1

THE PROLOGUE

(Originally, light and darkness had a religious, but also a political, significance. Especially since the time of Alexander's conquests, the Sadducees [the Zadokites (the righteous), Zealots, and Siccarians] also called themselves "sons of light" and referred to their unbelieving enemies as sons of darkness (See: The Dead Sea Scrolls). The Zealot freedom movement was known as "the Star" and its respective leader as the Messiah; hence, Bible scholars call it the "Messianic Movement".)

1 In the beginning was the Word, and the Word was with God, and God was the Word.

2 This was in the beginning with God

3 All things were by him; and without him out him was not one thing that was.

4 In him was life; and the life was the light of men.

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5 And light shines in darkness; and darkness comprehended it not.

6 A man was sent from God, the name to him John.

7 This came for testimony, that he might testify concerning the Light, that all might believe through him.

8 He was not that Light, but that he might testify for the Light.

9 The Light was true, which enlightens every man coming into the world.

10 He was in the world, and the world was by him, and the world knew him not.

11 He came to his own things, and his own received him not.

12 And as many as received him, he gave them authority to be the children of God, to them believing on his name:

13 They were not born of bloods, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was flesh, and dwelt with us, (and we beheld his glory, as the glory of the only born of the Father,) full of grace and truth.

15 John testifies for him, and he tried, saying, This was he of whom I said, He coming after me was before me: for he was before me.

16 And of his completion we all received, and grace for grace.

17 For the law was given by Moses; grace and truth were by Jesus Christ.

18 None has seen God at any time; the only born Son, he being in the bosom of the Father, he has declared.

19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem that they might ask him, Who art thou?

20 And he acknowledged, and denied not; and he acknowledged, That I am not the Christ.

21 And they asked, What then? Art thou Elias? And he says, I am not. Art thou a prophet? And he answered, No.

22 Then said they to him, Who art thou? that we might give answer to them having sent us. What sayest thou for thyself?

23 He said, I the voice of him crying in the desert, Make ye straight the way of the Lord, as said Esaias the prophet.

24 And they having been sent were of the Pharisees.

25 And they asked him, and said to him, Why immersest thou then, if thou art not Christ, neither Elias, neither a prophet?

26 John answered them saying, I immerse in water: but he stands the midst of you, whom ye know not;

27 This is he coming after me, who was before me, of whom I am not worthy that I might loose the strings of his shoes.

28 These things were in Bethabara beyond Jordan, where John was immersing.

29 In the morrow John sees Jesus coming to him, and says, Behold the Lamb of God, be taking away the sin of the world.

30 This is he of whom I said, After me comes a man who was before me: for he was before me.

31 And I knew him not: but that he might be manifested to Israel, for this I came immersing in water.

32 And John testified, saying, That I have seen the Spirit descending as a dove from heaven, and it remained up on him.

33 And I knew him not: but he having sent me to immerse in water, this said to me, Upon whomsoever thou shouldest see the Spirit descending, and remaining upon him, this is he immersing in the Holy Spirit.

34 And I have seen, and testified that this is the Son of God.

35 Again on the morrow John stood, and two of his disciples;

36 And having looked upon Jesus walking, he says, Behold the Lamb of God

37 And two disciples heard him speaking, and followed Jesus.

38 And Jesus having turned, and seen them following, says to them, What seek ye? They said to him, Rabbi, (It says, being interpreted, Teacher,) where remainest thou

39 He says to them, Come and see. They came and saw where he remains, and they remained with him that day: and it was about the tenth hour.

40 It was Andrew, Simon Peter's brother, one of the two having heard of John, and followed him.

41 He first finds his own brother Simon, and says to him, We have found Messias, which is, being interpreted, Christ.

42 And he brought him to Jesus. And Jesus having looked upon him, said, Thou art Simon son of Jona: thou shalt be called Cephas, which is, interpreted, Peter.

43 The morrow Jesus wished to go forth to Galilee, and he finds Philip, and he says to him, Follow me.

44 And Philip was from Bethsaida, of the city of Andrew and Peter.

45 And Philip finds Nathanael, and says to him, Of whom Moses wrote in the law, and the prophets, we have found, Jesus, son of Joseph, him from Nazareth.

46 And Nathanael said to him, Can any good be from Nazareth? Philip says to him, Come and see.

47 Jesus saw Nathanael coming to him, and he says of him, Behold truly an Israelite, in whom is no deceit!

48 Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, being under the fig tree, I saw thee.

49 Nathanael answers and says to him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig tree, believest thou thou shalt see greater than these.

51 And he says to him, Amen, amen, I say to you, From henceforth shall ye see heaven opened, and the messengers of God ascending and descending upon the Son of man.

ACCORDING TO JOHN CHAPTER 2

1 And the third day was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And Jesus was also called, and his disciples, to the wedding.

3 And wine having failed, the mother of Jesus says to him, They have no wine.

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4 And Jesus says to her, What to me and thee, woman mine hour comes not yet.

5 His mother says to the servants, Whatever he says to you, do.

6 And six stone water-buckets were placed there, according to the purification of the Jews, containing each two or three measures.

7 Jesus says to them, Fill the water-buckets with water. And they filled them even up over.

8 And he says to them, Draw now, and carry to the superintendent of the feast. And they carried.

9 And when the superintendent of the feast tasted the wine having been water, and knew not whence it is: (and the servants knew, having drawn the water;) the superintendent calls the bridegroom,

10 And says to him, Every man sets good wine first; and when they be intoxicated, then inferior: thou hast kept the good wine till now.

11 This beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they remained there not many days.

13 And the pascha of the Jews was near, and Jesus went up to Jerusalem,

14 And found in the temple those selling oxen and sheep and doves, and money-changers sitting;

15 And having made a scourge of ropes, he cast all out of the temple, also sheep, and oxen; and poured out the small coin of money-changers, and overturned the tables;

16 And he said to those selling doves, Take away these things hence; make not the house of my Father a house of merchandise.

17 And his disciples remembered that it is written, The zeal of thine house has eaten me up.

18 Then answered the Jews and said to him, What sign shewest thou, that thou doest these things?

19 Jesus answered and said to them, Loose this temple, and in three days will I raise it up.

20 Then said the Jews, In forty-six years was this temple built, and wilt thou raise it up in three days?

21 But he spake concerning the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he said this to them; and they believed the writing, and the word which Jesus spake.

23 And when he was in Jerusalem at the paseha, in the festival, many believed in his name, beholding his signs which he did.

24 And Jesus himself trusted not himself to them, for he knew all,

25 For also he had no need that any should testify concerning man: for he knew what was in man.

ACCORDING TO JOHN CHAPTER 3

1 And there was a man of the Pharisees, Nicodemus the name to him, a ruler of the Jews:

2 He came to Jesus by night, and said to him, Rabbi, we know that thou hast come a teacher from God: for none can do these signs which thou doest, except God be with him.

3 Jesus answered and said to him, Amen, amen, I say to thee, Except any one be born from above, he cannot see the kingdom of God.

4 Nicodemus says to him, How can a man be born, being an old man? he cannot come in a second time to his mother's belly, and be born.

5 Jesus says to him, Truly, truly, I say to thee, Except any one be born of water and of the Spirit, he cannot come into the kingdom of God.

6 That born of flesh is flesh; and that born of the Spirit is spirit.

7 Thou shouldest not wonder that I said to thee, Ye must be born from above.

8 The wind, where it wills, blows, and its voice thou hearest, but thou knowest not whence it comes, and where it goes: so is every one having been born of the Spirit.

9 Nicodemus answered and said to him, How can these things be?

10 Jesus answered and said to him, Art thou a teacher of Israel, and knowest not these?

11 Truly, truly, I say to thee, that what we know, we speak, and what we have seen we testify; and ye receive not our testimony.

12 If I spake to you earthly things, and ye believe not, how, if I speak to you heavenly things, will ye believe

13 And none has ascended to heaven, except he having descended from heaven, the Son of man, he being in heaven.

14 And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up;

15 That every one believing in him perish not, but have eternal life.

16 For God so loved the world, that he gave his only born Son, that every one believing in him perish not, but have eternal life.

17 For God sent not his Son into the world that he judge the world; but that the world might be saved through him.

18 He believing in him is not judged: and he not believing has been already judged, because he has not believed in the name of the only born Son of God.

19 And this is the judgment, that light has come into the world, and men rather loved darkness than light, for their works were evil.

20 For every one doing bad things hates the light, and he comes not to the light, lest his works should be rebuked.

21 But he doing the truth comes to the light, that his works might be manifested, that they are wrought in God.

22 After these Jesus came and his disciples into the Judean land; and there he tarried with them, and immersed.

23 And John was also immersing in AEnon near Salim, for many waters were there: and they came near and were immersed.

24 For John was not yet cast into prison.

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25 Then was there an investigation of John's disciples with Jesus about purification.

26 And they came to John, and said to him, Rabbi, he who was with thee beyond Jordan, to whom thou hast testified, behold, he immerses, and all come to him.

27 John answered and said, No man can receive anything except it be given him from heaven.

28 Ye yourselves testify to me, that I said, I am not the Christ, but that I am sent before him.

29 He having the bride is the bridegroom: and the friend of the bridegroom, standing and hearing him, rejoices with joy for the bridegroom's voice: therefore this my joy has been completed.

30 He must increase, and I must be diminished.

31 He coming from above is above all, he being of the earth is of earth, and speaks of earth: he coming from heaven is above all.

32 And what he saw and heard, this be testifies: and none receives his testimony.

33 He having received his testimony has fixed a seal that God is true.

34 For he whom God sent speaks the words of God: for God gives not the Spirit by measure.

35 The Father loves the Son, and he has given all things into his hand.

36 He believing in the Son has eternal life: and he not believing the Son shall not see life, but the anger of God remains upon him.

ACCORDING TO JOHN CHAPTER 4

1 Therefore when the Lord knew that the Pharisees heard that Jesus makes and baptizes more disciples than John,

2 (Though Jesus himself immersed not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And it was necessary for him to pass through Samaria.

5 Then comes he to a city of Samaria, called Sychar, near to the place which Jacob gave to Joseph his son.

6 And Jacob's spring was there. Then Jesus, wearied with the journey, sat thus by the spring: it was about the sixth hour.

7 A woman of Samaria comes to draw water: Jesus says to her, Give me to drink.

8 (For his disciples were gone into the city that they might buy food.)

9 Then says the Samaritan woman to him, How thou, being a Jew, askest of me to drink, being a Samaritan woman? for the Jews have no intercourse with the Samaritans.

10 And Jesus answered and said to her, If thou knewest the gift of God, and who he is saying to thee, Give me to drink: thou hadst asked him, and he had given thee living water.

11 The woman says to him, Lord, thou hest no vessel for drawing, and the well is deep; whence then hast thou the living water?

12 Thou art not greater than our father Jacob, who gave us the well, and he himself drank of it, and his sons, and his young animals.

13 Jesus answered and said to her, All drinking of this water shall thirst again:

14 But whoever should drink of the water which I shall give him, shall never thirst; but the water which I shall give him shall be in him a spring of water springing up to eternal life.

15 The woman says to him, Lord, give me this water, that I thirst not, nor come here to draw.

16 Jesus says to her, Retire, call thy husband, and come here.

17 The woman answered and said, I have no husband. Jesus says to her, Thou sayest well, That I have no husband:

18 For thou hadst five husbands; and now he whom thou hast is not thy husband: this thou saidst true.

19 The woman says to him, Lord, I see that thou art a prophet.

20 Our fathers worshipped in this mount; and ye say, that in Jerusalem is the place where they must worship.

21 Jesus says to her, Woman, believe me, that the hour comes, when neither in this mount, neither in Jerusalem, shall ye worship the Father.

22 Ye worship what ye know not: we worship what we know: for salvation is of the Jews.

23 But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and truth; for also the Father seeks such worshipping him.

24 God a Spirit: and they worshipping him must worship in spirit and truth.

25 The woman says to him, I know that Messias comes, called Christ: when he should come, he will announce all things to us.

26 Jesus says to her, I am he speaking to thee.

27 And upon this his disciples came, and they wondered that he spake with the woman: yet none said, What seekest thou? or, Why speakest thou with her?

28 The woman then left her water buckets and departed to the city, and says to the men,

29 Come, see a man, who told me all which I ever did: is not this Christ?

30 Then went they forth out of the city, and came to him.

31 And in the mean time the disciples asked him, saying, Rabbi, eat.

32 And he said to them, I have food to eat which ye know not.

33 Then said the disciples to one another, Has any one brought him to eat?

34 Jesus says to them, My food is that I might do the will of him having sent me, and finish his work.

35 Say ye not, That there is yet the fourth month, and harvest comes? behold, I say to you, Lift up your eyes, and behold the countries; for they are already white for harvest.

36 And he reaping receives wages, and gathers fruit to eternal life: that he sowing might rejoice together and he reaping.

37 For in this the word is true, That one is sowing, and another reaping.

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38 I sent you to reap that with which ye have not been wearied: some have been wearied, and others have come into their labor.

39 And many of the Samaritans of that city believed in him for the woman's word testifying, That he told me all which I ever did.

40 When therefore the Samaritans came to him, they asked him to remain with them: and he remained there two days.

41 And many more believed on account of his word;

42 And they said to the woman, That we no more believe for thy speaking: for we ourselves have heard and know, that this is truly Christ, the Saviour of the world.

43 And after two days he came out thence, and departed to Galilee.

44 For Jesus himself testified, that a prophet has no honour in his own country.

45 When therefore he came to Galilee, the Galileans received him, having seen all which he did in Jerusalem in the festival: for they also came to the festival.

46 Then came Jesus again to Cana of Galilee, where he made the water wine. And there was a certain royal one, whose son was sick in Capernanm.

47 He, having heard that Jesus was come from Judea to Galilee, went away to him, and asked him that he would go down and heal his son: for he was about to die.

48 Then said Jesus to him, Except ye see signs and wonders, ye would not believe.

49 The royal one says to Him, Lord, go down before my child dies.

50 Jesus says to him, Go; thy son lives. And the man believed the word which Jesus said to him, and he went.

51 And he already going down, his servants met him, and announced, saying, That thy child lives.

52 Then he inquired of them the hour in which he was attended to. And they said to him, That yesterday the seventh hour the fever left him.

53 Then the father knew that in that hour in which Jesus said to him, That thy son lives: and he believed, and his whole house.

54 This second sign Jesus did, having come out of Judea into Galilee.

ACCORDING TO JOHN CHAPTER 5

1 After these was the festival of the Jews; and Jesus went up to Jerusalem.

2 And there is in Jerusalem, at the sheep place a pool, in Hebrew called Bethesda, having five porches.

3 In these lay a great multitude of weak, blind, lame, withered, expecting the moving of the water.

4 For a messenger at a time went down into the pool, and troubled the water: then he having first stepped in after the troubling of the water became healthy, by whatever malady a long while since he was laid.

5 And a certain man was there, being in weakness thirty-eight years.

6 Jesus having seen the same lying down, and having known that it was already much time, says to him, Wilt thou be well?

7 He being sick answered him, Lord, I have no man, that, when the water was troubled, he might cast me into the pool: and in which I am coming, another steps down before me.

8 Jesus says to him, Arise, take up thy couch, and walk.

9 And quickly the man was well, and he took up his couch, and walked: and the sabbath was in that day.

10 Then said the Jews to him healed, It is the sabbath: it is not lawful for thee to take up thy couch.

11 He answered them, He having made me well, the same said to me, Lift up thy couch, and walk.

12 Then they asked him, Who is the man having said to thee, Lift up thy couch, and walk?

13 And he healed knew not who he is: for Jesus escaped, a crowd being in the place.

14 After these, Jesus finds him in the temple, and he said to him, Behold, thou hest become well: sin no more, lest something worse be to thee.

15 The man departed, and announced to the Jews that it is Jesus having made him well.

16 And therefore the Jews drove out Jesus, and sought to kill him, because he did these in the sabbath.

17 And Jesus answered, My Father works till now, and I work.

18 For this therefore the Jews sought the more to kill him, for not only did he loose the sabbath, but also he called God his own Father, making himself equal to God.

19 Then answered Jesus and said to them, Truly, truly, I say to you, The Son can of himself do nothing, except what he sees the Father doing: for whatever he should do, also these does the Son likewise.

20 For the Father loves the Son, and shows him all which himself does: and he will show him greater than these, that ye might wonder.

21 For as the Father arouses the dead, and makes alive; so also the Son makes alive whom he will.

22 For the Father judges no one, but he has given all judgment to the Son:

23 That all should honour the Son, as they honour the Father. He honouring not the Son, honours not the Father having sent him.

24 Truly, truly, I say to you, That he hearing my word, and believing him having sent me, has eternal life, and comes not into judgment; but has passed from death to life.

25 Truly, truly, I say to you, That the hour comes, and now is, when the dead shall hear the voice of the Son of God: and they hearing shall live.

26 For as the Father has life in himself, so also gave he to the Son to have life in himself;

27 And gave him authority also to do judgment, because he is the Son of man.

28 Wonder not at this: for the hour comes, in which all they in the tombs shall hear his voice, and shall go forth;

29 They having done good, to rising up of life; and they having done bad, to rising up of judgment.

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30 I can do nothing of myself: as I hear, I judge: and my judgment is just; for I seek not my will, but the will of the Father having sent me.

31 If I testify of myself, my testimony is not true.

32 Another is testifying of me, and I know that the testimony which he testifies of me is true.

33 Ye have sent to John, and he has testified to the truth.

34 But I receive not testimony from man: but these I say that ye might be saved.

35 He was a burning and manifest light: and ye wished to rejoice for a time in his light.

36 And I have greater testimony than of John: for the works that the Father gave me that I might finish them, the same works that I do, testify of me, that the Father has sent me.

37 And the Father having sent me, he has testified of me. Nor have ye at any time heard his voice, or seen his form.

38 And his word ye have not remaining in you: for whom he sent, him ye believe not.

39 Search the writings; for ye think in them to have eternal life: and these are they testifying of me.

40 And ye wish not to come to me, that ye might have life.

41 I receive not glory from man.

42 But I know you, that ye have not the love of God in you.

43 I have come in the name of my Father, and ye receive me not: if another should come in his own name, him will ye receive.

44 How can ye believe, receiving glory from one another, and ye seek not the glory that from God alone?

45 Think not that I shall accuse you to the Father: he accusing you is Moses, in whom ye have hoped.

46 For if ye had believed Moses, ye had believed me: for he himself wrote of me.

47 And if ye believe not his writings, how shall ye believe my words?

ACCORDING TO JOHN CHAPTER 6

1 After these Jesus departed beyond the sea of Galilee, of Tiberias.

2 And a great crowd followed him, for they saw his signs which he did upon the sick.

3 And Jesus went up into the mount, and sat there with his disciples.

4 And the pascha was near, the festival of the Jews.

5 Then Jesus having lifted up the eyes, and seen that a great crowd comes to him, says to Philip, Whence shall we buy loaves that these might eat?

6 And this he said trying him: for himself knew what he was about to do.

7 Philip answered him. Loaves of two hundred drachmas will not suffice them, that each of them should take some little.

8 One of his disciples, Andrew, Simon Peter's brother, says to him,

9 There is one little boy here, who has five barley loaves, and two small fishes: but what are these among so many?

10 And Jesus said, Make the men recline. And there was much grass in the place. Then the men reclined, the number about five thousand.

11 And Jesus took the loaves; and having given thanks, distributed to his disciples, and the disciples to the reclining; and likewise of the small fishes, as many as they wished.

12 And when they were filled, he says to his disciples, Gather the fragments remaining over, that nothing should be lost.

13 Then gathered they, and filled twelve baskets of the fragments of the five barley loaves, which remained over to them having eaten.

14 Then the men, having seen the sign which Jesus did, said, That this is truly the prophet coming into the world.

15 Then Jesus having known that they were about to come and carry him of forcibly, that they might make him king, departed again to the mount alone.

16 And when it was evening, his disciples went down to the sea.

17 And having entered into a ship, they came beyond the sea to Capernaum. And already was there darkness, and Jesus had not come to them.

18 And the sea, a great wind blowing, arose.

19 Then having urged forward about twent-five or thirty stadia, they behold Jesus walking upon the sea, and being near the ship: and they were afraid.

20 And he says to them, I am; be not afraid.

21 Then they wished to take him into the ship: and the ship was quickly at land to which they retired.

22 The morrow, the crowd standing beyond the sea having seen that no other small vessel was there, except that one into which his disciples had entered, and that Jesus entered not with his disciples into the small vessel, but his disciples departed alone;

23 (But also other small vessels came out of Tiberias near to the place where they ate bread, the Lord having returned thanks:)

24 When the crowd therefore saw that Jesus is not there, nor his disciples, they also entered into ships, and came to Capernaum, seeking Jesus.

25 And having found them beyond the sea, they said to him, Rabbi, when camest thou here?

26 Jesus answered them and said, Truly, truly, I say to you, ye seek me, not because ye saw signs, but for that ye ate of the loaves, and were satisfied.

27 Work not for food perishing, but food remaining to eternal life, which the Son of man will give you: for him God the Father sealed.

28 Then said they to him, What shall we do, that we might work the works of God?

29 Jesus answered and said to them, This is the work of God, that ye should believe in him whom he has sent.

30 Then said they to him, What sign doest thou, that we might see, and believe thee? what workest thou?

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31 Our fathers ate manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then said Jesus to them, Truly, truly, I say to you, Moses has not given you bread from heaven; but my Father gives you true bread from heaven.

33 for the bread of God is he coming down from heaven, and giving life to the world.

34 Then said they to him, Lord, always give us this bread.

35 And Jesus said to them, I am the bread of life: he coming to me should not hunger; and he believing in me should not thirst.

36 But I said to you, That ye have seen me, and believe not.

37 All that the Father gives me shall come to me; and he coming to me I will not cast out.

38 For I have come down from heaven, not that I might do my will, but the will of him having sent me.

39 And this is the will of the Father having sent me, that all which he has given me, I should not loose of it, but raise it up in the last day.

40 And this is the will of him having sent me, that every one seeing the Son, and believing in him, should have eternal life: and I will raise him up at the last day.

41 Then murmured the Jews about him, because he said, I am the bread having come down from heaven.

42 And they said, Is not this Jesus, Joseph's son, whose father and mother we know? how then says he, That I have come down from heaven?

43 Then answered Jesus and said to them, Murmur not with one another.

44 None can come to me, except the Father having sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every one therefore having heard and learned of the Father, comes to me.

46 Not that any one has seen the Father, except he being from God, he has seen the Father.

47 Truly, truly, I say to you, he believing in me has eternal life.

48 I am the bread of life.

49 Your fathers ate manna in the desert, and died.

50 This is the bread which coming down from heaven, that whoever should eat of it, and he should not die.

51 I am the living bread which having come down from heaven: if any one eat of this bread, he shall live forever: and also the bread which I shall give is my flesh, which I shall give for the life of the world.

52 Then the Jews contended with one another, saying, How can he give us the flesh to eat

53 Then said Jesus to them, Truly, truly, I say to you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves.

54 He chewing my flesh, and drinking my blood, has eternal life; and I will raise him up at the last day.

55 For my flesh is truly food, and my blood is truly drink.

56 He chewing my flesh, and drinking my blood, remains in me, and I in him.

57 As the living Father sent me, and I live through the Father: also he chewing me, the same also shall live through me.

58 This is the bread which having come down from heaven: not as your fathers ate manna, and died: he chewing this bread shall live forever.

59 He said these, teaching in the synagogue, in Capernaum.

60 Then many of his disciples, having heard, said, This is a hard word; who can hear it

61 And Jesus knowing in himself that his disciples murmur for this, said to them, Does this offend you?

62 If then ye see the Son of man going up where he was before

63 It is the spirit making alive; the flesh profits nothing: the words which I speak to you are spirit, and are life.

64 But there are some of you who believe not. For Jesus knew from the beginning who they are not believing, and who he is going to deliver him up.

65 And he said, Therefore have I said to you, that no one can come to me, except it be given him of my Father.

66 From this many of his disciples went away back, and walked no more with him.

67 Then said Jesus to the twelve, And ye will not go away?

68 Then Simon Peter answered him, Lord, to whom shall we go away? thou hast the words of eternal life.

69 And we have believed, and known, that thou art Christ, Son of the living God.

70 Jesus answered them, Have I not chosen you twelve, and of you one is a devil?

71 And he spake of Judas Iscariot, of Simon: for he was about to deliver him up, being one of the twelve.

ACCORDING TO JOHN CHAPTER 7

1 And Jesus walked after these in Galilee: for he wished not to walk in Judea, because the Jews sought to kill him.

2 And the festival of the Jews was near, the Pitching of tents.

3 Then said his brethren to him, Go away thence, and retire to Judea, that also thy disciples might see thy works which thou doest.

4 For none does any thing in secret, and seeks himself to be in freedom of speech. If thou do these, make thyself manifest to the world.

5 For neither believed his brethren in him.

6 Then says Jesus to them, My time is not yet present: and your time is always ready.

7 The world cannot hate you: but me it hates, for I testify of it, that its works are evil.

8 Go ye up to this festival: I go not yet up to the festival; for my time has not yet been completed.

9 And speaking to them these things, he remained in Galilee.

10 And when his brethren went up, then he went up to the festival, not openly, but as in secret.

11 Then the Jews sought him in the festival, and said, Where is he

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12 And much murmuring was for him in the crowds: some truly said, That he is good: and others said, No; but he deceives the crowd.

13 However none spake of him with freedom of speech, for fear of the Jews.

14 And now the festival being in the midst, Jesus went up to the temple, and taught.

15 And the Jews wondered, saying, How knows he letters, not having learned

16 Jesus answered them, and said, My teaching is not mine, but his having sent me.

17 If any desire to do his will, he shall know of the teaching, whether it is of God, or I speak from myself.

18 He speaking from himself, seeks his own glory: but he seeking the glory of him having sent him, he is true, and no injustice is in him.

19 Has not Moses given you the law, and none of you does the law? Why seek ye to kill me?

20 The crowd answered and said, Thou hast a demon: who seeks to kill thee?

21 Jesus answered and said to them, I did one work, and ye all marvel for this.

22 Moses has given you circumcision; (not that it is of Moses, but of the fathers;) and in the sabbath ye circumcise a man.

23 If a man receive circumcision in the sabbath, that the law of Moses be not loosed; rage not at me, because I made a man wholly well on the Sabbath.

24 Judge not according to sight, but judge just judgment.

25 Then said some of the Jerusalemites' Is not this he, whom they seek to kill?

26 And, behold, he speaks in freedom of speech, and they say nothing to him. Not at any time knew the rulers truly, that this is truly Christ?

27 But we know this whence he is: and Christ, when he should come, none knows whence he is.

28 Then cried Jesus in the temple, teaching, and saying, And ye know me, and ye know whence I am: and I have not come of myself, but he having sent me is true, whom ye know not.

29 But I know him; for I am from him, and he sent me.

30 Then sought they to seize him: and none put the hand upon him, for his hour had not yet come.

31 And many of the crowd believed on him, and said, That Christ, when he should come, will he do more signs than these which he did?

32 The Pharisees heard the crowd murmuring these things of him; and the Pharisees and chief priests sent servants that they might seize him.

33 Then said Jesus to them, Yet a little time am I with you, and I retire to him having sent me.

34 And ye shall seek me and shall not find: and where I am, ye cannot come.

35 Then said the Jews among themselves, Where is he about to go, that we shall not find him? is he not about to go to the dispersion of the Greeks, and teach the Greeks?

36 What is the word which he spake, Ye shall seek me, and shall not find: and where I am, ye cannot come?

37 In the last day, the great one of the festival, Jesus stood and cried, saying, If any thirst, let him come to me, and drink.

38 He believing in me, as said the writing, from his belly shall flow rivers of living waters.

39 (This spake he of the Spirit which they believing in him were about to receive: for the Holy Spirit was not yet; for Jesus was not yet honoured.)

40 Then many of the crowd, having heard the word, said, This is truly a prophet.

41 Others said, This is Christ: and others said, Yet Christ comes not out of Galilee.

42 Said not the writing, That of the seed of David, and from Bethlehem, the town where David was, Christ comes?

43 Then was there a division in the crowd on his account.

44 And some of them wished to seize him; but none put hands upon him.

45 Then came the servants to the chief priests and Pharisees; and they said to them, Why did ye not bring him

46 And the servants answered, Never spake man as this man.

47 Then the Pharisees answered them, Have ye not also been deceived

48 Have any of the rulers or of the Pharisees believed in him?

49 But the crowd, not knowing the law, are cursed.

50 Nicodemus says to them, (he having come to him by night, being one of them,)

51 Our law judges not a man, except it first hear from him, and know what he does.

52 They answered and said to him, And art thou not of Galilee? Search, and see: for a prophet has not risen out of Galilee.

53 And each man went to his house.

ACCORDING TO JOHN CHAPTER 8

1 And Jesus went to the mount of Olives.

2 And again in the morning he was present in the temple, and all the people came to him; and having sat down, he taught them.

3 And the scribes and Pharisees brought him a woman taken in adultery; and having set her in the midst,

4 They say to him, Teacher, this woman was taken committing adultery, in the very act.

5 In the law Moses commanded us such to be stoned: therefore what sayest thou?

6 And this said they, tempting him, that they might have to accuse him. And Jesus, having stooped down, wrote with his fingers upon the earth.

7 And when they continued asking him, having lifted up the head, he said to them, Let him faultless among you, first cast a stone at her.

8 And again having stooped down, he wrote upon the earth.

9 And they having heard, and being convicted by consciousness, went out one by one, beginning from the eldest even to the last; and Jesus was left alone, and the woman standing in the midst.

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10 And Jesus having lifted up the head, and seen none but the woman, said to her, Woman, where are they accusing thee? has none condemned thee

11 And she said, None, Lord. And Jesus said to her, Neither do I condemn thee: go, and sin no more.

12 Again therefore Jesus spake to them, saying, I am the light of the world: he following me shall not walk in darkness, but shall have the light of life.

13 Then said the Pharisees to him, Thou testifiest of thyself; thy testimony is not true.

14 Jesus answered and said to them. Though I testify of myself; my testimony is true: for I know whence I came, and where I retire; but ye know not whence I came and where I retire.

15 Ye judge according to the flesh; I judge no one.

16 And if I also judge, my judgment is true: for I am not alone, but I and the Father having sent me.

17 And also in your law has it been written, that the testimony of two men is true.

18 I am he testifying of myself, and the Father having sent me testifies of me.

19 Then said they to him, Where is thy Father? Jesus answered, ye neither know me, nor my Father: if ye had known me, ye had known my Father also.

20 These words spake Jesus in the royal treasury, teaching in the temple: and no one seized him; for his hour had not yet come.

21 Then said Jesus again to them, I retire, and ye shall seek me, and shall die in your sins: where I retire, ye cannot come.

22 Then said the Jews, Will he not kill himself? for he says, Where I retire, ye cannot come.

23 And he said to them, Ye are from below I am from above: ye are of this world; I am not of this world.

24 I said therefore to you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins.

25 Then said they to him, Who art thou? And Jesus said to them, In the beginning, he which I spake to you.

26 Many things have I to speak and judge of you; but he having sent me is true; and what things I have heard from him these say I to the world.

27 They knew not that he spake to them of the Father.

28 Then said Jesus to them, When ye lift up the Son of man then shall ye know that I am, and I do nothing of myself; but as my Father taught me, these I speak.

29 And he having sent me is with me: the Father has not left me alone; for I do always things pleasing to him.

30 He speaking these, many believed in him.

31 Then said Jesus to the Jews having believed him, If ye remain in my word, ye are truly my disciples.

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We are Abraham's seed, and have never served any; how sayest thou, That ye shall be free?

34 Jesus answered them, Truly, truly, say I to you, That every one doing sin, is servant of sin.

35 And the servant remains not in the house forever; the Son remains forever.

36 If the Son make you free, ye shall be truly free.

37 I know that ye are Abraham's seed; but ye seek to kill me, for my word has no place in you.

38 I, what I have seen from my Father, speak: and ye, therefore, what ye have seen of your Father, do.

39 They answered and said to him, Abraham is our Father. Jesus says to them, If ye were Abraham's children, ye had done Abraham's works.

40 And now ye seek to kill me, a man who has spoken to you the truth, which I heard from God: this did not Abraham.

41 Ye do the works of your father. Then said they to him, We have not been born of fornication; for we have one Father, God.

42 Then said Jesus to them, If God were your Father, ye had loved me: for I went forth from God, and came; for I have not come of myself, but he sent me.

43 Wherefore ye know not my speech, for ye cannot hear my word.

44 Ye are of your father the devil, and the eager desires of your father will ye do. He was slaying men from the beginning, and stood not in the truth, for there is no truth in him. When he would speak a lie, he speaks of his own things; for he is a liar, and the father of him.

45 And because I say the truth, ye believe me not.

46 Which of you convicts me of sin? And if I say the truth, why do ye not believe me.

47 He being of God hears the words of God: therefore ye hear not, for ye are not of God.

48 Then answered the Jews, and said to him, Say we not well that thou art a Samaritan, and hast a demon?

49 Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me.

50 And I seek not my glory: there is he seeking and judging.

51 Truly, truly, I say to you, If any keep my word, he should never see death.

52 Then said the Jews to him, Now we have known that thou hast a demon. Abraham died, and the prophets; and thou sayest, If any keep my word, he shall never taste of death.

53 Thou art not greater than our father Abraham, who died; and the prophets died: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father honouring me; whom ye say, that he is your God:

55 And ye have not known him; but I know him: and if I say, I know him not, I shall be a liar like you: but I know him, and keep his word.

56 Your father Abraham was overjoyed that he might see my day: and he saw, and rejoiced.

57 Then said the Jews to him, Thou hast not yet fifty years, and bast thou seen Abraham

58 And Jesus said to them, Truly, truly, I say to you, Before Abraham was born, I am.

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59 Then lifted up they stones that they might cast upon him: and Jesus was hid, and he went forth out of the temple, having passed through the midst of them, and so he passed by.

ACCORDING TO JOHN CHAPTER 9

1 And passing by, he saw a man blind from birth.

2 And his disciples asked him, saying, Rabbi, who sinned, he, or his parents, that he was born blind?

3 Jesus answered, Neither did this sin, nor his parents: but that the works of God might be manifested in him.

4 I must work the works of him having sent me, while it is day: night comes, when none can work.

5 While I be in the world, I am the light of the world.

6 Having said these, he spat on the ground, and made clay of the spittle, and rubbed the clay upon the eyes of the blind,

7 And said to him, Retire, wash in the pool of Siloam, (which is interpreted, Sent.) He went away therefore, and washed, and came seeing.

8 Then the neighbors, and those seeing him before that he was blind, said, Is not this he sitting and begging?

9 Others said, This is he: and others, That he is like him: he said, That I am.

10 Then said they to him, How were thine eyes opened?

11 He answered and said, A man called Jesus made clay, and anointed mine eyes, and said to me, Retire to the pool of Siloam, and wash: and having gone and washed, I saw again.

12 Then said they to him, Where is he? He says I know not.

13 They bring him to the Pharisees, him once blind.

14 And it was the sabbath, when Jesus made clay, and opened his eyes.

15 Then again the Pharisees also asked him how he saw again. He said to them, He put clay upon mine eyes, and I washed, and I see.

16 Then said certain of the Pharisees, This man is not from God, for he keeps not the sabbath. Others said, How can a sinful man do such signs? And a division was among them.

17 They say to the blind again, What sayest thou of him, for he opened thine eyes? He said, That he is a prophet.

18 Then the Jews believed not of him that he was blind, and saw again, until they called the parents of him having looked up.

19 And they asked them, saying, Is this your son, whom ye say that be was born blind how then does be now see

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But how he now sees, we know not; or who opened his eyes, we know not: he has age; ask him: he shall speak for himself.

22 These said his parents, for they feared the Jews: for already had the Jews agreed, that if any should acknowledge him Christ, he should be put out of the synagogue.

23 Therefore said his parents, That he has age; ask him.

24 Then called they the man of a second time, who was blind, and said to him, Give glory to God: we know that this man is sinful.

25 He answered and said, If he be sinful, I know not: one thing I know, that, being blind, now I see.

26 And again said they to him, What did he to thee? how opened he thine eyes?

27 He answered them, I told you already, and ye heard not: why wish ye to hear again? ye wish not also to be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God has spoken to Moses; but this, we know not whence he is.

30 The man answered and said to them, For in this is it wonderful, that ye know not whence he is, and he opened mine eyes.

31 And we know that God hears not the sinful: but if any be godly, and do his will, this he hears.

32 From forever was it not heard that any opened the eyes of him born blind.

33 If this one were not of God, he could do nothing.

34 They answered and said to him, In sins wert thou wholly born, and teachest thou us? And they cast him without.

35 Jesus heard that they cast him without; and having found him, said to him, Believest thou in the Son of God?

36 He answered and said, Who is he, Lord, that I might believe in him?

37 And Jesus said to him, Thou hast also seen him, and he speaking with thee, the same is he.

38 And he said I believe, Lord. And he worshipped him.

39 And Jesus said, For judgment came I into this world, that they not seeing might see; and they seeing might be blind.

40 And they being with him of the Pharisees heard these things, and said to him,

41 We are not also blind? Jesus said to them If ye were blind, ye had not sinned: and now ye say, That we see; therefore your sin remains.

ACCORDING TO JOHN CHAPTER 10

1 Truly, truly, I say to you, He not coming in through the door into the court-yard of the sheep, but coming up from another place, he is a thief and robber.

2 And he coming in through the door is the shepherd of the sheep.

3 To him the guard of the door opens; and the sheep hear his voice : and he calls his own sheep by name, and leads them out.

4 And when he would put forth his own sheep, he goes before them, and the sheep follow him: for they know his voice.

5 And a stranger they would not follow, but they will flee from him : for they know not the voice of strangers.

6 This proverb spake Jesus to then: and they knew not what things they were which he spake th them.

7 Then said Jesus again to them, Truly, truly, I say to you, That I am the door of the sheep.

8 All who came before me are thieves and robbers: but the sheep heard them not.

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9 I am the door: if any come in through me, he shall be saved, and he shall me in, and go out, and find pasture.

10 The thief comes not, except that he steal, and sacrifice, and destroy: I came that they might have life, and have above measure.

11 I am the good shepherd: the good shepherd lays down his life for the sheep.

12 But the hired one, and not being the shepherd, whose own the sheep are not, sees the wolf coming, and he leaves the sheep, and flees: and the wolf plunders them, and scatters the sheep.

13 The hired flees, because he is hired, and no care is to him for the sheep.

14 I am the good shepherd, and I know mine, and am known by mine.

15 As the Father knows me, I also know the Father: and I lay down my life for the sheep.

16 And I have, other sheep, which are not of this court-yard: and I must also bring them, and they shall hear my voice; and there shall be one flock, and one shepherd.

17 Therefore does my Father love me, because I lay down my life, that I might take it again.

18 No one takes it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This command received I of my Father.

19 Then was a division again among the Jews for these words.

20 And many of them said, He has a demon, and is frenzied; why hear ye him?

21 Others said, These are not the words of a demon. A demon cannot open the eyes of the blind.

22 And there was the festival of inauguration among the Jerusalemites, and it was winter..

23 And Jesus walked in the temple in Solomon's porch.

24 Then the Jews surrounded him, and said to him, How long takest thou away our soul? If thou art Christ, say to us with freedom of speech.

25 Jesus answered them, I said to you, and ye believe not: the works which I do in my Father's name, these testify of me.

26 But ye believe not, for ye are not of my sheep, as I said to you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give them eternal life; and they shall never perish, and no one shall snatch them out of my hand.

29 My Father, who has given to me, is greater than all; . and no one can snatch them out of my Father's hand.

30 I and my Father are one.

31 Then again lifted up the Jews stones that they might stone him.

32 Jesus Answered them, Many good works I shewed you from my Father; for which of these works do ye stone me

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and that thou, being man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said; Ye are gods?

35 If he called them gods, to whom the word of God came, and the writing cannot be loosed;

36 Whom the Father consecrated., and sent into the world, say ye that thou blasphemest; because I said, I am the Son of God

37 If I do not the works of my Father, believe me not.

38 And if I do, though ye believe me not, believe the works: that ye might know, and believe, that the Father in me, and I in him.

39 Then sought they again to take him: and he went out from their hand,

40 And again he departed beyond Jordan to the place where John was first immersing; and he remained there.

41 And many came to him, and said, That truly John did no sign: but all which John said of him was true.

42 And many believed in him there.

ACCORDING TO JOHN CHAPTER 11

1 And a certain Lazarus was sick, from Bethany, of the town of Mary And Martha her sister.

2 (And Mary was she having anointed the Lord with perfumed oil, and wiped his feet with her hairs, whose brother Lazarus was sick.)

3 Then sent the sisters to him, saying, Lord, behold, he whom thou lovest is sick.

4 And Jesus having heard, said, This sickness is not to death, but for the glory of God, that by it the Son of God be honoured.

5 And Jesus loved Martha, and her sister, and Lazarus.

6 When therefore he heard that he is sick, then indeed he remained in the place in which he was two days.

7 Then after this he says to his disciples, Let us go into Judea again.

8 The disciples say to him, Rabbi, now the Jews sought to stone thee; and retirest thou there again?

9 Jesus answered, Are there not twelve hours of the day.? If any walk in the day, he stumbles not, for he sees the light of this world.

10 But if any walk in the night, he stumbles, for light is not in him.

11 These things said he: and after this he says to them, Lazarus our friend has been set to sleep; but I go, that I might waken him.

12 Then said his disciples, Lord, if he has been set to sleep, he shall be saved.

13 And Jesus spake of his death: but these supposed that he speaks of the repose of sleep.

14 Then therefore Jesus said to them with freedom of speech, Lazarus is dead.

15 And I rejoice for you, that ye might believe, that I was not there; but let us go to him.

16 Then said Thomas, called Didymus, to his fellow disciples, Let us also go, that we might die with him.

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17 Then Jesus, having come, found him having four days already in the tomb.

18 And Bethany was near Jerusalem, about fifteen stadia.

19 And many of the Jews were come to them about Martha and Many, that they might console them for their brother.

20 Then Martha, when she heard that Jesus comes, met him: and Mary sat in the house.

21 Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died.

22 But now I also know, that whatever thou shalt ask of God, God will give thee.

23 Jesus says to her, Thy brother shall arise.

24 Martha says to him, I know that he shall rise at the rising up in the last day.

25 Jesus said to her, I am the rising up, and life: he believing in me, though he die, shall live.

26 And all living and believing in me should never die. Believest thou this?

27 She says to him, Yes, Lord: I have believed that thou art Christ, the Son of God, he coming into the world.

28 And having said these, she departed and called Mary her sister secretly, having said, The Teacher is come, and calls thee.

29 She, when she heard, arises quickly, and comes to him.

30 And Jesus had not yet come into the town, but was in the place where Martha met him.

31 Then the Jews being in the house with her, and consoling her, having seen Mary, that she rose quickly and went forth, followed her, saying, That she retires to the tomb, that she might weep there.

32 Then Mary, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou wert here, my brother had not died.

33 Then Jesus, when he saw her weeping, and the Jews weeping having come with her, was heavy in spirit, and troubled himself,

34 And said, Where have ye laid him? They say to him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, See how he loved him I

37 And certain of them said, Could not he having opened the eyes of the blind, have made that this should not die?

38 Then Jesus again being heavy in himself, comes to the tomb. It was a cave, and a stone was laid upon it.

39 Jesus says, Take away the stone. Martha, the sister of the dead, says to him, Lord, he already smells: for it is the fourth day.

40 Jesus says to her, Said I not to thee, if thou shouldest believe, thou shalt see the glory of God

41 Then took they away the stone where the dead was laid. And Jesus lifted up his eyes above, and said, Father, I return thee thanks that thou didst hear me.

42 And I knew that thou always hearest me: but for the crowd standing round I said, that they might believe that thou didst send me.

43 And having said these, he cried out with a great voice, Lazarus, come out.

44 And the dead came out, bound feet and hands with bandages; and his face was bound with a napkin. Jesus says to them, Loose him, and let him retire.

45 Then many of the Jews, having come to Mary, and seeing what Jesus did, believed in him.

46 But certain of them departed to the Pharisees, and said to them what Jesus did.

47 Then gathered together the chief priests and Pharisees a council, and said, What do we? for this man does many signs.

48 If we let him thus go, all will believe on him: and the Romans will come and take away also our place and nation.

49 And a certain one of them, Caiaphas, being chief priest that year, said to them, Ye know nothing,

50 Neither turn ye in your thoughts that it is profitable to us, that one man die for the people, and the nation perish not.

51 And this he said not of himself: but being high priest that year, he prophesied that Jesus was about to die for the nation;

52 And not for the nation alone, but that also the children of God, scattered, should be gathered into one.

53 Then from that day they counselled together that they might kill him.

54 Jesus then walked no more with freedom of speech among the Jews; but departed thence to the country near the desert, to a city called Ephraim, and there he tarried with his disciples.

55 And the Jews' pascha was near: and many went up to Jerusalem out of the country before the pascha, that they might purify themselves.

56 Then sought they Jesus, and said with one another, standing in the temple, What seems it to you, that he should not come to the festival

57 And also the chief priests and Pharisees had given a command, that if any know where he is, he should make known, that they might take him.

ACCORDING TO JOHN CHAPTER 12

1 Then Jesus, six days before the pascha, came to Bethany, where was Lazarus the dead, whom he raised from the dead.

2 Then made they him a supper there, and Martha served; and Lazarus was one of them reclining at table with him.

3 Then Mary having taken a pound of perfumed oil of spikenard, very precious, anointed the feet of Jesus, and wiped his feet with her hairs: and the house was filled with the smell of the perfumed oil.

4 Then says one of his disciples, Judas Iscariot, of Simon, being about to deliver him up,

5 Wherefore was not this perfumed oil sold for three hundred drachmas, and given to the poor?

6 And this he said, not that care was to him for the poor: but because he was a thief, and had the small coffer, and carried things deposited.

7 Then said Jesus, Let her go; for the day of my interment has she kept this.

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8 For the poor have ye always with you;and me ye have not always.

9 Then a great crowd of Jews knew that he is there: and they came not for Jesus alone, but that also they might see Lazarus, whom he had raised from the dead.

10 And the chief priests took counsel that they might also kill Lazarus;

11 Because many for him retired, and believed in Jesus.

12 The morrow a great crowd, having come to the festival, having heard that Jesus comes to Jerusalem,

13 Took branches of palm trees, and went forth to the meeting to him, and cried, Praised he coming in the name of the Lord, King of Israel.

14 And Jesus having found a small ass, sat upon it; as it is written,

15 Fear not, O daughter of Sion: behold, thy King comes, sitting upon the foal of an ass.

16 And these the disciples knew not at first: but when Jesus was honoured, then remembered they that these were written of him, and they did these things to him.

17 The crowd therefore testified which being with him, that he called Lazarus out of the tomb, and raised him from the dead.

18 And for this the crowd met him, for they heard he had done this sign.

19 Then said the Pharisees among themselves, Ye see that ye aid nothing; behold, the world has departed after him.

20 And there were certain Greeks of those going up that they might worship in the festival:

21 These then came to Philip, him of Bethsaida of Galilee, and asked him, saying, Lord, we wish to see Jesus.

22 Philip comes and says to Andrew: and again Andrew and Philip say to Jesus.

23 And Jesus answered them, saying, The hour has come, that the Son of man should be honoured.

24 Truly, truly, I say to you, except a kernel of wheat, having fallen into the earth, should die, it remains alone: and if it should die, it brings forth much fruit.

25 He loving his soul shall lose it; but he hating his soul in this world, shall guard it for life eternal.

26 If any one would serve me, let him follow me; and where I am, there also shall be my servant: and if any one serve me, him will the Father honour.

27 Now has my soul been troubled; and what should I say? O Father, save me from this hour: but for this came I to this hour.

28 Father, honour thy name. Then came a voice from heaven, I have also honoured, and will again honour.

29 Then the crowd, having stood and heard, said it was thunder: others said, A messenger has spoken to him.

30 Jesus answered and said, This voice has not been for me, but for you.

31 Now is the judgment of this world: now shall the ruler of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all to myself.

33 This said he, signifying what death he was about to die.

34 The crowd answered him, We have heard out of the law that Christ remains forever: and how sayest thou That the Son of man must be lifted up? who is this Son of man?

35 Then said Jesus to them, Yet a little time the light is with you. Walk while ye have light, lest darkness overtake you: and he walking in darkness knows not where he retires.

36 While ye have light, believe in the light, that ye might be the sons of light. These things spake Jesus, and having departed, he was hid from them.

37 And he having done so many signs before them, they did not believe in him:

38 That the word of Esaias the prophet might be completed, which he spake, Lord, who believed our report? and to whom was the arm of the Lord revealed?

39 Therefore they could not believe, for Esaias said again,

40 He has blinded their eyes, and hardened their heart: lest they see with the eyes, and understand with the heart, and should turn back, and I should heal them.

41 These said Esaias, when he saw his glory, and spake of him.

42 Yet nevertheless also many of the rulers believed in him; but on account of the Pharisees they did not acknowledge, lest they should be excluded from the synagogue:

43 For they loved the honour of men more than the honour of God.

44 Jesus cried and said, He believing in me, believes not in me, but in him having sent me.

45 And he seeing me, sees him having sent me.

46 I have come a light into the world, that every one believing in me should not remain in darkness.

47 And if any hear my words, and believe not, I judge him not: for I came not that I might judge the world, but that I might save the world.

48 He rejecting me, and not receiving my words, has him judging him: the word which I spake, that shall judge him in the last day.

49 For I spake not of myself; but the Father having sent me, he gave me a command, what I should say, and what I should speak.

50 And I know that his command is life eternal: therefore what I speak, as the Father said to me, so I speak.

ACCORDING TO JOHN CHAPTER 13

BOOK OF GLORY

1 And before the feast of the pascha, Jesus knowing that his hour had come that he should pass out of this world to the Father, having loved his own in the world, he loved them to the end.

2 And supper having been, the devil having already cast into the heart of Judas Iscariot, of Simon, that he should deliver him up;

3 Jesus knowing that the Father has given all things to him into the hands, and that he came out from God, and retired to God;

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4 He arises from supper, and lays down the garments; and having taken a linen cloth, he girded himself.

5 Then casts he water into a washing vessel, and began to wash the feet of the disciples, and to wipe with the linen cloth with which he was girded.

6 And he comes to Simon Peter: and he says to him, Lord, washest thou my feet?

7 Jesus answered and said to him, What I do thou knowest not now; but thou shalt know after these.

8 Peter says to him, Thou shouldest never wash my feet. Jesus answered him, Except I wash thee, thou hast no part with me.

9 Simon Peter says to him, Lord, not my feet only, but the hands and head.

10 Jesus says to him, He washed has no need but to have the feet washed, but is wholly clean: and ye are clean, but not all.

11 For he knew him delivering him up, therefore he said, Ye are not all clean.

12 When therefore he washed their feet; and took his garments, going to recline again, he said to them, Knew ye what I have done to you?

13 Ye call one Teacher and Lord: and ye say well; for I am.

14 If therefore, I washed your feet, the Lord and Teacher; ye also ought to wash the feet of one another:

15 For I have given you a pattern, as I have done to you, also should ye do.

16 Truly, truly I say to you The servant is not greater than his Lord; neither the sent greater than he having sent him.

17 If ye know these, happy are ye if ye do them.

18 I say not of you all: I know whom I have chosen: but that the writing might be completed, He chewing bread with me lifted up his heel against me.

19 From now I say to you before it shall be, that, when it should be, ye might believe that I am.

20 Truly, truly, I say to you, He receiving whomsoever I shall send receives me; and he receiving me receives him having sent me.

21 These things Jesus having spoken, was troubled in spirit, and he testified, and said, Truly, truly, I say to you, that one of you shall deliver me up.

22 Then looked the disciples one upon another, being perplexed of whom he spake.

23 And there was one of his disciples reclining on the bosom of Jesus, whom he loved.

24 Then Simon Peter nodded to this one, to inquire who it might be of whom he speaks.

25 And he reclining upon Jesus' breast says to him, Lord, who is it?

26 Jesus answers, This is he to whom I, having dipped a small morsel, shall bestow. And having dipped the small morsel, he gives to Judas Iscariot, of Simon.

27 And after the small morsel then came Satan into him. Then says Jesus to him, What thou doest, do quickly.

28 And this none of the reclining knew for what he said to him.

29 For some thought, since Judas had the small coffer, that Jesus says to him, Purchase of what we have need for the festival; or, that he might give something to the poor.

30 He having taken the small morsel went quickly forth: and it was night when he then went forth.

31 Jesus says, Now was the Son of man honoured, and God was honoured in him.

32 If God were honoured in him, also shall God honour him in himself, and quickly shall he honour him.

33 Little children, yet a little am I with you. Ye shall seek me: and as I said to the Jews, That where I retire, ye cannot come; and I say to you now.

34 A new command give I to you, That ye love one another: as I loved you, that ye also love one another.

35 In this all shall know that ye are disciples to me, if ye have love in one another.

36 Simon Peter says to him, Lord, where retirest thou? Jesus answered him, Where I retire, thou shalt not be able to follow me now; and afterwards thou shalt follow me.

37 Peter says to him, Lord, why can I not follow thee now? I will lay down my life for thee.

38 Jesus answered, Wilt thou lay down thy life for me Truly, truly, I say to thee, The cock shall not utter a sound, till thou deny me thrice.

ACCORDING TO JOHN CHAPTER 14

1 Let not your heart be troubled: believe in God, and believe in me.

2 In my Father's house are many dwellings: and if not, I had said to you. I go to prepare a place for you.

3 And if I go and prepare a place for you, again I come, and I will receive you to myself; that where I am, ye might be also.

4 And where I retire ye know, and the way ye know.

5 Thomas says to him, Lord, we know not where thou retirest; and how can we know the way?

6 Jesus says to him, I am the way, and the truth, and the life: no one comes to the Father, except by me.

7 If ye had known me, ye had also known my Father: and from now ye know, and have seen him.

8 Philip says to him, Lord, show us the Father, and it suffices us.

9 Jesus says, to him, So long time am I with you, and hast thou not known me, Philip? he having seen me has seen the Father; and how sayest thou, Show us the Father?,

10 Believest thou not that I in the Father, and the Father is in me? the words which I speak to you, I speak not of myself: and the Father remaining in me does the works.

11 Believe ye me that I in the Father, and the Father in me: and if not, for these works believe me.

12 Truly, truly, I say to you, He believing in me, the works which I do shall he do also; and greater than these shall he do; for I go to my Father.

13 And whatever ye ask in my name, this will I do, that the Father might be honoured by the Son.

14 If ye ask anything in my name, I will do.

15 If ye love me, keep my commands.

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16 And I will ask the Father, and he will give you another Intercessor, that should remain with you forever;

17 The Spirit of truth; which the world cannot receive, for it sees it not, neither knows: and ye know it; for it shall remain with you, and shall be in you.

18 I will not leave you orphans; I come to you.

19 Yet a little, and the world sees me no more; and ye see me: because I live, ye shall live also.

20 In that day shall ye know that I am in my Father, and ye in me, and I in you.

21 He having my commands, and keeping them, the same is he loving me: and he loving me shall be loved by my Father, and I will love him, and manifest myself to him.

22 Judas says to him, not Iscariot, Lord, how has it been that thou art about to make thyself manifest to us, and not to the world?

23 Jesus answered and said to him, If any one love me, he will keep my word: and my Father will love him, and we will come to him, and we will make our stay with him.

24 He not loving me will not keep my words.: and the word which ye hear is not of me, but of the Father having sent me.

25 These have I spoken to you, remaining with you.

26 But the Intercessor, the Holy Spirit, which the Father will send in my name, the same shall teach you all things, and he shall remind you of all things which I spake to you.

27 Peace I leave to you, my peace I give to you: not as the world gives, give I to you. Let not your heart be troubled, neither let it be timid.

28 Ye have heard that I said to you, I retire, and I am coming to you. If ye loved me, ye would rejoice because I said, I go to the Father: for my Father is greater than I.

29 And now have I told you before it shall be, that when it should be, ye might believe.

30 I will no more speak much with you: for the ruler of this world comes, and has nothing in me.

31 But that the world might know that I love the Father, and as the Father commanded me, so I do. Arise ye, let us go thence.

ACCORDING TO JOHN CHAPTER 15

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me not bearing fruit he takes away: and every one bearing fruit, he cleanses it, that it might bear more fruit.

3 Already are ye clean, through the word which I have spoken to you.

4 Remain in me, and I in you. As the branch cannot bear fruit of itself, if it remain not in the vine; so neither ye, if ye remain not in me.

5 I am the vine, ye the branches: he remaining in me, and I in him, he bears much fruit: for without me ye can do nothing.

6 If any remain not in me, he was cast forth as the branch, and was dried up; and they gather them together, and cast into the fire, and they are burned.

7 If ye remain in me, and my words remain in you, ye shall ask whatever ye wish, and it shall be to you.

8 In this was my Father honoured, that ye should bear much fruit: and ye shall be disciples to me.

9 As the Father loved me, I also loved you: remain in my love.

10 If ye keep my commands, ye shall remain in my love; as I have kept my Father's commands, and remain in his love.

11 These things have I spoken to you, that my joy might remain in you, and your joy might be completed.

12 This is my command, That ye love one another, as I loved you.

13 Greater love than this has none, that any lay down his life for his friends.

14 Ye are my friends, if ye do whatever I command you.

15 I no more call you servants; for the servant knows not what his lord does: and I have called you friends; for all which I heard of my Father I made known to you.

16 Ye chose not me, but I chose you, and I have set you, that ye might retire and bear fruit, and your fruit remain: that whatever ye ask the Father in my name, he might give you.

17 These things I command you, that ye love one another.

18 If the world hate you, know that it has hated me the first of you.

19 If ye were of the world, the world had loved its own: and because ye are not of the world, but I have chosen you out of the world, therefore the world hates you.

20 Remember the word which I said to you, The servant is not greater than his lord. If they expelled me, they will also expel you; if they kept my word, they will keep yours also.

21 But all these will they do to you for my name, for they know not him having sent me.

22 If I had not come and spoken to them, they had not sin and now they have no pretext for their sin.

23 He hating me hates my Father also.

24 If I did not the works in them which none other has done, they had not sin: and now have they also seen and hated also me and my Father.

25 But that the word written in their law might be completed, That they hated me gratuitously.

26 And when the Intercessor should come, which I will send you from the Father, the Spirit of truth, which comes from the Father, he shall testify of me:

27 And ye also testify, for ye are with me from the beginning.

ACCORDING TO JOHN CHAPTER 16

1 These have I spoken, that ye should not be offended.

2 They shall make you excluded from the synagogue: but the hour comes that every one having slain you should think to bring service to God.

3 And these things shall they do to you, for they know not the Father, nor me.

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4 But these have I spoken to you, that when the hour should come, ye should remember them, for I said to you. And these I said not to you from the beginning, for I was with you.

5 But now do I retire to him having sent me; and not one of you asks me, Where dost thou retire

6 But because I have spoken these to you, sorrow has filled your heart.

7 But I say the truth to you; it is profitable to you that I go away: for if I go not away, the Intercessor shall not come to you; and if I go, I will send him to you.

8 And having come, he will convict the world of sin, and of justice, and of judgment:

9 Truly of sin, because they believe not in me;

10 And of justice, because I retire to my Father, and ye see me no more;

11 And of judgment, for the ruler of this world has been judged.

12 I have yet many things to say to you, but ye cannot bear them now.

13 And when he should come, the Spirit of truth, he shall guide you into all truth: for he shall not speak of himself; but whatever he should hear, shall he speak: and he shall announce to you the things coming.

14 He shall honour me: for he shall take of mine, and announce to you.

15 All things which the Father has are mine: therefore said I, he shall take of mine, and announce to you.

16 A little while, and ye see me not: and again, a little while, and ye shall see me, and because I retire to the Father.

17 Then said of his disciples to one another, What is this which he says to you, A little, and ye see me not: and again, a little, and ye shall see me: and, Because I retire to my Father?

18 Then said they, What is this which he says, A little we know not what he says.

19 Then knew Jesus that they wished to ask him, and he said to them, For this seek ye with one another that I said, A little while, and ye see me not; and again a little, and ye shall see me

20 Truly, truly, I say to you, That ye shall weep and lament, but the world shall rejoice: and ye shall be grieved, but your grief shall be into joy.

21 A woman when she should bring forth, has grief, because her hour has come: and when the child should be born, she no more remembers the anguish, for the joy that a man was born into the world.

22 And where truly ye now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one takes away from you.

23 And in that day ye shall ask me nothing. Truly, truly, I say to you, That whatever ye shall ask the Father in my name, he will give you.

24 Until now ye have asked nothing in my name: ask, and ye shall receive, that your joy might be completed.

25 These have I spoken to you in proverbs: but the hour comes, when I shall no more speak to you in proverbs, but with freedom of speech will I announce to you of the Father.

26 In that day shall ye ask in my name: and I say not to you that I will ask the Father for you:

27 For the Father himself loves you, for ye have loved me, and believed that I came forth from God.

28 I came forth from the Father, and have come into the world: again, I leave the world, and go to the Father.

29 His disciples say to him, See, now thou speakest with freedom of speech, and sayest no proverb.

30 Now we know that thou knowest all things, and bast no need that any ask thee: by this we believe that thou earnest forth from God.

31 Jesus answered them, Now do ye believe?

32 Behold, the hour comes, and has now come, that ye be scattered, each to his own, and leave me alone: and I am not alone, for the Father is with me.

33 These have I spoken to you, that in me ye might have peace. In the world shall ye have pressure; but take courage; I have conquered the world.

ACCORDING TO JOHN CHAPTER 17

1 These spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour has come; honour thy Son, that thy Son honour thee:

2 As thou gavest him the power of all flesh, that every one which thou hast given him, he should give to them eternal life.

3 And this is eternal life, that they might know thee the only true God, and whom thou hast sent, Jesus Christ.

4 I honoured thee upon earth: I finished the work which thou hast given me that I should do.

5 And now, honour thou me, O Father, with thyself, with the honour which I had with thee before the world was.

6 I manifested thy name to the men which thou hast given me from the world: they were to thee, and thou hast given them to me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For the words which thou hast given me, I have given them and they received, and knew in truth that I came out from thee, and they believed that thou sentest me.

9 I ask for them: I ask not for the world, but for them thou hast given me: for they are to thee.

10 And all my things are thine, and thine mine; and I have been honoured in them.

11 And I am no more in the world, and these are in the world, and I come to thee. O holy Father, keep them in thy name whom thou but given me, that they might be one, as we.

12 When I was with them in the world, I kept them in thy name: those thou hast given me I watched, and not one of them perished, except the son of perdition; that the writing might be completed.

13 And now come I to thee; and these things I speak in the world, that I might have my joy completed in them.

14 I have given them thy word; and the world hated them, for they are not of the world, as I am not of the world.

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15 I ask not that thou take them out of the world, but that thou keep them from the evil.

16 They are not of the world, as I am not of the world.

17 Render them holy in thy truth: thy word is truth.

18 As thou sentest me into the world, I also sent them into the world.

19 And for them I render myself holy, that they also be rendered holy in the truth;

20 And I ask not for these alone, but also for them believing in me through their word;

21 That all might be one; as thou, Father, in me, and I in thee, that they also be one in us; that the world might believe that thou sentest me.

22 And I, the honour which thou hast given me, have-given them; that they might be one, as we are one.

23 I in them, and thou in me, that they might be perfected in one: and that the world might know that thou sentest me, and lovedst them, as thou lovedst me.

24 O Father, those thou hast given me, I will that where I am these also be with me: that they might behold my glory, which thou gavest me: for thou lovedst me before the foundation of the world.

25 O just Father, the world knew thee not: but I knew thee, and these knew that thou didst send me.

26 And I made known to them thy name, and I will make known: that the love with which thou lovedst me might be in them, and I in them.

ACCORDING TO JOHN CHAPTER 18

1 Jesus having said these, went out with his disciples beyond the torrent Kedron, where was a garden, into which he came, he and his disciples.

2 And Judas also knew the place, he delivering him up: for Jesus was many times gathered there with his disciples.

3 Then Judas, having taken a band and attendants from the chief priests and Pharisees, comes there with lights and torches and weapons.

4 Jesus then, knowing all coming upon him, having come out, said to them, Whom seek ye

5 They answered him, Jesus the Nazarite. Jesus says to them, I am. And Judas also, he delivering up, was standing with them.

6 Then, when he said to them, That I am, they went away backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus the Nazarite.

8 Jesus answered, I said to you, that I am: if then ye seek me, leave these to retire:

9 That the word might be completed which he spake, That whom thou hast given me, I lost none of them.

10 Then Simon Peter having a sword drew it, and struck the chief priest's servant, and cut off his right ear. And the name to the servant was Malchus.

11 Then said Jesus to Peter, Put thy sword into the sheath: the cup which my Father has given me, shall I not drink it

12 Then the band and captain of a thousand and attendants of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was the father-in-law of Caiaphas, who was the chief priest that year.

14 And Caiaphas was he having connselled the Jews, that it is profitable for one man to be destroyed for the people.

15 And Simon Peter followed Jesus, and another disciple: and that disciple was known to the chief priest, and came together with Jesus to the hall of the chief priest.

16 And Peter stood before the door without. Then went out the other disciple who was known to the chief priest, and spake to her guarding the door, and brought in Peter.

17 Then says the young girl guarding the door to Peter, Art not thou also of this man's disciples? He says, I am not.

18 And the servants and attendants stood, having made a heap of burning coals; for it was cold: and they warmed themselves: and Peter was standing with them, and warming himself.

19 Then the chief priest asked Jesus of his disciples, and of his teaching.

20 Jesus answered him, I spake with freedom of speech to the world: I always taught in the synagogue, and in the temple, where the Jews were always come together; and I spake nothing in secret.

21 Why askest thou me? ask those having heard, what I said to them: see, they know what I said.

22 And he having said these things, one of the attendants standing by gave Jesus a blow with a rod, having said, Answerest thou the chief priest so?

23 Jesus answered him, If I spake badly, testify of evil: and if well, why strikest thou me?

24 (Annas sent him bound to Caiaphas the chief priest.)

25 And Simon Peter was standing, and warming himself. Then said they to him, Art thou not also of his disciples he denied, and said, I am not.

26 Says one of the chief priest's servants, being of his family whose ear Peter cut off, Saw I not thee in the garden with him?

27 Then Peter again denied: and quickly the cock uttered a sound.

28 Then led they Jesus from Caiaphas to the pretorium: and it was early morning; and they came not into the pretorium, lest they should be defiled; but that they might eat the pascha.

29 Then went Pilate out to them, and said, What accusation bring ye against this man

30 They answered and said to him, If he were not injurious, we had not delivered him to thee.

31 Then said Pilate to them, Take ye him, and judge him according to your law. Then said the Jews to him, It is not lawful for us to kill any one:

32 That the word of Jesus might be completed which he spake, giving a sign by what death he was about to die.

33 Then came Pilate again into the pretorium, and asked Jesus, and said to him, Art thou the King of the Jews?

34 Jesus answered him, Of thyself sayest thou this, or did others tell thee of me?

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35 Pilate answered, Much less am I a Jew; thy nation and the chief priests have delivered thee to me: What didst thou?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants had contended, that I be not delivered to the Jews; and now my kingdom is not hence.

37 Then said Pilate to him, Art thou not then king? Jesus answered, Thou sayest that I am king. For this was I born, and for this came I into the world, that I testify to the truth. Every one being of the truth hears my voice.

38 Pilate says to him, What is truth? And having said this, again went he out to the Jews, and says to them, I find no fault in him.

39 But a custom is to you, that I loose one to you in the pascha: will ye therefore I should loose to you the King of the Jews

40 Then cried they all again, saying, Not this, but Barabbas [bar Abbas; Aramaic for "Son of the Father"]: and Barabbas was a robber.

ACCORDING TO JOHN CHAPTER 19

(The execution took place immediately after the Verdict, which indicates a court martial. Crucifixion was the Roman form of execution for non-Romans. The bodies were not taken down afterward but left to rot on the cross as a warning. According to the law, those convicted as Roman citizens were not allowed to be crucified; they were usually executed with the sword, by beheading or stabbing.

The claim to be a king automatically resulted in the death penalty in the Roman Empire; the convicted person had, according to Roman law, committed political treason and sedition, and there is a historical reason for it. At the end of the kingdom [753-509 BC], the Romans killed their tyrannical kings; established the republic and made the proclamation of a king punishable by death. If Jesus merely had claimed to be a prophet (master teacher) or the Son of God, the Romans would have done nothing to him. Joseph bar Mattityahu claimed to be a prophet and predicted that Titus Flavius Vespasianus would become emperor. When this happened, the Flavians made Joseph their mouthpiece and family member: now he is known as Titus Flavius Josephus.)

1 Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers having twined a crown of thorns, put upon his head, and they put round him a purple robe,

3 And said, Hail, King of the Jews! and they gave him blows with a rod.

4 Then again went out Pilate without, and says to them, See, I lead him to you without, that ye might know that in him I find no fault.

5 Then went forth Jesus without, bearing a crown of thorns, and a purple garment. And he says to them, Behold the man!

6 When therefore the chief priests and attendants saw him, they cried out, saying, Crucify, crucify. Pilate says to them, Take ye him, and crucify; for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, for he made himself the Son of God.

8 When Pilate heard this word, he was more afraid:

9 And went into the pretorinm again, and says to Jesus, Whence art thou? But Jesus gave him no answer.

10 Then says Pilate to him, Speakest thou not to me? knowest thou not that I have power to crucify thee, and have power to loose thee.

11 Jesus answered, Thou bast no power against me, if it were not given thee from above: therefore he delivering me to thee has greater sin.

12 From this Pilate sought to loose him: and the Jews cried out, saying, If thou loose this, thou art not Caesar's friend: every one making himself a king speaks against Caesar.

13 Then Pilate having heard, brought Jesus without, and sat upon the judgment seat, in a place called Paved with ornamental stones; in Hebraic, Gabbatha.

14 And it was the preparation of the pascha, and about the sixth hour: and he says to the Jews, Behold your King!

15 And they cried, Take away, take away, crucify him. Pilate says to them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

16 Then, therefore, delivered he him to them, that he might be crucified.

17 And they took Jesus, and led away: and bearing his cross he went out into a place called Kranium, which in Hebraic is called Golgotha:

18 Where they crucified him, and with him two others, hence and thence, and Jesus in the midst. (Such a triple crucifixion ensemble is also described towards the end of Titus Flavius Josephus' biography; see Appendix D.)

19 And Pilate also wrote a title, and put upon the cross. And it was written, JESUS THE NAZARITE (Keeper of the Law), KING OF THE JEWS.

20 Then read many of the Jews this title: for the place was near the city where Jesus was crucified: and it was written in Hebrew, Greek, Roman.

21 Then said the chief priests of the Jews to Pilate, Write not, King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 Then the soldiers, when they crucified Jesus, took his garments and made four parts, to each soldier a part: and also the coat: and the coat was unsewn through the whole, having been woven from above.

24 Then said they to one another, Let us not divide it, but let us draw lots for it, whose it shall be: that the writing might be completed, saying, They divided my garments to themselves, and upon my clothing cast they the lot. Then truly did the soldiers these things.

25 And by the cross of Jesus stood his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

26 Jesus then having seen the mother, and the disciple standing near, whom he loved, says to his mother, Woman, behold thy son!

27 Then says he to the disciple, Behold thy mother And from that hour the disciple took her to his own.

28 After this, Jesus knowing that all things were already completed, that the writing might be finished, says, I thirst.

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29 Then was set a vessel full of vinegar: and they having filled a sponge with vinegar, put upon hyssop, and brought near to his mouth.

30 When Jesus therefore took the vinegar, he said, It has been finished: and having bent the head, he delivered up the spirit.

31 Then the Jews, that the bodies remain not upon the cross in the sabbath, since it was the preparation, (for great was the day of that sabbath,) asked Pilate that their legs be broken, and they be taken away.

32 Then came the soldiers, and truly brake the legs of the first, and of the other crucified with him.

33 And upon having come to Jesus, when they saw him already dead, they brake not his legs:

34 But one of the soldiers with a javelin pricked his side, and quickly came out blood and water.

35 And he having seen has testified, and his testimony is true: and he knows that he says true, that ye might believe.

36 For these were that the writing be completed, A bone of him shall not be broken.

37 And again another writing. says, They shall look on whom they goaded.

38 And after these, Joseph of Arimathea, being a disciple of Jesus, in secret, for fear of the Jews, asked Pilate that he might takeaway the body of Jesus: and Pilate conceded. He came then, and took the body of Jesus..

39 And Nicodemus also came, he having come to Jesus at first by night, bringing a mixture of myrrh and aloes, about one hundred pounds.

40 Then took they the body of Jesus, and bound it in linen bandages with spices, as the custom is to the Jews to prepare a body for interment.

41 And in the place where he was crucified, was a garden; and in the garden a new tomb, in which no one was ever laid.

42 There, therefore, on account of the Jews' preparation, because the tomb was near, they laid Jesus.

ACCORDING TO JOHN CHAPTER 20

1 And in one of the sabbaths comes Mary Magdalene in the morning, there yet being darkness, to the tomb, and sees the stone taken away from the tomb.

2 Then she runs, and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, They took away the Lord from the tomb; and we know not where they laid him.

3 Peter then came forth, and the other disciple, and they came to the tomb.

4 And they two ran together: and the other disciple ran before, swifter than Peter, and came first to the tomb.

5 And having stood stooping, he sees the linen bandages lying; yet he did not go in.

6 Then comes Simon Peter following him, and he came into the tomb, and sees the linen bandages lying,

7 And the napkin, which was upon his head, not lying with the linen bandages, but separately inwrapped in one place.

8 Then, therefore, went in also the other disciple, having first come to the tomb, and he saw, and believed.

9 For not yet knew they the writing, that he must rise from the dead.

10 Then went away the disciples again by themselves.

11 And Mary stood near the tomb weeping without: therefore as she wept, she stood stooping into the tomb,

12 And sees two messengers in white, sitting, one at the head, and one at the feet, where the body of Jesus was laid.

13 And they say to her, Woman, why weepest thou? She says to them, Because they took away my Lord, and I know not where they laid him.

14 And having said these, she was turned back, and sees Jesus standing, and she knew not that it is Jesus.

15 Jesus says to her, Woman, why weepest thou a whom seekest thou? She, thinking that it is the gardener, says to him, Lord, if thou didst bear him away, say where thou bast laid him, and I will take him away.

16 Jesus says to her, Mary. She having turned, says to him, Rabboni; which is called, Teacher.

17 Jesus says to her, Touch me not; for I have not yet ascended to my Father: and go thou to my brethren, and say to them, I ascend to my Father, and your Father; to my God, and your God.

18 Mary Magdalene comes announcing to the disciples that she has seen the Lord, and he said these to her.

19 Then it being evening, in that one day of the sabbaths, and the doors shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and says to them, Peace to you.

20 And having said this, he showed them his hands, and his side. Then the disciples rejoiced, having seen the Lord.

21 Then said Jesus again to them, Peace to you: as the Father has sent me, I also send you.

22 And having said this, he inspired, and says to them, Receive the Holy Spirit:

23 Whose soever sins ye remit, they are remitted to them: whose soever ye retain, they have been retained.

24 And [Judas] Thomas*, one of the twelve [disciples], called Didymus, was not with them when Jesus came. [* Both, the Aramaic name Tuoma, Thomas, and the Greek name Didymos, mean "twin." They clearly point towards Judas the brother of Jesus; see The Gospel according to Thomas.]

25 Then said the other disciples to him, We have seen the Lord. And he said to them, Except I see in his hands the mark of the nails, and put my finger in the mark of the nails, and put my hand into his side, I will not believe.

26 And after eight days again were his disciples within, and Thomas with them: Jesus comes, the doors shut, and said, Peace to you.

27 Then says he to Thomas, Bring hither thy finger, and see my hands; and bring thy hand, and put into my side: and be not unbelieving, but believing.

28 And Thomas answered and said to him, My Lord and my God.

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29 Jesus says to him, Because thou bast seen me, Thomas, thou hast believed: happy they not having seen, and having believed.

30 Then truly many other signs did Jesus also before his disciples, which are not written in this small book:

31 But these have been written, that ye might believe that Jesus is Christ, the Son of God; and that believing ye might have life in his name.

ACCORDING TO JOHN CHAPTER 21

THE EPILOGUE

1 After these things Jesus again manifested himself to the disciples at the sea of Tiberias and so he made manifest.

2 There were together Simon Peter, and Thomas called Didymus, and nathanael from Cana of Galilee, and they of Zebedee, and two other of his disciples.

3 Simon Peter says to them, I retire to fish. They say to him, We also go with thee. They came forth, and went up into the ship quickly; and in that night they caught nothing.

4 And morning being already come, Jesus stood on the sea-shore: yet the disciples knew not that it is Jesus.

5 Then says Jesus to them, Children, have ye nothing cooked to eat? They answered him, No.

6 And he said to them, Cast the net to the right parts of the ship, and ye shall find. Therefore they cast, and were no more able to draw it, from the multitude of fishes.

7 Then that disciple says, whom Jesus loved, to Peter, It is the Lord. Then Simon Peter having heard that it is the Lord, girded round the upper garment, (for he was naked,) and cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as from two hundred cubits) dragging the net of fishes.

9 When therefore they came away to the land, they see a heap of burning coals laid, and little fish laid upon, and bread.

10 Jesus says to them, Bring ye from the little fishes which ye have now caught.

11 Simon Peter went up, and drew the net upon the earth, full of great fishes, an hundred and fifty-three: and being so many, the net was not split.

12 And Jesus says to them, Come, dine. And none of the disciples dared to inquire of him, Who art thou? knowing that it is the Lord.

13 Then comes Jesus, and takes bread, and gives them, and fish likewise.

14 This already the third time Jesus was manifested to his disciples, having risen from the dead.

15 Then, when they had dined, Jesus says to Simon Peter, Simon of Jonas, lovest thou me more than these? He says to him, Yes, Lord; thou knowest that I love thee. He says to him, Feed my lambs.

16 Jesus says to him again the second time, Simon of Jonas, lovest thou me? He says to him, Yes, Lord; thou knowest that I love thee. He says to him, Feed my sheep.

17 He says to him the third time, Simon of Jonas, lovest thou me? Peter was grieved that he said the third time, Lovest thou me? And he said to him, Lord, thou knowest all; thou knowest that I love thee. Jesus says to him, Feed my sheep.

18 Truly, truly, I say to thee, when thou west younger, thou didst gird thyself and walk where thou wouldest;and when thou shalt grow old, thou shalt stretch out thy hands, and another shall gird thee, and bring thee where thou wilt not.

19 And this he said, signifying by what death he shall honour God. And having said this, he says to him, Follow me.

20 And Peter having turned back, sees the disciple whom Jesus loved following, who also reclined in the supper upon his breast, and said, Lord, who is he delivering thee up

21 Peter having seen him, says to Jesus, Lord, and what this

22 Jesus says to him, If I will him to remain till I come, what to thee? follow me.

23 Then went out the word to the brethren, That this disciple dies not: and Jesus said not to him, That he dies not; but, If I will him to remain till I come, what to thee?

24 This is the disciple testifying of these, and having written this: and we know that his testimony is true.

25 And there are also many other things which Jesus did, which, if they be written every one, neither do I suppose the world itself will receive the books written. Amen.

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THE ACTS OF THE APOSTLES

or The Book of Acts or The Acts
or the Story of the Two first Christianities
Author: perhaps *Lucius Mestrius Plutarchus*
Estimated Range of Dating: c. 80-130 A.D.

(Although the author is unknown, scholars speculate if Lucius Mestrius Plutarchus could have been the full name of Luke which then could indicate a presumable authorship of Plutarch the Greek philosopher, biographer and essayist who also held Roman citizenship.

The title "Acts of the Apostles" was first used by Irenaeus (Greek: Eirenaios; c. 130–202 AD, who was a Greek bishop of bishop of Lugdunum, now Lyon, his best-known work is 'Against Heresies', an attack on Gnosticism, in particular that of Valentinus) in the late 2nd century. It is not known whether this was an existing title or one invented by Irenaeus; it does seem clear that it was not given by the author, as the Greek word praxeis (deeds, acts) only appears once in the text (Acts 19:18) and there it does not refer to the apostles but refers to deeds confessed by followers to the apostles.

The Gospel of Luke and the Book of Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume.

According to Church tradition dating from the 2nd century, he was the "Luke" [Lucas] named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasises the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

The Book of Acts contains a hidden letter [15:13-31] by James the Just, the brother of Jesus. It seems to be a letter on righteousness by James to the king in Antioch in northern Syria [which probably refers to Edessa which also was called 'Antioch'] given needed instructions on how to keep Moses' Law. This letter is laying out some details.

Verse 29 says "That ye abstain from meats offered to idols, and from blood, and from things strangled [carion], and from fornication: from which if ye keep yourselves, ye shall do well." In Cave 4 of Qumran, Scientist found among some fragments a letter that had almost the same contents. Translation, Part 2 talks about "Concerning sacrifices by Gentiles, they sacrifice to the idol."That seduces them [therefore it is illicit]; . . . As for the fornication taking place among the people, they are a holy people, as it is written, 'Israel is Holy' [therefore it is forbidden]."

It seem to have been written by the "Teacher of Righteousnes", a character that frequently appears in the texts of the Dead Sea Scrolls from Qumran and who seems to be none other but James the brother of Jesus. By comparing the Book of Acts [particularly chapter 15] with the "Clementine Recognitions", written by Titus Flavius Clemens, we can get a very good insight of the vicious fight that James' early Christians had with the so-called 'Gentile Pauline Christians' of the Roman citizen Saul of Tarsos, better known as 'Paul the Apostle'.

In this most excellent detective-like deduction called "James the Brother of Jesus" the biblical scholar Robert Eisenman describes in finest details what this fight has been all about and why it is important to know about it.)

ACTS OF THE APOSTLES CHAPTER 1

(As in some Gospels, so too in the Acts of the Apostles, Peter is presented as the head of the entire Church of Christ. In reality, James, the brother of Jesus, was the bishop of Jerusalem for over 25 years and thus the de facto head of the early [Judeo-Christian] Church. He was murdered by the clergy of the Temple in 62 AD, and the next bishop was Simon [Symeon or Simeon], a younger brother of Jesus; he was murdered in the 10th year (c. 107) of the reign of Emperor Trajan. [Source: Hegesippus (Book III, chapter 32) and Eusebius, in his Chronicle.] The Gospels and the Acts of the Apostles were written long after the Jewish War [66-73], and at that time, the new Pauline [Roman] Church was striving to erase all family members of the real Jesus, and his disciples and apostles, from the overall narrative in writing, or to give them a bad image through words like sorcerer, magician, Jew, Judas, Zealot, Sicarius [Iscariot], etc.)

1 Truly the first word had I made of all things, O Theophilus (Godlove, Lover of God; See Luke 1:3), of which Jesus began to do and also to teach,

2 Till the day having commanded the sent whom he chose through the Holy Spirit, he was taken up:

3 To them also he presented himself living, after he suffered, by many infallible signs, through forty days seen to them, and speaking the things of the kingdom of God:

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4 And, being collected together, he enjoined them not to be separated from Jerusalem, but to wait for the solemn promise of the Father, which ye heard of me.

5 For John truly immersed in water; and ye shall be immersed in the Holy Spirit not after these many days.

6 Truly they therefore having come together, asked him, saying, Lord, if in this time thou wilt restore the kingdom of Israel?

7 And he said to them, It is not yours to know the times and occasions, which the Father fixed in his own power.

8 But ye shall receive power, the Holy Spirit having come upon you: and ye shall be witnesses to me also in Jerusalem, and in all Judea, and Samaria, and even to the last of the earth.

9 And having said these, they beholding, he was lifted up; and a cloud received him from their eyes.

10 And as they were looking intently to heaven, he going, behold, two men were standing before them in white raiment;

11 And they said, Galilean men, why stand ye looking to heaven this Jesus, taken up from you to heaven, so shall he come which manner ye saw him going to heaven.

12 Then returned they to Jerusalem from the mount called Olive, which is near Jerusalem, having the way of a sabbath.

13 And when they came in, they went up into an upper room, where were remaining also Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James of Alpheus, and Simon Zelotes, and Judas of James.

14 All these were persevering unanimously in prayer and supplication, with women, and Mary mother of Jesus, with his brethren.

15 And in these days Peter having risen in the midst of the disciples, said, (also the crowd of names together was about an hundred and twenty,)

16 Men, brethren, this writing must be filled up, which the Holy Spirit spake before by mouth of David concerning Judas, being guide to them having taken Jesus.

17 For he was numbered with us, and obtained the lot of this service.

18 Truly this therefore purchased a place from the wages of iniquity; and being bent forward, he brake in pieces in the midst, and all his entrails were poured out.

19 And it was known to all dwelling in Jerusalem; so that that place was called in their own dialect, Aceldama, that is, The place of blood.

20 For it has been written, in the book of Psalms, Let his country-house be a desert, and let none be dwelling in it: and his inspection may another take.

21 Therefore must there, of these men having come with us in all the time in which the Lord Jesus came in and came out among us,

22 Having begun from the immersion of John, unto the day which he was taken up from us, be one of these a witness with you of his rising up.

23 And they set two, Joseph called Barsabas [hellenised Aramaic: "Son of the Father", also: "Father of the Teacher"], who was surnamed Justus [the Just, the Righteous], and Matthias [Matthew, Mattheus, Mattathias, Mattityahu; this could be an indicator that the father of Yosef bar Mattityahu, better known as Titus Flavius Josephus, was the chosen successor.].

24 And having prayed, they said, Thou, O Lord, knowing hearts of all, spew forth one of two which thou hast chosen,

25 To take the lot of this service and sending forth, from which Judas passed by, to go to his own place.

26 And he gave their lots; and the lot fell upon Matthias; and he was voted together with the eleven sent.

ACTS OF THE APOSTLES CHAPTER 2

1 And in the day of Pentecost being completed, they were all unanimously in one and the same place.

2 And suddenly was a sound from heaven as of a wind moving violently, and it filled the whole house where they were sitting.

3 And seen to them were tongues divided as fire, and it sat upon Each one of them.

4 And they were all filled with the Holy Spirit, and began to speak in other tongues, as the Spirit gave them to utter.

5 And there were dwelling in Jerusalem Jews, circumspect men, from every nation of those under heaven.

6 And there having been this voice, the multitude came together, and were disturbed, for each one heard them speaking in his own dialect.

7 And all were affected in mind and wondered, saying to one another, Behold, are not these speaking Galileans

8 And how hear we each in our own dialect, in which we were born?

9 Parthians, and Medes, and Elamites, and they dwelling in Mesopotamia, and Judea, and Cappadocia, Pontus, and Asia,

10 And Phrygia, and Pamphylia, Egypt, and parts of Lybia that near Cyrene, and Romans arriving as strangers, and Jews, and strangers,

11 Cretes and Arabians, we hear them speaking in our tongues the great things of God.

12 And all were affected in mind, and were in doubt, saying one to another, What may this mean to be?

13 And others mocking. said, That they are filled with new wine.

14 And Peter, having stood with the eleven, lifted up his voice, and said to them, Men Jews, and all ye dwelling in Jerusalem, let this be known to you, and hear ye my words:

15 For not, as ye suppose, are these intoxicated, (for it is the third hour of the day.)

16 But this is that spoken by the prophet Joel;

17 And it shall be in the last days, says God, I pour out from my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your elder dream dreams:

18 And also upon my servants and upon my maids in those days will I pour out from my Spirit; and they shall prophesy:

19 And I will give wonders in heaven above, and signs upon the earth below; blood, and fire, and steam of smoke:

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20 The sun shall be turned into darkness, and the moon into blood, before the great and distinguished day of the Lord come:

21 And it shall be, every one, who shall call on the name of the Lord, shall be saved.

22 Men, Israelites, bear these words; Jesus the Nazarite, a man elected by God for you by powers and wonders and signs, which God did by him in the midst of you, (as also ye yourselves know:)

23 This one, surrendered by the fixed counsel and foreknowledge of God, having taken by lawless hands, having fastened, ye slew:

24 Whom God raised up, having loosed the pains of death: as it was not possible for him to be holden of it.

25 For David says about him, I saw beforehand the Lord before me always, for he is of my right hand, that I be not moved:

26 For this my heart was gladdened, and my tongue was transported with joy; and yet also shall my flesh encamp in hope:

27 For thou wilt not leave my soul in hades neither wilt thou give thy sanctified one to see corruption.

28 Thou hast made known to me the ways of life; thou wilt fill me with gladness with thy face.

29 Men, brethren, it is permitted to speak with freedom of speech to you of the patriarch David, for he died and was buried, and his tomb is with us even till this day.

30 Therefore being a prophet, and knowing that God swore with an oath to him, of the fruit of his loins, according to the flesh, to raise up Christ to sit upon his throne:

31 Foreknowing, he spake of the rising up of Christ, that his soul was not left in hades, neither did his flesh see corruption.

32 This Jesus God raised up, of which all we are witnesses.

33 Therefore exalted by the right hand of God, and having received the promise of the Holy Spirit from the Father, he poured out this, which ye now see and hear.

34 For David ascended not into the heavens: and he himself says, The Lord said to my Lord, Sit from my right hand,

35 Even till I set thine enemies the footstool of thy feet.

36 Therefore let all the house of Israel know certainly, that God made him Lord and Christ, this Jesus whom ye crucified.

37 And having heard, they were pricked in heart, and said to Peter and the rest of the sent, What shall we do, men, brethren?

38 And Peter said to them, Repent, and be each of you immersed in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Spirit.

39 For the promise is to you, and to your children, and to all afar off, as many as the Lord our God should call.

40 And with many other words he appealed earnestly and besought, saying, Be ye saved from this crooked generation.

41 Then truly they having gladly received his word were immersed: and in that day were added about three thousand souls.

42 And they were persevering in the teaching of the sent, and in mutual participation, and breaking of bread, and prayers.

43 And to every soul was fear: and through the sent were many wonders and signs.

44 And all believing were in one and the same place, and had all things common:

45 And sold possessions and goods, and divided them to all, as any one had need

46 And in the day persevering unanimously in the temple, and breaking bread in the house, they partook of food with lively joy and simplicity of heart,

47 Praising God, and having favor with the whole people. And in the day the Lord added the saved to the church.

ACTS OF THE APOSTLES CHAPTER 3

1 And Peter and John went up together into the temple at the hour of prayer, the ninth.

2 And a certain man, being lame from his mother's womb, was carried, whom they set in the day at the door of the temple called Beautiful, to ask alms from those going into the temple;

3 Who having seen Peter and John about going into the temple asked to receive alms.

4 And Peter, having looked intently upon him with John, said, Look upon us.

5 And he fixed his attention upon them, expecting to receive something of them.

6 And Peter said, Silver and gold are not to me; but what I have, this I give thee: In the name of Jesus Christ the Nazarite, arise and walk.

7 And having taken him by the right hand, he raised: and immediately his feet and ankles were rendered firm.

8 And springing forth he stood, and walked, and entered with them into the temple, walking, and springing, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew him, that this was he sitting for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that having happened to him.

11 And the lame healed holding Peter and John, all the people ran to them in the porch called Solomon's, much amazed.

12 And Peter, having seen, answered to the people, men, Israelites, why wonder ye at this? or why look ye intently at us, as by our own power or devotion having made him to walk?

13 The God of Abraham, and Isaac, and Jacob, God of our fathers, has honoured his child Jesus; whom ye have delivered up, and denied him before the face of Pilate, he having judged to loose.

14 And ye denied the Holy and Just, and demanded a man, a murderer, to be yielded to you.

15 And ye killed the Author of life, whom God raised from the dead; of whom we are witnesses.

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16 And by faith of his name, this, whom ye see and know, his name made firm, and faith which by him, gave him this completeness before you all.

17 And now, brethren, I know that ye did in ignorance, as also your rulers.

18 But God, announced these things beforehand by the mouth of all his prophets, for Christ to suffer, he so completed.

19 Therefore repent, and return, for your sins to be wiped out, so that times of refreshment might come from the face of the Lord;

20 And he send Jesus Christ, before proclaimed to you,

21 Whom heaven must truly receive till time of restoration of all which God spake by the mouth of all his holy prophets from forever.

22 For Moses truly said to the fathers, That a prophet shall the Lord your God raise up to you from your brethren, like me; him shall ye hear according to all whatever he speak to you.

23 And it shall be, whoever hears not that prophet, shall be destroyed from the people.

24 And all the prophets from Samuel, and those in order, as many as spake, also announced beforehand these days.

25 Ye are sons of the prophets, and of the covenant which God set with our fathers, saying to Abraham, And in thy seed shall all families of earth be praised.

26 To you first God, having raised up his child Jesus, sent him praising you, in turning away each from your wickedness.

ACTS OF THE APOSTLES CHAPTER 4

1 And they speaking to the people, the priests, and commander of the temple, and the Sadducees, resisted them,

2 Being exercised because they taught the people, and announced in Jesus the rising up from the dead.

3 And they put hands upon them, and set in guard for the morrow: for it was already evening.

4 And many of them having heard the word, believed; and the number of men was about five thousand.

5 And it was on the morrow, their rulers, and elders, and scribes, were gathered together at Jerusalem,

6 And Annas, chief priest, and Caiaphas, and John, and Alexander, and as many as were of the lineage of the chief priest.

7 And having set them in the midst, they inquired, In what power, or in what name did ye do this?

8 Then Peter, filled with the Holy Spirit, said to them, Rulers of the people, and elders of Israel,

9 If we are this day examined of the kindness of the sick man, by whom he has been saved;

10 Be it known to all you, and to all the people of Israel, that in the name of Jesus Christ the Nazarite, whom ye crucified, whom God raised from the dead, in this he stands before you whole.

11 This is the stone set at nought by you building, he having been for the head of the corner.

12 And salvation is in no other: for neither is another name given under heaven among men, in which we must be saved.

13 And seeing the freedom of speech of Peter and John, and comprehending that they are illiterate men, and private individuals, they wondered; and they knew them, that they were with Jesus.

14 And seeing the man healed standing with them, they had nothing to contradict.

15 And having urged them to depart out of the council, they deliberated with one another,

16 Saying, What shall we do to these men? for that truly a known sign has been by them, manifest to all them dwelling in Jerusalem: and we cannot deny.

17 But that it be not more and more exposed to the wind among the people, let us threaten them with a threat, to speak no more in this name to any man.

18 And having called them, they enjoined them universally not to utter neither to teach in the name of Jesus.

19 And Peter and John having answered to them, said, If it is just before God to hear you rather than God, judge ye.

20 For we cannot, the things we have seen and heard, not speak.

21 And they having made additional threats, loosed them, finding nothing how they might chastise them, for sake of the people: for all honoured God for that having been done.

22 For the man was more than forty years, upon whom this sign of healing was done.

23 And having been loosed, they came to their own, and announced to them what the chief priests and elders said.

24 And they, having heard, lifted up the voice unanimously to God, and said, Sovereign, thou God having made heaven, and earth, and sea, and all things which in them:

25 Having said by the mouth of David thy servant, That why were the nations insolent, and did the people practise vain things

26 Kings of the earth stood up, and rulers were gathered together upon one and the same, against the Lord, and against his Christ.

27 For against the truth were they gathered together against thy holy child Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the nations and peoples of Israel,

28 To do what thy hands and thy counsel predestinated to be.

29 And now, Lord, look upon their threats: and give to thy servants, with all freedom of speech to speak thy word,

30 In thy stretching out thy hand for healing; and signs and wonders to be for the name of thine holy child Jesus.

31 And they having prayed, the place was shaken in which they were gathered together; and they were all filled with the Holy Spirit, and spake the word of God with freedom of speech.

32 And the heart and soul of the multitude of them believing were one: and not one said any of the things being to him to be his own; but all were common to them.

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33 And in great power the sent gave back testimony of the rising up of the Lord Jesus: and great grace was upon them all.

34 For neither was any in want among them: for as many as were possessors of farms or houses, selling, brought the prices of things sold,

35 And laid down at the feet of the sent: and it was distributed to each as any had need.

36 And Joses, surnamed Barnabas by the sent, (which is interpreted, Son of consolation,) a Levite, a Cyprian by birth,

37 A field being to him having sold, he brought the money and laid at the feet of the sent.

ACTS OF THE APOSTLES CHAPTER 5

1 And a certain man, Ananias by name, with Sapphira his wife, sold a possession,

2 And separated from the price, his wife also knowing; and having brought a certain part, laid at the feet of the sent.

3 And Peter said, Ananias, wherefore filled Satan thy heart, for thee to belie the Holy Spirit, and separate from the price of the farm

4 Remaining, did it not remain to thee? and sold, it was in thy power: for what hast thou put this thing in thy heart? thou hast not lied to men, but to God.

5 And Ananias hearing these words, having fallen down, he expired: and great fear was upon all them hearing these things.

6 And the younger having risen up, drew him together, and having carried out, interred.

7 And there was an interval of about three hours, and his wife not knowing that done, came in.

8 And Peter answered to her, Tell me, if for so much ye sold the farm? And she said, Yes, for so much.

9 And Peter said to her, For what was it agreed by you to tempt the Spirit of the Lord? behold, the feet of them having interred thy husband at the door, and they shall carry thee out.

10 And she fell immediately at his feet, and expired: and the young men having come in, found her dead, and having carried out, interred near her husband.

11 And great fear was upon the whole church, and upon all having heard these things.

12 And by the bands of the sent were many signs and wonders among the people; (and all were unanimously in Solomon's porch.

13 And of them remaining none dared join them: but the people magnified them.

14 And the believing were the more added to the Lord, multitudes of men and also of women.)

15 So that the sick were brought into the streets, and laid upon beds and couches, that Peter coming, even the shadow might overshadow certain of them.

16 And a multitude also came together of them all around the cities to Jerusalem, bringing the sick, and the molested by unclean spirits: who were all healed.

17 And the chief priest having risen, and all they with him, (the sect being of the Sadducees,) they were filled with zeal,

18 And put their hands upon the sent, and set them in the public keeping.

19 And a messenger of the Lord by night opened the doors of the prison, and having brought them forth, said,

20 Go ye, and having stood, speak in the temple all the words of this life.

21 And having heard, they came in by morning to the temple, and taught. But the chief priest having approached, and they with him, called the council together, and all the assembly of the sons of Israel, and sent to the prison for them to be brought.

22 And the attendants having come near, found them not in the prison, and having returned, they announced,

23 Saying, That we truly found the prison shut with all security, and the watch standing without before the doors: and having opened, we found none within.

24 And when the priest and captain of the temple and chief priests heard these words, they were in doubt of them, what this might be.

25 And a certain one having come near, announced to them, saying, That, behold, the men which ye put in prison are standing in the temple, and teaching the people.

26 Then the commander having gone with attendants, brought them, not with force: for they feared the people, lest they might be stoned.

27 And having brought them, they set in the council: and the chief priest asked them,

28 Saying, Did we not announce to you by order, not to teach by this name? and, behold, ye have filled Jerusalem with your teaching, and ye desire to bring upon us this man's blood.

29 And Peter having answered, and the sent, said, We must obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew with your own hands, having hung him upon a tree.

31 This, God exalted, a Chief and Saviour, with his right hand to give repentance to Israel, and remission of sins.

32 And we are his witnesses of these words; and the Holy Spirit, whom God gave to them obeying him.

33 And having heard, they gnashed the teeth with rage, and consulted to kill them.

34 And a certain Pharisee having risen up in the council, by name Gamaliel, a teacher of the law, honoured by all the people, urged to put the sent without a little while.

35 And he said to them, Men, Israelites, attend to yourselves on account of these men, what ye are about to do.

36 For before these days Theudas arose, saying himself to be somebody: which a number of men followed, about four hundred, who was slain; and all, as many as believed him, were destroyed, and were for nothing.

37 After this Judas the Galilean arose in the days of enrolling, and misled enough people after him: and he perished; and all, as many as believed him, were scattered.

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38 And now say I to you, Depart from these men, and leave them; for if this counsel or this work be of men, it shall be destroyed:

39 And if it is of God, ye cannot destroy it; lest ye also be found contenders against God.

40 And by him they were persuaded: and having called the sent, having stripped, they enjoined not to speak in the name of Jesus, and loosed them.

41 Truly therefore they went rejoicing from the face of the council, that for his name they were deemed worthy to be dishonoured.

42 And every day in the temple, and at the house, they ceased not teaching and announcing the good news, Jesus the Christ.

ACTS OF THE APOSTLES CHAPTER 6

1 And in those days, the disciples multiplying, there was a murmuring of the Greeks against the Hebrews, because their widows were overlooked in the daily service.

2 And the twelve having called the multitude of the disciples, said, It is not pleasing for us, having left the word of God, to serve tables.

3 Therefore, survey, brethren, seven men of you, being witnesses full of the Holy Spirit and wisdom, whom ye shall set over this need.

4 And we will persevere in prayer, and the service of the word.

5 And the word pleased before all the multitude: and they chose Stephen, a man full of faith and the Holy Spirit, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the sent: and having prayed, they put hands upon them.

7 And the word of God increased: and the number of disciples was multiplied greatly in Jerusalem; and a great crowd of priests listened to the faith.

8 And Stephen, full of faith and power, did great wonders and signs among the people.

9 And certain of them arose from the synagogue, called Libertines, and Cyrenians, and Alexandrian, and of them from Cilicia and Asia, seeking out with Stephen.

10 And they were not able to withstand the wisdom and the spirit by which he spake.

11 Then they put under men, saying, That we have heard him speaking defaming words against Moses, and God.

12 And they roused together the people, and elders, and scribes, and having stood against, they seized him, and brought to the council,

13 And set false witnesses, saying, This man ceases not speaking defaming words against this holy place, and the law:

14 For we have heard him saying; That Jesus the Nazarite shall abolish this place, and shall change the customs which Moses delivered to us.

15 And all they sitting in the council, having looked intently upon him, saw his face as the face of a messenger.

ACTS OF THE APOSTLES CHAPTER 7

(Stephen's Testimony Before the Sanhedrin. Throughout the entire paragraph [1-53], Stephen recounts the history of Israel from the time of the patriarchs to the present day.)

1 And the chief priest said, Hold these things thus?

2 And he said, Men, brethren, and fathers, hear ye: The God of glory was sent to our father Abraham, being in Mesopotamia, before he dwelt in Charran,

3 And he said to him, Come out of thy land, and from thy kindred, and come into the land which I shall show thee.

4 Then having come out of the land of the Chaldeans, he dwelt in Charran: and thence, after his father died, he transplanted him into this land, in which ye now dwell.

5 And he gave him none inheritance in it, not a step of the foot: and he promised to give it him for a possession, and to his seed after him, there being no child to him.

6 And God spake thus, That his seed shall be dwelling in a strange land; and it shall subjugate them, and inflict evil four hundred years.

7 And the nation which they serve will I judge, said God: and after these shall they go out, and shall serve me in this place.

8 And he gave him the covenant of circumcision: and so he begat Isaac, and circumcised him the eighth day; and Isaac Jacob; and Jacob the twelve patriarchs.

9 And the patriarchs having been jealous, sold Joseph into Egypt: but God was with him,

10 And took him out of all his pressures, and gave him grace and wisdom before Pharaoh king of Egypt; and set him leader over Egypt and his whole house.

11 And a famine came upon the whole land of Egypt and Chanaan, and great pressure: and our fathers found no food.

12 And Jacob having heard wheat being in Egypt, sent our fathers first.

13 And in the second time, Joseph was made known to his brethren; and Joseph's race was manifest to Pharaoh.

14 And Joseph having sent, called for his father Jacob, and all his kindred, in seventy-five souls.

15 And Jacob went down to Egypt, and died, he, and our fathers,

16 And they transported him to Sychem and put him in the tomb which Abraham was satisfied with for a price of silver from the sons of Emmor of Sychem.

17 And as the time of the solemn promise drew near, which God aware to Abraham, the people increased and were multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 He having deceived our race by sophistry, inflicted evil upon our fathers, to make their babes cast out, that they should not breed.

20 In which time Moses was born, and he was shrewd to God, who was nourished up three months in his father's house:

21 And he having been exposed, Pharaoh's daughter took him up, and nourished him for a son to herself.

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22 And Moses was instructed in all the wisdom of the Egyptians, and was powerful in words and in works.

23 And when the time of forty years was completed to him, it came up upon his heart to take a view of his brethren the sons of Israel.

24 And having seen a certain one injured, he defended, and did vengeance for him harassed, having struck the Egyptian,

25 And he supposed his brethren to understand that God by his hand gives them salvation: and they understood not.

26 And the following day he was seen to those contending, and he compelled them to peace, having said, Men, ye are brethren; wherefore injure ye one another?

27 And he injuring the neighbor repulsed him, having said, Who set thee a ruler and judge over us?

28 Wilt thou not kill me, as thou didst kill the Egyptian yesterday?

29 And Moses fled at this word, and he was a sojourner in the land of Madian, where he begat two sons.

30 And forty years completed, a messenger of the Lord was seen to him in the desert of mount Sina, in a flame of fire in a bramble.

31 And Moses having seen, wondered at the sight: and he coming near to observe attentively, the voice of the Lord was to him,

32 I the God of thy fathers, God of Abraham, and God of Isaac, and God of Jacob. And Moses being trembling, dared not observe attentively.

33 And the Lord said to him, Loose the shoes of thy feet: for the place in which thou standest is holy land.

34 Having seen, I saw the injury of my people in Egypt, and I heard their groaning, and came down to take them away. And now came, I will send thee into Egypt.

35 This Moses which they denied, having said, Who set thee ruler and judge? this, God sent, a ruler and redeemer by the hand of the messenger having been seen to him in the bramble.

36 He brought them out, having done wonders and sign in the land of Egypt, and in the Red sea, and in the desert forty years.

37 This is Moses, having said to the sons of Israel, A prophet shall the Lord your God raise up to you of your brethren, like me; him shall ye hear.

38 This is he having been in the church in the desert with the messenger speaking to him in Mount Sina, and our fathers: who received the living oracles to give to us:

39 To whom our fathers would not be obedient, but rejected, and in their hearts they turned back into Egypt,

40 Having said to Aaron, Make us gods who shall go before us: for this Moses, who brought us out of the land of Egypt, we know not what has been to him.

41 And they made a calf in those days, and brought up a sacrifice to the image, and rejoiced in the works of their hands.

42 And God turned, and delivered them up to serve the army of heaven; as it has been written in the book of the prophets, Slain victims and sacrifices brought ye not to me forty years in the desert, O house of Israel,

43 And ye took up the tent of Moloch, and the star of your god Remphan, types which ye made to worship them: and I will transplant you beyond Babylon.

44 The tent of testimony was with our fathers in the desert, as he speaking set to Moses, to make it according to the type which he had seen.

45 Which also our fathers having received brought in with Jesus in the possession of nations, which God drove out from our fathers' face, even to the days of David;

46 Who found grace before God, and asked to find a tent to the God of Jacob.

47 And Solomon built for himself a house.

48 But the Highest dwells not in temples made by hands; as says the prophet,

49 Heaven a throne to me, and earth the footstool of my feet: what house will ye build to me? says the Lord: or what the place of my rest?

50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye always resist the Holy Spirit: as your fathers, also you.

52 Which of the prophets did not your fathers drive out and they slew them announcing beforehand of the coming of the Just; of whom ye have now been traitors and murderers:

53 Who have received the law by the regulations of messengers, and ye watched not.

54 And having heard those, they were sawn through their hearts, and they gnashed the teeth upon him.

55 And being full of the Holy Spirit, having looked intently to heaven, he saw the glory of God, and Jesus standing at the right hand of God,

56 And he said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God.

57 And having cried with a great voice, they held fast their ears, and rushed unanimously upon him,

58 And having cast out of the city, they stoned: and the witnesses laid down their garments at the feet of a young man called Saul.

59 And they stoned Stephen, calling upon, and saying, Lord Jesus, receive my spirit.

60 And having set the knees, he cried with a great voice, Lord, wouldest thou not set this sin to them. And having said this he was set to sleep.

ACTS OF THE APOSTLES CHAPTER 8

1 And Saul was assenting to his murder. And in that day was a great expulsion upon the church in Jerusalem; and all were scattered up and down in the countries of Judea and Samaria, except the sent.

2 And circumspect men interred Stephen, and made great lamentation over him.

3 And Saul abused the church, going into houses, and drawing out men and women, delivered to prison.

4 Truly therefore the dispersed passed through announcing good news the word.

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5 And Philip having come down to the city of Samaria, proclaimed Christ to them.

6 And the crowds unanimously attended to things spoken by Philip, in their hearing and seeing the signs which he did.

7 For of many having unclean spirits, crying with a great voice, they came out: and many affected with palsy, and the lame, were healed.

8 And great joy was in that city.

9 And a certain man, Simon by name, was before in the city using magic, and astonishing the nation of Samaria, saying himself to be somebody great:

10 To whom attended from little to great, saying, This is the great power of God.

11 And they attended to him, because for a sufficient time they were astonished by magics.

12 And when they believed Philip announcing the good news of the kingdom of God, and the name of Jesus Christ, they were immersed, both men and women.

13 And Simon also himself believed: and having been immersed, he was persovering with Philip, beholding the signs and great powers having been, they were astonished.

14 And the sent in Jerusalem having heard that Samaria had received the word of God, they sent them Peter and John:

15 Who, having gone down, prayed for them, that they receive the Holy Spirit

16 (For not yet was it fallen upon any of them: only they were immersed into the name of the Lord Jesus.)

17 Then put they hands upon them, and they received the Holy Spirit.

18 And Simon having seen that by putting on of hands of the sent the Holy Spirit is given, he brought money to them,

19 Saying, Give me also this power, that upon whomsoever I put hands, he might receive the Holy Spirit.

20 And Peter said to him, May thy silver be for ruin with thee, for thou thoughtest the gift of God to be purchased for money.

21 No portion is to thee, nor lot, in this word: for thy heart is not upright before God.

22 Repent therefore of this thy wickedness, and pray to God, if perhaps the thought of thy heart be remitted to thee.

23 For I see thee being in the bile of bitterness, and bond of iniquity.

24 And Simon having answered, said, Pray ye to the Lord for me, that nothing which ye have spoken come upon me.

25 Truly therefore, they having testified and spoken the word of the Lord, returned to Jerusalem, and announced good news to many towns of the Samaritans.

26 And a messenger of the Lord spake to Philip, saying, Arise, and go at noon in the way going down from Jerusalem to Gaza, (this is desert.)

27 And having risen, he went: and, behold, an Ethiopian man, an eunuch of great power of Candace queen of the Ethiopians, who was over all her treasure, who had come going to worship in Jerusalem,

28 And he was returning, and sitting in his chariot he read the prophet Esaias.

29 And the Spirit said to Philip, Come near, and be joined to this chariot.

30 And Philip running near, heard him reading the prophet Esaias, and he said, Truly knowest thou what thou readest?

31 And he said, How can I, except somebody guide me? And he called upon Philip coming up to sit with him.

32 And the passage of the writing which he read was this, As a sheep for slaughter was he brought; and as a lamb before him shearing it dumb, so he opened not his mouth:

33 In his humiliation was his judgment taken away: and his generation who shall recount? for his life is taken from the earth.

34 And the eunuch having answered Philip, said, I pray thee, of whom speaks the prophet this of himself or of some other?

35 And Philip having opened his mouth, and begun from this writing, announced to him the good news, Jesus.

36 And as they went in the way, they came to some water: and the eunuch said, Behold water; what hinders me to be immersed?

37 And Philip said, If thou believest from the whole heart, it is lawful. And having answered, he said, I believe the Son of God to be Jesus Christ.

38 And he ordered the chariot to stand: and both went down into the Water, both Philip and the eunuch: and he immersed him.

39 And when they came up out of the water, the Spirit of the Lord carried away Philip, and the eunuch saw him no more: for he went his way rejoicing.

40 And Philip was found at Azotus: and passing through he announced the good news to all of the cities, even till he came to Cesarea.

ACTS OF THE APOSTLES CHAPTER 9

(On his way to Damascus, Paul (Saul of Tarsus) had a "vision," often claimed to be The Conversion of Saul, in reality, he describes that he had the idea not to persecute the believers of Jesus anymore but to lead them from inside and from the front as the "Apostle to the Gentiles." Background was the growing tensions between Romans and the Zealots [Sadducees]. The Zealots had been sending out their Sicarii-terrorists to kill Romans and their allies; and Romans were threatening with retaliation and total war. It seems that Paul was seeking a peaceful solution by promoting the Jesus movement. For his future task, he was well equipped because his training with the Jewish scholar Gamaliel proved invaluable. He had already been a good speaker, but from Gamaliel he learned how and where to apply religious rhetoric; and he was able to be excellent in Aramaic but also in Greek. He could twist anyone's words, was not squeamish, and knew the laws inside out. See the letters of Paul.)

1 And Saul, yet breathing out threatening and murder against the disciples of the Lord, having come to the chief priest,

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2 He asked of him letters to Damascus, to the synagogues, so that if he find certain men being of the way, and also women, he might bring them bound to Jerusalem.

3 And in going, it was he drawing near to Damascus: and suddenly a light from heaven flashed with lightning around him:

4 And having fallen upon the earth, he heard a voice saying to him, Saul, Saul, Why drivest thou me out?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou drivest out: hard for thee to kick against goads.

6 And he trembling and amazed said, Lord, What wilt thou me to do? And the Lord to him, Arise, and come into the city, and it shall be spoken to thee what thou must do.

7 And the men journeying with him stood astonished, hearing the voice truly, and seeing no one.

8 And Saul was raised up from the earth; and his eyes being opened, he saw no one: and leading him by the hand, they brought him to Damascus.

9 And he was three days not seeing, and he ate not, nor drank.

10 And a certain disciple was in Damascus, Ananias by name; and the Lord said to him in a vision, Ananias. And he said, Behold, I, Lord.

11 And the Lord to him, Having risen, go thou to the street called Straight, and seek in the house of Judas Saul by name, of Tarsus; for, behold, he prays,

12 And he saw in a vision a man, by name Ananias, coming in, and having put hand upon him, so that he might look up and see again.

13 And Ananias answered, Lord, I have heard from many of this man, how many evils he did to thy holy ones in Jerusalem:

14 And here has he authority from the chief priests to bind all those calling on thy name.

15 And the Lord said to him, Go: for he is a vessel of choice to me, to lift up my name before nations, and kings, and the sons of Israel:

16 For I will show him what he must suffer for my name.

17 And Ananias departed, and came into the house; and having put hands upon him said, Brother Saul, the Lord has sent me, Jesus, he seen to thee in the way which thou earnest, so that thou mightest look up, and be filled with the Holy Spirit.

18 And quickly there fell from his eyes as scales: and he immediately looked up, and having risen, he was immersed.

19 And having taken food, he was strong. And Saul was in Damascus with the disciples certain days.

20 And quickly in the synagogues he proclaimed Jesus, that he is the Son of God.

21 And all they hearing were affected in mind, and said: Is not this he having laid waste in Jerusalem those calling upon this name, and he has come here for this, that he might bring them having been bound to the chief priests?

22 And Saul was the more strengthened, and confounded the Jews dwelling in Damascus, demonstrating that this is the Christ.

23 And when sufficient days were completed, the Jews counselled together to put him to death:

24 But this project was known to Saul. And they observed narrowly the gates day, and also night, that they might kill him.

25 And the disciples having taken him by night, put through the wall, having let down in a wicker basket.

26 And Saul being present in Jerusalem, tried to join himself to the disciples: and they were all afraid of him, not believing that he is a disciple.

27 And Barnabas having taken him, brought him to the sent, and recounted to them how in the way he saw the Lord, and that he spake to him, and how in Damascus he spake freely in the name of Jesus.

28 And he was with them going in and going out in Jerusalem, and speaking freely in the name of the Lord Jesus.

29 And he spake and sought out with the Greeks; but they purposed to kill him.

30 And the brethren having known, brought him down to Cesarea, and they sent him forth to Tarsus.

31 Then truly the churches through the Whole of Judea and Galilee and Samaria, had peace, being built up; and going in the fear of the Lord, and in the consolation of the Holy Spirit, were multiplied.

32 And it was Peter, passing through all, came down also to the holy ones dwelling in Lydda.

33 And he found there a certain man, Eneas by name, lying upon a bed of eight years, who was affected with palsy.

34 And Peter said to him, Eneas, Jesus Christ heals thee; arise, and cover thyself. And he arose quickly.

35 And all dwelling in Lydda and Saron saw him, who turned back to the Lord.

36 And in Joppa was a certain disciple by name Tabitha, which interpreted is called Dorcas: she was full of good works and alms which she did.

37 And it was in those days, having been sick, she died; and having washed, they laid her in an upper room.

38 And Lydda being near Joppa, the disciples having heard that Peter is in it, sent to him two men, beseeching not to hesitate to pass through even to them.

39 And Peter having risen came with them. Whom having approached, they brought into the upper room: and all the widows stood before him weeping, and showing the coats and garments which Dorcas made, being with them.

40 And Peter having put them all without, having set the knees, prayed; and having turned back to the body he said, Tabitha, arise. And she opened her eyes: and having seen Peter, sat up.

41 And having given her the hand, he raised her up, and having called the holy ones and the widows, he placed her living before them.

42 And it was known through the whole of Joppa: and many believed upon the Lord.

43 And days sufficient he remained in Joppa with a certain Simon, a currier.

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ACTS OF THE APOSTLES CHAPTER 10

1 And a certain man was in Cesarea by name Cornelius, a centurion of the band called Italian,

2 Religious, and fearing God with all his house, and doing many alms to the people, and praying God always.

3 He saw in a vision manifestly about the ninth hour of the day a messenger of God having come in to him, and saying to him, Cornelius.

4 And having looked at him intently, and being afraid, he said, What is it, Lord? And he said to him, Thy prayers and thine alms went up for remembrance before God.

5 And now send men to Joppa, and send for Simon, who is called Peter:

6 He is received as guest with a certain Simon a currier, to whom is a house by the sea: he shall speak to thee what thou must do.

7 And when the messenger speaking to Cornelius departed, having called two of his servants, and a religious soldier of those persevering with him;

8 And having related all to them, he sent them to Joppa.

9 And the morrow, these travelling, and drawing near to the city, Peter went up upon the house to pray about the sixth hour:

10 And he was hungry, and would have eaten: and these making ready, a deep trance fell upon him,

11 And he sees heaven opened, and a certain vessel descending upon him, as a great linen napkin fastened at the four beginnings, and laid down upon the earth:

12 In which were all the quadrupeds of the earth, and wild beasts, and creeping things, and the flying things of heaven.

13 And a voice was to him, Having risen, Peter, kill, and eat.

14 And Peter said, By no means, Lord; for never ate I anything common or unclean.

15 And a voice again of a second time to him, What things God cleansed, do not thou make common.

16 And this was for thrice: and again was the vessel taken up into heaven.

17 And as Peter was doubting in himself what the vision might be which he saw, and behold, the man sent from Cornelius having asked for Simon's house, stood at the gate,

18 And having called, they were inquiring if Simon, surnamed Peter, is received there as a guest.

19 And Peter reflecting concerning the vision, the Spirit said to him, Behold, three men seek thee.

20 But thou having risen, come down, and go with them, discussing nothing; for I have sent them.

21 And Peter having come down to the men sent from Cornelius to him, said, Behold, I am he whom ye seek: what the cause for which ye are present?

22 And they said, Cornelius the centurion, a just man, and fearing God, and witnessed of by the whole nation of the Jews, received intimation of the divine will by a holy messenger to send for thee to his house, and hear words of thee.

23 Therefore having called them in, he received as guests. And on the morrow Peter came forth with them, and certain of the brethren from Joppa came with him.

24 And the morrow he came to Cesarea. And Cornelius was waiting for them, having called together his kinsmen and friends by relationship.

25 And it was as Peter came in, Cornelius having met him, having fallen at his feet, worshipped.

26 And Peter raised him up, saying, Arise: I am also myself man.

27 And discoursing with him, he came in, and finds many come together.

28 And he said to them, Ye know that it is violating law for a man a Jew to join himself, or come near to a strange tribe: and God shewed me to call no man common or unclean.

29 And therefore came I without contradiction, having been sent for; therefore I inquire for what word ye sent for me?

30 And Cornelius said, From the fourth day till this hour I was fasting; and the ninth hour praying in my house, and, behold, a man stood before me in bright clothing,

31 And he says, Cornelius, thy prayer was harkened to, and thine alms remembered before God.

32 Therefore send to Joppa, and call for Simon, who is surnamed Peter; he is received as guest in the house of Simon the currier by the sea: who, being present, shall speak to thee.

33 From this therefore sent I to thee: and thou didst well being present. Now therefore are all we present before God, to hear all commanded thee of God.

34 And Peter having opened the month; said, Of a truth I comprehend that God is no respecter of faces!

35 But in every nation he fearing him, and working justice, is acceptable to him.

36 The word which he sent to the sons of Israel, announcing good news, peace through Jesus Christ: (he is Lord of all.)

37 The word ye know, having been through the whole of Judea, having begun from Galilee, after the immersion which John preached;

38 Jesus from Nazareth, how God anointed him with the Holy Spirit and power; who passed through doing good, and healing all oppressed by the devil; for God was with him.

39 And ye are witnesses of all which he did in the country of the Jews, and in Jerusalem; whom they killed, having hanged upon wood:

40 Him God raised the third day, and gave him to be manifest;

41 Not to all people, but to witnesses chosen before by God, to us, who ate and drank with him after his rising from the dead.

42 And he enjoined us to proclaim to the people, and to testify that this is he appointed by God, Judge of the living and the dead.

43 To him all the prophets testify, for all believing on him to receive remission of sins through his name.

44 Peter yet speaking these words, the Holy Spirit fell upon all hearing the word.

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45 And believers of the circumcision were affected in mind, as many as came with Peter, that also upon the nations the gift of the Holy Spirit was poured out.

46 For they heard them speaking with tongues, and magnifying God. Then answered Peter,

47 Much less can any hinder water, for these not to be immersed, who received the Holy Spirit as also we?

48 And he commanded them to be immersed in the name of the Lord. Then asked they him to remain certain. days.

ACTS OF THE APOSTLES CHAPTER 11

(The Gentile Church was Paul's Church of Rome. Note: At the time of Jesus and the apostles, a Gentile was someone who was not a Jew. Over the centuries, this became someone who was not a Christian. There were several cities called Antioch, referring to the present-day city of Edessa in northern Syria.)

1 And the apostles and brethren, those being in Judea, heard that the nations also received the word of God.

2 And when Peter went up to Jerusalem, they of the circumcision discussed with him,

3 Saying, That thou camest in to men having uncircumcision, and didst eat With them.

4 And Peter having begun, set forth to them in order, saying,

5 I was in the city Joppa, praying: and in a deep trance I saw a vision, A certain vessel descending as a great linen napkin, let down from heaven by four beginnings; and it came even to me:

6 Upon which having looked intently, I observed, and saw quadrupeds of the earth, and wild beasts, and creeping things, and the flying things of heaven.

7 And I heard a voice saying to me, Having risen, Peter, kill and eat.

8 And I said, By no means, Lord: for anything common or unclean never came into my month.

9 And a voice answered me of a second time from heaven, What God cleansed, profane not.

10 And this was for thrice: and again all was drawn up into heaven.

11 And, behold, from this three men stood at the house in which I was, sent from Cesarea to me.

12 And the spirit said to me to come with them, discussing nothing. And these six brethren came also with me, and we came to the man's house:

13 And he announced to us how he saw a messenger in his house, having stood and said to him, Send men to Joppa, and send for Simon, surnamed Peter

14 Who shall speak words to thee, by which thou shalt be saved and all thy house.

15 And in my beginning to speak, the Holy Spirit fell upon them, as also upon us in the beginning.

16 And I remembered the word of the Lord, when he said, John truly immersed with water; but ye shall be immersed with the Holy Spirit.

17 If therefore God gave the like gift to them as also to us, having believed in the Lord Jesus Christ; how was I able to hinder God

18 And having heard these, they were silent, and honoured God, saying, For also God gave the nations repentance to life.

19 Therefore truly those dispersed by the pressure having been on account of Stephen, passed through even to Phenice, and Cyprus, and Antioch, speaking the word to none except the Jews only.

20 And certain of them were Cyprian and Cyrenian men, who having come to Antioch, spake to the Greeks announcing good news, the Lord Jesus.

21 And the hand of the Lord was with them; and a great number having believed, turned to the Lord.

22 And the word was heard in the ears of the church in Jerusalem concerning them: and they sent Barnabas to pass through even to Antioch.

23 Who, having been present, and seen the grace of God, rejoiced, and besought them all, with purpose of heart, to remain to the Lord.

24 For he was a good man, and full of the Holy Spirit and of faith: and a crowd sufficient were added to the Lord.

25 And Barnabas came forth to Tarsus, to seek Saul

26 And having found him, he brought him to Antioch. And it was for a whole year they were assembled together in the churches, and taught a sufficient crowd. And the disciples were Christians by divine intimation first in Antioch.

27 In these days came down prophets from Jerusalem to Antioch.

28 And one of them having risen, Agabus by name, signified by the Holy Spirit a great famine was about to be upon the whole habitable globe: which was during Claudius Caesar.

29 And certain of the disciples, as he was able, determined, each of them, to send for service to the brethren dwelling in Judea:

30 Which also they did, having sent to the elders by the hands of Barnabas and Saul.

ACTS OF THE APOSTLES CHAPTER 12

(The Herod now mentioned was [Marcus Julius] Agrippa I [41-44], a friend of the Emperor Claudius. As son of Herod Aristobulus and Herod Berenice, he was also nephew of Herod Antipas, and grandson of Herod the Great.)

1 And at that time Herod the king laid hands upon to injure certain of the church.

2 And he killed James the brother of John with the sword.

3 And having seen that it is pleasing to the Jews, he added also to take Peter. (They were the days of unleavened bread.)

4 And having seized, he put him in prison, having delivered to four quaternions of soldiers to watch him; wishing after the pascha to bring him to the people.

5 Truly therefore was Peter kept in prison: and prayer was made continually by the church to God for him.

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6 And when Herod was about to bring him before, in that night Peter was sleeping between two soldiers, bound with two chains: and the watch before the door kept the prison.

7 And, behold, the messenger of the Lord stood before, and a light shone in the dwelling: and having struck Peter's side, he raised him up, saying, Arise quickly. And his chains fell off from the hands.

8 And the messenger said to him, Gird thyself, and bind on thy small sandals. And he did so. And he said to him, Put round thy garment, and follow me.

9 And having come out, he followed him; and knew not that it is true that being done by the messenger; and seemed to see a vision.

10 And having passed by the first and second watch, they came to the iron gate leading to the city; which of its free will was opened to them: and having come out, they advanced one street; and quickly the messenger departed from him.

11 And Peter being as himself, said, Now know I truly that the Lord sent his messenger, and took me out of the hands of Herod, and all the expectation of the people of the Jews.

12 And being conscious, he came to the house of Mary mother of John, surnamed Mark; where were sufficient assembled, and praying.

13 And Peter having knocked at the door of the gate, a young girl came near to listen, by name Rhoda.

14 And having known Peter's voice, from joy she opened not the gate, and running, announced Peter to stand before the gate.

15 And they said to her, Thou art mad. And she was strengthened to have it so. And they said, It is his messenger.

16 And Peter continued knocking: and having opened, they saw him, and were moved.

17 And having shaken with the hand at them to be silent, he related to them how the Lord brought him out of prison. And he said, Announce these things to James, and the brethren. And having come out, he went to another place.

18 And it being day, not a little trouble was among the soldiers, what was become of Peter.

19 And Herod having sought him, and not found, having examined the watch, commanded them to be removed. And having come down from Judea to Cesarea, he tarried.

20 And Herod was fighting with violent animosity, with Tyrians and Sidonians: but they came unanimously to him, and having conciliated Blastus, him over the king's bed-chamber, they asked peace; for their country was nourished from the king's.

21 And upon a fixed day, Herod, having put on royal apparel, and having sat upon the judgment seat, harangued them.

22 And the people called aloud, The voice of God, and not of man.

23 And immediately the messenger of the Lord struck him, because he gave not the glory to God: and eaten by worms, he expired.

24 And the word of God increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having completed the service, and taken with them John, surnamed Mark.

ACTS OF THE APOSTLES CHAPTER 13

(Saul persecutes Elymas, the Son of Jesus, in Cyprus [6-11]. The meaning of Elymas is scholar, rabbi, wise man; it is a hellenised name of semitic origin, adjective elim. The same applies to the Persian word magos which does not mean magician but wise man, exactly like its plural form magi in Matthew 2:16. Words like "false prophet, full of deceit, a Jew, son of the devil, enemy of all justice, sorcerer, magician", and terms like that, were deliberately used to mislead the readers. The Aramaic name Barjesus, bar Yeshua, makes very clear who is meant: the "Son of Jesus.")

1 And certain prophets and teachers were in the church being in Antioch; as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen, brought up with Herod the tetrarch, and Saul.

2 And they serving the Lord, and fasting, the Holy Spirit said, Separate to me Barnabas and Saul to the work which I have called them.

3 Then having fasted and prayed, and put hands upon them, they let go.

4 Therefore these truly, sent forth by the Holy Spirit, came down to Seleucia and from thence they sailed to Cyprus.

5 And being in Salamis, they announced the word of God in the synagogues of the Jews: and they had also John a servant.

6 And having passed through the island to Paphos, they found a certain magician, a false prophet, a Jew, the name to him Barjesus [Son of Jesus]:

7 [who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.]

8 And Elymas [wise man] the magician [magos, wise man] withstood them, (for so was his name interpreted,) seeking to turn the proconsul from the faith.

9 And Saul, (also Paul,) filled with the Holy Spirit, and looking intently upon him, said,

10 O, full of deceit, and all dexterity, son of the devil, enemy of all justice, Wilt thou cease perverting the straight ways of the Lord?

11 And now, behold, the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun till the time. And immediately fell upon him mist and darkness; and going about he sought leading by hand.

12 Then the proconsul having seen that done, he believed, being struck with amazement at the teaching of the Lord.

13 And having been brought from Paphos, they about Paul came to Perga of Pamphylia: and John, having departed from them, returned to Jerusalem.

14 And they having passed from Perga, approached Antioch of Pisidia, and having come into the synagogue on the day of the sabbaths, they sat down.

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15 And after reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Men, brethren, if the word of encouragement is in you to the people, speak.

16 And Paul having risen, and shaken with the hand, said, Men, Israelites, and ye fearing God, hear ye.

17 God of this people Israel chose our fathers, and exalted the people in sojourning the land of Egypt, and with high arm brought them out of it.

18 And about forty years time he bare them in the desert.

19 And having destroyed seven nations in the land of Chanaan, he gave them to inherit this land by lot.

20 And after these, about four hundred and fifty years he gave judges, even to Samuel the prophet.

21 And thence they desired a king; and God gave them Saul, son of Kish, a man of the tribe of Benjamin, forty years.

22 And having removed him, he raised up to them David for king; to whom also having testified, he said, I found David of Jesse, a man according to my heart, who shall do all my desires.

23 From the seed of this has God according to promise raised up to Israel a Saviour, Jesus:

24 John having proclaimed before the face of his coming the immersion of repentance to all the people of Israel.

25 And as John completed the course, be said, Whom think ye me to be? I am not. But, behold, he comes after me, whose shoes of the feet I am not worthy to loose.

26 Men, brethren, sons of Abraham's race, and those among you fearing God, to you was the word of this salvation sent.

27 For they dwelling in Jerusalem, and their rulers, not having known him, and the voices of the prophets which being read in every sabbath, having judged, they filled up.

28 And having found no cause of death, they desired Pilate to have him slain.

29 And when they finished all things written concerning him, having taken down from the wood, they put in a tomb.

30 And God raised him from the dead:

31 Who was seen for many days to them having come up with him from Galilee to Jerusalem, who are his witnesses to the people.

32 And we announce good news to you, the promise made to our fathers,

33 For this has God completed to us, their children, having raised up Jesus; as it has also been written in the second Psalms, Thou art my Son; to day have I begotten thee.

34 And that he raised him from the dead, no more about to return to corruption, so he said, That I will give you the holy, faithful things of David.

35 For also in another, he says, Thou shalt not give thy Holy one to see corruption.

36 For David, truly having served his own generation by the will of God, was set to sleep, and was added to his fathers, and saw corruption:

37 But whom God raised up, he saw no corruption.

38 Be it known therefore to you, men, brethren, that for him remission of sins is announced to you.

39 And from all which ye could not be justified by Moses' law, every one believing in him is justified.

40 See ye, therefore, that that spoken by the prophets come not upon you.

41 See, ye despisers, and wonder, and perish: for I work a work in your days, which ye would not believe if any recount to you.

42 And the Jews having gone out of the synagogue, the nations besought to have these words spoken in the sabbath between.

43 And the synagogue having been dissolved, many of the Jews and strangers worshipping, followed Paul and Barnabas: who speaking to them, persuaded them to remain in the grace of God.

44 And the next sabbath nearly all the city was gathered together to hear the word of God.

45 And the Jews, having seen the crowds, were filled with envy, and spake against the things said by Paul, contradicting and defaming.

46 And Paul and Barnabas speaking freely, said, To you was it first necessary for the word of God to be spoken: but since ye reject it, and judge yourselves not worthy of eternal life, behold, we turn to the nations.

47 For so has the Lord commanded us, I have set thee for a light of the nations, for thee to be for salvation even to the last of the earth.

48 And the nations having rejoiced, honoured the word of the Lord: and they believed, as many as were drawn out for eternal life.

49 And the word of the Lord was conveyed through the whole country.

50 And the Jews urged on the worshipping and distinguished women, and the first men of the city, and they raised up a persecution against Paul and Barnabas, and they cast them out of their bounds,

51 And they, having shaken off the cloud of the dust of their feet against them, came into Iconium.

52 And the disciples were filled with joy, and the Holy Spirit.

ACTS OF THE APOSTLES CHAPTER 14

1 And it was in Iconium according to the same, went they into the synagogue of the Jews, and so spake, that a great multitude of the Jews and also of Greeks believed.

2 And the unbelieving Jews excited and trained up the souls of the nations against the brethren.

3 Therefore truly they remained a sufficient time speaking freely in the Lord, he testifying to the word of his grace, and giving signs and wonders to be done by their hands.

4 And the multitude of the city was divided: and some truly were with the Jews, and some with the sent.

5 And when there was a violent effort of the nations, and also of the Jews with their rulers, to be insolent, and to stone them,

6 Being conscious, they fled to the cities of Lycaonia, Lystra and Derbe, and the country round about:

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7 And there they were announcing the good news.

8 And a certain man in Lystra, not having strength in the feet, sat, being lame from his mother's belly, who had never walked:

9 He having heard Paul speaking, who having looked intently upon him, and seen that he has faith to be cured,

10 Said with a great voice, Stand up upon thy feet upright.:And he leaped and walked.

11 And the crowds having seen what Paul did, lifted up their voices, saying in Lycaonian, Gods likened to men came down to us.

12 And truly they called Barnabas, Jupiter; and Paul, Mercury, since he was leader of the word.

13 And Jupiter's priest, being before their city, having brought bulls and crowns to the gates, wished to sacrifice with the crowd.

14 And Barnabas and Paul, the sent, having heard, having rent their garments, rushed in among the crowd, crying out,

15 And saying, Men, why do ye these things? We also are men of similar passions with you, announcing good news to turn you back from these vanities to the living God, who made heaven, and earth, and sea, and all in them:

16 Who in past generations suffered all nations to go in their ways.

17 And surely indeed he left not himself without witness, doing good, having given us rain from heaven, and fruitful times, filling our hearts with food and gladness.

18 And saying these, they scarcely hindered the crowds, not to sacrifice to them.

19 And Jews came from Antioch and Iconium, and having persuaded the crowds, and stoned Paul, drew out of the city, supposing him to be dead.

20 And the disciples having surrounded him, having risen, he came into the city: and the morrow he came out with Barnabas to Derbe.

21 And having announced that city the good news, and made disciples sufficient, they returned to Lystra, and Iconium, and Antioch,

22 And supporting the souls of the disciples, beseeching to remain in the faith, that through many pressures we must come into the kingdom of God.

23 And having chosen them elders in the church, having prayed with fasting, they set them before the Lord, in whom they had believed.

24 And having passed through Pisidia, they came to Pamphylia.

25 And having spoken the word in Perga, they came down to Attalia:

26 And thence they sailed away to Antioch, thence were they delivered by the grace of God to the work which they completed.

27 And having arrived, and gathered the church together, they announced what God did with them, and that he opened the door of faith to the nations.

28 And they tarried there not a little time with the disciples.

ACTS OF THE APOSTLES CHAPTER 15

(James Convenes the Council of Jerusalem. The Jerusalem Conference was convened by Jesus' brother James in 49 or 50 AD to discuss the laws of Moses. James paid particular attention to circumcision and kosher food; Paul wanted to get rid of them: circumcision had already been forbidden to non-Jewish Romans by the dictator Lucius Cornelius Sulla [82–79 BC] [Lex Cornelia], and food restrictions were extremely unpopular among Romans. But Paul wanted to popularise his non-Jewish Christianity. Thus, plenty of conflict with James was inevitable, which is clearly evident in Paul's letters and in a more detailed fashion described in the Clementine Literature written by Titus Flavius Clemens, see the Grand Bible, pp. 1911.)

1 And certain having come down from Judea taught the brethren, That except ye be circumcised by Moses custom, ye cannot be saved.

2 Therefore dissension and no small discussion having been to Paul and Barnabas with them, they arranged for Paul and Barnabas to go up, and certain others of them, to the sent and elders in Jerusalem about this question.

3 Truly therefore the sent by the church passed through Phenice and Samaria, relating the turning back of the nations: and they made great joy to all the brethren.

4 And having arrived at Jerusalem they were received by the church, and the sent and elders, and they announced what God did with them.

5 And certain of them from the sect of the Pharisees having believed, rose up, saying, That they must be circumcised, and to enjoin to keep the law of Moses.

6 And the sent and elders were gathered together to see about this word.

7 And much discussion having been, Peter having risen up, said to them, Men, brethren, ye know that from ancient days God chose among us, through my month for the nations to hear the word of good news, and believe.

8 And God the knower of hearts testified to them, having given them the Holy Spirit, as also us;

9 And separated nothing between us and also them, by faith having purified their hearts.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But by grace of our Lord Jesus Christ we believe to be saved, as also they.

12 And all the multitude were silent, and heard Barnabas and Paul, recounting what signs and wonders God did in the nations through them.

13 And after they were silent, James answered, saying, Men, brethren, hear me:

14 Simeon related how God first reviewed to take from the nations a people for his name.

15 And with this the words of the prophets agree: as has been written,

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16 After these will I return, and rebuild the tent of David, having fallen; and its things undermined will I rebuild, and set it upright:

17 So that they remaining of men might seek out the Lord, and all the nations upon whom my name has been called upon them, says the Lord, making all these.

18 Known to God are all his works from eternity.

19 Wherefore I judge, not to molest them, from the nations turning back to God:

20 But to send to them, to keep off from pollutions of images, and harlotry, and strangulation, and blood.

21 For Moses of ancient generations has them proclaiming him in every city, being read in the synagogues in every sabbath.

22 Then it seemed fitting to the sent and the elders, with the whole church, to send chosen men of them to Antioch with Paul and Barnabas; Judas surnamed Barsabas, and Silas, leading men among the brethren:

23 Having written by their hand thus; The sent and elders and brethren to the brethren in Antioch and Syria and Cilicia from the nations, health:

24 Since we heard that certain of us having come out have troubled you with words, destroying your souls, saying, To be circumcised, and keep the law: to whom we sent no word:

25 It seemed fitting to us, having been unanimous, to send to you chosen men with our dearly beloved Barnabas and Paul,

26 Men having delivered up their souls for the name of our Lord Jesus Christ.

27 Therefore have we sent Judas and Silas, and these by the word announcing these things.

28 For it seemed fitting to the Holy Spirit, and to us, for no more burden to be put upon you but the necessities of these;

29 To keep off from things sacrificed to idols, and from blood, and strangulation, and harlotry: from which keeping yourselves, ye shall do well. Fare ye well.

30 Truly therefore having been loosed, they came to Antioch; and having gathered the multitude together, they gave up the epistle:

31 And having read, they rejoiced for the encouraging

32 And Judas and Silas, they also being prophets, through much speech consoled the brethren, and supported.

33 And having made time, they were loosed with peace from the brethren to the sent.

34 And it seemed fitting to Silas to wait for him.

35 And Paul and Barnabas tarried in Antioch, teaching and announcing good news, with many others, the word of the Lord.

36 And after certain days said Paul to Barnabas, Now having turned back, let us review our brethren in every city in which we announced the word of the Lord, how they hold.

37 And Barnabas purposed to take with them John, called Mark.

38 But Paul deemed worthy, having withdrawn from them from Pamphylia, and not having come with them to the work, not to take him with them.

39 Therefore there was an incitement, so that they separated from one another: and Barnabas, having taken Mark, sailed to Cyprus;

40 And Paul, having chosen Silas, went forth, having been delivered to the grace of God by the brethren.

41 And he passed through Syria and Cilicia, supporting the churches.

ACTS OF THE APOSTLES CHAPTER 16

1 And he arrived at Derbe and Lystra: and, behold, a certain disciple was there, by name Timothy, son of a certain woman, a faithful Jewess; and of a Greek father:

2 Who was testified of by the brethren in Lystra and Iconium.

3 Him Paul wished to go forth with him; and having taken, he circumcised him, on account of the Jews being in those places: for all knew his father that he was a Greek.

4 And as they were going through the cities, they delivered them the orders to watch, having been determined by the sent and the elders in Jerusalem.

5 Therefore truly the churches were rendered firm in faith, and abounded in number daily.

6 And having passed through Phrygia and the Galatian country, hindered by the Holy Spirit from speaking the word in Asia,

7 Having come to Mysia, they tried to go to Bithynia: and the Spirit suffered them not.

8 And having passed by Mysia they came down to Troas.

9 And a vision was seen to Paul by night; A certain man, a Macedonian, was standing, beseeching him, and saying, Having passed to Macedonia, help us.

10 And when he saw the vision, we quickly sought to come out to Macedonia, concluding that the Lord called us to announce good news to them.

11 Therefore having been conveyed from Troas, we ran straight forward to Samothracia, and the following day to Neapolis;

12 And thence to Philippi, which is the first city of Macedonia, a colony. And we were in that city passing certain days.

13 And the day of the sabbaths we came out of the city by the river, where prayer was customary to be; and having sat down, we spake to the women come together.

14 And a certain woman, by name Lydia, a dealer in purple garments, of the city of Thyatira, worshipping God, heard: whose heart the Lord opened to attend to things spoken by Paul.

15 And when she was immersed, and her house, she besought, saying, If ye have judged me to be faithful to the Lord, having come into my house, remain. And she forced us.

16 And it was we going for prayer, a certain young girl having the spirit of Python met us, who furnished much gain to her lords, prophesying:

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17 She having followed Paul and us, cried, saying, These men are the servants of the most high God, who announce to us the way of salvation.

18 And this did she for many days. And Paul, having been exercised, and having turned back to the spirit, said, I command thee in the name of Jesus Christ to come out of her. And it came out the same hour.

19 And her lords having seen that the hope of their gain went out, taking Paul and Silas, they drew to the assembly to the rulers,

20 And having brought them to the generals, they said, These the men who cause disturbance to our city, being Jews,

21 And they announce customs, which it is not lawful for us to receive, nor do, being Romans.

22 And the crowd set together against them: and the generals having rent their garments, commanded to scourge with rods.

23 And many blows having been put upon them, they cast into prison, having commanded the jailor to keep them safely:

24 Who, having received such an order, cast them into the inner prison, and placed their feet firmly in wood.

25 And at midnight Paul and Silas praying, praised God: and the imprisoned heard them.

26 And suddenly was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and the bonds of all were let loose.

27 And the jailor being awakened, and having seen the doors of the prison opened, having drawn a sword, was about to kill himself, supposing the imprisoned to have fled.

28 And Paul called with a great voice, saying, Thou shouldest do no injury to thyself; for we are all here.

29 And having asked for a light, he rushed in, and being trembling, fell before Paul and Silas,

30 And bringing them out, he said, Lords, what must I do that I might be saved

31 And they said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake to him the word of the Lord, and to all in his house.

33 And having taken them in that hour of the night, he washed out the blows; and was immersed, he and all his, immediately.

34 And having brought them up to his house, he set a table before, and rejoiced with the entire household, having believed God.

35 And it being day, the generals sent the bearers of the rod, saying, Loose these men.

36 And the jailor announced these words to Paul, That the generals have sent that ye be loosed: now therefore having come out, go in peace.

37 But Paul said to them, Having stripped us publicly not condemned, being Roman men, they cast into prison and now do they cast us out secretly? not so; but having come themselves, let them bring us out.

38 And the bearer of the rod announced these words to the generals: and they were afraid, having heard that they are Romans.

39 And having come they besought them, and having brought out, they entreated to come out of the city.

40 And having come out of prison, they came to Lydia; and having seen the brethren, they encouraged them, and they came forth.

ACTS OF THE APOSTLES CHAPTER 17

1 And having passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And according to custom to Paul, he went in to them, and upon three sabbaths discussed with them from the writings,

3 Opening and setting before, that it was necessary for Christ to suffer, and rise from, the dead; and that this is Christ Jesus, whom I announce to you.

4 And certain of them were persuaded, and were assigned by lot to Paul and Silas; and of worshipping Greeks a great multitude, and not a few of the first women.

5 And the unbelieving Jews, having been jealous, and having taken certain evil men of the vulgar, and excited to tumult, they disturbed the city by loud noise, and having stood against the house of Jason, they sought to bring them to the populace.

6 And not having found them, they drew Jason and certain brethren to the rulers of the city, crying, That those having subverted the habitable globe, these also are present here;

7 Which Jason has received: and these all do opposite to Caesar's enactments, saying, There is another king, Jesus.

8 And they troubled the crowd and rulers of the city, having heard these.

9 And having taken sufficient of Jason, and the rest, they loosed them.

10 And the brethren quickly sent out both Paul and Silas by night to Berea: who arriving went away to the synagogue of the Jews.

11 And they were of more noble birth than those in Thessalonica, who received the word with all willingness, and examined the writings daily, if these things might hold thus.

12 Therefore truly many of them believed; and of the distinguished Grecian women, and of men, not few.

13 And when the Jews from Thessalonica heard that also in Berea the word of God was announced by Paul, they came there also, agitating the crowd.

14 And quickly the brethren sent away Paul to go as by the sea: and both Silas and Timothy remained there.

15 And they conveying Paul brought him even to Athens: and having taken a command to Silas and Timothy that now they might come to him most speedily, they departed.

16 And Paul waiting for them among the Athenians, his spirit was excited in him, seeing the city being addicted to idol worship.

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17 Therefore truly he discussed in the synagogue with Jews, and those worshipping, and in the assembly in every day with those being present.

18 And certain of the Epicurean and Stoic philosophers deliberated with him. And certain said, What may this idle, talkative man wish to say? and others, He seems to be a declarer of strange demons: because he announced to them good news, and the rising up.

19 And having taken him, they brought upon Mars' hill, saying, Can we know what this new teaching is, spoken by thee?

20 For thou bringest certain strange things to our ears: we wish therefore to know what these things may be.

21 (And all the Athenians and strangers being present, passed time in nothing else but to say or hear some thing new.)

22 And Paul having stood in the midst of Mars' hill, said, Men, Athenians, I see that in all things ye have a superstitious fear of divinity.

23 For having passed by, and beholding your venerations, I found also an altar upon which was inscribed, TO THE UNKNOWN GOD. Whom not knowing therefore ye reverence, him I announce to you.

24 God having made the world and all things in it, he being Lord of heaven and earth, dwells not in temples made by hands;

25 Nor is served by men's hands, standing in need of anything, he giving to all life, and breath, and all things.

26 And he made of one blood every nation of men to dwell upon all the face of the earth, having limited the times before arranged, and the bounds of their habitation;

27 To seek the Lord, if perchance indeed they have felt for him, and found, although not being far from each one of us:

28 For in him we live, and move, and are; as certain of the composers among you have said, For we also are his race.

29 Being therefore the posterity of God, we ought not to think gold, or silver, or stone, an engraving of art, or meditation of man, the divinity to be like.

30 Therefore truly, God having overlooked the times of ignorance, now announces to all men everywhere to repent:

31 Wherefore he set a day, in which he is about to judge the habitable globe in justice by the man whom he appointed; having offered faith to all, having raised him from the dead.

32 And having heard of the rising up of the dead, they treated with mockery; and said, We will hear thee again concerning this.

33 And so Paul went forth from the midst of them.

34 And certain men having joined him, believed: among whom also Dionysius the Areopagite, and a woman by name Damaris, and others with them.

ACTS OF THE APOSTLES CHAPTER 18

1 And after these Paul having departed from Athens, came to Corinth;

2 And having found a certain Jew by name Aquila, a Pontian by birth, having recently come from Italy, and Priscilla his wife; (for Claudius had ordered all Jews to be separated from Rome:) came to them.

3 And because being of the same trade, he remained with them, and wrought: for they were by trade tentmakers.

4 And he discussed in the synagogue on every sabbath, and persuaded Jews and Greeks.

5 And when both Silas and Timothy came down from Macedonia, Paul was oppressed in spirit, testifying to the Jews Jesus Christ.

6 And they opposing, and blaspheming, having shaken off the garments violently, he said to them, Your blood upon your head; I clean: from now will I go to the nations.

7 And having gone away thence, he came to the house of a certain Justus by name, worshipping God, whose house was adjoining the synagogue.

8 And Crispus, ruler of the synagogue, believed the Lord with his whole house; and many of the Corinthians hearing believed, and were baptised.

9 And the Lord said through a vision by night to Paul, Fear not, but speak, and thou shouldest not be silent:

10 For I am with thee, and none shall attack thee to injure thee: for much people are to me in this city.

11 And he sat a year and six months, teaching the word of God among them.

12 And Gallio being proconsul of Achaia, the Jews arose unanimously against Paul, and brought him to the judgment seat,

13 Saying, This one persuades men to worship God against the law.

14 And Paul being about to open the mouth, Gallio said to the Jews, If therefore it were truly any injustice or wicked, criminal action, O Jews, against the word, I should have borne with you:

15 But if it is a question of the word, and names, and law, according to you, see ye yourselves; for I will not be judge of these.

16 And he drave them away from the judgment seat.

17 And all the Greeks having taken Sosthenes, ruler of the synagogue, beat before the judgment seat. And,Gallio cared for none of these.

18 And Paul yet having remained sufficient days, having taken leave of the brethren, sailed out to Syria, and with him Priscilla and Aquila; having shorn the head in Cenchrea: for he had a vow.

19 And Paul arrived at Ephesus, and left those of his: and he having come into the synagogue, discussed with the Jews.

20 And they asking to remain with them for more time, he acquiesced not;

21 But he took leave of them, saying, I must at any rate do the coming festival in Jerusalem: and I will again return to you, God willing. And he was conveyed from Ephesus.

22 And having come down to Cesarea having gone up and greeted the church, he went down to Antioch.

23 And having made a certain time, he came out, passing in order the Galatian country and Phrygia, supporting all the disciples.

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24 And a certain Jew, Apollos by name, an Alexandrian by birth, an eloquent man, arrived at Ephesus, being able in the writings.

25 He was instructed in the way of the Lord; and boiling up in the spirit, he spake and taught attentively the things of the Lord, knowing only the immersion of John.

26 And he began to speak freely in the synagogue: and . Priscilla and Aquila having heard him, took him, and set forth to him the way of God more accurately.

27 And he wishing to pass through to Achaia, the brethren having encouraged, wrote to the disciples to receive him: who having arrived, profited much them having believed through grace:

28 For he mightily refuted the Jews publicly, shewing by the writings Jesus to be Christ.

ACTS OF THE APOSTLES CHAPTER 19

(Everywhere in the empire, Paul encounters fierce Jewish resistance [26-41] because his teaching that depicts Jesus as [Son of] God is strictly forbidden by the first three of the Ten Commandments. And back in Jerusalem is James the Just incandescent with rage because Paul does not only approaches Gentiles but tries to convert Jews as well, which is against the agreement he has made with James.)

1 And it was in Apollos' being in Corinth, Paul having passed through the higher parts, caine to Ephesus: and having found certain disciples,

2 He said to them, Having believed, have ye received the Holy Spirit? And they said to him, But neither heard we if there be a Holy Spirit.

3 And he said to them, Into what then were ye immersed? And they. said, Into John's immersion.

4 And Paul said, John truly immersed the immersion of repentance, saying to the people, that they should believe on him coming after him, that is, in Christ Jesus.

5 And they having heard, were immersed in the name of the Lord Jesus.

6 And Paul having laid hands upon them, the Holy Spirit came upon them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And having come into the synagogue, he spake freely, discoursing for three months, and persuading the things concerning the kingdom of God.

9 And when certain were hardened, and believed not, speaking evil of the way before the multitude, having departed from them, he separated the disciples, discoursing in the day in the school of a certain Tyrannus.

10 And this was for two years: so that all dwelling in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God did special powers by Paul's hands:

12 So that also upon the sick were brought from his body napkins or aprons, and diseases were removed from them, and evil spirits came out of them.

13 And certain of the wandering Jews, exorcists, undertook to call over them having evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul proclaims.

14 And there were certain sons of Sceva, a Jew, chief priest, seven doing this.

15 And the evil spirit having answered, said, Jesus I know, and Paul I know; but who are ye?

16 And the man leaping upon them in whom the evil spirit was, and having overpowered them, he was strong against them, so that naked and wounded they fled out of the house.

17 And this was known to all the Jews and Greeks also dwelling in Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18 And many of them having believed came, acknowledging and proclaiming their deeds.

19 And sufficient of them having done unnecessary things, having brought books together, burned before all: and computed their prices, and found fifty thousand of silver.

20 Thus with might the word of the Lord increased, and was strong.

21 And when these were completed, Paul proposed in spirit, having passed through Macedonia and Achaia to go to Jerusalem, saying, That after have been there, I must also see Rome.

22 And having sent into Macedonia two of them serving him, Timothy, and Erastus, he stopped a season in Asia.

23 And in that time was there no little trouble about the way.

24 For a certain Demetrius by name, a silversmith, making the silver temples of Diana, furnished no little work to artificers;

25 Whom having collected together and the workmen of such things, he said, Men, ye know that out of this work is our good food.

26 And ye see and hear that not only Ephesus, but almost all Asia, this Paul having persuaded, changed a sufficient crowd, saying, that they are not gods made by hands:

27 And not only this part is in danger to us to come to reproach; but also the temple of the great goddess Diana to be reckoned for nothing, and her greatness also about to be destroyed, whom the whole of Asia and the habitable globe worship.

28 And having heard, and been filled with wrath, they cried, saying, Great the Diana of the Ephesians.

29 And the whole city was filled With confusion, and they rushed unanimously into the theatre, having taken away together Gains and Aristarchus, Macedonians, Paul's companions of the journey.

30 And Paul wishing to come in to the people, the disciples suffered him not.

31 And certain also of the chief of Asia, being friends to him, having sent to him, besought not to give himself into the theatre.

32 Others truly cried some other things: for the church was confused; and the most knew not for what they had come together.

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33 And they forced Alexander out of the crowd, the Jews having put him forward. And Alexander having shaken the hand, wished to justify himself to the people.

34 And having known that he is a Jew, there was one voice from all crying for about two hours, Great the Diana of the Ephesians.

35 And the scribe having calmed the crowd, says, Men, Ephesians, for who is the man that knows not the city of the Ephesians, being templekeeper of the great goddess Diana, and sent by Jove?

36 Therefore these things not being refuted, it is necessary for you to be restrained, and to do nothing rash.

37 For ye brought these men not sacrilegious, nor blaspheming your goddess.

38 If truly therefore Demetrius, and the artificers with him, have a word against any, the court days are kept, and there are proconsuls; let them prosecute one another.

39 But if ye inquire anything concerning, other things, it shall be explained in a lawful assembly.

40 For we are also in danger to be called in question for this day, being no cause for which we shall be able to give back word of this confederation.

41 And having said these, he loosed the assembly.

ACTS OF THE APOSTLES CHAPTER 20

1 And after the uproar was ceased, Paul having called the disciples, and greeted, he came out to go into Macedonia.

2 And having passed through those parts, and having besought them by much speech, he came into Greece.

3 And having made three months; an insidious plot having been for him by the Jews, being about to sail to Syria, there was a purpose to return through Macedonia.

4 And there agreed with him as far as Asia Sopater a Berean; and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe, and Timothy; and Asians, Tychicus and Trophimus.

5 These having come before awaited us in Troas.

6 And we sailed forth after the days of unleavened from Philippi, and came to them in Troas up to five days; where we tarried seven days.

7 And in one of the sabbaths, the disciples having been assembled together to break bread, Paul conversed with them being about to go forth the morrow; and he continued the word until midnight.

8 And sufficient lights were in the upper room, where they were assembled.

9 And a certain young man by name Eutychus, sitting in the window, borne down by deep sleep, Paul conversing more and more, fell down below from the third story, and was taken up dead.

10 And Paul having gone down, fell upon him, and embracing, said, Be not disturbed, for his soul is in him.

11 And having gone up, and broken bread, and tasted, and conversed for a sufficient time, till the light, so he went forth.

12 And they brought the child living, and were not little comforted.

13 And we having gone before to the ship, sailed to Assos, there being about to take up Paul: for so had he ordered, being about himself to go on foot.

14 And when he joined us at Assos, having taken him up, we came to Mitylene.

15 And from thence having sailed away, the following day we arrived over against Chios; and the other day we approached to Samos, and having remained in Trogyllium, the following day we came to Miletus.

16 For Paul determined to sail to Ephesus, as it might not be to him to spend the time in Asia: for he hastened, if it were possible to him, to be in Jerusalem the day of Pentecost.

17 And having sent from Miletus to Ephesus, he called for the elders of the church.

18 And when they came to him, he said to them, Ye know, from the first day in which I embarked for Asia, how I was with you all the time

19 Serving the Lord with all humility, and many tears, and temptations, having happened to me by the insidious plots of the Jews:

20 how I concealed nothing of things profitable, not to announce to you, and teach you publicly, and in the houses,

21 Testifying to both Jews, and Greeks, repentance towards God, and the faith towards our Lord Jesus Christ.

22 And now, behold, I, bound in the spirit, am going to Jerusalem, not knowing the things going to happen to me in it;

23 But that the Holy Spirit testifies in the city, saying that bonds and pressures await me.

24 But the word of none do I make mine own, neither have I my soul highly prized to myself, in order to finish my course with joy, and the service which I received from the Lord Jesus, to testify the good news of the grace of God.

25 And now, behold, I know that all ye shall see my face no more, among whom I passed through, proclaiming the kingdom of God.

26 Wherefore I testify to you in this day, that I pure from the blood of all.

27 For I concealed not to announce to you all the counsel of God.

28 Attend therefore to yourselves, and to all the flock, in which the Holy Spirit set you inspectors, to feed the church of God, which he acquired by his own blood.

29 For I know this, that there shall come in after my departure grievous wolves to you, not sparing the flock.

30 And of yourselves shall men arise, speaking perverse things, to tear away disciples after them.

31 Wherefore watch ye, remembering that the space of three years night and day I ceased not reminding each one with tears.

32 And now I commit you, brethren, to God, and to the word of his grace, being able to build up, and give you inheritance among all the consecrated.

33 Silver or gold, or clothing, of none have I eagerly desired.

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34 And ye yourselves know, that to my necessities, and to those being with me, these hands served.

35 I shewed you all things, that so being wearied ye must support the weak, and remember the words of the Lord Jesus, that himself said, It is happy to give rather than receive.

36 And having said these, having placed his knees, he prayed with them all.

37 And much weeping was from all; and having fallen upon Paul's neck, they kissed him,

38 Grieving chiefly for the word which he spake, that they are about to see his face no more. And they sent him forward to the ship.

ACTS OF THE APOSTLES CHAPTER 21

(Paul in Ptolemais [near Tyre, Phoenicia] and Caesarea Maritima. The Roman capital of the Judaea was Caesarea Maritima on the coast near Jaffa, not Jerusalem. The horse racing track, called the Hippodrome, the aqueduct, and the great theater can still be seen today. Sepphoris was the Roman capital of Galilee, it can be found 3 miles northwest of Nazareth and 5 miles northeast of Bethlehem in Galilee; and it also has impressive ruins and a Roman theater.)

1 And it was, as we were conducted forth, torn asunder from them, having run straight forward, we came to Coos, and in continuation to Rhodes, and thence to Patara:

2 And having found a ship passing over to Phenicia, having embarked, we were conducted forth.

3 And having been shown Cyprus, and left it at the left hand, we sailed to Syria, and were conveyed to Tyre: for thither was the ship discharging the lading.

4 And having found disciples, we remained there seven days: who said to Paul through the Spirit, not to go up to Jerusalem.

5 And it was when we accomplished the days, having come out we went; all sending us forward, with wives and children, even to without the city: and having placed the knees upon the seashore, we prayed.

6 And having greeted one another, we embarked in the ship; and these returned to their own.

7 And we having finished the voyage from Tyre, arrived at Ptolemais, and having greeted the brethren, we remained one day with them.

8 And the morrow, they about Paul having come out, came to Cesarea: and having come to Philip's house, bearer of good news, being of the seven, we remained with him.

9 And to him were four daughters, virgins, prophesying.

10 And we remaining many days, a certain prophet came down from Judea, by name Agabus.

11 And having come to us, and lifted up Paul's girdle, and bound his hands and feet, he said, Thus says the Holy Spirit, The man whose is this girdle, shall the Jews so bind in Jerusalem, and they shall deliver him into the hands of the nations.

12 And when we heard these things, both we, and the nations, besought him not to go up to Jerusalem.

13 And Paul answered, What do ye weeping and breaking my heart? for I not only to be bound, but to die at Jerusalem, have prepared for the name of the Lord Jesus.

14 And he not being persuaded, we were silent, saying, The will of the Lord be done.

15 And after these days, having packed up, we went up to Jerusalem.

16 And there came also with us of disciples from Cesarea, bringing with whom we should be received as guests to a certain Mnason Of Cyprus, an ancient disciple.

17 And we having come to Jerusalem, the brethren received us gladly.

18 And the following day Paul went in with us to James; and all the elders were present.

19 And having greeted them, he recounted to each one what things God had done among the nations through his service.

20 And they having heard, honoured the Lord, and said to him, Thou seest, brother, how many ten thousands of Jews there are having believed: and all are zealous of the law:

21 And they were taught about thee, that thou teachest apostasy from Moses, all the Jews among the nations, saying, they are not to circumcise children, nor walk in the customs.

22 What is it therefore? the multitude must all come together: for they will hear that thou hast come.

23 Therefore do this which we say to thee: Four men are to us having a vow upon them;

24 Having taken these, be purified with them, and expend upon them, that they might shave the head: and all might know that what they are taught about thee is nothing; but thou proceedest in regular order, also thyself watching the law.

25 And of the nations having believed, we have written having judged them to keep nothing such, except to watch themselves from that sacrificed to idols, and blood, and strangulation, and harlotry.

26 Then Paul having taken the men, in the following day having been purified with them, went into the temple, announcing the completion of the days of purification, till an offering be brought for each one of them.

27 And when the seven days were about completed, the Jews from Asia, having seen him in the temple, embroiled all the crowd, and put hands upon them,

28 Crying out, Men, Israelites, help: This is the man, teaching all, everywhere, against the people, and the law, and this place: and yet also brought the Greeks into the temple, and has polluted this holy place.

29 (For they had seen before with him in the city Trophimus the Ephesian' whom they thought that Paul had brought into the temple.)

30 And the whole city was moved, and there was a concourse of the people: and having taken up Paul, they drew him out of the temple: and quickly the doors were shut.

31 And seeking to kill him, a rumor went up to the captain of a thousand of the band, that the whole of Jerusalem had been embroiled.

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32 Who having taken out of it the soldiers and centurions, he ran down to them: and they having seen the captain of a thousand and the soldiers, ceased striking Paul.

33 Then the captain of a thousand, having drawn near, took him, and commanded to be bound with two chains; and inquired who he might be, and what he had done.

34 And other cried what other in the crowd: and not being able to know certainly for the uproar, he commanded him to be brought into the camp.

35 And when he was upon the steps, it happened, he was borne by the soldiers for the violence of the crowd.

36 For the multitude of the people followed, crying, Take him away.

37 And being about to be brought into the camp, Paul says to the captain of a thousand, Is it lawful for me to speak anything to thee? and he said, Hast thou knowledge in Greek?

38 Art not thou then the Egyptian, who before these days having risen up, and having brought into the desert four thousand men of murderers?

39 And Paul said, I am truly a man a Jew, a Tarsean of Cilicia, a citizen of no undistinguished city: and I beseech of thee to give way for me to speak to the people.

40 And having given way, Paul standing upon the steps, shook with the hand to the people. And being much silence, he spake in the Hebrew dialect, saying,

ACTS OF THE APOSTLES CHAPTER 22

1 Men, brethren, and fathers, hear my defence to you.

2 (And having heard that he spake to them in Hebrew dialect, they held more silence: and he says,)

3 I am truly a Jew, a man born in Tarsus, of Cilicia, and brought up in this city at the feet of Gamaliel, instructed according to the exactness of the fathers' law, being zealous of God, as all ye are this day.

4 Who drove out this way even to death, binding and delivering to prison both men and women.

5 As also the chief priest testifies of me, and all the council of elders: and whose letters to the brethren having received, I went to Damascus, going to bring there the bound to Jerusalem, that they might be punished.

6 And it was to me going, and drawing near to Damascus about noon, suddenly much light from heaven flashed around me,

7 And I fell to the ground, and heard a voice, Saul, Saul, why drivest thou me out?

8 And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarite, whom thou drivest out.

9 And they being with me truly saw the light, and were terrified; but they heard not the voice of him speaking to me.

10 And I said, What shall I do, Lord? And the Lord said to me, Having risen, go to Damascus; and there shall be told thee of all which has been arranged for thee to do.

11 And when I saw not from the glory of that light, led by the hand of them being with me I came to Damascus.

12 And a certain Ananias, a religious man according to the law, testified of by all the Jews dwelling,

13 Having come to me, and stood, said to me, Brother Saul, look up. And the same hour I looked up to him.

14 And he said, The God of our fathers took thee in hand, to know his will, and to see the Just, and hear the voice from his mouth.

15 For thou shalt be a witness for him to all men of what thou hast seen and hast heard.

16 And now what art thou about to do having risen, be immersed and wash away thy sins, having called upon the name of the Lord.

17 And it was to me returning to Jerusalem, and praying in the temple, I was in a deep trance:

18 And saw him saying to me, Hasten, and come quickly out of Jerusalem: for they will not receive thy testimony of me.

19 And I said, Lord, these know that I was imprisoning and skinning in the synagogues them believing on thee:

20 And when the blood of Stephen thy witness was shed, I myself was standing by, and assenting to his murder, and watching the garments of them murdering him.

21 And he said to me, Go: for I will send thee far off to the nations.

22 And they heard him to this word, and lifted up their voices, saying, Take away such a one from the earth: for it is not suitable for him to live.

23 And they vociferating, and casting garments away, and throwing a cloud of dust into the air,

24 The captain of a thousand commanded him to be brought to the camp, having spoken to examine him by scourges; that he might know for what cause they exclaimed so against him.

25 And as he held him before with thongs, Paul said to the centurion standing by, Is it lawful to scourge a man a Roman, and uncondemned?

26 And the centurion having heard, having come near announced to the captain of a thousand, See what thou art about to do: for this man is a Roman.

27 And the captain of a thousand having come near, said to him, Tell me if thou art a Roman. And he said, Yes.

28 And the captain of a thousand answered, I obtained this citizenship for much capital. And Paul said, And I have been born.

29 Then quickly they about to examine him withdrew from him: and the captain of a thousand was afraid, knowing that he is a Roman, and because he had bound him.

30 And on the morrow, wishing to know the certainty that why he was accused by the Jews, he loosed him from bonds, and commanded the chief priests and the whole of their council to come, and having brought down Paul, he set him among them.

ACTS OF THE APOSTLES CHAPTER 23

1 And Paul, having looked intently to the council, said, Men, brethren, I have lived as a citizen in all good conscience to God till this day.

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2 And the chief priest Ananias commanded those standing by him to strike his month.

3 Then said Paul to him, God is about to strike thee, thou wall covered with dust: and sittest thou judging me according to law, and commanded me to be struck illegally?

4 And they standing by said, Revilest thou God's chief priest?

5 And Paul said, I knew not, brethren, that he is chief priest: for it has been written, Thou shalt not speak evil of the ruler of thy people.

6 And Paul having known that one part is of the Sadducees, and the other of the Pharisees, cried in the council, Men, brethren, I am a Pharisee, son of a Pharisee: for the hope and rising up of the dead am I judged.

7 And he having spoken this, there was a dissension of the Pharisees and Sadducees: and the multitude was divided.

8 For truly the Sadducees say there is no rising up, neither messenger, nor spirit: and the Pharisees acknowledge both.

9 And there was a great cry: and the scribes of the Pharisees' part, having risen, struggled with obstinacy, saying, We find nothing evil in this man: but if a spirit or messenger spake to him, we should not contend against God.

10 And there being much dissension, the captain of a thousand, having dreaded lest Paul be torn asunder by them, commanded the army, having gone down, to snatch him from the midst of them, and bring into the camp.

11 And the following night the Lord, having stood by him, said, Take courage, Paul: for as thou hast testified the things concerning me at Jerusalem, so must thou also testify at Rome.

12 And it being day, certain of the Jews having made a condition, anathematized themselves, saying, neither to eat or drink till they kill Paul.

13 And there were more than forty having made this conspiracy.

14 Who having come to the chief priests and elders, said, By an anathema, we anathematized ourselves, to taste of nothing till we kill Paul.

15 Now therefore do ye exhibit to the captain of a thousand, with the council, so that to-morrow he might bring him down to you, as about to examine more accurately the things concerning him: and we, before he draws near, are ready to kill him.

16 And Paul's sister's son having heard of the ambuscade, having approached, and come into the camp, announced to Paul.

17 And Paul having called one of the centurions, said, Bring this young man to the captain of a thousand; for he has something to announce to him.

18 Then truly having taken him, he brought to the captain of a thousand, and says, Paul, the bound, having called me, asked to bring this young man to thee, having something to say to thee.

19 The captain of a thousand, having taken his hand, and having withdrawn in private, inquired, What is it which thou hast to announce to me?

20 And he said, That the Jews agreed together to ask thee, so that to-morrow thou mightest bring down Paul to the council, as about to inquire something more accurately about him.

21 Therefore thou shouldest not be persuaded by them: for more than forty men of them lie in wait for him, who anathematized themselves, neither to eat or drink till they should kill him: and now are they prepared, expecting a promise from thee.

22 Truly then the captain of a thousand discharged the young man, having enjoined him, Tell none that thou hast shown these things to me.

23 And having called two certain of the centurions, he said, Prepare two hundred soldiers, so that they go to Cesarea, and seventy horsemen, and two hundred having held spears in the right hand, at the third hour of the night;

24 And to bring forward cattle to set Paul upon, that they might carry through safely to Felix the leader.

25 Having written a letter containing this type

26 Claudius Lysias to the most excellent leader Felix, health.

27 This man having been taken by the Jews, and being about to be killed by them: having stood with an army, I took him away, having learned that he is a Roman.

28 And wishing to know the cause for which they accused him, I brought him down to this council:

29 Whom I found accused of questions of their law, and having no accusation worthy of death or of bonds.

30 And the plot about to be by the Jews, having been made known to me against the man, for this I sent to thee, having also commanded the accusers to say things against him to thee. Farewell.

31 Then truly the soldiers according to that appointed them, having taken up Paul, brought by night to Antipatris.

32 And the morrow; having suffered the horsemen to go with him, they returned to the camp:

33 Who having come into Cesarea and given up the letter to the leader, they also placed Paul before him.

34 And the leader having read, and asked of what province he is, and having understood from Cilicia;

35 I will hearken to thee, he said, when also thine accusers should be present. And he commanded him to be watched in Herod's pretorium.

ACTS OF THE APOSTLES CHAPTER 24

1 And after five days the chief priest Ananias came down with the elders, and a certain orator, Tertullus, who exhibited to the leader against Paul.

2 And he having been called, Tertullus began to accuse, saying,

3 Attaining much peace by thee, and good actions being to this nation by thy foresight altogether and everywhere, we accept, most excellent Felix, with all thankfulness.

4 And that I hinder thee no more, I beseech thee to hear us concisely by thy clemency.

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5 For having found this man a scourge, and moving sedition to all Jews in the habitable globe, and standing in the first rank of the sect of Nazarites:

6 And who attempted to profane the temple: whom we also seized, and wished to judge according to our law.

7 And Lysias the captain of a thousand, having come with much force, carried away out of our hands,

8 Having commanded his accusers to come to thee: by which thou thyself shalt be able, having examined, to know of all these of which we accuse him.

9 And the Jews also agreed, saying, these things hold so.

10 And Paul answered, the leader having nodded to him to speak, Knowing from many years thee being judge to this nation, more cheerfully do I justify things concerning myself:

11 Thou being able to know that not more than twelve days are to me from which I went up, going to worship in Jerusalem.

12 And neither in the temple found they me discussing with any, or making a revolt of the crowd, neither in synagogues, nor in the city:

13 Nor can they bring me forward for things they now accuse me.

14 And this I confess to thee, that according to the way which they call a sect, so serve I the God of the fathers, believing all things written in the law and the prophets:

15 Having hope to God, which they themselves also admit, a rising from the dead about to be, both of just and unjust.

16 And in this I myself attend carefully, to have a conscience unhurt towards God and men always.

17 And after many years I was present, going to do alms to my nation, and offerings.

18 In which they found me purified in the temple, not with the crowd, nor with uproar, and certain Jews from Asia.

19 Who ought to be present to thee, and accuse, if they have anything against me.

20 Or let these themselves say, if they found any injustice in me, I having stood before the council,

21 Or of this one voice, which I cried standing with them, That of the rising up of the dead I am judged this day by you.

22 And having heard these, Felix deferred them, knowing more accurately the things of the way, having said, When Lysias captain of a thousand shall come down, I will examine narrowly things concerning you.

23 And having appointed a centurion to keep Paul, and to have a setting at liberty, and to hinder none of his own to serve or come to him.

24 And after certain days, Felix, having been present with Drusilla his wife, being a Jewess, sent for Paul and heard him of the faith in Christ.

25 And he discoursing of justice, and temperance, and judgment about to be, Felix being terrified, answered, Having now, go; having taken time, I will recall thee.

26 And at the same time also hoping that money should be given him by Paul, so that he might loose him: wherefore also sending for him more frequently, he conversed with him.

27 And two years completed, Felix took Porcius Festus, a successor: and wishing to render a favor to the Jews, Felix left Paul bound.

ACTS OF THE APOSTLES CHAPTER 25

1 Festus therefore having come to the province, after three days went up to Jerusalem from Cesarea.

2 And the chief priest and first of the Jews exhibited to him against Paul, and besought him,

3 Asking favor against him, that he might send for him to Jerusalem, making an ambuscade to kill him in the way.

4 Then truly answered Festus, Paul to be kept in Cesarea, and himself quickly about to go forth.

5 Therefore the able among you, he says, having gone down together, if there be anything in this man, let them accuse him.

6 And having tarried with them more than ten days, having gone down to Cesarea, on the morrow, having sat upon the judgment seat, he commanded Paul to be brought.

7 And he having come, the Jews having come down from Jerusalem stood round about, bringing many and heavy charges against Paul, which they could not prove.

8 He justifying himself, That neither against the law of the Jews, nor against the temple, nor against Caesar have I sinned any thing.

9 And Festus, wishing to render a favor to the Jews, having answered Paul, said, Wilt thou, having gone up to Jerusalem, there be judged by me of these things?

10 And Paul said, At Caesar's judgment seat am I standing where I must he judged: I injured the Jews nothing, as thou also knowest better.

11 For if truly I act with injustice, and have done anything worthy of death, I refuse not to die: but if there be nothing of which these accuse me, no one can yield me up to them. I appeal to Caesar.

12 Then Festus, having conversed with the council, answered, Thou hast appealed to Caesar, to Caesar shalt thou go.

13 And certain days having intervined, Agrippa the king and Bernice arrived at Cesarea, having saluted Festus.

14 And as they tarried there many days, Festus set up to the king the things of Paul, saying, There is a certain man left in bonds by Felix:

15 About whom, I being at Jerusalem, the chief priests and the elders of the Jews exhibited, asking judgment against him.

16 To whom I answered, That it is not the custom to Romans to yield up any man to destruction, before that the accused may have the accusers before the face, and take place for defence for the accusation.

17 Therefore, they having come here together, having made no delay, in order having sat upon the judgment seat, I commanded the man to be brought.

18 About whom the accusers, having stood up, brought no charge of what I supposed:

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19 But had certain questions of their own superstition against him, and of a certain Jesus, having died, whom Paul declared living.

20 And I doubting at the question concerting this, said, If he be willing to go to Jerusalem, and there be judged of these things.

21 And Paul having appealed for him to be kept for the determination of Augustus, I commanded him to be kept till I send him to Caesar.

22 And Agrippa said to Festus, I wished myself also to hear the man. And he said, Tomorrow thou shalt hear him.

23 Therefore the morrow, Agrippa having come, and Bernice, with much display, and having come into the hall, also with captains of thousands, and men of the city being in eminence, and Festus having commanded, Paul was brought.

24 And Festus said, King Agrippa, and all men being present with us, ye behold this, of whom all the multitude of Jews addressed me, both in Jerusalem and here, crying out he must no more live.

25 And I discovering nothing he has done worthy of death, and he also himself having appealed to Augustus, I judged to send him.

26 Of whom I have not anything certain to write to the lord. Wherefore I brought him to you, and especially to thee, king Agrippa, so that, examination having been, I should have some thing to write.

27 For it seems to me unreasonable sending one in bonds, and not to signify the charges against him.

ACTS OF THE APOSTLES CHAPTER 26

1 And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul defended himself, having stretched out the hand:

2 Concerning all of which I am accused by the Jews, king Agrippa, I deem myself happy, being about to defend myself to thee this day:

3 Especially thee being judge of all the customs among the Jews, and also of the questions: wherefore I beseech thee to hear me patiently.

4 Therefore truly my manner of life from youth, having been from the beginning in my nation in Jerusalem, all the Jews know:

5 Knowing me beforehand, from a former period, if they would testify, that according to the most strict sect of our religion, I lived a Pharisee.

6 And now in the hope of the solemn promise having been made to the fathers by God, I stand, being judged,

7 To which our twelve tribes, serving night and day, hope to arrive. For which hope I am accused, king Agrippa, by the Jews.

8 Why is it judged incredible by you, if God raise the dead?

9 I therefore truly thought to myself, I must do many things contrary to the name of Jesus, the Nazarite.

10 Which I also did in Jerusalem: and many of the holy ones I shut up in prison, having received authority from chief priests; and they taken up, I carried down a vote.

11 And in all the synagogues, many times punishing them, I compelled to blaspheme; and being exceedingly enraged against them, I drove out even also to cities without.

12 In which also going to Damascus with authority, and superintendence from the chief priests,

13 The middle of day, I saw in the way, O king, a light from heaven, above the brilliancy of the sun, having shone around me, and those going with me.

14 And we having all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew dialect, Saul, Saul, why drivest thou me out? hard for thee to kick against goads.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou drivest out.

16 But arise, and stand upon thy feet: for, for this was I sent to thee, to take thee in hand, a servant and witness both of what things thou sawest, and of what I shall be seen to thee;

17 Taking thee away from people, and nations, to whom I now send thee.

18 To open their eyes, to turn them back from darkness to light, and from the power of Satan to God, fur them to receive remission of sins, and inheritance with the consecrated by faith in me.

19 Wherefore, O king Agrippa, I was not disobedient to the heavenly vision:

20 But to them in Damascus first, and Jerusalem, and all the country of Judea, and to the nations, announcing to change the mind, and to turn back to God, doing works worthy of change of mind.

21 For these things, me the Jews, having seized in the temple, attempted to kill with their own hands.

22 Therefore having obtained assistance from God, till this day do I stand, testifying both to small and great, saying nothing but what both the prophets and Moses spake being about to be:

23 That Christ exposed to suffering, that first from the rising of the dead, he is about to announce light to the people, and nations.

24 And he defending himself by these, Festus said with a great voice, Thou art frenzied, Paul; many letters turn thee to madness.

25 And he says, I am not frenzied, most excellent Festus; but I speak the words of truth and soundness of mind.

26 For the king knows of these, to whom speaking freely I speak: for I am persuaded that none of these are unknown to him; for these were not done in a corner.

27 Believest thou the prophets, king Agrippa? I know that thou believest.

28 And Agrippa said to Paul, In a little thou persuadest me to be a Christian.

29 And Paul said, I would pray to God also in little, and in much, not only thee, but also all hearing me this day to become such, of what kind I also am, besides these bonds.

30 And he having said these, the king arose, and the leader, and Bernice, and they sitting with them:

31 And having withdrawn, they spake to one another, saying, This man does nothing worthy of death or of bonds.

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32 And Agrippa said to Festus, This man could have been loosed, if he had not appealed to Caesar.

ACTS OF THE APOSTLES CHAPTER 27

(Approximately between the years 62 and 66 AD: Paul's journey to Rome. Also on the journey was another Pharisee in the service of Rome: Titus Flavius Josephus, at that time still known as Joseph bar Mattityahu [Mathia], and in the beginning of his biography, chapter 3, he gave the following reason: Around the time when Felix was governor of Judaea, he had some priests who were friends of his [Paul and others] arrested for a trivial reason and sent them to Rome to answer to Nero. He stayed with them for about two years until he could solve Paul's problem with the help of Nero's wife, Poppea, whom he described as religious [Jewish]. During the time of the two-years journey, Josephus listened to Paul explaining and preaching his new religion. Paul's vision made sense to him when he saw copies of Paul's letters to the newly founded communities promoting a peacful Jesus-movement. After the Jewish War [66-73] and as a new family member of Emperor Vespasian, Josephus advocated for a reform of Judaism and Christianity. See: "The Life of Titus Flavius Josephus," chapter 3; in Appendix D.)

1 And when it was determined for us to sail to Italy, they delivered Paul and certain others bound to a centurion named Julius, of Augustus' band.

2 And having embarked in a ship of Adramyttium, being about to navigate places in Asia, we were conveyed; Aristarchus, a Macedonian of Thessalonica, being with us.

3 And another day we were brought down to Sidon. And Julius having treated Paul affectionately, gave him up, having gone to his friends to obtain care.

4 And conveyed from thence, we sailed to Cyprus, for the winds were contrary.

5 And having sailed over the sea by Cilicia and Pamphylia, we came down to Myra, of Lycia.

6 And there the centurion having found an Alexandrian ship sailing to Italy, placed us upon it.

7 And in many days sailing slowly, and with difficulty having come to Cnidus, the wind not permitting us, we sailed under Crete, to Salmone;

8 And, with difficulty sailing by it, we came to a certain place called The fair havens; to which the city Lasea was near.

9 And a suitable time having intervened, and sailing being already dangerous, for the fast had already passed by, Paul advised,

10 Saying to them, Men, I see that with violence and much damage, not only of the cargo and ship, but also of our lives, the voyage is about to be.

11 But the centurion was rather persuaded by the pilot and the shipmaster, than by the things spoken by Paul.

12 And the harbor being not suitable for passing the winter, the greater part took counsel to be conveyed from thence, if perhaps having arrived at Phenice, they may be able to pass the winter; a harbor of Crete, looking to the south west and to the country.

13 And the south wind having blown softly, having thought to have obtained the purpose, hoisting up near, they sailed by Crete.

14 And after not much a violent wind struck against it, called Enroclydon.

15 And the ship having been caught, and not able to resist the wind, yielding we were carried away.

16 And having run under a certain island called Clauda, with difficulty were we able to be commanding the boat:

17 Which having taken up, they used helps, undergirding the ship: and fearing lest they might fall through into the quicksand, having loosened the vessel, so were they borne away.

18 And we being exceedingly tempest tossed, the following day they made a casting of the cargo overboard;

19 And the third, working with our bands, we cast out the rigging of the ship.

20 And neither sun nor stars appearing for many days, and no small tempest impending, finally all hope for us to be saved was removed.

21 And there being much abstinence from food, then Paul having stood in the midst of them, said, Truly it was fitting, O men, having obeyed me, not to be conveyed from Crete, and gain this violence and damage.

22 And now I advise you to be cheerful: for there shall be no throwing away of soul from you, but of the ship.

23 For the messenger of God stood by me in this night, whose I am, and whom I serve,

24 Saying, Fear not, Paul; Thou must stand before Caesar: and, behold, God has bestowed on thee as a gift all these sailing with thee.

25 Wherefore, O men, be cheerful: for I believe God, that so it shall be as he has spoken to me.

26 But we must fall upon a certain island.

27 And when it was the fourteenth night, we being carried up and down in Adria, at midnight the sailors supposed some country brought near them;

28 And having sounded, they found twenty fathoms; and having removed a little, and again having sounded, they found fifteen fathoms.

29 And fearing lest perhaps we might fall through into rough places, having cast four anchors from the stern, prayed for day to come.

30 And the sailors seeking to flee out of the ship, and having loosened the boat to the sea, for a pretext as about to extend the anchors from the prow,

31 Paul said to the centurion and to the soldiers, Except these should remain in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and suffered it to fall off.

33 And till it was about to be day, Paul besought all to take food, saying, Awaiting this day the fourteenth day, ye continue fasting, having taken nothing.

34 Wherefore I beseech you to take food: for this is for your salvation: for not a hair of the head of one of you shall fall.

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35 And having said these, and having taken bread, he returned thanks to God before all: and having broken, he began to eat.

36 And all being cheerful, these also received food.

37 And we were, all the souls in the ship, two hundred and seventy-six.

38 And satisfied with food, they lightened the ship, casting out the wheat into the sea.

39 And when it was day, they knew not the land: and they observed a certain deep bay having a coast, into which they resolved, if able, to push the ship.

40 And having in removed the anchors, they let go into the sea, at the same time having let loose the bonds of the rudders, and having lifted up the mizen mast, they held with the blast to the coast.

41 And having fallen into a place between two seas, they caused the ship to strike; and truly the prow, fixed firmly, remained undisturbed, but the stern was loosed by force of the waves.

42 And the soldiers' counsel was that they kill the prisoners, lest any, having swum away, may escape.

43 But the centurion wishing to save Paul, hindered from the resolution; and he commanded those being able to swim, having cast off first, to come to land:

44 And the rest, truly some on boards, and some on certain things from the ship. And so it was, all were saved upon the land.

ACTS OF THE APOSTLES CHAPTER 28

1 And having been saved, then they knew that the island is called Melita.

2 And the foreigners bestowed upon us no ordinary kindness: for having lighted a pile of wood, they received us all on account of the impending rain, and for the cold.

3 And Paul having collected together a multitude of dried sticks, and placed upon the pile of wood, a viper, having come forth out of the heat, seized his hand.

4 And when the foreigners saw the wild beast hanging on his hand, they said to one another, This man is altogether a murderer, whom, saved from the sea, vengeance suffered not to live.

5 Who truly then, having shaken off the beast into the fire, suffered nothing evil.

6 And they expected him about to be inflamed, or to fall down dead suddenly: and they waiting for much, and seeing nothing extraordinary coming to him, changing their opinions, they said he was a god.

7 And with them about that place was landed property to the first of the island, by name Publius; who having received us, lodged us with friendship three days.

8 And it was the father of Publius lay, held fast with fever and dysentery: to whom Paul, having come in and prayed, laid hands upon him, and healed him.

9 Then this done, the rest having sicknesses in the island, came near, and were cured:

10 And they honoured us with many honours; and to us getting under weigh, they set things for need.

11 And after three months we were conveyed in a ship, having wintered in the island, of Alexandria, marked, Sons of Jove.

12 And brought down to Syracuse, we tarried yet three days longer.

13 Whence having come round, we arrived at Rhegium: and after one day the south wind having come up, we came the second day to Puteoli:

14 Where having found brethren, we were besought by them to tarry yet seven days longer: and so we came to Rome.

15 And thence the brethren, having heard of us, came out to our meeting as far as Appii forum, and The three taverns: whom Paul having seen, having returned thanks to God, took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the commander of the camp: but to Paul it was permitted to remain by himself with a soldier watching him.

17 And it was after three days Paul called together them being first of the Jews: and they having come together, he said to them, Men, brethren, I having done nothing against the people, or customs of the fathers, I was delivered in bonds from Jerusalem into the hands of the Romans.

18 Who, having examined me, wished to loose, for no cause of death was in me.

19 And the Jews saying against, I was forced to appeal to Caesar; as having nothing to accuse my nation.

20 For this cause therefore I besought to see you, and to speak: for, for the hope of Israel am I surrounded by this chain.

21 And they said to him, We neither received letters concerning thee from Judea, nor any of the brethren having been present announced or spoke any evil of thee.

22 And we desire to hear from thee what thou thinkest: for truly of this sect it is known to us that it is everywhere spoken against.

23 And having appointed him a day, many came to him to the lodging; to whom testifying, he set forth the kingdom of God, and persuading them concerning Jesus, both from the law of Moses, and the prophets, from morn to eve.

24 And some truly were persuaded by things spoken, and some disbelieved.

25 And being at variance with one another, they were let go, Paul having said one word, That well spake the Holy Spirit by Esaias the prophet to our fathers,

26 Saying, Go to this people, and say, By hearing ye shall hear, and not understand; and seeing ye shall see, and ye should not perceive:

27 For the heart of this people was thickened, and with ears heard they heavily, and their eyes they closed; lest they should see with the eyes, and with ears should hear, and with the heart they should understand, and turn back, and I should heal them.

28 Be it known to you therefore, that salvation of God was sent to the nations, and they shall hear.

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29 And he having said these things, the Jews departed, having much discussion in themselves.

30 And Paul remained two whole years in his own wages, and received all going to him,

31 Proclaiming the kingdom of God, and teaching things concerning the Lord Jesus Christ, with all freedom of speech, unimpeded.

(We do not know what became of Paul. He may have perished in the war. In 66 AD, the Sadducees began the First Jewish War against the Romans, which ended in 73 AD with the total annihilation of the Sadducees; their holy sites were razed, their books burned, and thousands of survivors executed on the cross. 1.1 million people died in this war. Titus Flavius Josephus became a member and chief propagandist of the Flavian dynasty, which launched the first attempt to establish Rabbinic [Pharisaic-Roman] Judaism and [Pauline] Christianity as religions of peace. During his tenure (circa 70-96) and with his help as chief propagandist of the Flavian dynasty, the first three Gospels (Matthew, Mark, Luke) and the Seven Authentic Epistles of Paul were disseminated; nothing could be published without the approval of Emperor Titus Flavius Vespasian; today, Rome would be described as a fascist dictatorship. The teachings of the Pharisees, Stoics, and Platonists formed the foundation of contemporary Judaism and Christianity.

In 1946, the Dead Sea Scrolls were discovered. Like a time capsule, the xenophobic texts [see Appendix D] of the Zealot Sadducees were preserved. Several Zealots had survived the wars and fled to the Arabian Desert, where generations later, radical Zealotry began anew: with Islam!).

THE EPISTLES OF PAUL

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

or Paul To The Citizens Of Rome, or just Romans
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Sha'ul ha Tarsi, or Saul of Tarsos in English, also known as Paul the Apostle, was born a Jew but he also held Roman citizenship which was not granted automatically by birth, it was rather granted upon merit. This means that Paul was in Roman service of some kind and he had obtained the permission to persecute the Jewish Christians around James the Just, the brother of Jesus, and Jesus' family and disciples. On his way to Damascus, Paul had "a vision" [idea] of "his Jesus" who had nothing to do with the real Jesus.

Upon this event he became the creator of Pauline Christianity or Roman Christianity which was the forerunner of most of the modern Catholic, Orthodox, and Protestant Christian denominations. For this particular reason, Paul's letters are much more important to read than the gospels. The gospels represent just a colourful literature for their greatest part while Paul's letters reflect history, and above all, they also depict to some extent Paul's mindset and attitude. This includes his anti-Semitism [anti-Jewishness] with which he infected the entire Roman Christian movement, leading directly into the Holocaust committed by Hitler's Nazis in places like Auschwitz and Treblinka.

Romans is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 57 AD. Prior to the time of writing Romans, therefore, Paul had already written Galatians, and 1 and 2 Corinthians, in addition to 1 Thessalonians (believed to be Paul's earliest extant epistle), and perhaps Philippians as well. The Epistles to the Romans has also contributed significantly to the history of Christian doctrine. Almost every influential Christian thinker has dealt with Romans.)

The Epistle to the Romans or Letter to the Romans, often shortened to Romans, is the sixth book in the New Testament. Biblical scholars agree that it was composed by Saul of Tarsos (Paul the Apostle). This letter is the longest and doctrinally most significant of the letters published by Saul of Tarsos, and it was addressed to the Christian Church at Rome. The letter has been intensely studied since early Christian times and was the basis of Martin Luther's teaching on justification by faith alone. Saul's lengthy presentation is more a treatise than a letter and is an almost complete survey

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of his theology. There is no discussion of the Eucharist, the Resurrection, or eschatology. These ideas were added later. The Eucharist was taken from the Mithras Cult as well as a large part of the lithurgy; both groups worshipped in the same buildings, the Christians on the groundfloor, the Mithraists down below in the basements. the crypts.

Paul declares that God's righteousness has always been manifest in his dealings with men. Though the Apostle notes with pride the unique religious heritage of the Jewish people (the Covenant, the Law, the patriarchs, and Christ himself), he declares that righteousness no longer comes through observance of the Mosaic Law, not even for Jews, because God now manifests his righteousness through Christ, whose righteousness is the source of righteousness for all mankind. Paul, however, cautions his readers that righteousness is not a license to sin. The letter also contains several specific exhortations, such as to repay evil with good, to support and love one another, and to be obedient to civil rulers.

The inclusion of Gentiles (non-Jewish Foreigners) into early Christian Movement posed a problem for the Jewish identity of some of the early Christians, since the new converts did not follow all parts of the Jewish Law. Paul's geographic origin, his Greek-Roman cultural background and religious views are important. Paul was a Roman Jew. He also had a traditional Jewish bacckground. Both of these very different views shaped his identity, as it is normal for people who grow up with two cultural backgrounds. Not surprisingly, he tried to create his very own intellectual world. These views and his concern for his people is one part of the dialogue and runs throughout the letter.

Paul objected strongly to the insistence of traditional Jews on keeping all of the 613 Jewish commandments because as a Roman citizen he knew that his fellow-Roman citizen would never follow. Circumcision was a particular point here Romans were horrified about as they regarded it as genital mutilation, a kind of castration. Besides that it also was forbidden by law (the Lex Cornelia, the laws by Cornelius Sulla), most likely due to risk of infection.

While Simon Peter, according to most New Testamental texts, hated women, particularly when they had a position besides the role of being a mother, Saul of Tarsos loved women, their company, and he appreciated it when they took a strong position in Church. In this regard, he followed the example of Jesus and the situation of the early Church in general. It is obvious that he had several women disciples.

Phoebe was a first-century Christian woman mentioned by the Apostle Paul in his Epistle to the Romans, verses 16:1-2. A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Romans. Paul refers to her both as a deacon (Greek: diakonon) and as a helper or patron of many. This is the only place in the New Testament where a woman has a leading position in Church.

Romans chapter 16 names several women active in the Christian movement, including Junia ("prominent among the apostles"), Mary ("who has worked very hard among you"), and Julia. Women were frequently among the major supporters of the new Christian movement. In Romans 16:3–4, Paul sends his greetings to Priscilla and Aquila and proclaims that both of them "risked their necks" to save Paul's life. Chloe was an important member of the church in Corinth [1 Cor. 1:11]. Phoebe was a "deacon" and a "benefactor" of Paul and others [Rom. 16:1–2]. Saul became a partner in ministry with the couple Priscilla and Aquila who are specifically named seven times in the New Testament.)

PAUL TO THE ROMANS CHAPTER 1

(Paul, the Apostle of the Gentiles [the non-Jews], Since most people in the ancient world lacked any education, Paul's teachings were extremely simple: Believe in God and Jesus, follow the second half of the Ten Commandments, pay your taxes, be kind to your neighbour, help the poor, and do not let yourself be shaken in this faith. Paul describes in his seven authentic letters [Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon] how and why the schism between Judaism and Christianity arose. As already mentioned in the Acts of the Apostles, the focus here was on his conflict with James, the brother of Jesus, who was mainly concerned about circumcision [as a symbol of the covenant between God and Moses' nation] and kosher food. In the Roman Empire, the circumcision of non-Jews was strictly forbidden [Lex Cornelia], and any dietary restrictions were extremely unpopular. Thus, outside the Holy Land, Paul, being Roman and Jew, became the founder of his own church, with the Jewish Jesus, but with Roman law. All churches today are still Pauline-Roman. The Jewish church of James disappeared; its members were persecuted and eliminated by Paul's Roman church; see: Ante-Nicene, Nicene and Post-Nicene Fathers [38 vols] by Philip Schaff, 1880-90, Internet Archive.)

1 Paul, servant of Jesus Christ, called sent, separated to the good news of God,

2 (Which he before promised by his prophets in the holy writings [Hebrew Bible, Apocrypha, Talmud],)

3 Concerning his Son born of the seed of David according to the flesh.

4 Determined the Son of God in power, according to the spirit of holiness, by the rising up of the dead of Jesus Christ our Lord:

5 By whom we received grace and sending forth, to the obedience of faith in all nations for his name:

6 In whom are ye also, the called of Jesus Christ:

7 To all being in Rome, beloved of God, called holy: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I return thanks to my God by Jesus Christ for you all, that your faith is announced in the whole world.

9 For my witness is God, whom I serve in my spirit in the good news of his Son, so that continually I make mention of you, always supplicating in my prayers;

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10 If in any way I shall be prospered on my way in the will of God to come to you.

11 For I long to see you, That I might impart to you some spiritual grace, in order for you to be firm;

12 And this is, to be comforted together in you by the faith in one another both of you and of me.

13 And I would not ye should be ignorant, brethren, that many times I proposed to come to you, (and I was hindered till this time,) that I might have some fruit also in you, and in the rest of the nations.

14 Both to Greeks, and foreigners; both to wise and unwise, I am debtor.

15 So that for my part being zealous, also to you that in Rome, to announce the good news.

16 For I am not ashamed of the good news of Christ: for it is the power of God to salvation to all believing; both to the Jew first, and the Greek.

17 For the justice of God in it is revealed from faith to faith: as has been written, And the just shall live by faith.

18 For the wrath of God is revealed from heaven upon all profanation and injustice of men, of those detaining the truth in injustice;

19 Wherefore that known of God is manifest in them; for God manifested to them.

20 For the invisible things of him from the creation of the world, being understood by things made, are inspected, truly both his eternal power and divinity; so that they are inexcusable:

21 Wherefore having known God, not as God did they honour or return thanks; but were rendered vain in their conversations, and their heart without understanding was darkened.

22 Declaring themselves to be wise, they were fools,

23 And they changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of flying things, and of creeping things, and of quadrupeds.

24 Wherefore God delivered them in the eager desire of their hearts to uncleanness, to dishonour their bodies in themselves:

25 Who changed the truth of God into a falsehood, and reverenced and served the creation above him creating, who is praised forever. Amen.

26 Therefore God delivered them to the suffering of ignominy: for also their females changed the natural use into that against generation:

27 Likewise also males, leaving the natural use of the female, were set on fire in their longing for one another; males with males working deformity, and the retribution which was needed receiving in themselves for their erring.

28 And as they chose not to have God in knowledge, God delivered them to an adulterated purpose, to do things not fitting;

29 Having been filled with all injustice, fornication, wickedness, covetousness, badness; full of envy, slaughter, strife, deceit, malignity,

30 Whisperers, slanderers, odious to God, abusers of power, proud, tumultuous, inventors of injuries, disobedient to parents,

31 Destitute of understanding, unsteady, devoid of natural affection, implacable, merciless:

32 Who knowing the justice of God, that they doing such things are worthy of death, not only do them, but also approve those doing.

PAUL TO THE ROMANS CHAPTER 2

(The Sinfulness of the (Zealotic) Jews. Although the Jews are well-informed about the Laws (Moses' Commandments) and proud of them [17-20], they cannot claim to be righteous, because they [the Sadducees, Zealots, and Sicarii] spread their hatred in blatant contradiction to The Law and dishonour the name of God through their sinful behaviour [i.e., the murders they commit against others for ideological reasons] [21-24].)

1 Therefore thou art inexcusable, O man, every one judging: for in what thou judgest another, thou condemnest thyself; for thou judging doest the same.

2 And we know that the judgment of God is according to truth upon them doing such things.

3 And thinkest thou this, O man, judging them doing such things, and doing the same, that thou shalt escape the judgment of God?

4 Or the abundance of his goodness and forbearance and long suffering dos thou despise; not knowing that the goodness of God brings thee to repentance?

5 And according to thy hardness and impenitent heart thou treasurest up to thyself anger in the day of anger and revelation of the just judgment of God;

6 Who will give back to each according to his works:

7 To them truly by perseverance of the good work they seek glory and honour and immortality, eternal life:

8 But to them of intrigue, and are truly disobedient to the truth, and yielding to injustice, anger and wrath,

9 Affliction and distress, upon every soul of man working evil, both of the Jew first, and of the Greek;

10 But glory, and honour, and peace, to every one working good, both to the Jew first, and to the Greek:

11 For there is no distinction of persons with God.

12 For as many as sinned without law shall also perish without law: and as many as sinned in the law shall be judged by the law;

13 (For not hearers of the law just with God, but the doers of the law shall be justified.

14 For when nations, not having the things of the law, by nature do the things of the law, these, not having the law, are law to themselves:

15 Which show the work of the law Written in their hearts, their consciousness testifying together, and between one another thoughts accusing or also excusing;)

16 In the day when God shall judge the concealed things of men according to my good news by Jesus Christ.

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17 Behold, thou art named a Jew, and restest upon the law, and boastest thyself in God,

18 And knowest the will, and triest things differing, being sounded out of the law;

19 And art persuaded thou thyself to be a guide of the blind, a light of them in darkness,

20 An instructor of the foolish, a teacher of the inexperienced, having the form of knowledge and of truth in the law.

21 Therefore teaching another, teachest thou not thyself proclaiming not to steal, stealest thou?

22 Speaking not to commit adultery, committest thou adultery? abhorring images, committest thou sacrilege?

23 Thou who boastest in the law, by transgression of the law dishonourest thou God?

24 For the name of God by you is blasphemed in the nations, as it has been written.

25 For truly circumcision profits, if thou do the law: and if thou be a transgressor of the law, thy circumcision has become uncircumcision.

26 Therefore if uncircumcision watch the justification of the law, shall not his uncircumcision be reckoned for circumcision?

27 And shall not uncircumcision by nature, completing the law, judge thee, which by letter and circumcision a transgressor of the law?

28 For he in appearance, is not a Jew; neither circumcision, in appearance in the flesh:

29 But he in concealment, a Jew; and circumcision of the heart, in spirit, not in letter; whose approbation not of man, but of God.

PAUL TO THE ROMANS CHAPTER 3

(Comparison between Jews and Gentiles. Paul attempts to compare Jews and non-Jews, for he is both, a Jew and a Roman: As bearers of all their divine laws and revelations, Jews should actually possess great advantages over all other peoples (1:2). Despite their outward advantages, Jews have no advantage over Gentiles in terms of inner righteousness. According to God's pronouncement, all people, Jews and Gentiles alike, are guilty before God for disregarding their own laws. Even the law cannot free anyone from this guilt [of hatred, murder, stealing, rape, and malicious lying propaganda]. On his way to Damascus, Paul had clearly decided that the doctrine of boundless zealous hatred, which would come to fruition in the most cruel way in the Jewish War of 66-73, must be countered by the doctrine of love and forgiveness as Jesus' message of peace; not only as a religious idea but also as a political one.)

1 What then the superiority of the Jew or what the advantage of circumcision?

2 Much according to every manner: for truly first were they trusted with the oracles of God.

3 For what if some disbelieved? their unbelief will not leave inactive the faith of God.

4 It may not be: and let God be true, and every man a liar; as has been written, That thou mightest be justified in thy words, and mightest conquer in thy being judged.

5 And if our injustice shall recommend the justice of God, what shall we say God not unjust bringing in anger? (I speak as man)

6 It may not be: for how shall God judge the world

7 For if the truth of God in my lying abounded to his glory; why yet am I judged as sinful?

8 And not, (as we are defamed, and some have declared us to say,) That we should do evil things, that good things might come: whose judgment is just.

9 What advantage therefore have we? Not in any way: for we before accused both Jews and Greeks, all to be under sin.

10 As has been written, That there is no just one, not one:

11 There is none understanding, there is none seeking God.

12 All have bent aside, together have they become unprofitable: there is none doing good, there is not even one.

13 Their throat an opened tomb; with their tongues have they used deceit; the poison of asps under their lips:

14 Whose mouth is full of cursing and harshness:

15 Their feet active to pour out blood:

16 Bruising and grievous toil in their ways:

17 And the way of peace they knew not:

18 The fear of God is not before their eyes.

19 And we know that whatever says the law, it speaks to them in the law: that every mouth be shut, and all the world be culpable to God.

20 Therefore from the works of the law shall no flesh be justified before him: for by the law the knowledge of sin.

21 But now without law the justice of God has been made apparent, being testified by the law and by the prophets;

22 And the justice of God by faith of Jesus Christ to all and upon all believing: for there is no distinction:

23 For all have sinned, and failed of the glory of God;

24 Being justified as a gift by his grace by the redemption which is in Christ Jesus:

25 Whom God had set before a propitiatory by faith in his blood, for a manifestation of his justice by passing over of sins before existing, in the sufferance of God;

26 For the manifestation of his justice now in time: for him to be just, and justifying him of the faith of Jesus.

27 Where then boasting? It was excluded. By what law? of works? No: but by the law of faith.

28 We reckon then man to be justified by faith without the works of the law.

29 Or only the God of the Jews? and not also of the nations? Yes, also of the nations:

30 Since one God, who will justify circumcision of faith, and uncircumcision by faith.

31 Therefore shall we leave the law inactive by faith It may not be: but we should establish the law.

PAUL TO THE ROMANS CHAPTER 4

1 What then shall we say Abraham our father to have found, according to the flesh?

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2 For if Abraham was justified by works, he has boasting; but not toward God.

3 For what says the writing? And Abraham believed God, and it was reckoned to him for justice.

4 And to him working, the reward is not reckoned according to favor, but according to debt.

5 And to him not working, and believing upon him justifying the impious, his faith is reckoned for justice.

6 As also David speaks the happiness of the man, to whom God reckons justice without works,

7 Happy they whose iniquities were remitted, and whose sins were covered.

8 A happy man to whom the Lord should not reckon sin.

9 This happiness then upon circumcision, or upon uncircumcision? for we say that faith was reckoned to Abraham for justice.

10 How then was it reckoned? to him being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the justice of the faith which in uncircumcision: for him to be father of all believing through uncircumcision; for justice also to be reckoned to them:

12 And father of circumcision to them not of circumcision only, but also to them, walking in order in the tracks of the uncircumcision, of the faith of our father Abraham.

13 For not by the law, the promise to Abraham, or to his seed, for him to be heir of the world, but by the justice of faith.

14 For if they of the law, heirs, faith was made void, and the promise left inactive:

15 For the law works wrath: for where is no law, no transgression.

16 Therefore of faith, that according to grace; the promise to be firm to all the seed; not to that of the law only, but also to that of the faith of Abraham; who is father of us all,

17 (As it has been written, That have set thee father of many nations,) over against him who believed God, making alive the dead, and calling things not being as being.

18 Who against hope believed upon hope, for him to become father of many nations, according to that said, So shall thy seed be.

19 And not having been weak in faith, he observed not his own body already having been dead, being about a hundred years, and the death of Sarah's womb:

20 And for the promise of God he was not separated by unbelief; but was strengthened in faith, having given glory to God;

21 And made perfectly certain that, what was promised, he is able to do.

22 And therefore it was reckoned to him for justice.

23 And it was not written for him alone, that it was reckoned to him;

24 But also for us, to whom it is about to be reckoned, to them believing upon him having raised up Jesus our Lord from the dead;

25 Who was delivered up for our faults, and raised up for our justification.

PAUL TO THE ROMANS CHAPTER 5

1 Justified therefore of faith we have peace with God by our Lord Jesus Christ:

2 By whom also we have had access by faith into this grace in which we have stood, and we boast upon hope of the glory of God.

3 And not only, but also we boast in affliction: knowing that affliction works perseverance;

4 And perseverance, proof; and proof, hope.

5 And hope shames not; for the love of God has been poured in our hearts by the Holy Spirit given us.

6 For yet Christ, we being weak, Recording to the time died for the impious.

7 For scarcely for the just will any one die: yet for the good perhaps some also would venture to die.

8 And God recommends his own love to us, that we yet being sinful, Christ died for us.

9 Much more then, justified now in his blood, we shall be saved by him from wrath.

10 For if, being enemies, we were reconciled to God by the death of his Son, much more, reconciled, we shall be saved in his life.

11 And not only, but also boasting in God through our Lord Jesus Christ, by whom we have now received reconciliation.

12 Therefore, as by one man sin came into the world, and by sin death; and so death passed upon all men, in that all have sinned:

13 (For until the law sin was in the world: and sin is not charged, being no law.

14 But death reigned from Adam to Moses, and upon them not having sinned upon the likeness of Adam's transgression, who is the type of him about to be.

15 But not as the fall, so also the favor. For if for the fall of one many died, much more the grace of God, and the gift in grace, of one man, Jesus Christ, has abounded to many.

16 And not as by one having sinned, the gift: for truly the judgment of one to condemnation, but the favor of many falls to justification.

17 For if by the fall of one, death reigned by one; much more they receiving the abundance of grace and the gift of justice in life shall reign by one, Jesus Christ.)

18 Therefore as by the fall of one for all men to condemnation; so also by the justification of one for all men to justification of life.

19 For as by one man's disobedience many were constituted sinful, so also by the obedience of one shall many be constituted just.

20 And the law entered, that the fall might abound. And where sin abounded, grace superabounded:

21 That as sin reigned in death, so grace might reign by justice to life eternal, through Jesus Christ our Lord.

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PAUL TO THE ROMANS CHAPTER 6

(No Longer Slaves to Sin. The Law of Moses had no power of breaking or diminishing the sin, but zealotry and arrogance before God increased the amount of sin in the world. Paul believed that blind faith in Christ would diminish sin and grant peace; unfortunately, he was mistaken. The world is still characterised by greed, thus creating eternal conflicts.)

1 What then shall we say? Shall we continue in sin, that grace might abound

2 It may not be. We who died to sin, shall we yet live in it?

3 Or know ye not, that as many of us as were immersed in Christ Jesus, we were immersed into his death?

4 Therefore were we buried with him by immersion into death: that as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life.

5 For if grown together we have been in the likeness of his death, but also shall we be of the resurrection:

6 Knowing this, that our old man was crucified together, that the body of sin might be left inactive, for us no more to serve sin.

7 For he having died was justified from sin.

8 And if we died with Christ, we believe we shall also live with him:

9 Knowing that Christ, raised from the dead, dies no more; death has no more power over him.

10 For he who died, died to sin once: but he who lives, lives to God.

11 So also ye reckon yourselves truly to be dead to sin, and living to God in Christ Jesus our Lord.

12 Therefore let not sin reign in your mortal body, to listen to it in its passions.

13 Neither present ye your members weapons of injustice to sin: but present yourselves to God, as living from the dead, and your members weapons of justice to God.

14 For sin shall not rule over you: for ye are not under law, but under grace.

15 What then? shall we sin, because we are not under law, but under grace It may not be.

16 Know ye not, that to whom ye present yourselves servants for obedience, ye are servants to whom ye listen; either of sin to death, or of obedience to justice?

17 And grace to God, that ye were servants of sin, but ye listened from the heart to the type of teaching in which ye were delivered.

18 And freed from sin, ye were subdued to justice.

19 (I speak as man through the weakness of your flesh:) for as ye presented your members to uncleanness and iniquity; so now present ye your members servants to justice for consecration.

20 For when ye were servants to sin, ye were free to justice.

21 Therefore what fruit had ye then of what ye are now ashamed? for the end of these, death.

22 And now freed from sin, and subdued to God, ye have your fruit to consecration, and the end life eternal.

23 For the purchasing the provisions of sin, death; and the grace of God, life eternal in Christ Jesus our Lord.

PAUL TO THE ROMANS CHAPTER 7

1 Know ye not brethren, (for I speak to them knowing law,) that law rules over man as much time as he lives?

2 For a married woman is bound by the law to a living husband; and if the husband die, she is left inactive from the law of the husband.

3 Wherefore, the husband living, she shall be called adulteress if she be to another man: but if the man die, she is free from the law; not to be an adulteress, being to another man.

4 Therefore, my brethren, ye also were dead to the law by the body of Christ; for you not to be to another, but to him raised from the dead, that we bring forth fruit to God.

5 For when we were in the flesh the passions of sins, those by the law, were energetic in our members to bring forth fruit to death.

6 And now we were left inactive from the law, having died in what we were held; so that we serve in newness of spirit, and not in the oldness of the letter.

7 What then shall we say? The law sin? It may not be. But I knew not sin except by the law: for I knew not lust, if the law said not, Thou shalt not eagerly desire.

8 And sin, having taken occasion by the command, wrought in me every lust. For without law sin dead.

9 And I was living without law once: and the command having come, sin came back to life, and I died.

10 And the command was found to me which for life, this for death.

11 For sin having taken occasion by the command, deceived me completely, and by it killed me.

12 Therefore truly the law holy, and the command holy, and just, and good.

13 Was then good death to me? It may not be. But sin, that it might appear sin, by the good working death in me; that sin might be sinful to excess by the command.

14 For we know that the law is spiritual: and I am fleshly, sold under sin.

15 For what I work I know not: for what I would not, this I do; but what I hate, this I do.

16 And if what I would not this I do, I consent to the law that it is good.

17 And now I no more wish it, but sin dwelling in me.

18 For I know that in me dwells no good, (that is, in my flesh:) for to will lies near me; but to work good I find not.

19 For not what good I would, do I; but the evil I would not, this I do.

20 And if what I would not, this I do, I no more work it, but sin dwelling in me.

21 I find therefore a law to me, wishing to do good, that evil lies near me.

22 For I rejoice in the law of God, according to the man within:

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23 And I see another law in my members, fighting against the law of my mind, and taking me captive to the law of sin being in my members.

24 I an oppressed man: who shall save me from the body of this death?

25 I return thanks to God by Jesus Christ our Lord. Therefore truly with the mind I serve the law of God; and with the flesh the law of sin.

PAUL TO THE ROMANS CHAPTER 8

(The new life free from lust, unlust, and greed. Spirit of Sonship. Since believers are freed from sin and condemnation through Jesus' death on the cross, they are obligated to allow themselves to be guided by the Spirit of God and thus prove themselves to be children of God, who follow the commandments of Moses [12-16] not with slavish fear, but with childlike love. Then, as children of God, they are also entitled to the divine inheritance, eternal blessedness, or the kingdom of wisdom.)

1 Therefore now no condemnation to them in Christ Jesus, walking not according to the flesh, but according to the Spirit.

2 For the law of the Spirit of life in Christ Jesus freed me from the law of sin and death.

3 For the impossibility of the law, in that it was weak by the flesh, God having sent his own Son in the likeness of the flesh of sin, and for sin, condemned sin in the flesh:

4 That the justification of the law be filled up in us, not walking according to the flesh, but according to the Spirit.

5 For they being according to the flesh mind things of the flesh; and they according to the Spirit the things of the Spirit.

6 For the thought of the flesh, death; and the thought of the Spirit, life and peace.

7 Wherefore the thought of the flesh enmity to God: for it is not subject to the law of God, for it cannot be.

8 And they being in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if indeed the Spirit of God dwell in you. And if any have not the Spirit of Christ, he is not his.

10 And if Christ in you, truly the body dead by sin; and the Spirit life by justice.

11 And if the Spirit of him having raised up Jesus from the dead dwell in you, he having raised up Christ from the dead will make alive also your mortal bodies by his Spirit dwelling in you.

12 Therefore, brethren, we are not debtors to the flesh, to live according to the flesh.

13 For if ye live according to the flesh, ye shall die: and if by the Spirit ye kill the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, these are the sons of God.

15 For ye have not received the Spirit of servitude again for fear; but have received the Spirit of adoption as a son, in which we cry, Abba, Father.

16 The Spirit itself testifies with our spirit, that we are children of God:

17 And if children, also heirs; truly heirs of God, and coheirs of Christ; if indeed we suffer together, that we may be also glorified together.

18 For I reckon that the sufferings of the time now not worthy of the glory about to be revealed in us.

19 For the anxious expectation of the creation awaits the revelation of the sons of God.

20 For the creation was subject to vanity, not voluntarily, but by him having subjected in hope,

21 That also the creation itself be freed from servitude of corruption to the freedom of the glory of the children of God.

22 For we know that all creation groans together and travails together until now.

23 And not only, but also they having the first fruits of the Spirit, and we ourselves groan in ourselves, waiting for the adoption as a son, the redemption of our body.

24 For by hope were we saved: but hope being seen is not hope: for what any one sees, why does he also hope?

25 And if what we see not, we hope for, by patience we wait.

26 And likewise also the Spirit takes hold together, and assists our weaknesses: for what we would pray for as we ought, we know not, but the Spirit itself intercedes for us with inexpressible groanings.

27 And he searching hearts knows what the thought of the Spirit, for according to God he supplicates for the holy ones.

28 And we know that to them loving God, all things work together for good, to them being called according to the setting up.

29 For whom he before knew, he also before determined of the form of the image of his Son, for him to be first born in many brethren.

30 And whom he before determined, these he also called: and whom he called, these he also justified: and whom he justified, these he also glorified.

31 What then shall we say to these? if God with us, who against us?

32 Who truly spared not his own Son, but delivered him up for us all, and how not with him will he freely give us all?

33 Who shall demand payment for the chosen of God? God justifying.

34 Who, he condemning Christ having died, and rather also raised again, who is at the right hand of God, and who intercedes for us.

35 Who shall separate us from the love of Christ? pressure, or perplexity, or expulsion, or famine, or nakedness, or peril, or sword?

36 As has been written, That for thy sake we are killed the whole day; we were reckoned as sheep for slaughter.

37 But in all these we obtain a complete victory by him having loved us.

38 For I am persuaded that neither death, nor life, nor angels, nor beginnings, nor powers, nor things having stood, nor things about to be,

39 Nor height, nor depth, nor any other creation, shall be able to separate us from the love of God in Christ Jesus our Lord.

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PAUL TO THE ROMANS CHAPTER 9

1 I Speak truth in Christ, I lie not, my consciousness bearing witness to me in the Holy Spirit,

2 That there is great grief to me and continued pain in my heart.

3 For I myself was praying to be anathema from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; whose the adoption as a son, and the glory, and covenants, and legislation, and divine worship, and solemn promises;

5 Whose the fathers, and from whom Christ according to the flesh, who being God over all, praised forever. Amen.

6 And not as that the word of God has fallen through. For not they all of Israel, they which of Israel:

7 Neither that the seed of Abraham, are all children: but, In Isaac shall the seed be called to thee.

8 That is, The children of the flesh, these not the children of God: but the children of the solemn promise are reckoned for seed.

9 For this the word of solemn promise, According to this time will I come, and there shall be a son to Sarah.

10 And not only; but also Rebecca, having coition of one, Isaac our father;

11 (For not yet born, neither having done any good or evil, that according to choice the purpose of God might remain, not of works, but of him calling;)

12 It was said to her, That the greater shall serve the less.

13 As has been written, Jacob have I loved, and Esau have I hated.

14 What then shall we say Is injustice with God? It may not be.

15 I will commiserate whomsoever I commiserate, and I will have compassion upon whomsoever I have compassion.

16 Surely then, not of him Willing, nor of him running, but of God commiserating.

17 For the writing says to Pharaoh, That for this same have I raised thee up, so that I might show in thee my power, and so that my name might be announced in all the earth.

18 Surely then, whom he will he commiserates, and whom he will he hardens.

19 Thou wilt then say to me, Why does he yet blame For who has withstood his will?

20 Surely, O man, who art thou replying against God? Shall the formation say to him having formed, Why hest thou made me so

21 Or has not the potter power over the clay, of the same mixture truly to make one vessel for honour, and one for dishonour

22 And if God, willing anger to be shown, and his power to be made known, endured in much long suffering the vessels of anger put in proper order for destruction:

23 And that he might make known the riches of his glory upon the vessels of mercy, which he before prepared for glory

24 Whom he also called us, not only from the Jews, but also of the nations?

25 As also he says in Hosea, I will call not my people my people; and the not loved, loved.

26 And it shall be, in the place where it was said to them, Ye not my people; there shall they be called the sons of the living God.

27 And Esaias cries for Israel, If the number of the sons of Israel as the sand of the sea, the remnant shall be saved:

28 For finishing and cutting short the word in justice: for the Lord will make the word cut short upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us seed, as Sodom had we been, and as Gomorrha had we been likened.

30 What then shall we say? That the nations, not following justice, overtook justice, and the justice of faith.

31 And Israel following the law of justice, reached not the law of justice.

32 Wherefore? Because not of faith, but as of the works of the law. For they stumbled at the stumblingstone;

33 As has been written, Behold I set in Zion a stone of stumbling and rock of offence: and every one believing on him shall not be ashamed.

PAUL TO THE ROMANS CHAPTER 10

1 Brethren, truly my heart's delight and prayer to God for Israel is for salvation.

2 For I testify for them that they have a zeal of God, but not according to knowledge.

3 For not knowing the justice of God, and seeking to establish their own justice, they have not been subjected to the justice of God.

4 For Christ the end of the law for justice to every one believing.

5 For Moses writes the justice of the law, That the man having done these things shall live in them.

6 And the justice of faith says thus, Thou shouldest not say in thy heart, Who shall go up to heaven? (that is, to bring Christ down:)

7 Or, Who shall go down to the abyss? (that is, to bring up Christ from the dead.)

8 But what does it say? The word is near thee, in thy mouth, and in thy heart: that is, the word of faith, which we proclaim;

9 For if thou confess in thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved.

10 For with the heart is believed for justice: and with the mouth is confessed for salvation.

11 For the writing says, Every one believing upon him shall not be ashamed.

12 For no distinction is of the Jew and also of the Greek: for the same Lord of all being rich to all calling upon him.

13 For every one whoever should call upon the name of the Lord shall be saved.

14 How then shall they call upon whom they believed not? and how shall they believe whom they heard not? and how shall they hear without him proclaiming?

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15 And how shall they proclaim, except they be sent? as has been written, How beautiful the feet of them announcing good news, peace, of them announcing good things!

16 But not all listened to the good news. For Esaias says, Lord, who believed our report?

17 Therefore faith, from the report, and report by the word of God.

18 But I say, Have they not heard? Surely, in all the earth went out their sound, and their words to the end of the habitable globe.

19 But I say, Did not Israel know? First Moses says, I will make you jealous of not a nation, and by a shortsighted nation will I anger you.

20 And Esaias is very confident, and says, I was found of them not seeking me; I was manifested to them not asking for me.

21 And to Israel he says, The whole day have I unfolded my hands to an unbelieving and contradicting people.

PAUL TO THE ROMANS CHAPTER 11

1 I say then, Has God rejected his people It may not be. For I also am an Israelite, of Abraham's seed, of the tribe of Benjamin.

2 God has not rejected his people whom he foreknew. Or know ye not in Elias, what says the writing? how he addresses God against Israel, saying,

3 Lord, thy prophets have they killed, and dug down thine altars; and I alone was left, and they seek my soul.

4 But what say to him the intimations of divine will I have left to myself seven thousand men, who bent not the knee to Baal.

5 So then also in the time now has been a remnant according to the election of grace.

6 And if to grace, it is no more of works: otherwise grace is no more grace. And if of works, it is no more grace: otherwise work is no more work.

7 What then What Israel seeks for, this be attained not; but the selection attained, and the rest were hardened.

8 (As has been written, God gave them the spirit of mortal pain, eyes not to see, and earn not to hear;) even to this day.

9 And David says, Let their table be for a snare, and for booty, and for a stumblingblock, and for a retribution to them:

10 Let their eyes be darkened not to see, and let them bend their back always.

11 I say then, Did they stumble that they might fall? It may not be: but by their fall salvation to the nations, to make them jealous.

12 And if their fall the riches of the world, and their disaster the riches of the nations; how much more their fulness?

13 (For I speak to you the nations, inasmuch as truly I am the sent of the nations, I highly value my service:

14 If in some way I might make jealous my flesh, and I might save some of them.)

15 For if their rejection the reconciliation of the world, what the reception, but life from the dead?

16 And if the first fruit holy, also the mixture: and if the root holy, also the young shoots.

17 And if certain of the young shoots were broken off, and thou, being a wild olive tree, wert grafted in them, and wert a partaker of the root and fatness of the olive tree;

18 Act not proudly to the young shoots. And if thou boastest, thou bearest not the root, but the root thee.

19 Thou wilt say then, That the young shoots were broken off, that I might be grafted in.

20 Well; for unbelief were they broken off, and thou standest by faith. Be not highminded, but do thou fear:

21 For if God spared not the young shoots according to nature, how will he either spare thee

22 Behold then the goodness and severity of God: truly upon the fallen, severity; and upon thee, goodness, if thou continue in goodness: otherwise shalt thou also be cut off.

23 And they also, if they continue not in unbelief, shall be grafted in:for God is able to graft them in again.

24 For if thou according to nature wert cut out of the wild olive tree, and against nature wert grafted into the cultivated olive tree: how much more these, according to nature, shall be grafted into their own olive tree

25 For I will not ye should not know, brethren, this mystery, lest ye be wise with yourselves; for hardness from part has been to Israel, till the filling up of the nations come in.

26 And so all Israel shall be saved: as has been written, The Deliverer shall come out of Sion, and turn away profanation from Jacob.

27 And this the covenant to them with me, when I take away their sins.

28 Truly concerning the good news, enemies for you: and concerning the selection, beloved for the fathers.

29 For the favors and calling of God not causing repentance.

30 For as also ye, when ye were disobedient to God, but now ye have been commiserated by the unbelief of these:

31 So they now also were disobedient, by your mercy that they also be commiserated.

32 For God shut them all up together in unbelief, that he might commiserate all.

33 O the depth of the riches and wisdom and knowledge of God! his judgments how unsearchable, and his ways not traced out!

34 For who knew the mind of the Lord? or who was his counsel?

35 Or who first gave to him, and it shall be given back to him?

36 For of him, and by him, and to him, all things: to him the glory forever Amen.

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PAUL TO THE ROMANS CHAPTER 12

1 I Beseech you therefore, brethren, by the compassions of God, to present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.

2 And be ye not conformed to this life, but be transformed by the renovation of your mind, for you to prove what the good, and the pleasing, and the perfected will of God.

3 For I say, by the race given me, to every one being with you, not to entertain a high opinion of one's self above what is fitting to think: but to think to be discreet, as God has divided the measure of faith to each.

4 For as in one body we have many members, and all members have not the same action:

5 So we, the many, are one body in Christ, and the members for one another.

6 And having gifts different according to the grace given us, whether prophecy, according to the due proportion of faith;

7 Whether service, in service: whether he teaching, in instruction;

8 Whether he beseeching, in supplication: he imparting, in simplicity; he placed before, in earnestness; he compassionating, in cheerfulness.

9 Love unfeigned. Hating evil; fastened to good.

10 In brotherly love, being kindly affectioned to one another; in honour preceding one another.

11 In study not slothful; boiling in the spirit; serving the Lord;

12 Rejoicing in hope; holding out under pressure; persevering in prayer;

13 Participating in the necessities of the holy ones; pursuing hospitality.

14 Praise them driving you out: praise ye, and curse not.

15 To rejoice with the rejoicing, and weep with the weeping.

16 Thinking the same towards one another. Not thinking high things but being led by humble things. Be not wise with yourselves.

17 Giving hack evil for evil to none. Providing good things before all men.

18 If possible of you, living peaceably with all men.

19 Avenging not yourselves, beloved, but give ye place to anger: for it has been written, Vengeance to me; I will repay, says the Lord.

20 If therefore thine enemy hunger, feed him; if he thirst, give him drink: for doing this, thou shalt heap up-coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

PAUL TO THE ROMANS CHAPTER 13

(Obedience to the Roman Authority. "The Romans are more powerful than your will for independence!" - This is what Paul means here when he demands "obedience to the Roman authorities." The rumblings from Rome were already clearly audible. Paul's concern and fear in this letter are palpable; they are real. The Holy Land was torn and divided. Violence among political groups was commonplace. Civil war was already looming. And terrorist attacks against the Romans and their friends only made the Romans more determined to get revenge on the Zealots, Sadducees, and Sicarii murderers. And that is exactly what the Romans did in the Jewish War of 66-73; over a million people were died.)

1 Let every soul be placed under the protecting powers. For there is no power except from God: and the powers being, were ordered by God.

2 So he opposing the power, has resisted the arrangement of God: and they having resisted shall receive to themselves judgment.

3 For rulers are not the terror of good works, but of evil. And wilt thou not fear the power do good, and thou shalt have approbation of it:

4 For he is servant of God to thee for good. And if thou do evil, be afraid; for he bears not the sword without order: for he is servant of God, avenging for anger to him doing evil.

5 Wherefore necessity to be placed under, not only for anger, but also for consciousness.

6 For this also pay ye taxes: for they are workmen of God, persevering in this same.

7 Therefore restore debts to all; to whom tribute, tribute; to whom recompense, recompense; to whom fear, fear; to whom honour, honour.

8 Owe ye nothing to none, except to love one another: for he loving another has completed the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal Thou shalt not bear false testimony, Thou shalt not covet; and if any other command in this word it is summed up, in it, Thou shalt love thy neighbor as thyself.

10 Love works no evil to the neighbor: love therefore the completion of the law.

11 And this, knowing the time, that already the hour ye should be awakened out of sleep: for now our salvation nearer than when we believed.

12 The night has advanced, and the day has drawn near: therefore let us lay down the works of darkness, and put on the weapons of light.

13 As in the day, let us walk becomingly; not in revelries and drunkenness, not in coition and licentiousness, not in strife and envy.

14 But put ye on the Lord Jesus Christ, and make not consideration for the flesh, for the passions.

PAUL TO THE ROMANS CHAPTER 14

1 Him being weak in faith receive ye, not to judgments of conversations.

2 One truly believes to eat all things: and he being weak eats vegetables.

3 Let not him eating despise him not eating: and let not him not eating judge him eating: for God has received him.

4 Who art thou judging another's servant? to his own lord he stands or falls. And he shall be made to stand: for God is powerful to make him stand.

5 For one truly judges day above day: and one judges every day. Let each one be perfectly certain in his own mind.

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6 He minding the day, minds to the Lord; and he not minding the day, to the Lord he minds not. He eating, eats to the Lord, for he gives thanks to God; and he not eating, to the Lord he eats not, and he gives thanks to God.

7 For none of us lives to himself, and none dies to himself.

8 For whether we live, to the Lord we live: and whether we die, to the Lord we die: therefore whether we live, and whether we die, we are of the Lord.

9 For, for this Christ also died, and also arose, and returned again to life, that he might also reign over the dead and the living.

10 And why judgest thou thy brother? or why also despisest thou thy brother? for we shall all stand at the judgment seat of Christ.

11 For it has been written, I live, says the Lord, for to me shall every knee bend, and every tongue acknowledge to God.

12 So therefore shall each of us give word for himself to God.

13 Then let us no more judge one another: but rather judge ye this, not to put a stumble or offence to thy brother.

14 I know and am persuaded in the Lord Jesus, that nothing common by itself; except to any one reckoning to be common, to that one it is common.

15 And if by food thy brother is grieved, thou no more walkest by love. Not by thy food destroy him, for whom Christ died.

16 Therefore let not your good be defamed.

17 For the kingdom of God is not food and drink; but justice, and peace, and joy in the Holy Spirit.

18 For he in these serving Christ, pleasing to God, and acceptable to men.

19 So therefore, let us pursue the things of peace, and the things for the building up for one another.

20 Not for sake of food destroy thou the work of God. Truly all things clean; but evil to the man eating by offence.

21 Good not to eat flesh, nor drink wine, nor in what thy brother stumbles, or is offended, or is weak.

22 Thou has faith; have to thyself before God. Happy he judging not himself in what he proves.

23 And he being judged if he eat, has been condemned for not of faith; and everything not of faith is sin.

PAUL TO THE ROMANS CHAPTER 15

1 And we the able ought to bear the weaknesses of the unable and not please ourselves.

2 For let each of us please the neighbor for good to the building.

3 For Christ also pleased not himself, but as has been written, The reproaches of them reproaching thee fell upon me

4 For whatever before was written before are for our instruction was before written that by patience and consolation able of the writings we might have hope.

5 And may the God of patience and his consolation give you to mind the same in one another according to Christ Jesus:

6 That unanimously in one mouth ye should glorify the God and Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as also Christ received us to the glory of God.

8 And I say Jesus Christ has become the servant of circumcision for the truth of God, to confirm the promises of the fathers:

9 And the nations to glorify God for mercies; as has been written, For this will I acknowledge to thee in the nations; and I will play on, the harp to thy name.

10 And again he says, Rejoice, ye nations, with his people.

11 And again, Praise the Lord, all ye nations; and land him all ye people.

12 And again Esaias says, The root shall be of Jesse, and he having risen to rule over the nations; upon him shall the nations hope.

13 And may the God of hope fill you with all joy and peace in believing, for you to abound in hope, in the power of the Holy Spirit.

14 And I am persuaded my brethren, and I myself for you, that ye yourselves also are full of goodness, tilled with all knowledge, being able also to remind one another.

15 And I wrote to you more boldly, brethren, from part as reminding you, by the grace given me by God,

16 For me to be the, workman of Jesus Christ to the nations, offering in sacrifice the good news of God, that the bringing forward of the nations be acceptable, consecrated in the Holy Spirit.

17 I have therefore boasting in Christ Jesus the things toward God.

18 For I shall dare to speak nothing that Christ has not brought about by me, for the obedience of the nations, by word and by work,

19 By power of signs and wonders, by power of the Spirit of God, so that I from Jerusalem, and round about even to Illyricum, have completed the good news of Christ.

20 And so seeking the honour to announce the good news, not where Christ was named, lest I should build upon a strange foundation:

21 But as has been written, to whom it was not announced of him, they shall see: and they who have not heard shall understand.

22 Wherefore also I was hindered in many things from coming to you.

23 And now having no more place in these climes, and having an anxious desire to come to you from many years.

24 Whenever I go into Spain, I will come to you, for I hope passing through to see you: and by you to be sent forward there, if first from part I might be filled with you.

25 And now I go to Jerusalem serving the holy ones.

26 For Macedonia and Achaia were contented a certain mutual participation be made for the poor of the holy ones in Jerusalem.

27 For they were contented; and they are their debtors. For if the nations have participated in their spiritual things, they ought also to serve them in things pertaining to the flesh.

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28 Therefore having completed this, and sealed to them this fruit, I will come away by you to Spain.

29 And I know that, coming to you, I shall come in the completion of the praise of the good news of Christ.

30 And I beseech you, brethren, by our Lord Jesus Christ, and by love of the Spirit, to fight together with me in prayers for me to God;

31 That I might be saved from the unbelieving in Judea; and that my service for Jerusalem be acceptable to the holy ones;

32 That in joy I might come to you by the will of God, and rest with you.

33 And the God of peace with you all. Amen.

PAUL TO THE ROMANS CHAPTER 16

1 And I place with you Phebe our sister, being servant of the church in Cenchrea:

2 That ye receive her in the Lord, worthy of the holy ones, and encourage her in whatever thing she have need of you: for she also has been the rule of many, and of myself.

3 Embrace Priscilla and Aquila my helpers in Christ Jesus:

4 Who for my soul have laid down their own necks: to whom not only I give thanks, but also all the churches of the nations.

5 And the church in their house. Embrace my beloved Epenetus, who is the first fruits of Achaia to Christ.

6 Embrace Mary, who wearied for us.

7 Embrace Andronicus and Junia, my kinsmen, and my fellowprisoners, who are distinguished among the sent, who also have been in Christ before me.

8 Embrace ye Amplias my beloved in the Lord.

9 Embrace Urban, our helper in Christ, and Stachys my beloved.

10 Embrace Apelles acceptable in Christ. Embrace them of Aristobulus.

11 Embrace Herodion my kinsman. Embrace them of Narcissus, them being in the Lord.

12 Embrace Tryphen a and Tryphosa, wearied in the Lord. Embrace Persis the beloved, who was much wearied in the Lord.

13 Embrace Rufus chosen in the Lord, and his mother and mine.

14 Embrace Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them.

15 Embrace Philologus, and Julia, Nereus, and his sister, and Olympas, and all the holy ones with them.

16 Embrace one another with a holy kiss. The churches of Christ embrace you.

17 And I beseech you, brethren, to observe narrowly them having made divisions and scandals against the teaching which ye learned; and bend away from them.

18 For such serve not our Lord Jesus Christ, but their own belly; and by specious language and praise completely deceive the hearts of the innocent.

19 For your obedience has come to all. Therefore I rejoice for you: and I wish you truly to be wise to good, and pure to evil.

20 And the God of peace will rub together Satan under your feet swiftly. The grace of our Lord Jesus Christ with you.

21 Timotheus my helper, and Lucius, and Jason, and Sosipater, my kinsmen, embrace you.

22 I Tertius embrace you, having written the epistle in the Lord.

23 Gains my guest, and of the whole church, embraces you. Erastus steward of the city embraces you, and Quartus the brother.

24 The grace of our Lord Jesus Christ with you all. Amen.

25 And to him being able to support you according to my good news, and the proclamation of Jesus Christ, according to the revelation of the mystery kept silent from eternal times,

26 And now made manifest, also by the prophetic writings according to the command of the eternal God, for the obedience of faith made known to all nations:

27 To the only wise God, by Jesus Christ, to whom glory forever. Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens of Corinth,
or 1 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(First Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to be authentic. The letter is usually dated c. 54/55 AD.

The First Epistle to the Corinthians, usually referred to as First Corinthians or 1 Corinthians is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Sosthenes, and is addressed to the Christian church in Corinth.[1 Cor.1:1–2] Scholars believe that Sosthenes was the amanuensis who wrote down the text of the letter at Paul's direction. It addresses various issues that had arisen in the Christian community at Corinth.

There is a consensus among historians and theologians that Paul is the author of the First Epistle to the Corinthians (c. 53–54 AD). The letter is quoted or mentioned by the earliest of sources, and is included in every ancient canon, including that of Marcion of Sinope. Some scholars point to the epistle's potentially embarrassing references to the existence of sexual immorality in the church as strengthening the case for the authenticity of the letter. [1 Cor 5:1ff] However, 14:34–35 is a passage that is widely believed to have been interpolated into the text by a later scribe as in some manuscripts, it is placed at the end of Chapter 14, instead of at its canonical location.

The epistle may be divided into seven parts:

***1.** Salutation (1:1–3)*

Paul addresses the issue regarding challenges to his apostleship and defends the issue by claiming that it was given to him through a revelation from Christ. The salutation (the first section of the letter) reinforces the legitimacy of Paul's apostolic claim.

***2.** Thanksgiving (1:4–9)*

A. The thanksgiving part of the letter is typical of Hellenistic letter writing. In a thanksgiving recitation the writer thanks God for health, a safe journey, deliverance from danger, or good fortune.

B. In this letter, the thanksgiving "introduces charismata and gnosis, topics to which Paul will return and that he will discuss at greater length later in the letter".

***3.** Division in Corinth (1:10–4:21)*

A. Facts of division

B. Causes of division

C. Cure for division

***4.** Immorality in Corinth (5:1–6:20)*

A. Discipline an immoral Brother

B. Resolving personal disputes

C. Sexual purity

***5.** Difficulties in Corinth (1–14:40)*

A. Marriage

B. Christian liberty

C. Worship

***6.** Doctrine of Resurrection (15:1–58)*

***7.** Closing (16:1–24), intentions and efforts to improve the community.)*

1 PAUL TO THE CORINTHIANS CHAPTER 1

1 Paul, called, sent of Jesus Christ by the will of God, and Sosthenes the brother,

2 To the church of God being in Corinth, to the consecrated in Christ Jesus, to the Called holy ones, with all calling upon the name of our Lord Jesus Christ in every place, both theirs and ours:

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I return thanks to my God always for you, for the grace of God given you in Christ Jesus;

5 That in every thing we were enriched in him, in all the word, and all knowledge;

6 As the testimony of Jesus Christ was made firm in you:

7 So that ye are not wanting in any grace; awaiting the revelation of our Lord Jesus Christ.

8 Who also shall make you firm even to the end, blameless in the day of our Lord Jesus Christ.

9 God faithful, by whom we were called to the communion of his Son Jesus Christ our Lord.

10 And I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same, and there be no divisions in you; and ye be set in order in the same mind and in the same knowledge.

11 For it was manifested to me concerning you, my brethren, by them of Chloe, that there are contentions with you.

12 And this I say, that each of you says, I truly am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Has Christ been divided? Paul was not crucified for you? or in Paul's name were ye immersed

14 I thank God that I immersed none of you, but Crispus and Gaius;

15 Lest any should say that in my name I have immersed.

16 And I immersed also the house of Stephanas: besides, I know not if I immersed any other.

17 For Christ sent me not to immerse, but to announce good news: not in wisdom of word, lest the cross of Christ be made void.

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18 For truly the word of the cross to them perishing is foolishness; but to us saved it is the power of God.

19 For it has been written, I will destroy the wisdom of the wise, and put away the understanding of the intelligent.

20 Where the wise? where the scribe? where the seekers together of this life has not God made foolish the wisdom of this world?

21 For since in the wisdom of God the world by wisdom knew not God, God was contented by the foolishness of proclaiming to save them believing.

22 And since the Jews ask a sign, and the Greeks seek wisdom:

23 And we proclaim Christ crucified, to the Jews truly a stumbling-block, and to the Greeks foolishness;

24 And to these the called, to both Jews and Greeks, Christ the power of God, and wisdom of God.

25 For the foolish thing of God is wiser than men; and the weak thing of God is stronger than men.

26 For ye see your calling, brethren, that not many wise according to the flesh, not many powerful, not, many well born:

27 But the foolish things of the world, has God chosen that he might shame the wise; and the weak things of the world has God chosen that he might shame things strong;

28 And the ignoble things of the world, and the despised things, has God chosen, and things not being, that the things being he might leave unemployed:

29 That no flesh might boast before him.

30 And ye are of him in Christ Jesus, who became to us wisdom from God, and also justice, and consecration, and holiness:

31 That, as it has been written, Let him boasting, boast in the Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 2

1 And I having come to you, brethren, came not with eminence of word or of wisdom, announcing to you the testimony of God.

2 For I judged not to know any thing among you, except Jesus Christ, and him crucified.

3 And I, in weakness, and in fear, and in much tremor, was with you.

4 And my word and my proclaiming not in persuasible words of man's wisdom, but in manifestation of the Spirit and of power

5 That your faith might not be in the wisdom of men, but in the power of God.

6 But we speak wisdom among the perfected: and the wisdom not of this life, nor of the rulers of this life, they being left unemployed:

7 But we speak the wisdom of God in a mystery, hidden, which God determined beforehand, before the times to our glory:

8 Which none of the rulers of this world knew: for if they had known, they would not have crucified the Lord of glory.

9 But as has been written. Which the eye saw not, and the ear heard not, and upon the heart of man it came not up, what things God has prepared for them loving him.

10 And God has revealed to us by his Spirit: for the Spirit searches all things, and the deep things of God.

11 For who of men knows the things of men except the spirit of man in him? so also the things of God no one knows, except the Spirit of God.

12 And we have not received the spirit of the world, but the spirit from God; that we might know things bestowed upon us as a gift by God.

13 Which also we speak, not in words taught of man's wisdom, but in them taught of the Holy Spirit; examining spiritual things by spiritual.

14 And the natural man receives not the things of the Spirit of God: for they are foolishness to him: and he cannot know, for they are spiritually examined.

15 And the spiritual truly examines all things, and he is examined by no one.

16 For who knew the mind of the Lord, who shall instruct him And we have the mind of Christ.

1 PAUL TO THE CORINTHIANS CHAPTER 3

1 And I, brethren, was not able to speak to you as spiritual, but as carnal, as babes in Christ.

2 I have given you milk to drink, and not food; for ye were not able, but neither now are ye yet able.

3 For yet are ye carnal: for wherefore envy in you, and strife, and divisions, are ye not carnal, and walk according to man?

4 For when a certain one should say, I truly am of Paul; and another, I of Apollos; are ye not carnal?

5 Who then is Paul, and who Apollos, but servants by whom ye believed, and to each as the Lord gave?

6 I have planted, Apollos watered; but God increased.

7 So that neither he planting is anything, neither he watering; but God increasing.

8 And he planting and he watering are one: and each shall receive his own reward according to his own labor.

9 For we are workers together with God: the agriculture of God, ye are the building of God.

10 According to the grace of God given to me, as a wise chief-architect, I have laid the foundation, and another builds upon. And let each see how he builds upon.

11 For none is able to lay another foundation above that laid, which is Jesus the Christ.

12 And if any one build upon this foundation gold, silver, precious stones, wood, grass, stalks;

13 The work of each shall be manifested: for the day shall manifest, for in fire it is revealed; and the work of each, what sort it is, the fire shall prove.

14 If the work of any shall remain which he built upon, he shall receive a reward.

15 If the work of any one shall be burned, he shall be caused damage: and he shall be saved; and so as by fire.

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16 Know ye not that ye are the temple of God, and the spirit of God dwells in you?

17 If any one destroy the temple of God, him will God destroy; for the temple of God is holy, which ye are.

18 Let none completely deceive himself. If any think to be wise in this life, let him be foolish, that he may he wise.

19 For the wisdom of this world is foolishness with God. For it has been written, He seizing the wise in their deceptions.

20 And again, The Lord knows the reasonings of the wise, that they are vain.

21 Therefore let none boast in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or about to be; all are yours;

23 And ye of Christ; and Christ of God.

1 PAUL TO THE CORINTHIANS CHAPTER 4

1 So let a man reckon us, as servants of Christ, and stewards of the mysteries of God.

2 And besides it is sought in stewards, that any one be found faithful.

3 And to me it is the least that I be judged by you, or by man's day: but neither do I judge myself.

4 For I know nothing by myself; but in this I have not been justified: and he examining me is the Lord.

5 Therefore judge ye nothing before the time, until the Lord come, who also, will bring to light the hidden things of darkness, and make manifest the counsels of hearts: and then shall praise be to each from God.

6 And these things, brethren, I transformed to myself and to Apollos for you; that ye might learn in us not to think above what has been written, lest ye be puffed up one above one against the other.

7 For who distinguishes thee? and what hast thou which thou didst not receive? and if thou also didst receive, why dost thou boast, as not having received?

8 Already were ye satisfied, already were ye rich, without us ye reigned; and I would ye also reigned, that we also might reign together with you.

9 For I think that God has exhibited us the last sent, as exposed to death; for we were a theatre to the world, and to messengers, and to men.

10 We foolish for Christ, and ye wise in Christ; we weak, and ye strong; ye honourable, and we dishonoured

11 Until this present hour we also hunger, and thirst, and we are naked, and are cuffed, and are unsteady.

12 And we are wearied, working with our own hands: being reviled, we praise; being driven out, we hold up

13 Being defamed, we entreat: as the filth of the world were we become, the offscouring of all until now.

14 Not shaming you, write I these, but as my beloved children I admonish you.

15 For if ye have ten thousand preceptors in Christ, but not many fathers: for in Christ Jesus by the good news I begat you.

16 I beseech you therefore, be ye imitators of me.

17 Therefore sent I Timothens to you, who is my beloved child, and faithful in the Lord, who will remind you of all my ways in Christ, as I teach everywhere in all the churches.

18 And as my not coming to you, some were puffed up.

19 And I will come to you swiftly, if the Lord will, and I shall know not the word of those puffed up, but the power.

20 For the kingdom of God not in word, but in power.

21 What will ye? should I come to you with a rod, or in love, and in the spirit of meekness?

1 PAUL TO THE CORINTHIANS CHAPTER 5

1 In general is fornication heard among you, and such fornication which is not named in the nations, for any to have his father's wife.

2 And ye were puffed up, and have not rather mourned, that he having done this work might be taken away from the midst of you.

3 For I truly, as being at a distance in body, and being present in spirit, have already, as being present, judged him having so worked this.

4 In the name of our Lord Jesus Christ, ye, gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such a one to Satan for the ruin of the flesh, that the spirit might be saved in the day of the Lord Jesus.

6 Your boasting not good. Know ye not that a little leaven may leaven the whole mixture?

7 Therefore cleanse out the old leaven, that ye may be a new mixture, as ye are unleavened. For also our pascha was sacrificed for us, Christ:

8 Therefore let us keep the festival, not with old leaven, neither with the leaven of vice and wickedness; but with the unleavened of frankincense and truth.

9 I wrote to you in the epistle not to mix together with fornicators.

10 And not altogether with the fornicators of this world, or with the covetous, or the rapacious, or idolaters; for then must ye needs go out of the world.

11 And now I wrote to you not to mix together, if any called a brother is a fornicator, or covetous, or an idolater, or a railer, or intoxicated, or rapacious; not to eat with such.

12 For what to me also to judge them without? do ye yourselves judge them within

13 And them without God judges. And take ye away evil from yourselves.

1 PAUL TO THE CORINTHIANS CHAPTER 6

1 Dare any of you, having an affair with another, be judged by the unjust, and not by the holy ones?

2 Know ye not that the holy ones shall judge the world? and if the world be judged by you, are ye unworthy of the least judgments?

3 Know ye not that we shall judge messengers? also not only things pertaining to the cares of life?

4 Therefore truly, if ye have judgments pertaining to the cares of life, set them counted as nothing in the church.

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5 For confusion I speak to you. So is there not one wise with you, who will be able to judge between his brother?

6 But brother with brother is judged, and this by the unbelieving.

7 Therefore truly, already is there wholly a misfortune in you, that ye have judgments with yourselves. Wherefore had ye not rather be treated ill? wherefore had ye not rather be defrauded?

8 But ye treat ill, and defraud, and that the brethren.

9 Or know ye not that the unjust shall not inherit the kingdom of God Be ye not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites,

10 Nor thieves; nor covetous, nor intoxicated, nor railers, nor rapacious, shall inherit the kingdom of God.

11 And these were some of you: but ye were washed, but ye were consecrated, but ye were justified in the name of the Lord Jesus, and in the Spirit of our God.

12 All things are lawful to me, but all are not profitable: all are lawful to me, but I will not be exercised by power under any.

13 Foods for the belly, and the belly for foods: and God will also leave unemployed this and them. And the body not for fornication, but for the Lord; and the Lord for the body.

14 And God also raised up the Lord, and us will he also raise up by his power.

15 Know ye not that your bodies are the members of Christ? having taken the members of Christ, shall I make members of a harlot? It may not be.

16 Or know ye not that he joined to a harlot is one body? for they shall be, he says, they two into one flesh.

17 And he joined to the Lord is one spirit.

18 Flee fornication. Every sin which if a man do is without the body; but he committing fornication sins against his own body.

19 Or know ye not that your body is the temple of the Holy Spirit in you, which ye have from God, and ye are not your own?

20 For ye were bought for a price: then glorify God in your body, and in your spirit, which are of God.

1 PAUL TO THE CORINTHIANS CHAPTER 7

1 And of what ye wrote to me: good for a man not to touch a woman.

2 And, on account of fornication, let each have his own wife, and let each have her own husband.

3 Let the husband return to the wife due benevolence: and likewise also the wife to the husband.

4 The wife of her own body has not power, but the husband: and likewise also the husband of his own body has not power, but the wife.

5 Deprive ye not one another, except somewhat of an agreement for a time, that ye might have leisure for fasting and prayer; and again upon the same ye might come together, lest Satan tempt you for your want of self command.

6 And this I say according to indulgence, not according to order.

7 For I will all men to be as also myself. But each has his own favor of God, the one truly thus, and the other thus.

8 And I say to the unmarried and widows, It is good for them if they remain also as I.

9 And if they have not self command, let them marry: for it is better to marry than to be set on fire.

10 And to the married I announce, (not I, but the Lord,) The wife not to be separated from the husband:

11 And if also she be separated, let her remain unmarried, or be reconciled to the husband: and the husband not to send away the wife.

12 And to the rest speak I, not the Lord: If any brother have an unbelieving wife, and she assents to dwell with him, let him not send her away.

13 And the woman who has an unbelieving husband, and he assents to dwell with her, let her not send him away.

14 For the unbelieving husband was consecrated in the wife, and the unbelieving wife was consecrated in the husband: for then are our children unclean; and now are they holy.

15 And if the unbelieving is separated, let him be separated. A brother or a sister has not been reduced to slavery in such things as these: and God has called us in peace.

16 For what knowest thou, O wife, if thou shalt save the husband or what knowest thou, O hushand, if thou shalt save the wife?

17 Except as God divided to each, as the Lord has called each, so let him walk. And so I ordain in all the churches.

18 Whoever was called circumcised? let him not be drawn to himself. Whoever was called in uncircumeision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the (ten) commands of God.

20 Each in the calling which he was called, in this let him remain.

21 A servant wert thou called? let it not concern thee: for if thou art able to be free, rather make use of it.

22 For the servant called in the Lord, is the freedman of the Lord: likewise also the freedman called, is the servant of Christ.

23 Ye were bought for a price; be ye not servants of men.

24 Each, in what he was called, brethren, in this let him remain with God.

25 But for virgins I have not an order of the Lord: and I give an opinion as compassionated by the Lord to be faithful.

26 I think therefore this to be good for the present necessity, that it is good for a man to be thus.

27 Hast thou been bound to a wife? seek not a release. Hast thou been loosed from a wife seek thou not a wife.

28 And if also thou marry, thou hast not sinned; and if a virgin marry, she has not sinned. And such shall have pressure to the flesh: and I spare you.

29 And this I say, brethren, the time is restricted; as to the rest, that they also having wives should be as not having;

30 And they weeping, as not weeping; and they rejoicing, as not rejoicing; and they buying, as not possessing.

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31 And they using this world, as not using; for the form of this world passes away.

32 But I will you to be free from care. The unmarried cares for things of the Lord, how he shall please the Lord:

33 And he married cares for the things of the world, how he shall please the wife.

34 The wife and virgin have been divided. The unmarried cares for the things of the Lord, that she might be holy also in body and spirit: and she married cares for the things of the world, how she shall please her husband.

35 And this I say for the advantage of yourselves; not that I shall cast a net upon you, but for the becoming, and occupied assiduously for the Lord without being turned away.

36 And if any think to act unbecomingly towards his virgin, if she be past the vigor of youth, and so it ought to be, let him do what he will, he sins not; let them marry.

37 And he who has stood firmly fixed in heart; not having necessity, and has power concerning his own will, and has judged this in his heart to keep his virgin, does well.

38 So that he marrying does well; and he not marrying does better.

39 The woman was bound by law for as much time as her husband lives; and if her husband be set to sleep, she is free to be married to whom she will; only in the Lord.

40 And she is happier if she so remain, according to my opinion: and I also think to have the Spirit of God.

1 PAUL TO THE CORINTHIANS CHAPTER 8

1 And concerning sacrifice to idols, we know, (for we all have knowledge. Knowledge puffs up, and love builds the house.

2 And if any one thinks to know anything, as yet he has known nothing as he ought to know.

3 And if any one love God, the same is known of him.)

4 Concerning food therefore of sacrifices to idols, we know that an idol nothing in the world, and that none other God but one.

5 For also though they are called gods, whether in heaven, whether upon the earth, (for there are many gods, and many lords,)

6 But to us one God, the Father, of whom all things, and we for him; and one Lord Jesus Christ, by whom all things, and we by him.

7 But not in all, knowledge: and some with consciousness of the idol even till now eat as a sacrifice to idols: and their consciousness being weak is contaminated.

8 And food sets us not before God: for neither, if we eat, do we abound; neither if we eat not, do we want.

9 And see ye lest this your power be a stumble to the weak.

10 For if any one see thee having knowledge reclining in the idol's temple, shall not his consciousness, being weak, be built up to eat the sacrifices to idols;

11 And shall the weak brother be destroyed upon thy knowledge, for whom Christ died?

12 And so sinning against the brethren, and striking their weak consciousness, ye sin against Christ.

13 Wherefore, if food offend my brother, I will eat no flesh forever, lest I shall offend my brother.

1 PAUL TO THE CORINTHIANS CHAPTER 9

1 Am I not sent? am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord

2 If to others I am not sent, but surely I am to you: for the seal of my sending are ye in the Lord.

3 My justification to them examining me is this,

4 have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife; as also the rest of the sent, and the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have we not power not to work?

7 Who makes war at any time at his own charges who plants a vineyard, and eats not of its fruit or who feeds a flock, and eats not of the milk of the flock?

8 Not according to man do I speak these things: or does not the law also say these things?

9 For in the law of Moses has been written, Thou shalt not muzzle the mouth of the ox grinding. Is there not care to God for oxen?

10 Or does he say altogether on account of us? For it was written on account of us: that he ploughing ought to plough upon hope; and he grinding upon hope, to participate with his hope.

11 If we have sown to you spiritual things, is it great if we shall reap your carnal things?

12 If others participate with your power, not rather we? But we used not this power; but endure all things, lest we give some hindrance to the good news of Christ.

13 Do ye not know that they working consecrated things, eat of the temple? they working diligently at the altar, share together with the altar?

14 Thus also the Lord appointed to them announcing good news to live of the good news.

15 But I used none of these things: and I wrote not these things, that thus it might be with me: for good to me rather to die, than that any should render my boasting void.

16 For if I announce the good news, there is no boasting to me: for necessity is laid upon me; and woe is to me, if I announce not the good news!

17 For if of free will I do this, I have reward: and if unwillingly, I have been entrusted with a stewardship.

18 What reward therefore is to me? That announcing good news, I shall make the good news of Christ not expensive, not to make use of my power in the good news.

19 For being free from all, I have subjected myself to all, that I might gain the more.

20 And I was to the Jews as a Jew, that I might gain the Jews: to them under the law, as under the law, that I might gain them under the law;

21 To the lawless, as lawless, (not being lawless to God, but subject to the law to Christ,) that I might gain the lawless,

22 I became to the weak as weak, that I might gain the weak: I have been all things to all, that altogether I might save some.

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23 And this. I do on account of the good news, that I might become a partaker of it.

24 Do ye not know that they running in a race-course, all truly run, and one receives the prize of combat? Do ye so run, that ye might receive.

25 And every one contending for the prize, has self command in all things. These surely therefore that they might receive a corruptible crown; and we an incorruptible.

26 I therefore so run, as not uncertainly; so practise I pugilism, as not laying stripes upon air:

27 But I give my body a blow under the eyes, and reduce to bondage: lest having proclaimed to others, I myself be rejected.

1 PAUL TO THE CORINTHIANS CHAPTER 10

1 And I will not ye be ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea;

2 And were all immersed into Moses in the cloud, and in the sea;

3 And they all ate the same spiritual food

4 And all drank the same spiritual drink: for they drank of the spiritual Rock following; and the Rock was Christ.

5 But God was not contented with the most of them: for they were overthrown in the desert.

6 And these things were our types, that we be not eagerly desirous of evil things, as they also eagerly desired.

7 Neither be ye idolaters, as some of them; as has been written, The people sat down to eat and drink, and rose up to play.

8 Neither should we commit fornication, as some of them committed fornication, and there fell in one day twenty-three thousand.

9 Neither should we tempt Christ, as also some of them tempted, and were destroyed by serpents.

10 Neither do ye murmur, as also some of them murmured, and were destroyed by the destroyer.

11 And all those happened types to them; and it was written for our reminding, to whom the ends of the times have arrived.

12 Therefore let him seeming to stand see that he fall not.

13 No temptation except human has taken you and God faithful, who will not suffer you to be tempted above what ye are able; but with the temptation will he also make an escape, that ye may be able to bear.

14 Wherefore, my beloved, do ye flee from idolatry.

15 As to the wise speak I; judge ye what I say.

16 The cup of praise which we praise, is it not the mutual participation of the blood of Christ? The bread which we break, is it not the mutual participation of the body of Christ?

17 That, one bread, one body, we are many: for we all partake of one bread.

18 See ye Israel according to the flesh: are not they eating the sacrifices mutual participators of the altar?

19 What do I say therefore? that an idol is any thing? or that what is sacrificed to an idol is any thing?

20 But, that what things they sacrifice the nations sacrifice to demons, and not to God: and I will not ye be partakers of demons.

21 Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and the table of demons.

22 Do we emulate the Lord? are we stronger than he?

23 All things are lawful to me, but all are not profitable: all things are lawful to me, but all build not the house.

24 Let none seek his own, but each another's.

25 Every thing being sold in the market, eat, ye, interrogating nothing through consciousness:

26 For of the Lord the earth, and its fulness.

27 And if any one of the unbelieving call you, and ye wish to go; every thing set before you, eat, interrogating nothing through consciousness.

28 And if any one say to you, This is sacrificed to an idol, eat not, for him making it known, and consciousness: for of the Lord the earth, and its fulness:

29 And consciousness, I say, not thine, but another's: for that why is my freedom judged by another's consciousness

30 And if I partake by grace, why am I defamed for what I give thanks?

31 Whether therefore ye eat, whether ye drink, or what ye do, do ye all things to the glory of God.

32 And be ye not molesters to the Jews, and the Greeks, and to the church of God:

33 As I also please in all things to all, not seeking my advantage, but that of many, that they might be saved.

1 PAUL TO THE CORINTHIANS CHAPTER 11

(The Lord's Supper [24-29]. The Eucharist at that time was primarily a rite of the Mithras cult; its followers (mostly army men) and Christians (mostly their women] often held services in the same building: the men in the crypt [cellar], the women upstairs. See photo documents in Appendix A.)

1 Be ye imitators of me, as I also of Christ.

2 And I approve you, brethren, that ye remember me in all things, and as I have delivered to you, do ye hold the traditions.

3 And I will you to know, that the head of every man is Christ; and the head of the woman the man; and the head of Christ God.

4 Every man praying or prophesying, having on the head, shames his head.

5 And every woman praying or prophesying with head uncovered shames her head: for it is one and the same to her having been shaved.

6 For if the woman is not covered, let her also be shorn: and if shameful to the woman to be shorn or shaven, let her be covered.

7 For truly the man ought not to have the head covered, being the image and glory of God: and the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

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9 For also the man was not created through the woman; but the woman through the man.

10 Therefore the woman ought to have power upon the head for the angels.

11 But neither the man without the woman, nor the woman without the man, in the Lord.

12 For as the woman by the man, so also the man by the woman; and all things of God.

13 Judge in yourselves: is it suitable for a woman to pray to God uncovered?

14 Does not nature itself teach you, that, if a man truly have long hair, it is a dishonour to him?

15 And if a woman have long hair, it is a glory to her: for the hair has been given her for a cloak.

16 And if any one seem to be loving strife, we have no such custom, neither the churches of God.

17 And this announcing I approve not, that not for the better come ye together, but for the worse.

18 For truly first, ye coming together in the church, I hear divisions to be among you; and some part I believe.

19 For there must be also sects among you, that the tried might be made manifest among you.

20 Therefore ye coming together upon the same, it is not to eat the Lord's supper.

21 For each takes his own supper in eating: and one is truly hungry, and one is intoxicated.

22 For, have ye not houses for eating and drinking? or despise ye the church of God, and shame them not having? What should I say to you? shall I praise you in this? I praise not.

23 For I received from the Lord what I also delivered to you, That the Lord Jesus, in the night which he was delivered up, took bread:

24 And having given thanks, he brake, and said, Take ye, eat; this is my body, broken for you: this do ye for my remembrance.

25 Likewise the cup also, after supping, This cup is the new covenant in my blood: this do ye, as often as ye drink, for my remembrance.

26 For as often as ye eat this bread, and drink this cup, ye announce the Lord's death till he come.

27 Therefore whoever should eat this bread, and drink the cup of the Lord, unworthily, shall be liable to the penalty of the body and blood of the Lord.

28 And let a man try himself, and so eat of the bread, and drink of the cup.

29 For he eating and drinking unworthily, eats and drinks judgment to himself, not discerning the Lord's body.

30 For this many among you weak and sick, and enough are asleep.

31 For if we examined ourselves, we should not be judged.

32 And being judged, we are corrected of the Lord, lest we be condemned with the world.

33 Therefore, my brethren, coming together to eat, succeed one another.

34 And if any hunger, let him eat in the house; lest ye come together for judgment. And the rest when I come I will regulate.

1 PAUL TO THE CORINTHIANS CHAPTER 12

1 And concerning spiritual things, brethren, I wish you not to be ignorant.

2 Ye know that ye were the nations, to dumb idols, as ye were led, being carried away.

3 Wherefore I make known to you, that none speaking in the Spirit of God calls Jesus anathema: and none can say Lord Jesus, but in the Holy Spirit.

4 And there are distinctions of favors, and the same Spirit.

5 And there are distinctions of services, and the same Lord.

6 And there are distinctions of performances, and it is the same God performing all things in all.

7 And to each is given the manifestation of the Spirit for profit.

8 For truly to one is given by the Spirit the word of wisdom; and to another the word of knowledge by the same Spirit;

9 And to another faith in the same Spirit; and to another graces of healings in the same Spirit;

10 And to another performances of powers; and to another discriminations of spirits; and to another kinds of tongues; and to another interpretation of tongues:

11 And all these works one and the same Spirit, dividing to each his own things as be will.

12 For as the body is one, and has many members, and all the members of the one body, being many, is one body: so also is Christ.

13 For also in one Spirit were we all immersed into one body, whether Jews or Greeks, whether servants or free; and we have all been given to drink into one Spirit.

14 For also the body is not one member, but many.

15 If the foot say, Because I am not the hand, I am not of the body; by this is it not of the body

16 And if the ear say, Because I am not the eye, I am not of the body; by this is it not of the body

17 If the whole body an eye, where the hearing If the whole hearing, where the smelling?

18 And now has God set the members each one of them in the body, as he would.

19 And if all were one member, where the body

20 And now truly many members, and one body.

21 The eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.

22 But much rather the members of the body, seeming to be weak, are necessary:

23 And what we think to be less honourable of the body, upon these we put more abundant honour; and our unseemly parts have more abundant decorum.

24 And our becoming parts have no need: but God blended the body together, to the wanting having given more abundant honour:

25 That no division be in the body; but the members should care the same for one another.

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26 And whether one member suffer, all the members suffer together; or one member is honoured, all the members rejoice together.

2 And ye are the body of Christ, and members by parts.

28 And whom truly God set in the church, first the sent, second the prophets, third teachers, then powers, then graces of healings, helps, directions, kinds of tongues.

29 Not all sent: not all prophets: not all teachers: not all powers:

30 All have not the favors of healing: not all speaking with tongues: not all interpret accurately.

31 And be emulous of the better favors: and yet I shew you a way according to eminence.

1 PAUL TO THE CORINTHIANS CHAPTER 13

1 If I speak with the tongues of men and of angels, and have not love, I have been the brass of echoes, and the shouting cymbal.

2 And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith to remove mountains, and have not love, I am nothing.

3 And if I feed out all my goods, and if I deliver my body that I be burned, and have not love, I am profited nothing.

4 Love is slow to anger, possesses kindness; love envies not; love vaunts not itself, is not puffed up,

5 It demeans itself not unbecomingly, seeks not the things of itself, is not irritated, reckons no evil;

6 Rejoices not at injustice, and rejoices with the truth;

7 Covers all things, believes all, hopes all things, endures all.

8 Love never falters: but whether gifts of prophecies, they shall be left unemployed; whether tongues, they shall cease; whether knowledge, it shall be left unemployed.

9 For we know by parts, and we prophesy by parts.

10 And when the perfected come, then shall that by parts be left unemployed.

11 When I was a child, as a child I spake, as a child I thought, as a child I reckoned: and when I had become a man, I left unemployed the things of a child.

12 For now we see by a mirror in an enigma; then face to face: now I know by parts; and then shall I know as I was known.

13 And now remains faith, hope, love, these three; and the greater of these, love.

1 PAUL TO THE CORINTHIANS CHAPTER 14

1 Pursue love, and be emulous of spiritual things, and rather that ye might prophesy.

2 For he speaking in a tongue speaks not to men, but to God: (for none hears; and in the spirit he speaks mysteries.)

3 And he prophesying speaks to men for building the house, and entreaty, and encouragement.

4 And he speaking in a tongue builds himself; and he prophesying builds the church.

5 And I will ye all to speak with tongues, and rather that ye prophesy; for geater he prophesying, than he speaking with tongues, unless he interpret accurately, that the church receive building up.

6 And now, brethren, if I come to you speaking with tongues, what shall I profit you, except I speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?

7 As inanimate things giving a voice, whether pipe or harp, if it give not a distinction to sounds, how shall the piping or harping be known?

8 For also if the trumpet give an uncertain voice, who shall prepare himself for war?

9 So also ye, except by the tongue ye give an evident word, how shall the speaking be known? for ye shall be speaking into the air.

10 If perchance, such kind of voices be in the world, and none of them speechless.

11 If therefore I know not the power of the voice, I shall be to him speaking a foreigner, and he speaking a foreigner to me.

12 So also ye, since ye are zealous of spirits, for the building up of the church seek that ye may abound.

13 Wherefore he speaking in a tongue, let, him pray that he might interpret.

14 For if I pray in a tongue, my spirit prays, and my mind is unfruitful.

15 What therefore is it? I will pray with the spirit, and I will pray also with the mind: I will play on the harp in the spirit, and I will play also on the harp in the mind.

16 When if thou praise in the spirit, how shall he filling the place of the private individual say Amen at thy thanksgiving) since he knows not what thou sayest

17 For thou truly givest thanks well, but the other is not built up.

18 I thank my God, speaking in tongues more than you all:

19 But in the church, I will to speak five words by my mind, that I might also sound. in the ears of others, than ten thousand words in a tongue.

20 Brethren, be not children in reflection: but in wickedness act like children, and in reflection be ye perfected.

21 It has been written in the law, That in other tongues and in other lips will I speak to this people; and not so will they hear me, says the Lord.

22 So that tongues are for a sign, not to the believing, but to the unbelieving: and the gift of prophecy, not to the unbelieving, but to the believing.

23 If therefore the whole church come together upon the same, and all speak with tongues, and the private individual, or unbelieving, come in, will they not say that ye are enraged?

24 And If all prophesy, and any unbelieving, or ignorant private individual come in, he is refuted by all, he is examined by all:

25 And so the hidden things of his heart are made manifest; and so having fallen upon the face, he will worship God, proclaiming that God is truly with you.

26 Therefore, what is it brethren when ye come together, every one of you has a Psalms, has teaching, has a tongue, has

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a revelation, has an interpretatior. Let all things be for the building of the house.

27 Whether any speak in a tongue, by two, or the most by three, and in part; and let one interpret.

28 And if there be no interpreter, let him be silent in the church; and let him speak to himself, and to God.

29 And let the prophets speak two or three, and let others decide.

30 And if to another sitting by it be revealed, let the first be silent.

31 For ye are all able to prophesy one by one, that all might learn, and all might be encouraged.

32 And the spirits of the prophets are subjected to the prophets.

33 For God is not of unsteadiness, but of peace, as in all the churches of the holy ones.

34 Let your women be silent in the churches: for it has not been committed to them to speak; but to be subjected, as also says the law.

35 And if they will learn anything, let them ask their own husbands in the house; for it is shameful for women to speak in the church.

36 Or came out the word of God from you or did it arrive to you only?

37 If any think to be a prophet, or spiritual, let him observe what I write to you, that they are the commands of the Lord.

38 And if any is ignorant, let him be ignorant.

39 Therefore, brethren, be zealous to prophesy, and hinder not to speak in tongues.

40 Let all things be becomingly and according to order.

1 PAUL TO THE CORINTHIANS CHAPTER 15

(The Resurrection and Victory over Death [44-56]. In a time of extremely high mortality rates due to brutality, murder, war, disease, and ignorance of medicine, doctrines of salvation, rebirth [as it is called in India], or resurrection were naturally a very attractive belief concept. Paul deliberately integrated the idea of resurrection into his new religion and called it evangelion, the gospel, the good news.)

1 And I make known to you, brethren, the good news which I announced to you, which also ye received, and in which ye stood;

2 By which also ye are saved, to which word I announced to you if ye hold, unless ye believed to no purpose.

3 For I delivered to you among the first, what I also received, that Christ died for our sins, according to the writings;

4 And that he was buried, and that he was raised the third day, according to the writings.

5 And that he was seen by Cephas, then by the twelve:

6 Then was he seen by above five hundred brethren once for all; of whom the most remain till now, and some also are laid to rest.

7 Then was he seen by James; then by all the sent.

8 And last of all exactly as an abortive, was he also seen by me.

9 For I am the least of the sent, who am not fit to be called sent, for I drove out the church of God.

10 And by the grace of God I am what I am: and his grace which in me was not vain; but I was more abundantly wearied than they all: and not I, but the grace of God which with me.

11 Whether therefore I or they, so we proclaim, and so ye believed.

12 And if Christ is proclaimed that he arose from the dead, how say some among you that there is no rising up of the dead?

13 And if there is no rising up of the dead, neither has Christ risen:

14 And if Christ has not risen, then our proclaiming vain, and also your faith vain.

15 And we are also found false witnesses of God; for we testified for God that he raised up Christ: whom he raised not, if therefore the dead are not raised.

16 For if the dead are not raised, neither was Christ raised up:

17 And if Christ was not raised up, your faith is vain; yet are ye in your sins.

18 Then they also having died in Christ perished.

19 If in this life only we have been hoping in Christ, we are more to be compassionated than all men.

20 And now Was Christ raised from the dead, he was the first fruits of those having died.

21 For since by man death, also by man the rising up of the dead.

22 For as in Adam all die, so also in Christ shall all be made alive.

23 And each in his own order: the first fruit Christ; then they of Christ in his arrival.

24 Then the end, when he should deliver up the kingdom to God, and the Father; when he should leave unemployed every beginning and every authority and power.

25 For he must reign, till he put all enemies under his feet.

26 The last enemy, death, is left unemployed.

27 For he subjected all things under his feet. And when he said that all things have been subjected, it is manifest that without him having subjected all things to him.

28 And when all things be subjected to him, then also shall the Son himself be subjected to him having made all things subject to him, that God might be all things in all.

29 For what shall they do being immersed for the dead, if in fine the dead rise not? and why are they immersed for the dead?

30 And why are we in peril every hour?

31 In the day I die by: your boasting which I have in Christ Jesus our Lord.

32 If according to man I fought with wild beasts at Ephesus, what the profit to me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil intercourses corrupt good habits.

34 Recover your senses rightly, and in not; for some have a want of knowledge of God: I speak to your confusion.

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35 But some one will say, How are the dead raised up? and with what body do they come?

36 Froth, what thou sowest is not made alive, except it die:

37 And what thou sowest, thou sowest not the body going to be, but the naked kernel, if perhaps of wheat, or some of the rest:

38 And God gives it a body as he would, and to each of the seed its own body.

39 Not all flesh the same flesh: but one truly flesh of men, and another of cattle, and another of fishes, and another of flying things.

40 And celestial bodies, and terrestrial bodies: but truly one the glory of the celestial, and another that of the terrestrial.

41 One glory of the sun, and another glory of the moon, and another glory of the stars: for star differs from star in glory.

42 So also the rising up of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown an animated body; it is raised a spiritual body. There is an animated body, and there is a spiritual body.

45 So also has been written, The first man Adam was born into a living soul; and the last Adam into a spirit making alive.

46 But the first not spiritual, but animated; then the spiritual.

47 The first man of earth, made of earth: the second man the Lord from heaven.

48 As the made of earth, such also the made of earth: and as the celestial, such also the celestial.

49 And as we have borne the image of the made of earth, we shall also bear the image of the celestial.

50 And this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.

51 Behold, I speak to you a mystery; We truly shall not all be laid asleep, but we shall all be changed,

52 In an atom, in the twinkling of the eye, in the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corrupted must put on incorruption, and this mortal put on immortality.

54 And when this corrupted shall put on incorruption, and this mortal shall put on immortality, then shall be the word written, Death was swallowed down in victory.

55 Where thine, death, the sting? where thine, hades, the victory

56 And the sting of death sin; and the power of sin the law.

57 And grace to God, giving us the victory by our Lord Jesus Christ.

58 Wherefore, my beloved brethren, be stable, unmoved, abounding in the work of the Lord always, knowing that our fatigue is not in vain in the Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 16

1 And concerning the collection for the holy ones, as I appointed to the churches of Galatia, so also do ye.

2 According to one day of the sabbaths let each of you put by himself, treasuring up that which he is prospered in, that when I come there be no collections.

3 And when I be present, whom ye approve by letters, these will I send to carry your grace to Jerusalem.

4 And if it be suitable for me also to go, they shall go with me.

5 And I will come to you, when I pass through Macedonia: for I do pass through Macedonia.

6 And perhaps with you I shall abide, or also pass the winter, that ye might send me forward wherever I go.

7 For I will not see you now in coming forward; but I hope to remain some time with you, if the Lord permit.

8 And I will remain in Ephesus even till Pentecost.

9 For a door has stood open to me, great and effective, and many opposed.

10 And if Timotheus come, see ye that he be with you fearlessly: for he works the work of the Lord, as I also.

11 Therefore no one should despise him: and send ye him forward in peace, that he might come to me: for I expect him with the brethren.

12 And concerning Apollos, the brother, I besought him much that he would come to you with the brethren: and the will was not altogether that he should come now; and he will come when he should have leisure.

13 Watch ye, stand in the faith, be manly, be strengthened..

14 Let all things be in love.

15 And I beseech you brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and they arranged themselves for service to the holy ones,)

16 That also ye be subjected to such, and to every one cooperating, and to the wearied.

17 And I rejoice at the arrival of Stephanas and Fortunatus and : that they have filled up your necessity.

18 For they refreshed my spirit and yours: therefore observe ye such.

19 The churches of Asia greet you. Aquila and Priscilla, with the church at their house, greet you.

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The greeting of Paul by my hand.

22 If any love not the Lord Jesus Christ, let him be Anathema Maranatha

23 The grace of the Lord Jesus Christ with you:

24 My love with you all in Christ Jesus. Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens Of Corinth,
or 2 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Second Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to contain several authentic letters.)

The Second Epistle to the Corinthians, commonly referred to as Second Corinthians or in writing 2 Corinthians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to the Roman citizen Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the church in Corinth and Christians in the surrounding province of Achaea, in modern-day Greece. [2 Cor.1:1]

While there is little doubt among scholars that Paul is the author, there is discussion over whether the Epistle was originally one letter or composed from two or more of Paul's letters.

Although the New Testament contains only two letters to the Corinthian church, the evidence from the letters themselves is that he wrote at least four and the church replied at least once:

1. 1 Corinthians 5:9 ("I wrote unto you in an epistle not to company with fornicators", KJV) refers to an early letter, sometimes called the "warning letter" or the "previous letter."

2. 1 Corinthians

3. The Severe Letter: Paul refers to an earlier "letter of tears" in 2 Corinthians 2:3–4 and 8. 1 Corinthians does not match that description, so this "letter of tears" may have been written between 1 Corinthians and 2 Corinthians.

4. 2 Corinthians

The book is usually divided as follows:

• 1:1–11 – Greeting

• 1:12 – 16 – Paul defends his actions and apostleship, affirming his affection for the Corinthians.

• 8:1 – 9:15 – Instructions for the collection for the poor in the Jerusalem church.

• 10:1 – 13:10 – A polemic defense of his apostleship

• 13:11–13 – Closing greetings.)

2 PAUL TO THE CORINTHIANS CHAPTER 1

1 Paul, sent of Jesus Christ by the will of God, and brother Timothy, to the church of God being in Corinth, with all holy ones being in the whole of Achaia:

2 Grace to you and peace from God our Father, and the Lord Jesus Christ.

3 Praised the God and Father of our Lord Jesus Christ, the Father of compassion, and God of all comfort:

4 Who comforting us upon all our pressure, that we may be able to comfort them in every pressure, by the comfort by which we ourselves are comforted by God.

5 For as the sufferings of Christ abound in us, so by Christ abounds also our comfort.

6 And whether we are pressed, for your comfort and salvation, being well wrought in endurance of the same sufferings which we also suffer: whether we are comforted, for your comfort and salvation.

7 And our hope firm for you, knowing, that as ye are participators of the sufferings, so also of the comfort.

8 For we wish you not to be ignorant, brethren, of our pressure having been to us in Asia, that we were exceedingly loaded, above strength, so that we were in utter perplexity even to live:

9 And we ourselves have had the sentence of death in ourselves, that we should not have trusted in ourselves, but in God raising the dead:

10 Who saved us from so great a death, and does save: in whom we have hoped also that he will yet save;

11 And ye serving together for us in prayer, that of many faces, the favor to us by many thanks be returned by us.

12 For our boasting is this, the testimony of our consciousness, that in simplicity and purity of God, not in fleshly wisdom, but in the grace of God, we turned back in the world, and more eminently to you.

13 For we write no others to you, but what ye either know or also observe; and I hope that also even to the end ye will observe;

14 As also ye observed us by part, that we are your boast, as also ye ours in the day of the Lord Jesus.

15 And in this confidence I wished to come to you before, that ye might have a second grace;

16 And by you to pass into Macedonia, and again from Macedonia, to come to you, and by you to be sent forward to Judea.

17 Therefore I resolved this, much less did I use levity: or what I resolve, do I resolve according to the flesh, that there be with me yea, yea, and nay, nay

18 And God faithful, for our word to you was not yea or nay.

19 For the Son of God, Jesus Christ, who proclaimed in you by us, by me, and Silvanus, and Timotheus, was not yea and nay, but was yea in him.

20 Forasmuch as the solemn promises of God in him yea, and in him Amen, for glory to God by us.

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21 And he making us firm with you in Christ, and having anointed us, is God;
22 Who also having sealed us, and given the pledge of the Spirit in our hearts.
23 And I call upon God a witness upon my soul, that, sparing you, I came no more to Corinth.
24 Not that we are masters of your faith, but we are aiders of your joy: for ye have stood in the faith.

2 PAUL TO THE CORINTHIANS CHAPTER 2

1 And I determined this to myself, not to come to you again in sadness.
2 For if I grieve you, and who is he making me glad, except he being grieved by me
3 And I wrote this same to you lest, coming, I should have sadness from whom I ought to rejoice, trusting to you all, that mine is the joy of you all.
4 For out of much pressure and anxiety of heart I wrote to you through many tears; not that ye should be 'grieved, but that ye might know the love I have more abundantly towards you.
5 And if any have grieved, he has not grieved me, but by part; that I might not overload you all.
6 Sufficient to such a one this enjoyment of the esteem of the many.
7 So that on the contrary ye should rather show kindness, and console, lest perhaps such be swallowed down with more abundant sadness.
8 Wherefore I beseech you to confirm love to him.
9 For, for this I also wrote, that I might know the proof of you, if ye are obedient for all things.
10 And to whom ye show any favor; I also: for also if I have shown any kindness, to whom I have shown kindness, through you in the face of Christ;
11 That we might not be taken advantage of by Satan: for we are not ignorant of his inventions.
12 And coming to Troas for the good news of Christ, and a door having been opened to me in the Lord,
13 I have had no relaxation to my spirit, in my not finding Titus my brother: but having taken leave of them, I went out to Macedonia.
14 Grace to God, always leading us to triumph in Christ, and making manifest the order of his knowledge by us in every place.
15 For we are to God a sweet odor of Christ, in the saved, and in the host:
16 Truly to those an odor of death into death; and to those an odor of life into life. And who sufficient for these things?
17 For we are not as the many adulterating the word of God: but as of purity, but as of God, before the face of God speak we in Christ.

2 PAUL TO THE CORINTHIANS CHAPTER 3

1 Begin we again to recommend ourselves or need we not, as some; recommendatory epistles to you, or recommendatory from you?
2 Ye are our epistle written in our hearts, known and acknowledged by all men:
3 Made manifest that ye are the epistle of Christ served by us, not written with ink, but with the Spirit of the living God; not in tables made of stone, but in fleshly tables of the heart.
4 And we have such confidence through Christ to God:
5 Not that we are sufficient of ourselves to reckon anything as of ourselves; but our sufficiency of God;
6 Who rendered as fitting servants of the new covenant; not of the letter, but of the Spirit: for the letter kills, and the Spirit makes alive.
7 And if the service of death, in letters imprinted in stones, was in glory, so that the sons of Israel could not look intently to the face of Moses for the glory of his face; being left unemployed
8 How shall not rather the service of the Spirit be in glory?
9 For if the service of condemnation glory, much more the service of justice abounds in glory.
10 For also that having been glorified has not been glorified in this part, for sake of the glory excelling.
11 For if that left unemployed by glory, much more that remaining in glory.
12 Therefore having such hope, we use much freedom of speech:
13 And not as Moses put a veil upon his face, that the sons of Israel should not look intently to the end of that left unemployed:
14 But their minds were hardened: for until this day the same veil upon the reading of the old covenant. remains not uncovered;for in Christ it is left unemployed.
15 But even to this day, when Moses is read, a veil lies upon their heart
16 And whenever it turn to the Lord, the veil is taken away.
17 And the Lord is the Spirit: and where the Spirit of the Lord, there freedom.
18 And we all, shown as in a mirror the glory of the Lord, with the face uncovered, are transformed into the same image from glory to glory, as from the Spirit of the Lord.

2 PAUL TO THE CORINTHIANS CHAPTER 4

1 For this, having this service, as we were compassionated, we lose not courage;
2 But have renounced the hidden things of shame, not walking in craft, neither adulterating the word of God; but by manifestation of the truth recommending ourselves to every consciousness of man before God.
3 And if also our good news is hid, in the lost is it hid:
4 In whom the God of this world blinded the minds of the unbelieving, so that the enlightening of the good news of the glory of Christ, who is the image of God, does not enlighten them.
5 For we proclaim not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus.

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6 For God, having spoken light to shine out of darkness, who shone in our hearts, to the enlightening of the knowledge of the glory of God in the face of Jesus Christ.

7 And we have this treasure in earthen vessels, that the eminence of power be of God, and not of us.

8 Being pressed in every thing, but not straightened; being at a loss, but not utterly perplexed;

9 Being driven out, but not forsaken; being cast down, but not destroyed;

10 Always bearing about in the body the death of the Lord Jesus, that also the life of Jesus be made manifest in our body.

11 For we, the living, are always delivered to death for Jesus, that also the life of Jesus be made manifest in our mortal flesh.

12 So that death is truly energetic in us, and life in you.

13 And having the same spirit of faith, according to that written, I believed, therefore I spake: and we believe, and therefore we speak;

14 Knowing that he having raised the Lord Jesus will also raise us by Jesus, and present us with you.

15 For all things for you, that grace, having abounded by the many, might abound in thanksgiving to the glory of God.

16 Wherefore we lose not courage; but if also our man without is destroyed, but he within is renewed day and day.

17 For the present moment the lightness of our pressure works to us an eternal weight of glory, as eminence upon eminence;

18 We looking not at things seen, but at things not seen: for things seen, temporary; and things not seen, eternal

2 PAUL TO THE CORINTHIANS CHAPTER 5

1 For we know that if our earthly house of the tent were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2 For also in this we groan, longing to have our dwelling from heaven put on:

3 If also being even clothed we shall not be found naked.

4 For also being in the tent we groan, being loaded: since we wish not to be unclothed, but to be clothed, that the mortal should be swallowed up of life.

5 And he having brought us about to this same, God, he having also given us the pledge of the Spirit.

6 Therefore being always confident, and knowing that, being at home in the body, we are absent from the Lord:

7 (For we walk by faith, and not by external appearance:)

8 And we are confident, and are contented rather to be absent from the body, and to be at home in the Lord.

9 Wherefore also let us seek the honour, whether being at home, whether being absent, to be pleasing to him.

10 For we must all be made manifest before the judgment seat of Christ; that each might receive the things for the body, for what he did, good or bad.

11 Knowing therefore the fear of the Lord, we persuade men; and we are made manifest to God; and I hope also to have been made manifest to your consciences.

12 For not again do we recommend ourselves to you, but giving you occasion for boasting over us, that ye might have for them boasting in face, and not in heart.

13 For whether we be beside ourselves, to God: or be of sound mind, to you.

14 For the love of Christ holds us together; having judged this, that if one died for all, then all dead:

15 And he died for all, that the living no more live to themselves, but o him having died for them, and having risen.

16 So that we from now know none according to the flesh: and if also we have known Christ according to the:flesh, but now we know no more.

17 So that if any in Christ, a new creation: old things have passed away; behold, all have become new.

18 And all things of God, having reconciled us to himself by Jesus Christ, and given us the service of reconciliation;

19 For as God was in Christ reconciling the world to himself, not reckoning to them their faults; and having set in us the word of reconciliation.

20 For Christ therefore are we ambassadors, as of God beseeching by us: we pray for the sake of Christ, be ye reconciled to God.

21 For him not knowing sin, he made sin for us; that we might be the justice of God in him.

2 PAUL TO THE CORINTHIANS CHAPTER 6

1 And working together, we also beseech, lest also ye receive the grace of God in vain.

2 (For he says, In an acceptable time I listened to thee, and in the day of salvation have I run to succor thee: behold, now the acceptable time; behold; now the day of salvation.)

3 Giving no offence in any thing, that the service be not blamed:

4 But in every thing recommending ourselves as servants of God, in much patience, in pressures, in necessities, in extremities,

5 In blows, in imprisonments, in disorders, in fatigues, in watchings, in fastings;

6 In purity, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned.

7 In the word of truth, in the power of God, through the weapons of justice of the right hands and the left,

8 Through glory and ignominy, through slander and applause: as erring, and true;

9 As being ignorant, and knowing; as dying, and, behold, we live; as being disciplined, and not killed;

10 As being grieved, and always rejoicing; as poor, and making many rich; as having nothing, and possessing all things.

11 Our month stands open to you, O Corinthians, our heart has been enlarged.

12 Ye are not contracted in us, but ye are contracted in your bowels.

13 And for the same recompense, (I speak as to children,) be ye yourselves also enlarged.

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14 Be not unequally yoked together with the unbelieving: for what participation to justice and iniquity and what communion to light with darkness?

15 And what conformity to Christ with Belial? and what part to the believing with the unbelieving?

16 And what agreement to the temple of God with images? for ye are the temple of the living God; as God said, That I will dwell in them, and will go round about; and will be their God, and they shall be a people to me.

17 Therefore come out from the midst of them, and be separated, says the Lord, and touch not the unclean; and I will receive you.

18 And I will be to you for a Father, and ye shall be to me for sons and daughters, says the Lord Almighty.

2 PAUL TO THE CORINTHIANS CHAPTER 7

1 Therefore having these declarations, dearly let us cleanse ourselves from all defilements of flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we injured none, we corrupted none, we took advantage of none.

3 I speak not to condemnation: for I have said before, ye are in our hearts to die together, and live together.

4 Much freedom of speech to me toward you; to me much boasting over you: I am filled with consolation, I superabound in joy in all your pressure.

5 For also, we having come to Macedonia, our flesh had no relaxation, but pressed in everything; without conflicts, within fears.

6 But God, comforting the humble, comforted us in the arrival of Titus;

7 And not only in his arrival, but also in the comfort which he was comforted in you, announcing to us your anxious desire, your lamentations, your zeal for me; so that I rejoiced the more.

8 For if I also grieved you in the epistle, I regret not, and if I did regret: for I see that that epistle, if also for a time, grieved you.

9 Now I rejoice, not that ye were grieved, but that ye were grieved to repentance: for ye were grieved according to God, that ye be injured in nothing by us.

10 For grief according to God works repentance to salvation not to be repented of: but grief of the world works death.

11 For behold, this same that ye grieve according to God, what care it wrought in you, but defence, but indignation, but fear, but anxious desire, but zeal, but punishing! In every thing ye recommended yourselves to be holy in this affair.

12 Wherefore, if I also wrote to you, not for him having been unjust, for him having suffered injustice, but that your care for us might be made manifest to you before God.

13 Therefore have we been comforted in your comfort: and we rejoiced more abundantly for the joy of Titus, because his spirit has been refreshed from you all.

14 For if I have boasted anything to him of you, I was not ashamed; but as we spake all things to you in truth, so also was our boasting over Titus the truth.

15 And his bowels are more abundantly to you, remembering the obedience of you all, how with fear and tremor ye received him.

16 I rejoice that I place confidence in you in everything.

2 PAUL TO THE CORINTHIANS CHAPTER 8

(The Collection of Money for the Church in Jerusalem. Jerusalem was the centre of the Jewish-Christian church under the leadership of Jesus' brother James "the Just"). Paul hoped to appease James with the money. When he arrived and entered the temple, an unexpected disaster began to unfold that led to the first split in the Jesus movement [into a Jewish Christianity and a Roman Christianity]: Paul was recognised by angry Jews, and riots broke out. Although Paul was a Jew, he also held Roman citizenship; Roman citizens were forbidden to enter the temple under penalty of death [see Temple Warning Inscription, Anhang A]. Paul was taken into protective custody, interrogated by King Herod Agrippa II and Berenice, and then brought to Rome [by Yosef bar Mattityahu, Titus Flavius Josephus], known as Paul's Fourth Journey. See: The Life of Titus Flavius Josephus, chapter 3, Paul's Travel Maps, Appendix B.)

1 And we make known to you, brethren, the grace of God given in the churches of Macedonia;

2 That in much proof of pressure the abundance of their joy and their poverty according to depth abounded to the abundance of their simplicity.

3 For according to power, I testify, and above power chosen voluntarily;

4 Praying us with much entreaty that we receive the grace and participation of the service for saints.

5 And not as we hoped, but they gave themselves first to the Lord, and to us by the will of God.

6 So that we besought Titus, that as he began before, so also he would complete to us this grace also.

7 But as ye abound in everything, in faith, and in word, and in knowledge, and in all care, and in love from you to us, that also ye abound in this grace.

8 I speak not according to command, but by care of others, trying also the purity of your love.

9 For ye know the grace of our Lord Jesus Christ, that for you he was in a state of beggary, being rich; that ye in his poverty might be rich.

10 And in this I give an opinion: for this is profitable to you, which no only to do, but to will, ye began before from last year.

11 And now also complete ye the doing; that as a forwardness to will so also to complete, out of what is possessed.

12 For if a forwardness lie before, according as any has, it is acceptable, not as he has not.

13 For not that ease to others, and pressure to you:

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14 But of equality, now in this time your abundance for their want, that also their abundance be for your want: that there be equality:

15 As has been written, He to whom much, was not in excess; and he to whom little, was not diminished.

16 And grace to God, having given the same care for you in the heart of Titus.

17 For truly he received the entreaty; and being more earnest, he went forth voluntarily to you.

18 And we sent with him the brother whose approbation in the good news through all the churches;

19 And not only, but also the hand stretched out by the churches for our fellow-traveller with this grace, served by us to the glory of the same Lord, and to your forwardness:

20 Prepared for this, lest any blame us in this abundance served by us:

21 Providing good things beforehand, not only before the Lord, but also before men.

22 And we sent with them our brother, whom we proved in many things being earnest many times, and now much more earnest, with much confidence in you.

23 Whether for Titus, my companion and co-worker to you: or our brethren, the sent of the churches, the glory of Christ.

24 Therefore the manifestations of your love, and of your boasting for us, shew ye to them, and to the face of the churches.

2 PAUL TO THE CORINTHIANS CHAPTER 9

1 For truly, concerning the service to the holy ones, it is superfluous for me to write to you:

2 For I know your forwardness, which I boast of for you to the Macedonians, that Achaia was prepared from last year; and zeal from you excited the many more.

3 And I sent the brethren, lest our boasting for you be empty in this part; that, as I said, ye might be prepared:

4 Lest if in some way the Macedonians come with me, and find you unprepared, we should be ashamed, (that we should not say, ye) in this principle of boasting.

5 Therefore I thought necessary to beseech the brethren that they go before to you, and prepare beforehand your praise, having been proclaimed beforehand, this same to be prepared, so as praise, and not as covetousness.

6 And this, He sowing sparingly shall reap also sparingly; and he sowing in praises shall reap also in praises.

7 Each as he chooses in the heart; not of grief, or of necessity: for God loves a cheerful giver.

8 And God able for all grace to abound in you; having always all sufficiency in everything, ye abound in every good work:

9 (As has been written, He scattered; he gave to the poor: his justice remains forever.

10 And now he furnishing seed to him sowing, and bread for food, furnish and multiply your sowing-season, and increase the fruits of your justice;)

11 Enriched in everything in all simplicity, which works through us gratitude to God.

12 For the service of this office is not only filling up the wants of the saints, but also abounding through many thanks to God;

13 By the proof of this service honouring God for the subjection of your assent to the good news of Christ, and to the simplicity of mutual participation to them and to all;

14 And by their prayer for you, longing for you through the exceeding grace of God upon you.

15 And grace to God for his indescribable gift.

2 PAUL TO THE CORINTHIANS CHAPTER 10

1 And I Paul myself beseech you by the meekness and equity of Christ, who, in face truly low with you, but at a distance bold towards you:

2 And I pray, being present, not to be bold with the confidence which I reckon to encounter against certain, reckoning us as walking about according to the flesh.

3 For walking in the flesh, we war not after the flesh:

4 (For the weapons of our warfare not fleshly, but powerful to God to the taking down of fortified places;)

5 Taking down reckonings, and every elevation lifted up against the knowledge of God, and taking captive every thought to the obedience of Christ;

6 And having in readiness to avenge every imperfect instruction, when your obedience should be completed.

7 See ye things according to the face? If any has persuaded himself to be of Christ, let him reckon this again of himself, that, as he of Christ, so we also of Christ.

8 For if I also boast something more abundantly of our power, which the Lord gave us for the building up, and not for your taking down, I shall not be ashamed:

9 Lest I seem as terrifying you by epistles.

10 (For truly the epistles, he says, weighty and strong; but the presence of the body weak, and the word counted as nothing.)

11 Let such a one reckon this, that, such as we are in the word by the epistles, being away, such also, being present, in deed.

12 For we dare not appear or join ourselves to certain of them recommending themselves: but they measuring themselves by themselves, and joining themselves to themselves, do not understand.

13 And we boast not of things immeasurable, but according to the measure of the rule which the God of measure divided to us, to reach even also to you.

14 For not as reaching to you we stretch beyond ourselves: for also even to you we came before in the good news of Christ:

15 Not boasting in things immeasurable, in the toils of others; and having hope, your faith being increased, to be enlarged in you according to our rule for abundance,

16 To announce the good hews in things beyond you, not in another's rule to boast for things prepared.

17 But he boasting, let him boast in the Lord.

18 For not he recommending himself, this is acceptable, but whom the Lord recommends.

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2 PAUL TO THE CORINTHIANS CHAPTER 11

1 I would ye hold me up a little in my folly: and indeed bear with me.

2 For I am zealous of you with the zeal of God: for I fitted you to one husband, to present a pure virgin to Christ.

3 And I am afraid lest, as the serpent completely deceived Eve in his craft, so your thoughts be corrupted from the simplicity which in Christ.

4 For if he coming proclaim another Jesus, which I proclaimed not, or ye receive another spirit, which ye received not, or other good news, which ye received not, ye have held up well.

5 For I reckon myself to be nothing greatly inferior to the sent.

6 And, if also ignorant in the word, but not in knowledge; but in every thing, we having been made manifest in all for you.

7 Or did I a sin, humbling myself that ye might be exalted, because I announced to you the good news of God gratuitously?

8 I stripped other churches, having received pay, for your service.

9 And being present with you, and having wanted, I acted not with negligence to any: (for the brethren having come from Macedonia filled up still more my want:) and I kept myself in every thing not burdensome to you, and I will keep.

10 The truth of Christ is in me, for this boasting shall not be shut up in me in the regions of Achaia.

11 Wherefore? because I love you not? God knows.

12 And what I do, and I will do, that I shall not cut off the occasion of those wishing the occasion; that in what they boast, they be found as also we.

13 For such the falsely sent, crafty workers, being transformed into the sent of Christ.

14 And not wonderful; for Satan himself is transformed into a messenger of light.

15 No great thing therefore if also his servants are transformed as servants of justice; whose end shall be according to their works.

16 Again I say, lest any one should think me to be mad; and if not so indeed, as mad do ye receive me that I might also boast myself some little.

17 What I speak, I speak not according to the Lord, but as in madness, in this first principle of boasting.

18 Since many boast according to the flesh, I shall also boast.

19 For ye bear with the mad willingly, being wise.

20 For ye bear, if any reduce you to bondage, if any devour, if any receive, if any be lifted up, if any skin you on the face.

21 I speak according to dishonour, as that we were weak. And in what any dares, (I speak in rashness,) I dare also.

22 Are they Hebrews? I also. Are they Israelites? I also. Are they Abraham's seed? I also.

23 Are they Christ's servants? (I speak being light-headed) I above; in toils more abundant, in blows more excessively, in watchings more abundantly, in deaths often.

24 Of the Jews five times I received forty, except one.

25 Thrice was I scourged with rods, once was I stoned, thrice suffered I shipwreck, I have made a night and day in the deep;

26 In journeys often, in dangers of rivers, in dangers of robbers, in dangers of the family, in dangers from the nations, in dangers in the city, in dangers in solitude, in dangers in the sea, in dangers with false brethren;

27 In fatigue and toil, in watchfulnesses often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides things outside, my distraction daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I am not inflamed

30 If I must boast, I will boast things of my weakness.

31 God and Father of our Lord Jesus Christ knows, he being praised forever, that I lie not.

32 In Damascus king Aretas' governor watched the city of the Damascenes, wishing to seize me

33 And through a window in a basket was I let down by the wall, and I escaped from his hands.

2 PAUL TO THE CORINTHIANS CHAPTER 12

1 Indeed it is not profitable to me to boast. For I will come to visions and Revelation of the Lord.

2 I knew a man in Christ before fourteen years, (whether in the body, I know not; whether out of the body, I know not: God knows;) such a one having been carried off even to the third heaven.

3 And I knew such a man, (whether in the body, whether out of the body, I know not: God knows;)

4 That he was carried off into paradise, and heard words not to be told, which it was not permitted man to speak.

5 Of such a one will I boast: and of myself I will not boast, except in my weakness.

6 For if I be willing to boast, I shall not be mad; for the truth will I say: and I spare, lest any reckon for me above what he sees me, or what he hears of me.

7 And lest I be lifted up by the eminence of Revelation, a thorn in the flesh was given me, a messenger of Satan, that he might cuff me, lest I be lifted up.

8 For this thrice besought I the Lord, that it remove away from me.

9 And he said to me, My grace suffices thee: for my power is perfected in weakness. Therefore very willingly will I boast rather in my weaknesses, that Christ's power may lodge upon me.

10 Therefore am I contented in weaknesses, in reproaches, in necessities in expulsions, in extremities for Christ: for when I am weak, then am I strong.

11 I have been mad boasting; ye forced me: for I ought to have been recommended by you: for I was not greatly inferior to the sent, if also I am nothing.

12 Surely the signs of one sent was wrought in you in all patience, in signs, and wonders, and powers.

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13 For what is it which ye were inferior to the rest of the churches, except that I myself acted not with negligence to you? favor me for this injustice.

14 Behold, I have prepared to come to you the third time; and I will not act with negligence to you: for I seek not your things, but you: for children ought not to treasure up for parents, but parents for children.

15 And I very willingly will expend and be expended for your souls; if also loving you more abundantly, the less I should be loved.

16 And "let it be, I overloaded you not: but being dexterous, I took you by contrivance.

17 Not any of whom I have sent to you have I by him taken advantage of you.

18 I called for Titus, and sent with a brother. Has Titus taken advantage of you? walked we not in the same spirit? not in the same steps??

19 Again, think ye that we excuse ourselves to you? before God in Christ we speak: and all things, beloved, for your building up.

20 For I am afraid, lest somehow, having come, I find you not such; as I will, and I find you such as ye wish not: lest somehow, strifes, jealousies, wraths, intrigues, calumnies, whisperings, inflations, derangements:

21 Lest, coming again, my God should humble me with you, and I shall mourn for many of them having sinned before, and not having repented for uncleanness, and fornication, and licentiousness which they committed.

2 PAUL TO THE CORINTHIANS CHAPTER 13

1 This third I come to you. By mouth of two witnesses, and three, shall every word be established.

2 I have said before, and say beforehand, as being present the second; and being away now I write to them having sinned before, and to all the rest, that, if I should come again, I will not spare:

3 Since seek proof of Christ speaking in me, who to you is no weak, but has power in you.

4 For also if he was crucified from weakness, but he lives from the power of God. For also we are weak in him, but we live with him from the power of God to you.

5 Try yourselves, if ye are in the faith; prove yourselves. Or know ye not yourselves, that Jesus Christ is in you, unless ye are not tried?

6 And I hope that ye shall know that we are not untried.

7 And I pray to God that ye do nothing evil; not that we appear tried, but that ye do good, and we be as untried.

8 For we are not able anything against the truth, but for the truth.

9 For we rejoice when we be weak, and ye be able: and this also we pray, your restoration.

10 For this I write these things being absent, that being present I should not wound severely, according to the power which the Lord gave me for building up, and not for pulling down.

11 As to the rest, brethren, rejoice. Be adjusted, be comforted, think the same, live in peace; and the God of love and peace shall with you.

12 Greet ye one another in a holy kiss

13 All the holy ones greet you.

14 The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit with you all. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

or Paul To The Citizens Of Galata, or just Galatians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Galatians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 54 AD. There is an old debate as to whether Paul's letter was directed to northern Galatia, where the ethnic Galatians lived, or to southern part of the Galatian province, where cities such as Iconium are located.

The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is probably written by the Roman citizen Saul of Tarsos (Paul the Apostle) from southern Anatolia to a number of Early Christian communities in Galatia (central Anatolia).

Saul of Tarsos writes about the conflict he caused with James the undisputed leader of the Church and brother of Jesus. The controversy concerns the Gentile (Roman) and the Mosaic (Hebrew) Law as described in the 5 books of Moses. Saul knew that circumcision was against the Lex Cornelia (the Roman laws of Cornelius Sulla) argues that the gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision of males. But Saul tells us only a part of the story, he does not say that James has been furious seeing him as traitor and lier because he converted Jews to his version of Christianity. Saul has dared to turn James's brother Jesus into a caricature and a divine figurehead of Paul's newly created religion, smearing so the honour of Jesus' family by immoral (Roman) filth and violating the first three Commandments: "1. I am the Lord thy God, thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord your God in vain." In other words: In Judaism, it is absolutely probihited to elevate a human being (such as Jesus) to a godlike status. When Paul came to Jerusalem and Jews recognised him, his presence alone caused such a massive uprising that the Roman police force had to take him into protective custody.

We can learn in detail what has happened from the Clementine literature (also called Pseudo [false] -Clementine because the Church leaders did not like the contents of the texts), the Homilies and Recognition by name. These are records made by one Clement (whom the narrative identifies as both Pope Clement I, and Titus Flavius Vespasianus' nephew Titus Flavius Clemens) who tells us about the battles among James the brother of Jesus, Saul of Tarsos and the Apostle Simon Peter. There is also an accout of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history. The author is sometimes called Pseudo-Clement (as distinct from Clement of Alexandria)

The Epistle to the Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul because it is Saul's coming out. The central dispute in the letter concerns the question of how Gentiles and Jewss could convert to Paul's Christianity, which shows that this letter was written at an early stage in church history, when the vast majority of Christians were Jewish or Jewish proselytes, which historians refer to as the Jewish Christians. Another indicator that the letter is early is that there is no hint in the letter of a developed organisation within the Christian community at large. This puts it during the lifetime of Paul himself.)

PAUL TO THE GALATIANS CHAPTER 1

(During the era of the Roman Republic, like the filling of a sandwich, the Celts were squeezed out of the centre of Europe by the Germanic tribes coming from the north and the Romans coming from the south. In the west, they fled to Britain and in the east to Anatolia. The Turkish name Galata [Engish: Galatia; other Celtic names: Celtica, Gallica, Gallia, Gallega, Galicia, Gaul, etc.] still recalls them. Paul had visited Galatia on his second and third missionary journeys [Acts 16:6; 18:23] and established Christian communities there [Galatians 4:13-15]. These consisted primarily of Gentile Christians [Greeks; 4:8; 5:2; 6:13] and Jewish Christians [3:13f; 4:3]. As described in 2 Corinthians, Paul had a major conflict with James, the Bishop of Jerusalem and brother of Jesus, because Paul violated the laws of Moses. The letter must have been written soon after Paul's second missionary journey [4:13]; only then can we explain his surprise at the Galatians' rapid change of heart [1:6]. This suggests that the letter was written during the early part of his three-year stay in Ephesus, around the year 54 AD or a bit earlier.)

1 Paul, sent, (not from men, neither by man, but by Jesus Christ, and God the Father, having raised him from the dead;)

2 And with me all the brethren, to the churches of Galatia:

3 Grace to you and peace from God the Father, and our Lord Jesus Christ,

4 Having given himself for our sins, that he might take us away out of this present evil time, according to the will of God and our Father:

5 To whom the glory for the time of times. Amen.

6 I wonder that so quickly are ye transferred from him having called you by the grace of Christ to another good news:

7 Which is not another; except some are troubling you, and wishing to pervert the good news of Christ.

8 But also if we, or a messenger from heaven, announce good news to you, more than what: we have announced to you, let him be anathema.

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9 As we said before, also now say I again, If any announce to you good news above what ye received, let him be anathema.

10 For now do I persuade men, or God? or seek I to please men? for if I had yet pleased men, I should not have been the servant of Christ.

11 But I make known to you, brethren, the good news announced by me that it is not according to man.

12 For I neither received it from man, neither was I taught, but by the revelation of Jesus Christ.

13 For ye heard of my turning about when in Judaism, that in excess I drove out the church of God, and laid it waste:

14 And I advanced in Judaism above many like in my race, being more abundantly zealous of paternal traditions.

15 And when God was contented, having separated me from my mother's womb, and having called me, by his grace,

16 To reveal his Son in me, that I might announce him the good news in the nations; I consulted not with flesh and blood:

17 Neither went I up to Jerusalem to them sent before me; but I went away to Arabia, and again returned to Damascus.

18 Then after three years I came up to Jerusalem to examine Peter, and remained with him fifteen days.

19 And other of the sect I saw not, except James the Lord's brother.

20 And what I write to you, behold, before God, that I lie not.

21 Then came I to the regions of Syria and Cilicia;

22 And was unknown by face to the churches of Judea there in Christ.

23 And only they had heard, That he then driving us out, now announces the good news, the faith which he then felt the absence of.

24 And they glorified God in me.

PAUL TO THE GALATIANS CHAPTER 2

1 Then after fourteen years, again went I up to Jerusalem with Barnabas, having taken together Titus.

2 And I went up according to revelation, and placed before them the good news which I proclaim in the nations, but apart to them highly esteemed, lest I run in vain, or ran.

3 But neither Titus, with me, being a Greek, was forced to be circumcised:

4 And through false brethren introduced privately, who came in privately to spy out our liberty which we have in Christ Jesus, that they might reduce us to slavery:

5 To whom we yielded in subjection, not for an hour; that the truth of the good news might remain with you.

6 And from them seeming to be something, (whatever they were, it concerns me nothing: God receives not man's face:) for they seeming entrusted nothing to me:

7 But on the contrary, having seen that I have been entrusted with the good news of uncircumcision, as Peter of circumcision;

8 (For be having been energetic in Peter for the mission of circumcision, was energetic also in me for the nations:)

9 And having known the grace given to me, James, and Cephas, and John, seeming to be pillars, gave me and Barnabas the right hands of communion; that we for the nations, and they for the circumcision.

10 Only that we remember the poor; and this same was I forward to do.

11 And when Peter came to Antioch, I opposed him to the face, for he was to be rebuked.

12 For before certain came from James, he ate with the nations: and when they came, he drew down, and separated himself, being afraid of them of the circumcision.

13 And the rest of the Jews also dissembled with him; so that Barnabas also was carried away with their dissimulation.

14 But when I saw that they went not upon the strait road according to the truth of the good news, I said to Peter before all, If thou, being a Jew, livest according to the nations, and not according to the Jews, why forcest thou the nations to live as the Jews?

15 We by nature Jews, and not sinners from the nations,

16 Knowing that a man is not justified from the works of the law, but through faith of Jesus Christ, and we believed in Jesus Christ, that we might be justified from the faith of Christ, and not from the works of the law: therefore from the works of the law shall no flesh be justified.

17 And it; seeking to be justified in Christ, we were found also ourselves sinners, is Christ therefore the servant of sin? It may not be.

18 For if what I destroy, these I build again, I unite myself with the transgressor.

19 For I through the law died to the law, that. I might live to God.

20 I am crucified with Christ: and I live; yet not I, but Christ lives in we: and what I now live in the flesh I live in the faith of the Son of God, having loved me, and given himself for me.

21 I put not away the grace of God for if justice through the law, Christ died in vain.

PAUL TO THE GALATIANS CHAPTER 3

1 O Unwise Galatians, who has cast a spell upon you, not to obey the truth, to whom before the eyes Jesus Christ was written beforehand, crucified in you?

2 This only wish I to learn from you, Received ye the Spirit from the works of the law, or from the hearing of faith?.

3 Are ye so unwise? having begun in the Spirit, are ye now completed in the flesh?

4 Suffered ye so many things in vain? if yet also in vain.

5 He therefore furnishing you the Spirit, and working the powers in you, is it from the works of the law, or from the hearing of faith?

6 As Abraham believed God, and it was reckoned to him for justice.

7 Know ye therefore that they of faith, these are sons of Abraham.

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8 And the writing, foreseeing that of faith God justifies the nations, announced beforehand the good news to Abraham, That in thee shall all nations be praised.

9 So that they of faith are praised with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it has been written, Cursed every one who remains not in all written in the book of the law to do them.

11 And that none is justified in the law before God, is manifest: for, The just shall live of faith.

12 And the law is not of faith: but, The man having done them shall live in them.

13 Christ redeemed us from the curse of the law, having been a curse for us: for it has been written, Cursed every one hanging upon a tree:

14 That the praise of Abraham might be to the nations in Christ Jesus; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak according to man; Although a man's covenant, having been confirmed, none annuls, or orders an addition.

16 And to Abraham were the promises spoken, and to his seed. He says not, And to seeds, as to many; but as to one: And to thy seed, who is Christ.

17 And I say this, the covenant confirmed before by God in Christ, the law, having been after four hundred and thirty years, does not annul, to neglect the promise.

18 For if of the law the inheritance, no more of promise: and God has favored Abraham by promise.

19 What then the law? It was added on account of transgressions, (till the seed come to whom it was promised;) appointed by angels in the hand of a mediator.

20 And a mediator is not of one, and God is one.

21 The law then against the promises of God? It may not be: for if a law had been given able to make alive, truly justice would be by the law.

22 But the writing shut up all things under sin, that the promise from faith of Jesus Christ might be given to the believing.

23 And before faith came, we were guarded under the law, shut up to faith about to be revealed.

24 So that the law was our preceptor towards Christ, that we might be justified from faith.

25 And faith having come, we are no more under a preceptor.

26 For we are all sons of God through faith in Christ Jesus.

27 For as many of you as were immersed into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither servant nor free, there is neither male and female: for ye are all one in Christ Jesus.

29 And if ye of Christ, then are ye Abraham's seed, and heirs according to the promise.

PAUL TO THE GALATIANS CHAPTER 4

1 And I say, for as long time as the heir is a child, he differs nothing from a servant, being lord of all;

2 But is under guardians and stewards until the time appointed by the father.

3 So also we, when we were children, were subjugated under the world's elements:

4 And when the completion of the time was come, God sent his Son, born of woman, born under the law,

5 That he might redeem them under the law, that we might receive the adoption as sons.

6 And because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 So that thou art no more a servant, but a son: and if a son, also an heir of God through Christ.

8 But then truly, not having known God, ye were in a servile condition to them not being gods by nature.

9 And now, having known God, and rather known of God, how turn ye again to the weak and poor elements, to which again ye wish anew to be in a servile condition

10 Ye observe narrowly days, and months, and times, and years.

11 I am afraid of you, lest I have been wearied for you in vain.

12 Be ye as I, for I also as you, brethren, I pray you: ye injured me nothing.

13 And ye know that through weakness of the flesh I announced the good news to you before.

14 And my temptation in my flesh, ye counted not as nothing, nor spurned; but as an angel of God ye received me, as Christ Jesus.

15 What then was your happiness? for I testify to you, that, if possible, having plucked out your eyes, ye would have given to me.

16 Have I then been your enemy, speaking truth to you

17 They are zealous for you, not well; but they wish to exclude you, that ye might be zealous for them.

18 And good to be zealous always in good, and not only in my being present with you.

19 My children, for whom I am again in travail until Christ be formed in you,

20 And I would be present with you now, and change my voice; for I am perplexed about you.

21 Tell me, those wishing to be under the law, do ye not hear the law?

22 For it has been written, that Abraham had two sons, one by the bondmaid, and one by the free.

23 But he truly of the bondmaid was born according to the flesh; and he of the free through the promise.

24 Which things are spoken figuratively: for these are the two covenants; one truly from mount Sinai, begetting to bondage, which is Agar.

25 For Agar is mount Sinai in Arabia, and now stands in the same rank With Jerusalem, and is in a servile condition with her children.

26 But Jerusalem above is free, which is mother of us all.

27 For it has been written, Be cheered, O barren, bearing not; break out and cry, she travailing not: for many more the children of the desolate than she having a husband.

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28 And we, brethren, as Isaac, are children of promise.

29 But as then he born according to the flesh drove out him according to the Spirit, so also now.

30 But what says the writing? Cast out the bondmaid and her son; for the son of the bondmaid shall not inherit with the son of the free.

31 Therefore, brethren, we are not children of the bondmaid, but of the free.

PAUL TO THE GALATIANS CHAPTER 5

1 Therefore in the liberty which Christ has freed us, stand ye, and be not again held in the yoke of servitude.

2 Behold, I Paul say to you, that if ye be circumcised, Christ shall profit you nothing.

3 And again to any man circumcised, I testify, that he is debtor to do the whole law.

4 Ye were neglected from Christ, whoever are justified in the law; ye have fallen from grace.

5 For we in spirit by faith expect the hope of justice.

6 For in Christ Jesus neither circumcision has any power, nor uncircumcision; but faith being energetic through love.

7 Ye were running well; who hindered you not to obey the truth?

8 The confidence not from him calling you.

9 A little leaven leavens the whole mixture.

10 I have trusted to you in the Lord, that ye will have nothing different in mind; and he troubling you shall bear judgment, whoever he be.

11 And I, brethren, if I yet proclaim circumcision, why am I. yet driven out? therefore the offence of the cross is left unemployed.

12 I would also they shall be cut off who having risen up against you.

13 For ye were called to liberty brethren; only not liberty for an occasion to the flesh, but through love serve ye one another.

14 For all the law is completed in one word, in this; Thou shalt love thy neighbor as thyself.

15 And if ye bite and devour one another, see ye that ye be not laid waste by one another.

16 And I say, Walk in Spirit, and complete not the desire of the flesh.

17 For the flesh desires against the Spirit, and the Spirit against the flesh: and these are adverse to one another: that not the things ye would, these should ye do.

18 And if ye are led by the Spirit, ye are not under the law.

19 And the works of the flesh are manifest, which are; Adultery, fornication, uncleanness, licentiousness,

20 Idolatry, charm, enmities, strifes, jealousies, wraths, intriguings, seditions, sects

21 Envyings, slaughters, drunkenness, revelries, and the like: to these which I foretell you, as I have also said before, that they doing such shall not inherit the kingdom of God.

22 And the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith,

23 Meekness, temperance: against such is no law.

24 And they of Christ have crucified the flesh with the passions and desires.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be vainglorious, provoking one another, envying one another.

PAUL TO THE GALATIANS CHAPTER 6

1 Brethren, if a man be taken in any fault, ye the spiritual, restore such a one in the spirit of meekness; observing thyself narrowly, lest thou also be tempted.

2 Bear one another's burdens, and so fill up the law of Christ:

3 For if any think to be something, being nothing, he deceives himself.

4 And let each try his own work, and then in himself alone will he have boasting, and not in another.

5 For each shall bear his own load.

6 Let him being taught the word participate with him teaching in all good things.

7 Be not deceived; God is not mocked: for whatever a man should sow, that also shall he reap.

8 For he sowing to his flesh of the flesh shall reap corruption; but he sowing to the Spirit, of the Spirit shall reap eternal life.

9 And doing good let us not despond: for in proper time we shall reap, not being enervated.

10 Wherefore then as we have time, let us work good to all, and chiefly to them of the household of faith.

11 See ye how large letters I wrote to you with mine own hand.

12 As many as: wish to have an agreeable demeanor in the flesh, they compel you to be circumcised; only lest they should be driven out for the cross of Christ.

13 For neither they being circumcised themselves observe the law; but they wish you to be circumcised, that they might boast in your flesh.

14 And it may not be to me to boast, except in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision has any power, nor uncircumcision but a new creation.

16 And as many as walk by this model, place upon them, and mercy, and upon the Israel of God.

17 For the rest let none cause me fatigues: for I bear the marks of the Lord Jesus Christ in my body

18 The grace of our Lord Jesus Christ with your spirit, brethren. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

or Paul to the citizens of Ephesus, or just Ephesians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 80-100 A.D.

(The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been attributed to Paul the Apostle but starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought, probably "by a loyal disciple to sum up Paul's teaching and to apply it to a new situation fifteen to twenty-five years after the Apostle's death".

According to tradition, the Apostle Paul wrote the letter while he was in prison in Rome (around 62 AD). This would be about the same time as the Epistle to the Colossians (which in many points it resembles) and the Epistle to Philemon. However, many critical scholars have questioned the authorship of the letter and suggest that it may have been written between 80 and 100 AD.

The first verse in the letter identifies Paul as its author. While early lists of New Testament books, including Marcion's canon and the Muratorian fragment, attribute the letter to Paul, more recently there have been challenges to Pauline authorship on the basis of the letter's characteristically non-Pauline syntax, terminology, and eschatology.

The Pauline authorship of Ephesians is doubtful. In style it differs even more than the Epistle to the Colossians from the earlier Epistles attributed to Paul: 1. Many terms in Ephesians are not found in genuine Paulines but are found in the later NT writings; 2. Almost all of Ephesians evinces verbal contacts with Colossians, indicating that the author of Ephesians wrote in imitation of Colossians; 3. The use of grammar is quite different: The plural is employed where Paul always avoids it in his 4 Main Epistles.

Ephesians contains:

• 1:1,2. The greeting, from Paul to the church of Ephesus.

• 1:3–2:10. A general account of the blessings that the gospel reveals. This includes the source of these blessings, the means by which they are attained, the reason why they are given, and their final result. The whole of the section 1:3–23 consists in the original Greek of just two lengthy and complex sentences (1:3–14, 15–23). It ends with a fervent prayer for the further spiritual enrichment of the Ephesians.

• 2:11–3:21. A description of the change in the spiritual position of Gentiles as a result of the work of Christ. It ends with an account of how Paul was selected and qualified to be an apostle to the Gentiles, in the hope that this will keep them from being dispirited and lead him to pray for them.

• 4:1–16. A chapter on unity in the midst of the diversity of gifts among believers.

• 4:17–6:9. Instructions about ordinary life and different relationships.

• 6:10–24. The imagery of spiritual warfare (including the metaphor of the Armour of God), the mission of Tychicus, and valedictory blessings.)

PAUL TO THE EPHESIANS CHAPTER 1

(In the early 50s AD, Paul lived in Ephesus for three years and formed a church community. Ephesus was founded by Greeks around 600 BC near Izmir in Asia Minor. The former port city is famous for its library, whose facade still stands, and its beautiful Greek theatre. Under Emperor Augustus, Ephesus became the capital of the Roman province of Asia. Around 57 AD, there was a massive revolt of Greeks and Jews against the teachings of the Apostle Paul; it is described in the Book of Acts, chapter 19.)

1 Paul, sent of Jesus Christ by the will of God, to the holy ones being in Ephesus, and to the faithful in Christ Jesus:

2 Grace to you, and peace, from God our Father, and the Lord Jesus Christ,

3 Praised be God and the Father of our Lord Jesus Christ, he having praised us in every spiritual praise in heavenly things in Christ:

4 As he chose us in him before the foundation of the world, for us to be holy and blameless before him in love:

5 Having determined us beforehand for adoption as a son by Jesus Christ to him, according to benevolence of his will,

6 To the praise of the glory of his grace, in which he rendered us acceptable in the beloved.

7 In whom we have redemption by his blood, the letting go of faults, according to the riches of his grace;

8 In which he abounded to us in all wisdom and intelligence;

9 Having made known to us the mystery of his will, according to his benevolence which he purposed in himself:

10 For the arrangement of the completion of the times, to unite in a whole all things in Christ, both the things in the heavens, and the things upon earth; in him:

11 In whom also we were cast by lot, determined beforehand according to the purpose of him performing all things according to the counsel of his will:

12 For us to be to the praise of his glory, who before hoped in Christ.

13 In whom ye also, having heard the word of truth, the good news of your salvation: in whom also having believed, ye were sealed by the holy Spirit of solemn promise,

14 Which is the pledge of our inheritance for the redemption of the acquisition, to the praise of his glory.

15 For this, I also, having heard the faith among you in the Lord Jesus, and love to all the holy,

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16 Cease not returning thanks for you, making remembrance of you in my prayers;
17 That the God of our Lord Jesus Christ, the Father of glory, might give you the spirit of wisdom and revelation in his knowledge:
18 The eyes of your understanding enlightened; for you to know what is the hope of his calling, and what the riches of the glory of his inheritance in the holy ones,
19 And what the surpassing greatness of his power to us believing, according to the action of the might of his strength,
20 Which he performed in Christ, having raised him from the dead, and he sat on his right hand in the heavenlies,
21 Above every beginning, and authority, and power, and property, and every name named, not only in this life, but in that about to be:
22 And placed all things under his, feet, and gave him head over all things to the church,
23 Which is his body, the completion of him completing all things in all.

PAUL TO THE EPHESIANS CHAPTER 2
1 And ye being dead in faults and in sins;
2 In which when ye walked according to the life of this world, according to the ruler of the power of the air, of the spirit now energetic in the sons of disobedience:
3 Among whom also we then all occupied ourselves in the eager desire? of our flesh, doing the wills of the flesh and the thoughts; and were by nature children of wrath, as also the rest.
4 But God, being rich in mercy, by his much love which he loved us,
5 And we being dead in faults, he made alive together with Christ, (by grace are ye saved;)
6 And raised together, and seated together in heavenlies in Christ Jesus:
7 That he might show in times coming the surpassing riches of his grace in kindness to us in Christ Jesus.
8 For by grace are ye saved through faith; and this not of you: the gift of God:
9 Not of works, lest any one should boast.
10 For we are his work, created in Christ Jesus to good works, which God prepared beforehand that we should walk in them.,
11 Wherefore remember, that ye then the nations in the flesh, being reckoned Uncircumcision by the Circumcision in the flesh reckoned made by hands;
12 That ye were in that time without Christy alienated from the citizenship of Israel, and foreigners from the covenants of solemn promise, having no hope, and without God in the world:
13 And now in Christ Jesus ye who then being far off have become near in the blood of Christ.
14 For he is our peace, having made both one, and having loosed the middle partition wall of the enclosure;
15 The enmity in his flesh, the law of commands in enactments, having left unemployed; that he might create in himself one new man, making peace;
16 And that he might reconcile anew both in one body to God by the cross, having slain the eninity in it:
17 And having come, he announced good news, peace to you afar off, and to those near.
18 For by him we both have access in one Spirit to the Father.
19 Wherefore then are ye no more foreigners and sojourners, but fellow-citizens of the holy, and the household of God;
20 Built upon the foundation of the sent, and of the prophets, Jesus Christ himself being the corner stone;
21 In whom all the building fitted together increases into a holy temple in the Lord:
22 In whom also ye are builded together for the dwelling of God in the Spirit.

PAUL TO THE EPHESIANS CHAPTER 3
1 For this, I Paul, the imprisoned of Christ Jesus for you the nations,
2 If ye have heard of the distribution of the grace of God given to me for you:
3 That by revelation he made Known to me the mystery; (as I before wrote briefly,
4 By which ye, reading, can perceive My understanding in the mystery of Christ,)
5 Which in other generations was not made known to the sons of men, as now has been revealed to his holy sent and to the prophets by the Spirit:
6 For the nations to be co-heirs, and united in one body, and, participators of his solemn promise in Christ by the good news:
7 Of which I Became a servant, according to the gift of the grace of God given to me according to the energy of his power
8 To me, the least of all the holy ones, was this grace given, to announce the good news in the nations, the untraceable riches of Christ.
9 And to enlighten all what the distribution of the mystery, concealed from times immemorial in God, having created all things by Jesus Christ:
10 That it might now be made known to beginnings and powers in the heavenlies by the church the manifold wisdom of God,
11 According to the purpose of times immemorial which he made in Christ Jesus our Lord:
12 In whom we have freedom of speech and access with confidence by his faith.
13 Wherefore I desire not to lose courage in my pressures for you, which is your glory.
14 For this I bend my knees to the Father of our Lord Jesus Christ,

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15 Of whom all the family in the heavens and upon earth is named,

16 That he might give to you, according to the riches of his glory, to be strengthened with power by his Spirit in the interior man;

17 For Christ to dwell by faith in your hearts; in love being rendered firm, and the foundation laid,

18 That ye might be fully able to comprehend with all the holy what the length, and breadth, and depth, and height;

19 To know also the love of Christ, surpassing knowledge, that ye might be filled in all the fulness of God.

20 And to him being able to do above all things more abundantly above what we ask or think, according to the power being energetic in us,

21 To him the glory in the church in Christ Jesus to all generations of the times of times. Amen.

PAUL TO THE EPHESIANS CHAPTER 4

1 Therefore I, the imprisoned in the Lord, beseech you to walk Worthy of the calling which ye were called,

2 With all lowliness and meekness, with longsuffering, bearing one another in love;

3 Striving earnestly to keep the unity of the Spirit in the bond of peace.

4 One body, and one Spirit, as also ye were called in one hope of your calling;

5 One Lord, one faith, one immersion,

6 One God and Father of all, who over all, and through all, and in you all.

7 And to each one of us was grace given according to the measure of the gift of Christ.

8 Wherefore he says, Having ascended into height, he made captivity captive, and gave gifts to men.

9 (And so having ascended, what is it except that he also descended first into the lower parts of the earth?

10 He having descended is the same having ascended above all the heavens, that he might fill up all things.)

11 And truly he gave the sent; and the prophets; and the bearers of good tidings; and the shepherds, and the teachers;

12 For the adjusting of the holy, for the work of the service, for the building up of the body of Christ:

13 Until we all arrive to the unity of the faith, and of the knowledge of the Son of God, to the perfect man, to the measure of age of the filling up of Christ.

14 That we be no more babes, tossed about, and carried around by every wind of doctrine, in the playing at dice of men, in craft, with the artifice of deceit;

15 And speaking the truth in love, let us grow up into him in all things, who is the head, Christ:

16 From whom all the body fitted together and joined together by every touch of the expenditure, according to the energy in measure of one of each part, makes the increase of the body to the building up of itself in love.

17 Therefore this I say, and testify in the Lord, that ye no more walk as also the rest of the nations, in the vanity of their mind,

18 Being darkened in understanding, alienated from the life of God by ignorance being in them, by the hardness of their heart;

19 Who no longer having had feeling delivered themselves to licentiousness, to the work of all uncleanness in overreaching.

20 And ye have not so learned Christ;

21 If ye heard him, and were taught in him, as is the truth in Jesus:

22 For you to put away according to the former mode of life the old man, corrupted according to the eager desires of deceit;

23 And to be renewed in the spirit of your mind;

24 And to put on the new man, created according to God in justice and sanctity of truth.

25 Wherefore falsehood ye having put away, speak the truth each with his neighbor: for ye are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your fit of anger:

27 Neither give place to the accuser.

28 He stealing let him steal no more: and rather let him be wearied from fatigue, working good with the hands, that he have to impart to him having need.

29 Let not any foul word go out of your mouth, but if any good to the building of necessity, that it might give grace to them hearing.

30 And grieve ye not the Holy Spirit of God in which ye were sealed to the day of redemption.

31 Let all harshness, and wrath, and anger, and clamor, and slander, be put away from you, with all badness:

32 And be ye kind one to another, having good bowels, favoring each other, as also God in Christ Jesus favored you.

PAUL TO THE EPHESIANS CHAPTER 5

(Be the Children of Light and avoid all evil [8-13]. "Children of Light" [Sadokites, Zadiks, "the righteous or just"] was once the name the Sadducees, Zealots, and Sicarii [knife-wielding terrorists] used for themselves and recorded it in the Dead Sea Scrolls. They were the perpetrators of the Jewish War against Rome from 66 to 73, which was also a civil war, and ended with about a million deaths. They called all non-Jews "Children of Darkness." In this letter, the name Children of Light is deliberately used to depict the new Roman Christians of the Apostle Paul positively and to show that those terrorists are now the Children of Darkness. See: The Dead Sea Scrolls, Appendix D; a complete translations can be found in The Grand Bible.)

1 Be ye therefore imitators of God, as dearly beloved children;

2 And walk ye in love, as also Christ loved us, and gave himself for us a gift and sacrifice to God for a smell of sweet odor.

3 And fornication, and all uncleanness, or overreaching, let it not be named with you, as becomes the holy;

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4 And obscenity, and silly discourse, or wit, which things concern not; but rather thankfulness.

5 For this ye are knowing, that every fornicator, or unclean, or covetous person, who is an idolater, has no inheritance in the kingdom of Christ and of God.

6 Let none lead you astray with vain words: for by these things comes the anger of God upon the sons of disobedience.

7 Be ye not therefore partakers with them.

8 For ye were then darkness, and now light in the Lord: walk ye as children of light:

9 (For the fruit of the Spirit in all goodness and justice and truth.;)

10 Trying what is pleasing to the Lord.

11 And participate not with the unfruitful works of darkness, and rather also confute.

12 For the things done secretly by them it is also shameful to speak.

13 And all things refuted, by light are made manifest: for everything made manifest is light.

14 Wherefore he says, Awake, who sleeping, and arise from the dead, and Christ will enlighten thee.

15 See therefore how ye walk accurately, not as unwise, but as wise,

16 Making purchase of time, for the days are evil.

17 For this be not foolish, but understanding what the will of the Lord.

18 And be not drunk with wine, in which is debauchery; but be filled with the Spirit;

19 Speaking to yourselves on harps, and songs, and spiritual odes, singing and playing on the harp in your heart to the Lord;

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father;

21 Yielding obedience to one another in the fear of God.

22 Women, yield ye obedience to your own husbands, as to the Lord.

23 For the husband is the head of the wife, as also Christ the head of the church: and he is the saviour of the body.

24 But as the church is subjected to Christ, so also wives to their own husbands in everything.

25 Husbands, love your own wives, as also Christ loved the church, and delivered himself up for it;

26 That he might consecrate it, having cleansed by the washing of water in the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it be holy and blameless.

28 So ought men to love their own wives as their own bodies. He loving his wife, loves himself.

29 For none at any time hates his own flesh; but brings it up and cherishes it, as also the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this a man shall leave his father and mother, and be joined to his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak to Christ and to the church.

33 But ye also altogether, let each so love his own wife as himself: and the wife that she fear her husband.

PAUL TO THE EPHESIANS CHAPTER 6

1 Children, listen to your parents in the Lord: for this is just.

2 Honour thy father and mother; (which is the first command with solemn promise;)

3 That it may be well to thee, and thou mayest be long time upon earth.

4 And, fathers, be not angry with your children: but bring them up in the instruction and reminding of the Lord.

5 Servants, listen to lords according to the flesh, with fear and tremor, in simplicity of your heart, as to Christ;

6 Not with eye-service, as menpleasers; but as servants of Christ, doing the will of God from the soul:

7 With affection serving the Lord, and not men.

8 Knowing that whatever good each might do, this he shall receive from the Lord, whether a servant or free.

9 And, lords, do ye the same things to them, letting go threatening: knowing that also your own Lord is in the heavens; and distinction of persons is not with him.

10 As to the rest, my brethren, be strengthened in the Lord, and in the strength of his power.

11 Put on the complete armor of God, for you to be able to stand against the artifices of the accuser.

12 For the wrestling is not to us against blood and flesh, but against beginnings, against powers, against the chiefs of the world of darkness of this life, against spiritual things of wickedness in heavenly things.

13 For this take up the complete armor of God, that ye might be able to withstand in the evil day, and having effected all things, to stand.

14 Stand therefore, having girded your loins around with truth, and put on the armor of justice;

15 And fastened under the feet in preparation of the good news of peace;

16 Over all, having taken the shield of faith, in which ye shall be able to quench all the inflamed darts of evil.

17 And take ye the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 By all prayer and supplication praying in all time in Spirit, and for this same watching vigilantly in all perseverance and supplication for the holy:

19 And for me, that the word might be given me, in the opening of my mouth in freedom of speech, to make known the mystery of the good news,

20 For which I am an ambassador in perplexity: that in it I might speak freely, as I ought to speak.

21 And that ye also might know the things concerning me, what I do, Tychicus will make all things known to you, the dearly beloved brother and faithful servant in the Lord:

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22 Whom I sent to you for this same, that ye might know the things concerning us, and he might comfort your hearts.

23 Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace with all loving our Lord Jesus Christ in incorruptibleness. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

or Paul to the citizens of Philippi, or just Philippians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle to the Philippians, commonly referred to as Philippians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the Christian church in Philippi. While there is a general consensus that Philippians consists of authentically Pauline material, the majority of scholars believe that the epistle is a composite of multiple letter fragments from Paul to the church in Philippi.

Philippians is generally accepted to be authentic Pauline correspondence. The letter is actually composed of three letter fragments, accidentally saved as it appears and crudely joined together at some later time by those who collected the letters of Paul in the name of the Pauline school (Phil. 4:10-20; 1:1-3:1; 3:2-4:9). The first two seem to have been written from Ephesus around the time of Paul's imprisonment there (ca. 54-55 AD), or five to eight years after Paul first established the congregation in Philippi. It is possible that this third letter fragment was not originally addressed to Philippi at all but inserted between the other two letter fragments because of the personal tone.

Outline

1. Preface (1:1–11)[10]
A. Salutation (1:1–2)
B. Thanksgiving for the Philippians' Participation in the Gospel (1:3–8)
C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9–11)
2. Paul's Present Circumstances (1:12–26)
A. Paul's Imprisonment (1:12–13)
B. The Brothers' Response (1:14–17)
C. Paul's Attitude (1:18–26)
3. Practical Instructions in Sanctification (1:27–2:30)
A. Living Boldly as Citizens of Heaven (1:27–1:30)
B. Living Humbly as Servants of Christ (2:1–11)
1. The Motivation to Live Humbly (2:1–4)
2. The Model of Living Humbly (2:5–11)
C. Living Obediently as Children of God (2:12–18)
1. The Energising of God (2:12–13)
2. The Effect on the Saints (2:14–18)
D. Examples of Humble Servants (2:19–30)
1. The Example of Timothy (2:19–24)
2. The Example of Epaphroditus (2:25–30)
4. Polemical Doctrinal Issues (3:1–4:1)

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A. The Judaizers Basis: The Flesh (3:1–6)
B. Paul's Goal: The Resurrection (3:7–11)
C. Perfection and Humility (3:12–16)
D. Paul as an Example of Conduct and Watchfulness (3:17–4:1)
5. Postlude (4:2–23)
A. Exhortations (4:2–9): 1. Being United (4:2–3), 2. Rejoicing without Anxiety (4:4–7), 3. Thinking and Acting Purely (4:8–9)
B. A Note of Thanks (4:10–20): 1. Paul's Contentment (4:10–13), 2. The Philippians' Gift (4:14–18), 3. God's Provision (4:19–20)
C. Final Greetings (4:21–23)

Philippians was not written as one unified letter, but is rather a compilation of fragments from three separate letters from Paul to the church in Philippi.
Philippians contains the following letter fragments:
Letter A consists of Philippians 4:10-20. It is a short thank-you note from Paul to the Philippian church, regarding gifts they had sent him.[Phil 4:17]
Letter B consists of Philippians 1:1-3:1, and may also include 4:4-9 and 4:21-23.
Letter C consists of Philippians 3:2-4:1, and may also include 4:2-3. It is a testament to Paul's rejection of all worldly things for the sake of the gospel of Jesus.)

PAUL TO THE PHILIPPIANS CHAPTER 1

(Philippi, named after Philip, the father of Alexander the Great, was one of the most important cities in Macedonia. Paul founded the first European Christian community here on his second missionary journey [Acts 16:11-40]. After leaving the city, Philippi remained his favourite community.)

1 Paul and Timotheus, servants of Jesus Christ, to all the holy in Christ Jesus at Philippi, with the overseers and servants:

2 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

3 I return thanks to my God for all your remembrance,

4 Always in all my prayer for you all with joy making prayer,

5 For your mutual participation in the good news from the first day until now;

6 Confident of this same, that he having begun a good work in you will complete till the day of Jesus Christ:

7 As it is just for me to think this concerning you all, for my having you in the heart; both in my bonds, and in the justification and confirmation of the good news, ye all being partakers of grace with me.

8 For God is my witness, how I long for you all in the bowels of Jesus Christ.

9 And this I prey, that your love may abound yet more and more in knowledge and all intelligence;

10 For you to try things differing; that ye may be pure and not stumbling to the day of Christ;

11 Filled with the fruits of justice, by Jesus Christ, to the glory and praise of God.

12 And I wish you to know, brethren, that the things. concerning me have rather gone to the advancement of the good news;

13 So that my bonds in Christ were manifest in the whole pretorium, and to all the rest;

14 And many of the brethren in the Lord, having trusted to my bonds, more abundantly dared to speak the word fearlessly.

15 And some truly by envy and strife, and some also by kindness of disposition, proclaim Christ.

16 Some truly of hired labor announce Christ, not purely, thinking to bring pressure upon my bonds:

17 And some of love, knowing that I am placed for justification of the good news:

18 For what? but in any manner, whether in pretence, or truth, Christ is announced; and in this I rejoice, and certainly I will rejoice.

19 For I know that this shall be turned to me for salvation by your prayer, and the furnishing more of the Spirit of Jesus Christ,

20 According to my anxious expectation, and hope, that in nothing shall I be ashamed, but in all freedom of speech, as always, and now shall Christ be Magnified in my body, whether by life, whether by death.

21 For me to live is Christ, and to die gain.

22 And if to live in the flesh, this to me the fruit of work: and whether I shall be taken away I know not

23 For I am pressed together from two, having one eager desire to be loosed, and be with Christ (rather much better:)

24 And to tarry yet longer in the flesh is more necessary for you.

25 And confident in this, I know that I shall remain, and shall remain near together with you all for your advancement and joy of faith:

26 That your boasting may abound in Jesus Christ in me, for my coming again to you.

27 Only live as citizens worthy of the good news of Christ: that whether coming and seeing you, whether being absent, I shall bear the things concerning you, that ye stand in one spirit, one soul, fighting together in faith of the good news;

28 And terrified in nothing by them being hostile to you: which to them is truly an indication of destruction, and to you of salvation, and this from God.

29 For upon you was it conferred as a favor for Christ, not only to believe on him, but also to suffer for him;

30 Having the same struggle which ye saw in me, and now hear in me.

PAUL TO THE PHILIPPIANS CHAPTER 2

1 If therefore any consolation in Christ, if any encouragement of love, if any mutual participation of the Spirit, if any compassions and mercies,

2 Fill ye up my joy, that ye may have the same in mind, having the same love, unanimous, being one in mind.

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3 Nothing by hired labor, or vainglory; but in lowliness the leaders hold each other above themselves.

4 Look ye each not on the things of themselves, but also each the things of others.

5 For let this be in mind among you, which also in Christ Jesus;

6 Who, being in the form of God, thought not robbery to be equal to God

7 But emptied himself, taking the form of a servant, born in the likeness of men:

8 And found in fashion as man, he humbled himself, being obedient until death, and the death of the cross.

9 Wherefore God has also exceedingly exalted him, and favored him as a gift with a name above every name:

10 That in the name of Jesus every knee should bend, of the heavenlies, and of terrestrial things, and things under earth

11 And every tongue should avow that the Lord is Jesus Christ, to the glory of the Father.

12 Therefore, my beloved, as ye have always listened, not as in my presence only, but now much more in my absence, with fear and tremor effect your own salvation.

13 For God is working in you also to will and to work by benevolence.

14 Do ye all things without murmurings and discussions:

15 That ye be complete and pure, children of God, blameless in the midst of a crooked and perverted generation, among whom ye appear as luminaries in the world;

16 Holding on to the word of life; for boasting to me in the day of Christ, for I ran not in vain, nor was I wearied in vain.

17 But if also I am poured out upon the sacrifice and service of your faith, I rejoice, and rejoice together with you all.

18 And do ye also rejoice at the same, and rejoice together with me.

19 And I hope in the Lord Jesus to send Timothy quickly to you, that I also be courageous, having known the things concerning you.

20 For I have none having a like soul, who naturally will have care for the things concerning you.

21 For they all seek the things of themselves, and not the things of Christ Jesus.

22 And ye know his proof, that, as a child to a father, he served with me in the good news.

23 Him therefore I truly hope to send, whenever I shall see from it the things concerning me.

24 And I have trusted in the Lord that I myself also shall come quickly.

25 And I thought necessary Epaphroditus, my brother, and cooperator, and fellow soldier, and your sent, and workman of my necessity, be sent to you.

26 Since he was longing for you all, and harassed because ye heard that he was sick.

27 For also he was sick near to death: but God compassionated him; and not him only, but also me, lest I should have grief upon grief.

28 Therefore I sent him the more earnestly, that, seeing him, ye might again rejoice, and I be more free from sorrow.

29 Therefore receive him in the Lord with all joy; and hold such esteemed.

30 Because for the work of Christ he drew near to death, having exposed the soul to danger, that he might fill up your want of service to me.

PAUL TO THE PHILIPPIANS CHAPTER 3

1 As to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me is not slothful, and to you safe.

2 Look out for dogs, look out for evil workmen, look out for the incision.

3 For we are the circumcision, serving God in spirit, and boasting in Christ Jesus, and not trusting in the flesh.

4 Although I might also have confidence in the flesh. If any other think to have confidence in the flesh, I more:

5 Circumcision done the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;

6 For zeal, driving out the church; for justice in the law, not to be found fault with.

7 But what things were gain to me, these I have thought loss for Christ.

8 But surely, I also think all things to be loss for the superiority of the knowledge of Christ Jesus my Lord: for whom I have been made to lose all things, and I think to be offscourings, that I shall gain Christ,

9 And be found in him, not having my justice, that of the law, but that by faith of Christ, the justice from God by faith:

10 To know him, and the power of his rising up, and the mutual participation of his sufferings, being rendered conformable to his death;

11 If somehow I shall arrive at the rising up of the dead.

12 Not that I have alreaedy attained or have been already perfected: and I pursue, if I also may overtake, for which also I was overtaken by Christ Jesus.

13 Brethren, I reckon not myself to have been overtaken: but one, truly forgetting things behind, and stretching still farther to things before,

14 I pursue toward the scope for the prize of combat of the calling above of God in Christ Jesus.

15 Therefore, as many as are completed, let us have this in mind; and if in any thing ye think otherwise, God will also reveal this to you.

16 But, at what we before arrived, to walk by the same rule, to think the same.

17 Be ye imitators together of me, brethren, and observe narrowly those walking thus, as ye have us for a type.

18 (For many walk, of whom I said to you often, and now also say weeping, the enemies of the cross of Christ:

19 Whose end destruction, whose God the belly, and their glory in shame, having in mind earthly things.)

20 For our citizenship is in the heavens; from whence we also expect the Saviour, the Lord Jesus Christ:

21 Who will change the body of our humiliation, for it to be conformable to the body of his glory, according to the

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operation by which he is able to place all things under himself.

PAUL TO THE PHILIPPIANS CHAPTER 4

1 Therefore, my brethren, dearly beloved and longed for, my joy and crown, thus stand ye in the Lord, dearly beloved.

2 I beseech Euodias, and I beseech Syntyche, to think the same in the Lord.

3 And I also ask thee, worthy yoke-fellow, aid those women who fought in company with me in the good news, and with Clement, and the rest of my co-workers, whose names in the book of life.

4 Rejoice in the Lord always: again say I, Do ye rejoice.

5 Let your fitness be known to all men. The Lord is near.

6 Rave anxiety about nothing; but in every thing by prayer and supplication with gratitude let your desires be made known to God.

7 And the peace of God, surpassing all understanding, shall watch your hearts and your minds in Christ Jesus.

8 As to the rest, brethren, whatever things are true, whatever venerable, whatever just, whatever pure, whatever lovely, whatever prosperous; if any ability, and if any praise, reckon up these things.

9 And what things ye learned, and received, and heard, and saw in me, these do; and the God of peace shall be with you.

10 And I rejoiced in the Lord greatly, that once already ye recovered new vigor; for thinking of me, upon whom ye were thinking, and ye had not time.

11 Not that I speak concerning want; for I have learned, among whom I am, to be satisfied with my condition.

12 And I know how to be humble, and I know how to abound in every thing: and in all I am instructed also to be full and to hunger, and to abound and to be in want.

13 I am strong for all things in Christ strengthening me.

14 But ye did well, participating together in my pressure.

15 And ye also know, Philippians, that in the beginning of the good news, when I went out from Macedonia, no church participated with me in the word of donation and accepting, except ye alone.

16 For also in Thessalonica, and once, and twice, ye sent to my necessity.

17 Not that I covet a gift: but I covet fruit abounding to your word.

18 And I have all, and abound: I have been filled, having received from Epaphroditus the things from you, a smell of sweet odor, a sacrifice acceptable, pleasing to God.

19 And God will fill up all your need according to his riches in glory in Christ Jesus.

20 And to God and our Father the glory for the times of times. Amen.

21 Greet ye every one holy in Christ Jesus. The brethren with me greet you.

22 All the holy greet you, and chiefly they from Caesar's house.

23 The grace of our Lord Jesus Christ with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

or Paul to the citizens of Colossea,
or just Colossians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 50-80 A.D.

(Several scholars dispute the authenticity of Colossians. Created 50-80 AD. Probably about 60 percent of critical scholarship holds that Paul did not write the letter but one of his disciples. Of these arguments, the strongest ones are those that maintain that Colossians shows a more developed theology in its christology, ecclesiology, and eschatology.)

The Epistle of Paul to the Colossians, (or simply Colossians), is the twelfth book of the New Testament. It was written, according to the text, by Saul of Tarsos (Paul the Apostle) and Timothy to the Church in Colossae, a small Phrygian city near Laodicea and approximately 100 miles (160 km) from Ephesus in Asia Minor.

Scholars have increasingly questioned Paul's authorship and attributed the letter to an early follower instead. The authenticity of the letter, however, has been defended with equal strength. If Paul was the author, he probably used an amanuensis, or secretary, in writing the letter (Col 4:18), possibly Timothy.

The letter's authors claim to be Paul and Timothy, but authorship began to be authoritatively questioned during the 19th century.

However, as with several epistles attributed to Paul, critical scholarship disputes this claim. One ground is that the epistle's language doesn't seem to match Paul's, with 48 words appearing in Colossians that are found nowhere else in his writings and 33 of which occur nowhere else in the New Testament. A second ground is that the epistle features a strong use of liturgical-hymnic style which appears nowhere else in Paul's work to the same extent. A third is that the epistle's themes related to Christ, eschatology and the church seem to have no parallel in Paul's undisputed works.

Members of the congregation at Colossae may have been incorporating pagan elements into their practice, including worship of elemental spirits. The Epistle to the Colossians declares Christ's supremacy over the entire created universe and exhorts Christians to lead godly lives. The letter consists of two parts: first a doctrinal section, then a second regarding conduct. Those who believe that the impetus of the letter was a growing heresy in the church see both sections of the letter as opposing false teachers who have been spreading error in the congregation. Others see both sections of the letter as primarily encouragement and edification for a developing church.

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Outline

1. Introduction (1:1–14)
A. Greetings (1:1–2)
B. Thanksgiving (1:3–8)
C. Prayer (1:9–14)
2. The Supremacy of Christ (1:15–23)
3. Paul's Labor for the Church (1:24–2:7)
A. A Ministry for the Sake of the Church (1:24–2:7)
B. A Concern for the Spiritual Welfare of His Readers (2:1–7)
4. Freedom from Human Regulations through Life with Christ (2:8–23)
A. Warning to Guard against the False Teachers (2:8–15)
B. Pleas to Reject the False Teachers (2:16–19)
C. An Analysis of the Heresy (2:20–23)
5. Rules for Holy Living (3:1–4:6)
A. The Old Self and the New Self (3:1–17)
B. Rules for Christian Households (3:18–4:1)
C. Further Instructions (4:2–6)
6. Final Greetings (4:7–18).)

PAUL TO THE COLOSSIANS CHAPTER 1

(Colossae, or Kolossai, a city in the Asia Minor province of Greater Phrygia, 220 km east of Ephesus, had been converted to Christianity by Paul's disciple Epaphras at the time Paul was staying in Ephesus. The apostle himself had never been there (Col. 2:1); however, he also showed keen interest in his disciple's foundation.)

1 Paul, sent of Jesus Christ by the will of God, and Timothy the brother,

2 To the holy among the Colossians, and the faithful brethren in Christ: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

3 We return thanks to God. and the Father of our Lord Jesus Christ, praying always for you,

4 Having heard of your faith in Christ Jesus, and love to all the holy,

5 By the hope laid up for you in the heavens, which ye heard before in the word of the truth of the good news;

6 Being present to you as also in all the world; and is bearing fruit, as also in you, from the day which ye heard and knew the grace of God in truth:

7 As also ye learned from Epaphras our beloved fellowservant, who is a faithful servant of Christ for you;

8 He also having manifested to us your love in the Spirit.

9 For this also we, from the day which we heard, ceased not praying for you, and asking that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 For you to walk worthy of the Lord in all pleasing behavior, bearing fruit in every good work, and increasing in the knowledge of God;

11 In all power being able according to the strength of his glory, in all patience and longsuffering with joy.

12 Returning thanks to the Father, having rendered us fitting for the portion of the lot of the holy in light:

13 Who saved us from the power of darkness, and transferred into the kingdom of the Son of his love:

14 In whom we have redemption by his blood, the remission of sins:

15 Who is the image of the invisible God, the firstborn of all creation:

16 For by him were all things created, things in the heavens, and things upon earth, things visible and invisible, whether thrones, whether dominions, whether beginnings, whether authorities: all were created by him, and for him:

17 And he is before all, and all things have been established by him.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that he might be the first in all

19 For in him was he pleased that all fulness should dwell:

20 And by him to reconcile all things anew to himself; having made peace by the blood of his cross, by him, whether things upon earth, whether things in the heavens.

21 And you, once being alienated and enemies in mind by evil works, and now has he reconciled

22 In the body of his flesh by death, to present you holy, and blameless, and irreproachable before him:

23 If indeed ye remain in the faith, founded and firmly fixed, and not moved aside from the hope of the good news, which ye heard, being proclaimed in all creation under heaven; of which I Paul was a servant;

24 Now I rejoice in my sufferings for you, and fill again the necessities of the pressures of Christ in my flesh for his body, which is the church.

25 Of which I was a servant, according to the stewardship of God, given to me for you, to complete the word of God;

26 The mystery hid from times immemorial, and from generations, and now has been manifested to his holy ones:

27 To whom God would make known what the riches of the glory of this mystery in the nations; which is Christ in you, the hope of glory:

28 Whom we announce, reminding every man, and teaching every man in all wisdom; that we may present every man perfected in Christ jesus:

29 For which also I am wearied, struggling according to his operation, working in me in power.

PAUL TO THE COLOSSIANS CHAPTER 2

1 For I wish you to know how great contest I have for you, and them in Laodicea, and as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being joined together in love, and to all the riches of the complete certainty of the understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

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4 And this I say, lest any mislead you with persuasive arguments.

5 For if also I am away in the flesh but in the Spirit am I with you, rejoicing and seeing your order, and the firmness of your faith in Christ.

6 Therefore as ye received Christ Jesus the Lord, walk in him:

7 Being rooted and built up in him, and rendered firm in the faith, as ye were taught, abounding in it with gratitude.

8 See ye lest any be carrying you off by philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.

9 For in him dwells all the completion of divinity bodily.

10 And ye are completed in him, who is the head of all beginning and power:

11 In whom also were ye circumcised with the circumcision not made by hands, in the putting off the body of the sins of the flesh in the circumcision of Christ;

12 Buried together with him in immersion, in which also were ye risen together by the faith of the operation of God, having raised him from the dead.

13 And you, being dead in faults and uncircumcision of the flesh, he made alive together with him, having propitiated to you all faults;

14 Having wiped out the handwriting against us in enactments, which was opposed to us, and he has taken it from the midst, having nailed it to his cross

15 Having stripped off beginnings and powers, he made an example in freedom of speech, having led them in triumph in it.

16 Therefore let not any judge you in food, or in drink, or in turn of festival, or of the new moon, or of sabbaths:

17 Which are a shadow of things about to be; and the body of Christ.

18 Let none condemn you being willing in humility and religious worship of angels, going into what he has not seen, vainly puffed up by the mind of his flesh,

19 And not having power over the Head, from whom all the body, by all the senses of touch and connections furnished and joined together, increases with the increase of God.

20 If therefore ye died with Christ from the elements of the world, why, as living in the world, do ye dogmatize,

21 (Touch not; neither taste; neither shouldest thou handle;

22 Which are all for corruption in the using;) according to the commands and doctrines of men?

23 Which things truly are having the word of wisdom in worship according to one's will, and humility, and prodigality of the body; not in any honour to satisfying the flesh.

PAUL TO THE COLOSSIANS CHAPTER 3

1 If therefore ye be risen with Christ, seek things above, where Christ is sitting on the right hand of God.

2 Think of things above, and not upon those upon the earth.

3 For ye died, and your life has been hid with Christ in God.

4 When Christ shall be manifested, our life, then also ye with him shall be made manifest in glory.

5 Therefore kill your members that are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry:

6 For these comes the Wrath of God upon the sons of disobedience:

7 In which also ye then walked, when ye lived in them.

8 And now ye also put them all away; anger, wrath, badness, slander, shameful language out of your mouth.

9 Lie not to one another, having put off the old man with big deeds;

10 And having put on the new, being renewed in knowledge according to the image of him having created him:

11 Where no Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, servant, free: but Christ all things, and in all.

12 Put on therefore, as the chosen of God, holy and beloved, bowels of compassions, kindnesses, humility, meekness, longsuffering;

13 (Bearing one another, propitiating one another, if any have a complaint against any: as also Christ propitiated for you, so also ye.)

14 And over all these, love, which is the bond of completion.

15 And let the peace of God act as umpire in your hearts, to which also, ye were called in one body: and be grateful.

16 Let the word of Christ dwell in, you richly; teaching and reminding one another in all wisdom, playing with harps, and songs, and spiritual odes, with grace singing in your hearts to the Lord.

17 And all whatever you do in word and in work, all things in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Women, place yourselves under your own husbands, as was permitted in the Lord.

19 Men, love ye the wives, and be not embittered against them.

20 Children, listen to parents in all things: for this is pleasing to the Lord.

21 Fathers, irritate not your children, lest they be discouraged.

22 Servants, listen ye in all things to lords according to the flesh; not in eyeservice as pleasing men; but in simplicity of heart, fearing God:

23 And all, whatever ye do, work ye from the soul, as to the Lord, and not to men;

24 Knowing that from the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ.

25 And he acting with injustice shall be taken care of for what he did unjustly: and there is no distinction of persons.

PAUL TO THE COLOSSIANS CHAPTER 4

1 Lords, render ye to servants Justice and equality; knowing that ye also have a Lord in the heavens.

2 In prayer persevere, watching in it in gratitude

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3 Praying together also for us, that God would open to us a door of the word, to speak the mystery of Christ, by which also I was bound;
4 That I might manifest, as is fitting for me to speak.
5 In wisdom walk toward them without, purchasing the time.
6 Your word always in grace, Seasoned with salt, to know how it is fitting for you to answer one another.
7 All things concerning me shall Tychicus make known to you, a dearly beloved brother, and a faithful servant and fellowservant in the Lord:
8 Whom I sent to you for this same, that he might know the things concerning you, and comfort your hearts;
9 With Onesimus, the faithful and dearly beloved brother, who is of you. They shall make known to you all the thing here.
10 Aristarchus my fellowcaptive greets you, and Marcus, sister's son to Barnabas, (for whom ye received commands: if he come to you, receive him;)
11 And Jesus, called Justus, they being of the circumcision. These only fellow workers in the kingdom of God, which were a consolation to me.
12 Epaphras, who of you, greets you, a servant of Christ, always contending for you in prayers, that ye may stand perfected and completed in all the will of God.
13 For I bear testimony to him, that he has much zeal for you, and for them in Laodicea, and for them in Hierapolis.
14 Luke, the dearly beloved physician, greets you, and Demas.
15 Greet the brethren in Laodicea, and Nymphas, and the church in his house.
16 And when the epistle shall be read among you, make that also it be read to the church in Laodicea; and that ye also read that from Laodicea.
17 And say to Archippus, Look out for the service which thou hast received in the Lord, that thou fill it.
18 The greeting of Paul by my hand. Remember my bonds. Grace with you. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 1 Thessalonians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The epistle to the Thessalonians is certainly one of the most ancient Christian documents in existence. It is typically dated c. 50/51 AD. It is universally assented to be an authentic letter of Paul. Thessalonika was the capital of the province of Macedonia and a large seaport. The letter is thought to have been written by Paul from Corinth a few months after founding a congregation there.)

The First Epistle to the Thessalonians, commonly referred to as First Thessalonians or 1 Thessalonians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the "Apostle"), and is addressed to the church in Thessalonica, in modern-day Greece. It is likely the first of Paul's letters, probably written by the end of 52 AD (however, some scholars believe the Epistle to Galatians may have been written at an earlier date: 48 AD).

For the most part, the letter is personal in nature, with only the final two chapters spent addressing issues of doctrine, almost as an aside. Paul's main purpose in writing is to encourage and reassure the Christians there. Paul urges them to go on working quietly while waiting in hope for the return of Christ. Unlike all subsequent Pauline epistles, 1 Thessalonians does not focus on justification by faith or questions of Jewish–Gentile relations, themes that are covered in all other letters. Many scholars see this as an indication that this letter was written before the Epistle to the Galatians, where Paul's positions on these matters were formed and elucidated.

The majority of New Testament scholars hold 1 Thessalonians to be authentic. 1 Thessalonians matches other accepted Pauline letters, both in style and in content, and its authorship is also affirmed by 2 Thessalonians.

1 Thessalonians 2:13–16 have often been regarded as a post-Pauline interpolation. The following arguments have been based on the content:

It is perceived to be theologically incompatible with Paul's other epistles: elsewhere Paul attributed Jesus's death to the "rulers of this age" (1 Cor 2:8) rather than to the Jews, and elsewhere Paul writes that the Jews have not been abandoned by God, for "all Israel will be saved" (Rom 11:26); According to 1 Thes 1:10, the wrath of God is still to come; it is not something that has already shown itself.

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There were no extensive historical persecutions of Christians by Jews in Palestine prior to the first Jewish war.

The use of the concept of imitation in 1 Thes. 2.14 is singular.

The aorist eftasen ("has overtaken") refers to the destruction of Jerusalem.

The syntax of 1 Thes. 2:13–16 deviates significantly from that of the surrounding context.

It is also sometimes suggested that 1 Thes. 5:1–11 is a post-Pauline insertion that has many features of Lukan language and theology that serves as an apologetic correction to Paul's imminent expectation of the Second Coming in 1 Thes. 4:13–18.)

1 PAUL TO THE THESSALONIANS CHAPTER 1

1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

2 We return thanks to God always for you all, making remembrance of you in our prayers continually;

3 Remembering your work of faith, and fatigue of love, and patience of hope of our Lord Jesus Christ, before God and our Father;

4 Knowing, brethren beloved, of God your selection.

5 For our good news was not to you in word only, but also in power, and in the Holy Spirit, and in much complete certainty; as we know what we were among you for your sake.

6 And ye were imitators of us, and of the Lord, having received the word in much pressure, with joy of the Holy Spirit:

7 So that ye were types to all believing in Macedonia and Achaia.

8 For from you sounded forth the word of the Lord not only in Macedonia and Achaia, but also in every place your faith towards God went out; so that we have no need to speak any thing.

9 For they themselves proclaim of us what entrance we have to you, and how ye turned to God from images to serve the living and true God;

10 And to wait for his Son from the heavens, whom be raised from the dead, Jesus, saving us from coming wrath.

1 PAUL TO THE THESSALONIANS CHAPTER 2

1 For ye yourselves know, brethren, our entrance to you, that it was not in vain:

2 But also having suffered before, and having been injured, as ye know, among the Philippians, we acted freely in our God to speak to you the good news of God with much contest.

3 For our entreaty nor from error, nor from uncleanness, nor in deceit:

4 But as we have been tried by God to be entrusted with the good news, so we speak; not as pleasing men, but God, trying our hearts:

5 For neither once in word were we flatterers, as ye know, neither in a pretext of covetousness; God the witness:

6 Neither seeking glory of men, nor of you, nor of others, being able to be in weight, as the sent of Christ.

7 But we were gentle in the midst of you, as a nurse should cherish her children:

8 So longing for you, we are contented to impart to you, not only the good news of God, but also our own souls, because ye are dearly beloved to us.

9 For ye remember, brethren, our fatigue and toil: for also working night and day, not to overload any of you, we proclaimed to you the good news of God.

10 Ye witnesses, and God, how holily and justly and unblamably we were to you the believing:

11 As ye know how each one of you, as a father his children, comforting and encouraging, and testifying,

12 For you to walk worthy of God, calling you into his kingdom and glory.

13 For this also we return thanks to God continually, that, having received the word of God from our report, ye received not the word of man, but as it is truly, the word of God, which is also energetic in you the believing.

14 For ye, brethren, were imitators of the churches of God being in Judea in Christ Jesus: for ye also suffered the same things by your own race, as they also by the Jews:

15 They also having slain the Lord Jesus, and their own prophets, and having driven you out; and not pleasing God, and opposite to all men;

16 Hindering us from speaking to the nations that they might be saved, to fill up their sins always: and the wrath of God has come before upon them even to the end.

17 And we, brethren, having been separated from you for a due measure of time, in face, not in heart, we were the more excessively zealous to see your face with much eager desire.

18 Wherefore we would have come to you, I Paul, truly also once and twice; and the adversary hindered us.

19 For what our hope, or joy, or crown of boasting? Are not also ye before our Lord Jesus Christ in his arrival?

20 For ye are our glory and joy.

1 PAUL TO THE THESSALONIANS CHAPTER 3

1 Wherefore no more concealing, we were content to be left among the Athenians alone:

2 And sent Timothy, our brother, and servant of God, and our coworker in the good news of Christ, in order to make you firm, and comfort you for your faith

3 For none to be shaken in these pressures: for ye yourselves know that for this we are placed.

4 For also, when we were with you, we told you before that we were about to be pressed; as also it was, and ye know.

5 For this I also, no more concealing, sent to know your faith, lest some way he tempting have tempted you, and our labor be in vain.

6 And now Timothy having come to us from you, and having announced to us the good news, your faith and love,

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and that ye have good remembrance. of us always, greatly desiring to see us, as we also you:

7 For this, brethren, were we comforted in you in all our pressure, and necessity by your faith:

8 For now we live, if ye stand in the Lord.

9 For what thankfulness can we return to God for you, for all the joy with which we rejoice for you before our God;

10 Night and day praying exceedingly to see your face, and to adjust things wanting of your faith?

11 And God himself and our Father, and our Lord Jesus Christ, direct our way to you:

12 And the Lord increase you and make you to abound in love to one another, and to all, as also we to you:

13 To make your hearts firm, complete in holiness before God, and our Father, in the arrival of our Lord Jesus Christ with all his holy ones.

1 PAUL TO THE THESSALONIANS CHAPTER 4

1 Therefore as to the rest, brethren we ask you, and beseech in the Lord Jesus, as ye received from us how ye must walk and please God, that ye may more abound.

2 For ye know what orders we gave you by the Lord Jesus.

3 For this is the will of God, your consecration, that ye should keep away from fornication:

4 For each of you to know how to possess his vessel in consecration and honour;

5 Not in the passion of eager desire, as also the nations not knowing God:

6 Not to pass over and have the advantage over his brother in business: because the Lord just for all these, as we told you before and testified.

7 But God has not called you to uncleanness, but in consecration.

8 For surely therefore he despising, despises not man, but God, he also giving his holy Spirit for us.

9 And for brotherly love ye have no need to write to you: for ye yourselves are taught of God to love one another.

10 For also ye do the same to all the brethren, them in the whole of Macedonia: and we beseech you, brethren, to more abound;

11 And that ye be ambitions to remain quiet, and attend to your own things, and work with your own hands, as we enjoined you;

12 That ye should walk becomingly to them without, and have need of nothing.

13 And I wish you not to be ignorant, brethren, of them having been asleep, that ye should not grieve, as also the rest, they hating no hope.

14 For if we believe that Jesus died and rose up, so also God by Jesus Christ will bring with him them having slept.

15 For this we say to you in the word of the Lord, that we the living being left at the arrival of the Lord shall not get beforehand with them having slept.

16 For the Lord himself in the word of command, in the voice of the archangel, shall descend from heaven: and the dead in Christ shall be raised first:

17 Then we the living being left shall be snatched up together with them in the clouds, to the meeting of the Lord in the air: and so we shall always be with the Lord.

18 Therefore comfort ye one another with these words.

1 PAUL TO THE THESSALONIANS CHAPTER 5

1 And of the times and seasons, brethren, ye have no need to write to you.

2 For ye yourselves know accurately that the day of the Lord, as a thief in the night, so comes.

3 For when they say, Peace and security; then sudden ruin is upon them, as anguish in her with child; and they may not escape.

4 And ye, brethren, are not in darkness, that the day as a thief overtake you.

5 Ye are all sons of light, and sons of day: we are not of night, nor of darkness.

6 Therefore let us not sleep, as also the rest; but let us watch and be sober.

7 For they sleeping sleep in the night; and they drunken are drunken in the night.

8 And we, being of the day, let us be sober, putting on the coat of mail of faith and love; and a helmet, the hope of salvation.

9 For God set us not for wrath, but for the acquisition of salvation by our Lord Jesus Christ,

10 He having died for us, that, whether we watch or sleep, we should live together with him.

11 Wherefore comfort one another, and build up one another, as also ye do.

12 And we ask you, brethren, to know those being fatigued among you, and set over you in the Lord, and reminding you;

13 And to think them above ordinary in love for their work. Live in peace in yourselves.

14 And we beseech you, brethren, remind the disorderly, encourage the timid, sustain the weak, and be slow to anger to all.

15 See that any return not evil to any: but always pursue good to one another, and to all.

16 Rejoice always.

17 Pray continually.

18 In every thing return thanks: for this the will of God in Christ Jesus toward you.

19 Quench not the Spirit.

20 Set not prophecies at nought.

21 Try all things; hold the good.

22 Keep away from all appearance of evil.

23 And the same God of peace consecrate you perfectly compete; and your whole spirit and soul and body be kept faultless to the arrival of our Lord Jesus Christ.

24 Faithful he calling you, who also will do.

25 Brethren, pray for us.

26 Greet all the brethren in a holy kiss.

27 I bind you by oath, for the epistle to be read to all the holy brethren.

28 The Grace of our Lord Jesus Christ with you. Amen..

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 2 Thessalonians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: c. 49–51 / 80–115 A.D.

(The Second Epistle to the Thessalonians, commonly referred to as Second Thessalonians or 2 Thessalonians is a book from the New Testament of the Christian Bible. It is traditionally attributed to Paul the Apostle, with Timothy as a co-author. Modern biblical scholarship is divided on whether the epistle was written by Paul; many scholars reject its authenticity based on what they see as differences in style and theology between this and the First Epistle to the Thessalonians.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle. Those who see it as a later composition assign a date of around 80–115 AD.

The authenticity of this epistle is still in widespread dispute. If we only possessed Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians then doubts appear. There is a great dissimilarity between the two; this is not only one of words, small phrases and concepts but extends to the total structure of the two letters which is in addition different from what is taken to be the standard Pauline form. At the same time the second letter is alleged to be less intimate and personal in tone than the first, and in some of its teaching, particularly in relation to eschatology, to conflict with the first.

The first part of the letter praises this church for keeping their faith even though others were against them. The letter has a whole chapter mainly about the Second Coming of Christ. Someone had told the Thessalonians that Christ had already returned. Paul says this is not true. (chapter 2, verses 1 to 12), He tells the Thessalonians that a great tribulation (time of trouble) must occur before Christ's return. Since this has not yet happened, Christ cannot have returned yet. He then gives thanks that his readers were chosen by God for salvation and saved by His grace through faith, and so would not be deceived by false teachings. (Chapter 2, verses 13 and14)

The letter then tells the Thessalonian church to stand firm in their faith, and to "keep away from every brother who leads an unruly(evil) life and not according to the tradition which you received from us... do not associate (stay) with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother" (Chapter 3, verses 6,7, 14 and 15).)

2 PAUL TO THE THESSALONIANS CHAPTER 1

1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

3 We ought to return thanks to God always for you, brethren, as is fitting, for your faith increases exceedingly, and the love of each one of you all enlarges to one another;

4 So that we ourselves boast in you in all the churches of God for your patience and faith in all your expulsions and pressures which ye endure:

5 (A proof of the just judgment of God,) for you to be deemed worthy of the kingdom of God, for which ye also suffer:

6 Even though just with God to return pressure to them pressing you;

7 And to you being pressed a release with us, in the revelation of the Lord Jesus from heaven with the angels of his power,

8 In fire of flame giving vengeance to them not knowing God, and to them not listening to the good news of our Lord Jesus Christ:

9 Who shall undergo punishment, eternal ruin from the face of the Lord, and from the glory of his power;

10 When he should come to be honoured in his holy ones, and to be admired in all the believing, (that our testimony among you was believed) in that day.

11 For which also we pray always for you, that our God would deem you worthy of the calling, and fill all the benevolence of goodness, and work of faith in power:

12 So that the name of our Lord Jesus Christ be honoured in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

2 PAUL TO THE THESSALONIANS CHAPTER 2

1 And we ask you, brethren, concerning the arrival of our Lord Jesus Christ, and our assembling together to him,

2 For you not to be quickly shaken in mind, neither be disturbed, neither by spirit, nor by word, nor by epistle as by us, as that the day of Christ has drawn near.

3 Let none deceive you in any manner: for, except an apostasy come first, and the man of sin be revealed, the son of perdition;

4 Who being opposed and lifted up above all called God, or which is worshipped; so that he as God sits in the temple of God, showing himself that he is God.

5 Remember ye not, that, yet being with you, I spake these to you

6 And now ye know the withholding for him to be revealed in his time.

7 For the mystery of iniquity is already energetic: only he withholding, even till he be out of the midst.

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8 And then shall the Lawless one be revealed, whom the Lord will destroy with the spirit of his mouth, and leave unemployed in the splendor of his arrival:

9 Whose arrival is according to the energy of Satan in all power and signs and wonders of falsehood,

10 And in all deceit of iniquity in the lost; because they received not the love of the truth, for them to be saved.

11 And for this, God shall send them the energy of error, for them to believe in falsehood:

12 That all might be judged not believing the truth but contented in iniquity.

13 And we ought to return thanks to God always for you, brethren dearly beloved by the Lord, that God chose you from the beginning to salvation in consecration of the Spirit and belief of the truth:

14 To which he called you by our good news, to the acquisition of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand, and hold firmly the doctrines which ye were taught, whether by the word, or by our epistle.

16 And our Lord Jesus Christ himself, and God, also our Father, having loved us, and given us eternal consolation and good hope in grace,

17 Comfort your hearts, and support you in every good word and work.

2 PAUL TO THE THESSALONIANS CHAPTER 3

1 As to the rest, pray, brethren, for us, that the word of the Lord may run, and be honoured, as also with you:

2 And that we may be delivered from unfit and evil men: for not faith of all.

3 But the Lord is faithful, who supports you, and will watch from the evil.

4 And we have had confidence in the Lord for you, that what we announce to you, and ye do and will do.

5 And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 And we proclaim to you, brethren, in the name of our Lord Jesus Christ, for you to shrink from every brother walking disorderly, and not according to the doctrine which he received of us.

7 For ye yourselves know that ye ought to imitate us: for we were not disorderly among you;

8 Neither ate we the bread of any as a gift; but in fatigue and toil working night and day also, not to overload any of you:

9 Not that we have not power, but that we give ourselves a type to you to imitate us.

10 For also when we were with you, this we proclaimed to you, that if any will not work, neither should he eat.

11 For we hear some walking disorderly among you, working nothing, but occupied unprofitably.

12 And to such we proclaim and beseech by our Lord Jesus Christ, that, with freedom from care working, they should eat their own bread.

13 And ye, brethren, lose not courage doing good.

14 And if any listen not to our word by the epistle, mark him, and mix not together with him, that he may change.

15 And deem not as an enemy, but remind as a brother.

16 And the Lord of peace himself give to you peace for all in every manner. The Lord with you all.

17 The greeting of Paul with my hand, which is the sign in every epistle: so I write.

18 The grace of our Lord Jesus Christ with you all. Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or First Timothy, or just 1 Timothy
or: The First Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The First Epistle of Paul to Timothy is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Apostle Paul, consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

The letter is perhaps from the late 1st century or first half of the 2nd century AD. The earliest text of 1 Timothy has been found on the Oxyrhynchus Papyrus 5259. It comes from a leaf of a codex which is dated to the 3rd century

This historical relationship between Paul and Timothy is one of mentorship. Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek, not a Jew (Acts 16:1).)

The First Epistle of Paul to Timothy, usually referred to simply as First Timothy and often written 1 Timothy, is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Saul of Tarsos (Apostle Paul), consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

These counsels include instructions on the organisation of the Church and the responsibilities resting on certain groups of leaders therein as well as exhortations to faithfulness in maintaining the truth amid surrounding errors. In fact what we here before us is a blueprint for an early Book of Law.

Modern scholars generally place its composition some time in the late 1st century or first half of the 2nd century AD, with a wide margin of uncertainty. The text seems to be contending against nascent Gnosticism (1 Timothy 1:4, 1 Timothy 4:3), which would suggest a later date due to Gnosticism developing primarily in the latter 1st century. The term Gnosis ("knowledge") itself occurs in 1 Timothy 6:20. If the parallels between 1 Timothy and Polycarp's epistle are understood as a literary dependence by the latter on the former, as is generally accepted, this would constitute a terminus ante quem of 130–155 AD. However, Irenaeus (writing c. 180 AD) is the earliest author to clearly and unequivocally describe the Pastorals. The earliest known writing of 1 Timothy has been found on Oxyrhynchus Papyrus 5259, designated P133, in 2017. It comes from a leaf of a codex which is dated to the 3rd century.

The author of this epistle writes to Timothy concerning the organisation of the church and Timothy's own leadership within the body. Major themes include the use of The Law (1 Timothy 1:7–11), warnings against false doctrine such as Encratism, instructions for prayer (1 Timothy 2:1–8), roles of women in the church, qualifications for leaders of the church (1 Timothy 3:1–13), and the treatment of widows, elders, masters, youth, and church members in general (1 Timothy 5:1–5:20).

Outline

1. Salutation (1:1–2)
2. Negative Instructions: Stop the False Teachers (1:3–20)
A. Warning against False Teachers (1:3–11)
1. The Charge to Timothy Stated (1:3)
2. Their Wrong Use of the Law (1:4–7)
3. The Right Use of the Law (1:8–11)
B. Paul's Experience of Grace (1:12–17)
C. The Charge to Timothy Repeated (1:18–20)
3. Positive Instructions: Repair the Church (2:1–6:10)
A. Restoring the Conduct of the Church (2:1–3:16)
1. Instructions on Public Worship (2:1–15)
a. Concerning Prayer (2:1–7)
b. Concerning the Role of Men and Women (2:8–15)
1. Men: Pray in a Holy Manner (2:8)
2. Women: Quiet Conduct (2:9–15)
2. Instructions on Church Leadership (3:1–13)
a. Qualifications of Overseers (Elders) (3:1–7)
b. Qualifications of Deacons (3:8–13)
3. Summary (3:14–16)
a. Conduct of the Church (3:14–15)
b. Hymn to Christ (3:16)
B. Guarding the Truth in the Church (4:1–16)
1. In the Face of Apostasy (4:1–5)
2. Timothy's Personal Responsibilities (4:6–16)
3. Spiritual Exercises (4:7–9)
C. Dealing with Groups in the Church (5:1–6:10)
1. Men and Women, Young and Old (5:1–2)
2. Widows (5:3–16)
a. Older Widows (5:3–10)
b. Younger Widows (5:11–16)
3. Elders (5:17–25)
a. The Reward of Elders (5:17–18)
b. The Reputation of Elders (5:19–20)
1. The Reputation of Elders Protected (5:19)
2. The Sins of Elders Publicly Rebuked (5:20)
c. The Recognition of Prospective Elders (5:21–25)
4. Slaves (6:1–2)
5. False Teachers (6:3–10)
4. Personal Instructions: Pursue Godliness (6:11–21)
A. Fight the Good Fight (6:11–16)
B. A Final Word to the Wealthy (6:17–19)
C. Guard What has been Entrusted (6:20–21).)

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1 PAUL TO TIMOTHY CHAPTER 1

(The two letters to Timothy and the one to Titus describe the tasks and duties of "good shepherds" and are therefore collectively called Pastoral Epistles. According to the decision of a socalled Bible Commission in 1913, the Apostle Paul is to be considered the author of the Pastoral Epistles, and their composition should be sought during Paul's Roman imprisonment. This shows how useless commissions are, because they fail to understand that with their foolish decisions they are destroying the true historical context and suggesting that nothing was written after Paul and the Gospels that were written two decades later. In reality, there was never a gap. The Christian communities flourished and wrote new texts in the name of the ancient apostles and evangelists. Thus, we have the three Pastoral Epistles, the Gospel of John, the texts of Oxyrhynchus, Nag Hammadi, those of Marcion of Sinope, and others. See: The Grand Bible. Christians should prefer reality to empty doctrine if they want a future. Is it not better to know about the continuity of the first Christian communities and their creations?)

1 Paul, the sent of Jesus Christ according to the command of God our Saviour, and Lord Jesus Christ, our hope;

2 To Timothy, genuine child in the faith: Grace, mercy, peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to remain in Ephesus, going into Macedonia, that thou mightest proclaim to some not to teach another doctrine,

4 Neither hold to fictions and endless genealogies, which offer questions, rather than the arrangement of God in the faith:

5 (And the end of the proclamation is love out of a pure heart, and a good consciousness, and unfeigned faith:

6 Which some having missed turned away to vain discourse

7 Wishing to be teachers of the law; neither understanding what they say, nor of certain things they are assured.

8 And we know the law good, if any use it lawfully;

9 Knowing this, that the law is laid down not for the just one, but for the lawless and disorderly, for the profane and sinful, for the wicked and unholy, for the patricides and matricides, for manslayers,

10 For fornicators, unchaste, man-stealers, liars, the perjured, and if there be any other thing opposed to sound doctrine;

11 According to the good news of the glory of the blessed God, with which I was entrusted.

12 And I am grateful to Christ Jesus our Lord, having strengthened me, for he deemed me faithful, having set me in the service;

13 Being before slandering, expelling, and an abuser: but I was commiserated, because I did, not knowing, in unbelief.

14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

15 Faithful the word, and worthy of all acceptance, for Christ Jesus came into the world to save the sinful; of whom I am first.

16 But for this was I commiserated, that in me first Jesus Christ might show forth all longsuffering, for a model to them about to believe on him to eternal life.

17 And to the King of times, immortal, invisible, the only wise God, honour and glory for the times of times. Amen.)

18 This proclamation I set before thee, child Timothy, according to the gifts of prophecy led before upon thee, that thou in them mightest war the good warfare;

19 Having faith, and a good consciousness; which some having rejected concerning faith suffered shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered to Satan, that they should not be taught to blaspheme.

1 PAUL TO TIMOTHY CHAPTER 2

1 I Beseech therefore, first of all, supplications to be made, prayers, entreaties, thanks, for all men;

2 For kings, and all them being in eminence; that we may lead a gentle and quiet life, in all devotion and gravity.

3 For this good and acceptable before our Saviour God;

4 Who wills all men to be saved, and to come to the knowledge of the truth.

5 For one God, and one mediator of God and men, the man Christ Jesus;

6 Having given himself a ransom for all, a testimony in his own time.

7 For which I was placed a herald, and the sent, (I speak truth in Christ, I lie not;) a teacher of the nations in faith and truth.

8 I will therefore men shall pray in every place, lifting up holy hands, without anger and reasoning.

9 And likewise the women in well-arranged simplicity, with modesty and discretion, arrange themselves; not in tresses, or gold, or pearls, or expensive clothing;

10 But (what become women professing religious worship) with good works.

11 Let the woman, in freedom from care, learn in all subjection.

12 And I trust not the woman to teach, neither to exercise authority over the man, but to be in freedom from care.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman, having been deceived, was in the transgression.

15 And she shall be saved through the bringing forth children, if they remain in faith and love and consecration with discretion.

1 PAUL TO TIMOTHY CHAPTER 3

1 Faithful the word, If any strive for superintendence, he eagerly desires a good work.

2 Therefore an overseer must be irreprehensible, husband of one wife, sober, of sound mind, well arranged, hospitable, giving instruction;

3 Not intoxicated, not a quarrelsome person, not occupied in sordid gain; but equitable, without fighting, exempt from avarice;

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4 Presiding well over his own house, having the children in subjection with all gravity;

5 (And if any know not to preside over his own house, how shall he take care of the church of God?)

6 Not newly planted, lest rendered proud he fall into condemnation of the accuser.

7 And he must also have good testimony from them without;lest he fall into reproach and the snare of the accuser.

8 Deacons likewise grave, not speaking equivocally, not holding to much wine, not occupied in sordid gain;

9 Having the mystery of faith in pure consciousness.

10 And let these also first be tried; then let them perform the office of footman, being blameless.

11 Wives also grave, not accusers, sober, faithful in all things.

12 Let the deacons be husbands of one wife, presiding well over the children and their own houses.

13 For they having served well, acquire to themselves a good step, and much freedom of speech in the faith which in Christ Jesus.

14 These I write to thee, hoping to come to thee quickly:

15 And if I delay, that thou shouldest know how thou must be occupied in the house of God, which is the church of the living God, the pillar and base of the truth.

16 And manifestly great is the mystery of devotion: God was manifested in the flesh, was justified in the Spirit, was seen by angels, was proclaimed in the nations, was believed on in the world, was received up in glory.

1 PAUL TO TIMOTHY CHAPTER 4

1 And the Spirit says expressly, that in later times some shall be removed from the faith, holding to deceitful spirits, and doctrines of evil spirits;

2 In the hypocrisy of speaking falsely; burned with a hot iron in their own consciousness;

3 Hindering to marry, to keep from victuals which God created for participation, with thanks, for the faithful and them knowing the truth.

4 For every created thing of God good, and nothing thrown away, received with thanks:

5 For it is consecrated by the word of God and entreaty.

6 These having laid down to the brethren, thou shalt be a good servant of Jesus Christ, brought up in the words of faith and good doctrine, which thou bast closely followed.

7 And profane and old women's fictions reject, and exercise thyself in devotion.

8 For bodily exercise is profitable, to little: but devotion is profitable to all things, having promise of life now, and that about to be.

9 Faithful the word, and worthy of all acceptance.

10 For, for this also we are wearied and reproached, that we have hoped in the living God, who is the Saviour of all men, chiefly of the faithful.

11 Proclaim and teach these things.

12 Let none despise thy youth; but be thou a type of the faithful, in word, in intercourse, in love, in spirit, in faith, in purity.

13 Till I come, hold to reading loud, to entreaty, to doctrine.

14 Neglect not the power which in thee, which was given thee by the gift of prophecy, with the putting on of hands of the council of elders.

15 Bestow diligent care upon these things; be in them; that thy progress may be manifest in all things.

16 Take heed to thyself, and to the doctrine; remain in them: for doing this, and thou shalt save thyself, and them hearing thee.

1 PAUL TO TIMOTHY CHAPTER 5

1 An elder shouldest thou not reprove, but beseech as a father; the younger as brethren;

2 The elder women as mothers; the younger as sisters, in all purity.

3 Honour widows, truly widows.

4 And if any widow have children or descendants, let them learn first to be pious to their own house, and to return recompenses to their progenitors: for this is good and acceptable before God.

5 And she truly a widow, and forsaken, has hoped in God, and remains in supplications and prayers night and day.

6 And she living luxuriously is dead, living.

7 And these things proclaim, that they might be irreprehensible.

8 And if any for his own, and chiefly for his own household provide not, he has denied the faith, and is worse than the unbelieving.

9 Let not a widow be chosen less than sixty years, having been wife of one man,

10 Testified of in good works; if she have brought up children, if she lodged strangers, if she washed the feet of the holy, if she relieved the pressed, if she followed every good work.

11 And the younger widows reject: for when they conduct themselves arrogantly against Christ, they wish to marry:

12 Having judgment, for they put away the first faith.

13 And at the same time also they learn to be idle, going round about the houses; and not only idle, but also indulging in idle talk, and occupied with unnecessary things, speaking things not becoming.

14 I wish therefore the younger to marry, to bear children, to rule the house, to give no occasion to him opposing for reproach.

15 For already have some turned aside after Satan.

16 If any man or woman faithful have widows, let them relieve them, and let not the church be loaded; that it may relieve the truly widows.

17 Let the elders having presided well be deemed worthy of double honour, chiefly they being wearied in word and doctrine.

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18 For the writing says, Thou shalt not muzzle the ox grinding. And, The laborer worthy of his hire.

19 Against an elder receive not an accusation from without, except from two or three witnesses.

20 Them having sinned rebuke before all, that the rest also have fear.

21 I call to witness before God, and the Lord Jesus Christ, and the chosen angels, that thou watch these things without preference, doing nothing by bending.

22 Put hands swiftly upon none, nor participate in others' sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach and thy frequent weaknesses.

24 Some men's sins are manifest, going before to judgment; and also to some they follow in the train.

25 Likewise also the good works of some are manifest; and having these otherwise, it cannot be hid.

1 PAUL TO TIMOTHY CHAPTER 6

1 Let as many servants as are under the yoke deem their own masters worthy of all honour, that the name of God and the doctrines be not defamed.

2 And let them having faithful masters not despise, for they are brethren; but rather let them serve, because they are faithful and dearly beloved, they having mutually received of the beneficence. These things teach and beseech.

3 If any teach otherwise, and come not up to the sound words of our Lord Jesus Christ, and to the doctrine according to devotion;

4 He has been proud, knowing nothing, but sick about questions and disputes of words, of which is envy, strife, slanders, evil conjectures,

5 Unprofitable occupations of men corrupted in mind, and deprived of the truth, thinking gain to be devotion: be separated from such.

6 But devotion with contentment is great gain.

7 For we brought nothing into the world, it is manifest that neither are we able to carry anything out.

8 And having sustenance and covering, with these let us be contented.

9 And they wishing to be rich fall into temptation and a snare, and many eager desires, unwise and hurtful, which sink men into ruin and perdition.

10 For the root of all evils is the love of money: which some striving for, have been led astray from the faith, and pierced themselves through with many pains.

11 And thou, O man of God, flee these things; and follow justice, devotion, faith, love, patience, meekness.

12 Contend earnestly the good contest of faith, take hold upon eternal life, into which thou wert also called, and hast confessed the good confession before many witnesses.

13 I beseech thee before God, making all things alive, and Christ Jesus, he having witnessed to Pontius Pilate the good confession;

14 For thee to keep the command spotless, irreprehensible, until the appearance of our Lord Jesus Christ:

15 Which the blessed and only sovereign shall show in his own times, the King of those reigning, and Lord of those ruling;

16 Who only having immortality, inhabiting inaccessible light; which none of men saw, nor can see; to whom honour and might forever. Amen.

17 To the rich now in this life, proclaim not to be highminded, nor to be hoping upon the uncertainty of riches, but in the living God, offering us all things richly for profit;

18 To do good, to be rich in good works, to be liberal, qualified for participation;

19 Treasuring up to themselves a good foundation for the future, that they may lay hold upon eternal life.

20 O Timothy, watch that which holds firm, turning aside from profane, idle talk, and oppositions of knowledge, bearing a false name:

21 Which some proclaiming have missed their aim concerning the faith. Grace with thee. Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or Second Timothy, or 2 Timothy
or: The Second Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(In the New Testament, the Second Epistle of Paul to Timothy, usually referred to simply as Second Timothy and often written 2 Timothy or II Timothy, is one of the three pastoral epistles traditionally attributed to Paul the Apostle. The three epistles are called "pastoral" because they relate to the conduct of church leaders, thought of as pastors (literally shepherds). It is traditionally considered to be the last epistle he wrote before his death. It is addressed to Timothy, a fellow missionary.

The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.

Although the Pastorals are written under Paul's name, they are different from his other epistles, and since the early 19th century, scholars have increasingly seen them as the work of an unknown student of Paul's doctrine. They are believed to have been written between 90 and 140. They do not address Paul's common themes, such as the believers' unity with Christ, and they reflect a church hierarchy that is more organized and defined than the church was in Paul's time. Some scholars refer to the assumedly pseudonymous author as "the Pastor". Some recent scholarship has concluded that Paul probably used an amanuensis, or secretary, in writing his letters which was a common practice in the first century.

In the letter, Paul tells Timothy not to have a "spirit of fear" and not to "be ashamed to talk openly about our Lord (Jesus)" (Chapter 1, verses 7 and 8). He also tells Timothy to come to visit him before winter, and to bring Mark with him (cf. Philippians Chapter 2, verse 22). He thought that "the time of his death was at hand" (Chapter 4 ,verse 6), and he tells his "son Timothy" to work hard and be strong in the face of false teachings, and to be faithful in all the duties of his office of pastor (Chapter 4, verses 1 to 5), knowing that he would someday stand before the Judge of the living and the dead (God).

Paul thinks he will soon be killed and talks about that. In Chapter 4, verses 6 to 8 he writes "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course(race), I have kept the faith: in the future there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.")

2 PAUL TO TIMOTHY CHAPTER 1

1 Paul, the sent of Jesus Christ by the will of God, according to the promise of life in Christ Jesus,

2 To Timothy, dearly beloved child: Grace, mercy, peace, from God the Father and christ Jesus our Lord.

3 I have grace to God, whom I serve from the forefathers in pure consciousness, as I have continual remembrance concerning thee in my prayers night and day;

4 Desiring earnestly to see thee, remembering thy tears, that I may be filled with joy;

5 Receiving the report of unfeigned faith in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 By which I remind thee of the cause to light up the favor of God, which is in thee by the putting on of my hands.

7 For God gave not to us the spirit of timidity; but of power, and love, and of soundness of mind.

8 Therefore shouldest thou not be ashamed of the testimony of our Lord, nor of me his imprisoned: but partake of afflictions with the good news according to the power of God;

9 Who having saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, given us in Christ Jesus before eternal times,

10 And now made manifest by the appearance of our Saviour Jesus Christ, having truly left death unemployed, and having brought life and immortality to light by the good news:

11 To which I was set a herald, and sent, teacher of the nations.

12 By which cause I also suffer these things: but I am not ashamed: for I know whom I have believed, and have been persuaded that he is able to watch my deposits to that day.

13 Hold the model of sound words, which thou didst hear of me, in the faith and love which in Christ Jesus.

14 Watch the good deposit by the Holy Spirit dwelling in us.

15 Thou knowest this, that all they dwelling in Asia turned away from me; of whom are Phygellus and Hermogenes.

16 May the Lord give mercy to the house of Onesiphorus; for many times he refreshed me, and was not ashamed of my perplexity:

17 But, being in Rome, he sought me very diligently, and found.

18 (May, the Lord give to him to find mercy of the Lord in that day:) and in how many things he served in Ephesus, thou knowest better.

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2 PAUL TO TIMOTHY CHAPTER 2

1 Thou therefore, my child, be strong in the grace which is in Christ Jesus.

2 And what thou hast heard from me by many witnesses, these things lay by for faithful men, who will be sufficient to teach others also.

3 Thou therefore suffer ill treatment, as a good soldier of Jesus Christ.

4 None making war is entangled with the affairs of life: that he may please him having enlisted him.

5 And also if any contend for a prize, he is not crowned, except he contend for a prize lawfully.

6 The farmer toiling must first participate in the fruits.

7 Observe what I say; for may the Lord give to thee understanding in all things.

8 Remember Jesus Christ raised from the dead, of the seed of David, according to my good news:

9 In which I suffer ill treatment, to bonds, as an evil doer; but the word of God has not been bound.

10 For this I endure all things for the chosen, that they also might attain the salvation which is in Christ Jesus with eternal glory.

11 Faithful the word: For if we died together, we shall also live together:

12 If we endure, we shall also reign together: if we deny, he will also deny us:

13 If we believe not, he remains faithful: he cannot deny himself.

14 Put these things in mind, calling to witness before the Lord not to wrangle for nothing useful, to the subversion of them hearing.

15 Be earnest to present thyself acceptable to God, a worker without shame, dividing rightly the word of truth.

16 And avoid profane, empty discourses: for they will proceed to more of profanation.

17 And this word as a gangrene, will have an eating ulcer: of whom is Hymeneus and Philetus;

18 Who concerning the truth missed their aim, saying the rising up has already been; and they subvert the faith of some.

19 Truly the firm foundation of God has stood, having this seal, The Lord knows them being his. And, Let every one naming the name of Christ remove from iniquity.

20 And in a great house there is not only gold and silver vessels, but also wood and earthen; and some truly for honour, and some for dishonour.

21 If therefore any cleanse himself from these, he shall be a vessel for honour, consecrated, and useful for the master, prepared for every good work.

22 And flee youthful, eager desires: and follow justice, faith, love, peace, with them calling upon the Lord from a pure heart.

23 And silly and ignorant questions refuse, knowing that they produce strifes.

24 And the servant of the Lord must not contend; but be gentle to all, giving instruction, enduring evil,

25 In meekness instructing them being in a contrary state; lest perhaps God may give them repentance to the acknowledgment of the truth;

26 That they may return to a state of sobriety from the snare of the devil, being taken alive by him at his will.

2 PAUL TO TIMOTHY CHAPTER 3

1 And this know, that in the last days difficult times shall interpose.

2 For men shall be self-lovers, lovers of money, boastful, proud, slandering, disobedient to parents, unthankful, wicked,

3 Devoid of natural affection, not observing treaties, accusers, ungoverned, wild, not loving the good,

4 Traitors, rash, haughty, devoted to pleasure more than loving God;

5 Having a form of devotion, and having denied its power: and these renounce.

6 For of these are they going into houses, and taking captive little women heaped up with sins, led away with various eager desires,

7 Always learning, and never able to come to the knowledge of the truth.

8 And as Jannes and Jambres withstood Moses, so also these have withstood the truth: men corrupted in mind, not tried concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest to all, as theirs also was.

10 And thou hast closely followed my doctrine, mode of life, purpose, faith, long suffering, love, patience,

11 Expulsions, sufferings, which were to me in Antioch, in Iconium, in Lystra; what expulsions I endured: and the Lord delivered me from all.

12 And all wishing to live devotedly in Christ Jesus shall be driven out.

13 And evil men and impostors shall proceed to worse, deceiving, and being deceived.

14 And remain thou in what things thou bast learned and hast been convinced of, knowing of whom thou hast learned;

15 And that from infancy thou hast known the holy letters, able to render thee wise to salvation by faith which in Christ Jesus.

16 All writing divinely inspired, and profitable for doctrine, for refutation, for correction, for instruction in justice:

17 That the man of God might be perfect, finished for every good work.

2 PAUL TO TIMOTHY CHAPTER 4

1 I call to witness before God there fore, and the Lord Jesus Christ, being about to judge the living and the dead according to his appearance and his kingdom;

2 Proclaim the word; keep fixed seasonably, and unseasonably; refute, censure, beseech, in all longsnffering and teaching.

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3 For the time will be when they will not hear sound doctrine; but according to their own eager desires they will heap up to themselves teachers, feeling itchings for a report;

4 And truly from the truth will they turn away the hearing, and be turned aside to fictions.

5 And thou be sober in all things, suffer ill treatment, do the work of the bearer of good news, render thy service perfectly certain.

6 For I am already poured out, and the time of my deliverance has been fixed.

7 I have contended earnestly the good contest, I have completed the course, I have kept the faith:

8 As to the rest, the crown of justice is laid up for me, which the Lord will assign to me in that day, the just judge: and not only to me, but also to all them having loved his appearance.

9 Be earnest to come to me quickly

10 For Demas has forsaken me, having loved the time now, and has gone to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Luke alone is with me. Having taken Mark, bring with thyself: for he is useful for the service.

12 And Tychicus I sent to Ephesus.

13 The cloak which I left in Troas with Carpus, coming, bring, and the books, chiefly the parchments.

14 Alexander the coppersmith showed me much evil: (may the Lord give back to him according to his works:)

15 Whom watch thou also; for he greatly withstood our words.

16 In my first defence none was present with me, but all forsook me; (may it not be reckoned to them.)

17 But the Lord stood with me, and strengthened me; that by me the promulgation might be rendered perfectly certain, and all the nations might hear: and I was delivered out of the lion's mouth.

18 And the Lord will deliver me from every evil work, and save for his heavenly kingdom: to whom the glory for the times of times. Amen.

19 Greet Prisca and Aquila, and the house of Onesiphorus.

20 Erastus remained in Corinth: and Trophimus I left in Miletum sick.

21 Be earnest to come before winter Eubulus greets thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ with thy Spirit. Grace with you. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS

or The Letter to Titus or Paul's Letter to Titus
or The Third Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three Pastoral Epistles (along with 1 Timothy and 2 Timothy) in the New Testament. Traditionally the letter is attributed to the apostle Paul but it is considered pseudepigraphic (of unknown authorship) by most scholars. It is addressed to the missionary Titus and describes the requirements and duties of elders and bishops. Titus is usually one of the three Pastoral epistles attributed to Paul. Titus shares many similarities with 1 Timothy, such as similar phrases and expressions and similar subject matter.

Titus was an early Christian missionary and church leader, a companion and disciple of the Apostle Paul, mentioned in several of the Pauline epistles. Titus is believed to be a Greek Gentile (non-Jew), probably from Antioch, who is said to have studied Greek philosophy and poetry in his early years. He was converted to Christianity by Paul whereupon he served as Paul's secretary and interpreter. Titus was specially entrusted with collecting funds for poor Christians of Judaea and then acted as a commissioner of Paul at Corinth, where he replaced Timothy. In the year 49, Titus accompanied Paul to the council held at Jerusalem, on the subject of the Mosaic rites. Although Paul had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in regard to Titus, so as not to seem in agreement with those who would require it for Gentile converts. It seems that early Christian missionaries tried to catch converts by example. Titus went to the Island of Crete and there he appointed presbyters (elders) in every city Paul summoned Titus from Crete to join him at Nicopolis in Epirus. Later, Titus traveled to Dalmatia. He returned to Crete and remained there into his old age. Later tradition made him bishop of Crete. The New Testament does not record his death.)

The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three pastoral epistles (along with 1 Timothy and 2 Timothy) in the New Testament, historically attributed to Paul the Apostle. It is addressed to Saint Titus and describes the requirements and duties of elders and bishops.

Not mentioned in the Acts of the Apostles, Saint Titus was noted in Galatians (cf. Gal. 2:1, 3) where Paul wrote of journeying to Jerusalem with Barnabas, accompanied by Titus. He was then dispatched to Corinth, Greece, where he successfully reconciled the Christian community there with

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Paul, its founder. Titus was later left on the island of Crete to help organize the Church, and later met back with the Apostle Paul in Nicopolis. He soon went to Dalmatia (now Croatia). According to Eusebius of Caesarea in the Ecclesiastical History, he served as the first bishop of Crete. He was buried in Cortyna (Gortyna), Crete; his head was later removed to Venice during the invasion of Crete by the Saracens in 832 and was enshrined in St Mark's Basilica, Venice, Italy.

Titus (Greek: Titos; died: 96 or 107 AD) was an early Christian missionary and church leader, a companion and disciple of Saul of Tarsos (Paul the Apostle), mentioned in several of the Pauline epistles including the Epistle to Titus. All we know about early Christian persons and events are parts of "Church tradition", and this source is highly unreliable.

According to that tradition, Titus is believed to be a Gentile converted to Christianity by Paul and, according to tradition, he was consecrated as Bishop of the Island of Crete. There are no Roman records on Titus the Bishop or on Titus Favius Clemens the Pope Clement I (who was a companion of the Apostle Simon Peter at a time) and almost no records on Titus Flavius Clemens the consul either. All three persons have their date of death in common. Titus Flavius Clemens the consul died in 95 or 96, Titus Favius Clemens the Pope Clement I died some time between 95 and 99, and Titus the Bishop of Crete died either in 95 or in 107. That Titus the companion of Saul of Tarsos is described as "Greek" is at least doubtful as "Titus" is a Roman name closely related to the Flavian family. However, all Flavians (like all members of the Roman upper class) spoke fluent Greek due to their education at Greek schools.)

PAUL TO TITUS CHAPTER 1

(Titus, son of pagan [non-Jewish] parents, accompanied Paul and Barnabas on their journey to the Council of Jerusalem [c. 50 AD; Gal. 2:1-3]. After being appointed by Paul as the chief shepherd of Crete [Titus 1:5], Paul sent him to Dalmatia [Yugoslavia; 2 Tim. 10] and returned to Crete after his death. A journey by Paul to Crete [Titus 1:5] can only be imagined as part of his return journey from Rome, where he was "imprisoned" for two more years [Acts 18:23-28, 31]. Here, the accounts of Paul in Acts break off. According to tradition, he was acquitted after two years, then undertook a journey to Spain (Rom. 15:24-28) and another journey to the East, then returned to Rome, and at the beginning of the Jewish War [66-73], perhaps in Crete, suffered death as a Roman citizen by the sword.)

1 Paul, servant of God, and sent of Jesus Christ, according to the faith of the chosen of God, and the acknowledgment of the truth according to devotion;

2 In hope of eternal life, (which God, not false, promised before eternal times;

3 And manifested his word in his own times, in the proclamation, which I was entrusted with according to the command of the Saviour our God;)

4 To Titus, genuine child according to the common faith: Grace, mercy, peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this I left thee in Crete, that thou shouldest rectify things left behind, and set elders in the city, as I directed thee:

6 If any be irreproachable, the husband of one wife, having faithful children, not in accusation of licentiousness, or disorderly.

7 For a bishop must be irreproachable, as steward of God; not self-sufficient, not prone to anger, not intemperate, not a striker, not occupied in sordid gain.

8 But hospitable, a lover of good, of sound mind, just, holy, holding firm;

9 Holding firmly the faithful word according to instruction, that he may be able also to beseech in sound doctrine, and to refute those opposing.

10 For many also are disorderly, vain talkers and infatuates, especially they of the circumcision:

11 Who must be restrained, who subvert whole houses, teaching what they ought not, for the sake of sordid gain.

12 A certain of them said, their own prophet, The Cretians always liars, evil beasts, lazy bellies.

13 This testimony is true. For this cause reprove them severely, that they may be sound in the faith;

14 Not holding to Jewish fictions, and commands of men, having turned away from the truth.

15 All things truly pure to the pure: and to the defiled and unbelieving nothing pure; but also their mind and consciousness are defiled.

16 They confess to know God; and in works they deny, being abominable, and disobedient, and to every good work not tried.

PAUL TO TITUS CHAPTER 2

1 And do thou speak what becomes sound doctrine:

2 The aged men to be sober, grave, of sound mind, sound in the faith, in love, in patience.

3 The aged women likewise, becoming holy in a serene state of mind, not accusers, not slaves to much wine, teachers of good;

4 That they render the young women discreet, to be lovers of the husband, lovers of the children,

5 Of sound mind chaste, remaining at home, good subordinates to their own husbands, that the word of God be not defamed.

6 The younger men likewise beseech to be of sound mind.

7 Concerning all things hold thyself a type of good works: in doctrine, integrity, gravity, incorruptibility,

8 The word sound, not to be condemned; that he from the opposite may be changed, having nothing bad to say of you.

9 Servants to be subordinate to their own masters, to be pleasing in all things; not contradicting;

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10 Not purloining, but showing all good faith; that they may adorn the doctrine of the Saviour our God in all things.
11 For the grace of God who saves, was manifested to all men,
12 Teaching us that, denying ungodliness and eager worldly desires, we should live discreetly, and justly, and religiously, in the time now;
13 Expecting the blessed hope, and apppearance of the glory of the great God and our Saviour Jesus Christ;
14 Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a distinguished people. zealous of good works.
15 These things speak, and beseech, and reprove with all order. Let none despise thee.

PAUL TO TITUS CHAPTER 3
1 Remind them to be subordinate to beginnings and powers, to yield obedience to authority, to be prepared for every good work,
2 To slander none, to be without fighting, equitable, showing all meekness to all men.
3 For once we also were unwise disobedient, deceived, being slaves to eager desires and various pleasures, living in vexation and envy, hated, and hating one another.
4 And when the kindness and philanthropy of our Saviour God was made evident,
5 Not of works in justice which we did; but according to his mercy he saved us, by the washing of regeneration, and the renovation of the Holy Spirit;
6 Which he poured out upon us richly by Jesus Christ our Saviour;
7 That justified by his grace, we might be heirs according to the hope of eternal life.
8 Faithful the word, and I wish for thee to be assured of these things, that they having believed God might turn their thoughts to excel in good works. These things are good and profitable to men.
9 And foolish questions, and genealogies, and strifes, and conflicts pertaining to the law, avoid; for they are unprofitable and vain.
10 A man, a heretic after one and the second admonition, reject;
11 Knowing such to be turned back, and he sins, being self-condemned.
12 When I shall send Artemas to thee, or Tychicus, be earnest to come to me at Nicopolis: for there have I chosen to pass the winter.
13 Send forward zealously Zenas pertaining to the law, and Apollos, that nothing fail them.
14 And let ours also learn to excel in good works for necessary uses, that they be not unfruitful.
15 All they with me greet thee. Greet them loving us in the faith. Grace with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE AND TIMOTHY TO PHILEMON

or Paul to Philemon, or just Philemon
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle of Paul to Philemon, known simply as Philemon, is one of the books of the Christian New Testament. It is a prison letter, co-authored by Saul of Tarsos (Paul the Apostle) with Timothy, to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation. Paul does not identify himself as an apostle with authority, but as "a prisoner of Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother."(Philemon 1:1; 1:7; 1:20) Onesimus, a slave that had departed from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved."(Philemon 1:9–17) Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colosse. This letter is now generally regarded as one of the undisputed works of Paul. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text.

Paul wrote this letter on behalf of Onesimus, who may have been a runaway slave who had wronged his owner Philemon. We do not know what Onesimus had done, but perhaps he ran away after stealing money. Paul says in verse 18 that if Onesimus owes anything, Philemon should charge it to Paul's account. It is thought that Philemon lived in Colossae; in the letter to the Colossians, Onesimus (the slave who fled from Philemon) and Archippus (whom Paul greets in the letter to Philemon) are said to be members of the church there. Paul says that Onesimus has been very helpful to him while he was in prison in Rome. He would like for Philemon to free him and send him back to Rome. Paul says that Philemon should receive him not as a slave but as a brother. Paul did not seem to think that Onesimus should be punished, even though Roman law allowed the owner of a runaway slave to punish or even kill them.

Philemon is generally accepted to be an authentic letter of Paul. Creation: 50-60 AD. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text. The grounds for acceptance are simple; the letter is a short, mundane one, and presents no difficulties for Pauline authorship in style or thought.) Paul does not identify himself as an apostle with authority, but as "a prisoner for Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother." The letter is addressed to Philemon, Apphia and Archippus, and the church in Philemon's house. It is generally assumed

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that he lived in Colossae; in the letter to the Colossians, Onesimus, the slave who fled from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved." and Archippus (whom Paul greets in the letter to Philemon) are described as members of the church there. Philemon may have converted to Christianity through Paul's ministry, possibly in Ephesus. Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colossae. Apphia in the salutation is probably Philemon's wife. Some have speculated that Archippus, described by Paul as a "fellow soldier", is the son of Philemon and Apphia.)

PAUL TO PHILEMON CHAPTER 1

(This is the shortest and most personal letter [written c. 60 AD] of Paul's authentic texts. The apostle Paul acts on behalf of a runaway slave whose master, Philemon, was once converted to Christianity by Paul. Now, by God's providence, the apostle had met the slave Onesimus in Rome and converted him to Christianity as well. With this accompanying letter, he sent him back to his master.)

1 Paul, imprisoned of Jesus Christ, 'Timothy the brother, to Philemon, dearly beloved, and cooperating,

2 And to the dearly beloved Apphia, and to Archippus our fellow-soldier, and the church in thy house:

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I thank my God, always making remembrance of thee in my prayers,

5 Hearing of thy love and faith, which thou bast to the Lord Jesus, and to all the holy;

6 So that the mutual participation of thy faith might be effective in acknowledgment of every good in you to Christ Jesus.

7 For we have much grace and consolation upon thy love, for the bowels of the holy are refreshed by thee, brother.

8 Wherefore, having much freedom of speech in Christ to enjoin thee what concerns thee,

9 By love I beseech rather, being such as Paul an aged man, and now also the imprisoned of Jesus Christ.

10 I beseech thee for my child whom I begat in my bonds, Onesimus.

11 Once unprofitable to thee, but now more profitable to thee and to me:

12 Whom I sent back: and thou him, that is, my bowels, receive again:

13 Whom I was wishing to retain to myself, that for thee he might serve me in the bonds of the good news:

14 But without thy judgment I would do nothing; that good might not be as according to necessity, but according to free will.

15 For perhaps therefore he was separated for a time, that thou mightest receive him forever;

16 No more as a servant, but above a servant, a dearly beloved brother, especially to me, and how much rather to thee, also in the flesh, and in the Lord?

17 If therefore thou hold me a participator, receive him in addition as me.

18 And if he injured thee any, or is indebted, charge this to me.

19 I Paul wrote with my hand, I will pay back: that I say not to thee, for thou owest thyself to me also in addition.

20 Yea, brother, may I be profited by thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote to thee, knowing that thou wilt do above what I say to thee.

22 And at the same time also prepare for me a reception as a guest: for I hope that by your prayers I shall be given as a favor to you.

23 Epaphras greets thee, my fellow-captive in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my co-workers.

25 The grace of our Lord Jesus Christ with your spirit. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

or just To the Hebrews, or just Hebrews
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 70-100 A.D.

(The Epistle to the Hebrews, or Letter to the Hebrews, or in the Greek manuscripts, simply To the Hebrews is one of the books of the New Testament. The text does not mention the name of its author, but was traditionally attributed to Saul of Tarsos (Paul the Apostle). However, doubt on Pauline authorship in the Roman Church is reported by Eusebius. Modern biblical scholarship considers its authorship unknown, perhaps written in deliberate imitation of the style of Paul. Although the writer's style reflects some characteristics of Paul's writing, there are some differences.

To whom was Hebrews originally addressed? The writer is obviously a Greek, and it might be quite possible that he wrote to Jewish Christians who lived in Jerusalem.. Since Clement of Rome (who probably was Titus Flavius Clemens, the consul and nephew of Flavius Vespasianus) knows and quotes the text within what could only have been a few years of its writing, that community may well have been in Rome. This view is supported by the greetings from 'those who have come from Italy' in Heb 13:24."

The theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity. Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism. Scholars have suggested that the Epistle to the Hebrews is part of an internal New Testament debate between the extreme Judaisers (who argued that non-Jews must convert to Judaism before they can receive the Holy Spirit of Jesus' new covenant) versus the extreme antinomians (who argued that Jews must reject God's commandments and that Jewish law was no longer in effect). James and Paul represent the moderates of each faction, respectively, and Peter served as moderator.).

The Greek text is written in a very fine and advanced style which was noted by Clement of Alexandria (another Titus Flavius Clemens), and Eusebius of Caesarea (Flavius Constantinus' right-hand man in the Church) wrote that every competent judge must recognise a great difference between this epistle and those of Paul (Eusebius, 6; 25).

The Greek text is more polished and eloquent than any other book of the New Testament, and "the very carefully composed and studied Greek of Hebrews is not Paul's spontaneous, volatile contextual Greek". The book has earned the reputation of being a masterpiece. Its sophisticated style reminds us of the Gospel of Luke and could therefore point to Lucius Mestrius Plutarchus the historian and Chief priest of Delphi.

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word".[1:1–3] The epistle presents Jesus with the titles "pioneer" or "forerunner", "Son" and "Son of God", "priest" and "high priest".)

PAUL TO THE HEBREWS CHAPTER 1

(The Majesty of the New Covenant (Testament). The Epistle to the Hebrews, like the first Epistle of the Apostle John, lacks the usual introductory formula that names the writer and addressee. However, in the oldest manuscripts and translations, it bears the heading: "To the Hebrews." These are understood to refer to the Jewish Christians in Jerusalem. James the Just [the Righteous], brother of Jesus and the head of the Jewish Christians in the Holy Land, was murdered in 62 AD, probably perpetrated by the Temple clergy. This occurred at a time when the wildest Jewish fanaticism [triggered by the radical fundamentalist Sadducees, Zealots, and their jihadi troops, the Sicarii or "Knife-Stabbers"] led to open war against Rome and its allies, the Pharisees, and thus ultimately to the total destruction of Jerusalem. The text was written after the Jewish War. One can still sense today how its author triumphed over the extinct Judaism of the Zealots, the temple sanctuary, and its hated priesthood.)

1 God, formerly multifariously and abundantly having spoken to the fathers in the prophets,

2 At these last days spake to us in the Son, whom he set heir of all things, by whom also he made the times;

3 Who being the brightness of glory, and the figure of his foundation, and bearing all things by the word of his power, having made by himself the purification of our sins, he sat down on the right hand of the Majesty among the highest ones;

4 Being so much better than the angels, inasmuch as he has inherited a more distinguished name than they.

5 For to which of the angels once said he, Thou art my Son, I have this day begotten thee? And again, I will be to him for Father, and he shall be to me for Son?

6 And when again he should bring in the firstborn to the habitable globe, he says, And let all the angels of God worship him.

7 And truly to the angels of God he says, Who making his angels spirits, and his workmen flames of fire.

8 And to the Son, Thy throne, O God, for the time of time: a rod of uprightness the rod of thy kingdom.

9 Thou hast loved justice, and hated iniquity; for this God anointed thee, thy God, with the oil of lively joy above thy partakers.

10 And, Thou, at the beginning, Lord, didst lay the foundation of the earth; and the heavens are the work of thy hands:

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11 These shall be destroyed; but thou remainest; and they all as a garment shall grow old;

12 And as a cloak shalt thou turn them round, and they shall be changed: but thou art the same, and thy years shall not fail.

13 And to which of the angels has he once said, Sit on my right hand, till I make thine enemies the footstool of thy feet?

14 Are they not all spirits qualified for service, sent forth for service for them about to inherit salvation?

PAUL TO THE HEBREWS CHAPTER 2

1 For this ought we to hold above measure to the things heard, lest we slip away.

2 For if the word spoken by angels was firm, and every transgression and bad instruction received the just payment of reward;

3 How shall we escape, having neglected such great salvation; which at the beginning taken to be spoken by the Lord, by them having heard was made firm to us;

4 God confirming the testimony, together with signs and wonders, and various powers, and partitions of the Holy Spirit, according to his will

5 For not to the angels has he subjected the habitable globe about to be, of which we speak.

6 And somewhere a certain one testified, saying, What is man, that thou rememberest him? or the son of man, that thou reviewest him?

7 Thou didst render him some little while less than angels; thou crownedst him with glory and honour, and didst place him over the work of thine hands:

8 All things didst thou place under his feet. For in placing all things under him, thou didst leave nothing not subjected to him. And now we see not yet all things placed under him.

9 But we see Jesus, made some little while less than angels by the suffering of death, crowned with glory and honour; so that by the grace of God he should taste of death for all.

10 For it became him, for whom all things, and by whom all things, in bringing many sons to glory, to perfect the chief of their salvation by sufferings.

11 For be consecrating and they being consecrated all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will announce thy name to my brethren, in the midst of the church will I praise thee.

13 And again, I will be confident in him. And again, Behold I and the young children which God gave me.

14 Since therefore the young children participated in flesh and blood, he also likewise participated with them; that by death he might leave unemployed him having the strength of death, that is, the devil;

15 And deliver them, as many as by fear of death were always to live bound by slavery.

16 For certainly he lays not hold of angels; but of the seed of Abraham he lays hold.

17 Wherefore in all things it was necessary to be made like to the brethren, that he might be a merciful and faithful chief priest in things towards God, in order to propitiate for the sin of the people.

18 For in that he himself has suffered, having been tempted, he is able to help the tempted.

PAUL TO THE HEBREWS CHAPTER 3

1 Wherefore, holy brethren, partakers of the heavenly calling, observe the sent and Chief Priest of our assent, Christ Jesus;

2 Faithful to him having made him, as also Moses in his whole house.

3 For this was deemed worthy of more glory than Moses, inasmuch as he has greater honour of the house having built it.

4 For every house is built by somebody; and he having built all things, God.

5 And truly Moses faithful in his whole house, as a servant, for a testimony of those things to be spoken;

6 And Christ as a son over his house: whose house are we, if we should hold freedom of speech and the boast of hope firm to the end.

7 Wherefore (as the Holy Spirit says, If to day ye hear his voice,

8 Harden not your hearts, as in the exasperation, in the day of trial in the desert:

9 Where your fathers tried me, proved me, and saw my works forty years.

10 Wherefore I was offended with that generation and I said, They always wander in heart; and they knew not my ways.

11 As I aware in my wrath, If they shall come into my rest.)

12 See, brethren, lest there shall be in any of you an evil heart of unbelief, in removing away from the living God.

13 But beseech one another according to each day, as far as the day is called; lest any of you be hardened by deceit of sin.

14 For we have been partakers of Christ, if we hold the beginning of our foundation firm to the end;

15 In that it is said, To day if ye will hear his voice, ye should not harden your hearts, as in the exasperation.

16 For some, having heard, did exasperate: but not all they having come out of Egypt by Moses.

17 And with whom was he offended forty years? was it not with them having sinned, whose members fell in the desert?

18 And to whom sware he that they could not come into his rest, if not to them having been disobedient?

19 And we see they could not come in through unbelief.

PAUL TO THE HEBREWS CHAPTER 4

1 Let us therefore fear, lest a solemn promise being left to come into his rest, any of you should seem to have failed.

2 For we also were announced of the good news, as well as they: but the word of the report profited them not, not being mixed with faith to them having heard.

3 For we having believed come into the rest, as he said, As I sware in my wrath, if they shall come into my rest: although the works having been from the foundation of the world.

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4 For he said somewhere of the seventh thus, And God ceased in the seventh day from all his works.

5 And in this again, If they shall enter into my rest.

6 Since therefore it remains for some to come into it, and they before announced of the good news came not in through unbelief:

7 Again he limits a certain day, saying in David, To day, after such time; as it is said, To day if ye would hear his voice, harden not your hearts.

8 For if Jesus had caused them to rest, he would not have spoken of another day after these things.

9 Therefore a celebration of a sabbath remains to the people of God.

10 For he having come into his rest, he also has ceased from his works, as God from his own.

11 Therefore we should be earnest to come into that rest, lest any should fall in the same pattern of unbelief.

12 For the word of God living, and effective, and more piercing than any two-mouthed sword, and penetrating even to the division both of soul and spirit, both the joints and marrows, and a critic of the reflections and thoughts of the heart.

13 And there is no creation invisible before him: and all things naked and exposed, neck and face to view, to the eyes of him with whom to us is the word.

14 Having therefore a great chief priest, passed to the heavens, Jesus the Son of God, we should hold firmly the assent.

15 For we have not a chief priest unable to suffer with our weaknesses; but tried in all things as a resemblance, without sin.

16 We should therefore go with freedom of speech to the throne of grace, that we receive mercy, and find grace for timely assistance.

PAUL TO THE HEBREWS CHAPTER 5

1 For every chief priest taken from men is appointed for men for things to God, that he bring both gifts and sacrifices for sins:

2 Being able to moderate the passions to the ignorant, and deceived; since he also is surrounded with weakness.

3 And for this he ought, as for the people, so also for himself, to bring in for sins.

4 And not any takes this honour to himself; but the called of God, as also Aaron.

5 So also Christ honoured not himself, to become chief priest; but he having spoken to him, Thou art my Son, to day have I begotten thee.

6 And also in another he says, Thou a priest forever according to the order of Melchisedec.

7 Who in the days of his flesh, both prayers and supplications to him able to save him from death, with strong crying and tears, having offered, and listened to by means of circumspection;

8 Although being a Son, he learned obedience from what he suffered;

9 And being perfected, he became to all them lending a willing ear to him the origin of eternal salvation

10 Addressed by God the chief priest according to the order of Melchisedec.

11 Of whom great is the word to us, and difficult of interpretation to speak, since ye have been sluggish in the hearing.

12 For also ye ought to be teachers for the time, again ye have need for some one to teach you the elements of the beginning of the sayings of God; and have become those having need of milk, and not of firm food.

13 For every one partaking of milk is inexperienced in the word of justice: for he is a child.

14 And firm food is of the perfected, of them by habit having the senses exercised for the separation of good and evil.

PAUL TO THE HEBREWS CHAPTER 6

1 Therefore having left the word of the beginning of Christ, we should go on to perfection; not again laying down the foundation of repentance from dead works, and of faith toward God,

2 Of the teaching of immersions, and placing upon of hands, and of the rising up of the dead, and of eternal judgment.

3 And this will we do, if God even permit.

4 For impossible for them once enlightened, and having tasted of the heavenly gift, and having partaken of the Holy Spirit,

5 And tasted of the good word of God, and powers of the life about to be,

6 And having fallen, again to renew to repentance; crucifying to themselves the Son of God, and exposing to ignominy.

7 For the earth drinking the rain coming often upon it, and bringing forth the vegetable fitting well to them by whom it is cultivated, receives commendation from God:

8 And producing thorns and briers is rejected, after having been tried, and near cursing; whose end for destruction.

9 And we have been persuaded of you, dearly beloved, of better things, and connected with salvation, if we also thus speak.

10 For God is not unjust to forget your work and fatigue of love, which ye showed to his name, having served to the holy ones, and serving.

11 And we desire each of you to show the same earnestness to the complete certainty of hope to the end:

12 That ye be not sluggish, but imitators of them inheriting the promises by faith and longsnffering.

13 For God promising to Abraham, since he had none greater to swear by, sware by himself,

14 Saying, Truly will I praise thee, and multiplying will I multiply thee.

15 And so, having endured long, he gained the promise.

16 For truly men swear by the greater: and the oath for confirmation to them the end of all controversy.

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17 In which God, willing more abundantly to show to the heirs of the promise the firmness of his counsel, he intervened by an oath:

18 That by two unalterable deeds, in which it is impossible for God to deceive we might have a strong consolation, taking refuge in holding firmly the hope set before:

19 Which we have as an anchor of the soul, unshaken and firm, and entering into that further within the veil.;

20 Where the forerunner, Jesus, went in for us, according to the order of Melchisedec, being a high priest forever.

PAUL TO THE HEBREWS CHAPTER 7

1 For this Melchisedec, king of Salem, priest of the most high God, having met Abraham returning from the cutting off of the kings, and praised him;

2 To whom also Abraham divided a tenth from all; (first truly interpreted King of justice, and then also King of Salem, which is, King of peace;

3 Without father, without mother, of unknown origin, neither having beginning of days, nor end of life; and likened to the Son of God;) remains a priest perpetually.

4 And behold how great this one, to whom also Abraham the patriarch gave the tenth of the first fruits.

5 And they truly of the sons of Levi, receiving the office of priest, have a command to take a tenth part from the people according to the law, that is, from their brethren, although having come out of the loins of Abraham:

6 And he not having his descent traced from them received a tenth from Abraham, and praised him having the promises.

7 And without all controversy the less is praised of the better.

8 And here truly dying men receive tenths; but there he, bearing witness that he lives.

9 And as the word says, through Abraham, also Levi, receiving tenths, has paid a tenth.

10 For yet was he in his father's loins, when Melchisedec met him.

11 If truly therefore completion were by the Levitical priesthood, (for the people received legislation by it,) what further need according to the order of Melchisedec for another priest to be raised, and not according to the order of Aaron?

12 For the priesthood being transferred, of necessity also is a transposition of law.

13 For he of whom these things are said partook of another tribe, of which none held to the altar.

14 For it is manifest that our Lord has sprung out of Judah; to which tribe Moses spake nothing of the priesthood.

15 And it is yet more abundantly manifest: that according to the resemblance of Melchisedec has another priest risen,

16 Who according to the law of a fleshly command was not born, but according to the power of an indestructible life.

17 For he testifies, Thou a priest forever, according to the order of Melchisedec.

18 For there is truly an annulling of the command going before by its weakness and unprofitableness.

19 (For the law completed nothing,) but the bringing in of a better hope; by which we draw near to God.

20 And as much as not without sacrifice sanctioned by solemn oath:

21 (For they truly without sacrifice sanctioned by solemn oath became priests; but he with the sacrifice sanctioned by solemn oath by him, saying to him, The Lord sware, and will not repent, Thou priest forever, according to the order of Melchisedec:)

22 According to this, Jesus has become security of a better covenant.

23 And they truly are become many priests, by reason of death being hindered from remaining:

24 And he, because he remains forever, has an inviolable priesthood.

25 Wherefore he is able to save entirely those coming to God by him, always living to supplicate for them.

26 For such a chief priest became us, holy, innocent, undefiled, separated from sinners, and being higher than the heavens;

27 Who has no necessity according to the day, as the chief priests, before to bring up sacrifices for their own sins, then for those of the people; for this he did once, having brought up himself.

28 For the law establishes men chief priests having weakness; but the word of the sacrifice sanctioned by solemn oath, after the law, the Son, having been perfected forever.

PAUL TO THE HEBREWS CHAPTER 8

1 And the summary to the things spoken: We have such a chief priest, who sat on the throne of the Majesty in the heavens;

2 A workman of holy things, and of the true tent, which the Lord pitched, and not man.

3 For every chief priest is appointed to bring in gifts and sacrifices also: wherefore it is necessary also for this to have something which he might bring.

4 For if truly he were upon earth, he would not be a priest, there being priests bringing in gifts according to the law;

5 Who serve the pattern and shadow of heavenly things, as Moses was given an intimation of the divine will, being about to complete the tent: for, See, says he, thou make all things according to the type shewed thee in the mount.

6 And now he has attained a more distinguished office, in how much also he is mediator of a better covenant, which was legislated upon better promises.

7 For if that first was faultless, then place was not to be sought for the second.

8 For rebuking them, he says, Behold, the days come, says the Lord, and I will complete for the house of Israel and for the house of Judah a new covenant:

9 Not according to the covenant which I made to their fathers in the day of my taking their hand to bring them out of the land of Egypt; for they remained not in my covenant, and I heeded them not, says the Lord.

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10 For this the covenant which I will set to the house of Israel after those days, says the Lord; giving my laws into their mind, and upon their hearts will I write them: and I will be to them for God, and they shall be to me for a people:

11 And they should not teach each his neighbor, and each his brother, saying, Know the Lord: for all shall know me, from their little even to their great ones.

12 For I will be merciful to their iniquities, and their sins and their injustices will I remember no more.

13 In saying new, he has made the first old. And that made old and becoming weak is near destruction.

PAUL TO THE HEBREWS CHAPTER 9

1 And truly therefore the first had precepts of divine service for him, and a worldly holy place.

2 For the first tent was prepared; (in which was the chandelier, and table, and the setting up of the loaves;) which is called holy.

3 And after the second veil, the tent called Holy of Holies;

4 Having the golden censer, and ark of the covenant surrounded on all sides with gold, in which was the golden urn having the manna, and Aaron's rod having budded, and the tables of the covenant;

5 And above it the cherubs of glory overshadowing the propitiatory; of which it is not now to speak in turn.

6 And these thus prepared, truly to the first tent the priests always came in, to complete the divine services.

7 And into the second the chief priest alone once a year, not without blood, which he brings near for himself, and the errors of the people:

8 This the Holy Spirit designating, the way of the holies had not yet been made manifest, the first tent yet having a standing:

9 Which a parable for the time placed in, according to which both gifts and sacrifices are brought near, not being able for consciousness to perfect him serving;

10 Only in food and drinks, and different immersions, and precepts of the flesh, being placed till the time of amendment.

11 And Christ being present, a chief priest of good things about to be, by a greater and more perfect tent, not made with hands, that is; not of this creation;

12 Neither by the blood of he-goats and calves, and by his own blood he went in once for all to the holies, having found eternal deliverance.

13 For if the blood of bulls and he-goats, and the ashes of a heifer besprinkling the polluted, consecrates to the purity of the flesh:

14 How much more shall the blood of Christ, who by the eternal Spirit offered himself blameless to God, purify your consciousness from dead works to serve the living God?

15 And for this he is mediator of a new covenant, that death having been, for redemption of the transgressions for the first covenant, the called might receive the promise of eternal inheritance.

16 For where a will, the necessity for the death of him having willed to be brought forward.

17 For a will is firm by the dead: since it has no power when he having willed lives.

18 Wherefore neither was the first consecrated without blood.

19 For every command spoken according to law by Moses, to all the people, having taken the blood of calves and he-goats, with water, and scarlet wool, and hyssop, and also the book, and he sprinkled all the people,

20 Saying, This the blood of the covenant which God enjoined to you.

21 And also the tent, and all the vessels of the service, he poured all over likewise with blood.

22 And almost all things are purified according to the law with blood; and without blood-letting there is no remission.

23 Therefore truly a necessity for the patterns of things in the heavens to be purified with these; and the heavenly things themselves with better sacrifices than these.

24 For Christ came not into the holy places made with hands, the figures of the true; but into heaven itself, now to be shown clearly to the face of God for us:

25 Neither that he should offer himself many times, as the chief priest comes in to the holy places yearly with blood pertaining to others;

26 (Since he must have suffered many times from the foundation of the world:) but now once at the termination of the times for the annulling of sin by the sacrifice of himself has he been shown clearly.

27 And inasmuch as it is reserved to men once to die, and after this the judgment:

28 So Christ, once offered to have borne the sins of many, of the second time, without sin, shall be seen to them expecting him for salvation.

PAUL TO THE HEBREWS CHAPTER 10

1 For the law having a shadow of good things about to be, not the same image of the things, with these sacrifices which they bring in yearly in continuance never can render perfect them coming thereto.

2 For would they not have ceased to be brought in? because they serving have no more consciousness of sins, once purified.

3 But in these, a reminding of sins yearly.

4 For the blood of bulls and he-goats cannot take away sins.

5 Wherefore coming into the world, he says, Sacrifice and offering then wouldest not, but a body hast thou adjusted to me:

6 And with whole burnt offering for sin wast thou not contented.

7 Then said I, Behold, I am here (in the head of the book it was written of me,) O God, to do thy will.

8 Farther back, saying, That sacrifice and bringing in and whole burnt offerings and for sin thou wouldest not, neither wert contented with; which are brought in according to law;

9 Then he said, Behold, I am here to do, O God, thy will. He takes away the first, that he might set up the second.

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10 In which will we are consecrated by the bringing in of the body of Jesus Christ once.

11 And truly every priest has stood daily, serving and bringing in many times the same sacrifices, which can never take away sins:

12 But this, having brought in one sacrifice for sins forever, sat down on the right hand of God;

13 As to the rest, awaiting till his enemies be put a footstool of his feet.

14 For by one offering has he perfected forever the consecrated.

15 And also the Holy Spirit testifies to us: for after having said before,

16 This the covenant which I will establish with them after those days, says the Lord, giving my laws upon their heart, and upon their minds will I write them;

17 And their sins and their iniquities will I remember no more.

18 And where remission of these, no more bringing in for sin.

19 Having therefore, brethren, freedom of speech for the entering in of the holies by the blood of Jesus,

20 A way publicly declared and living, which he consecrated to us, through the veil, that is, his flesh;

21 And a great priest over the house of God;

22 Let us approach with a true heart in complete certainty of faith, having our hearts besprinkled from an evil consciousness, and having our bodies washed with pure water.

23 We should hold the assent of hope not bending; (for faithful he having promised;)

24 And we should observe one another for the incitement of love and good works:

25 Not forsaking the assembling of ourselves together, as the custom to some; but beseeching: and by so much the more, inasmuch as ye see the day drawing near.

26 For we sinning voluntarily after receiving the knowledge of the truth, there is left no more a sacrifice for sins,

27 But a certain terrible expectation of judgment and jealousy of fire, being about to devour the adversaries.

28 Any one having rejected Moses' law, without compassion dies by two or three witnesses:

29 Of how much worse punishment, think ye, shall he be deemed worthy. having trodden down the Son of God, and deemed the blood of the covenant common, in which he was consecrated, and having outraged the Spirit of grace?

30 For we know him having said, Vengeance to me, I will give back, says the Lord. And again, The Lord will judge his people.

31 Terrible to fall into the hands of the living God.

32 And recall to mind the former days, in which, having been enlightened, ye endured a great combat of sufferings;

33 This, truly, being exposed to public view both by reproaches and pressures; and this, having been partakers of those thus overturned.

34 For ye also suffered together with me in bonds, and received the pillage of your possessions with joy, knowing to have in yourselves a better and abiding substance in the heavens.

35 Throw not away therefore your freedom of speech, which has great payment of reward.

36 For ye have need of patience, that, having done the will of God, ye might receive the promise.

37 For yet a little while only, he coming will come, and will not tarry.

38 And the just one shall live by faith; but if he draw down, my soul is not contented in him.

39 And we are not of drawing down to perdition; but of faith to the acquisition of the soul.

PAUL TO THE HEBREWS CHAPTER 11

1 And faith is the foundation of things hoped for, the proof of things not seen.

2 For by this were the elders testified of.

3 By faith we perceive that the times were adjusted by the word of God, so that things seen have been born not of things brought to light.

4 By faith Abel brought near a greater sacrifice to God than Cain, by which he was testified of to be just, God testifying of his gifts; and by it he being dead yet speaks.

5 By faith Enoch was transferred not to see death; and was not found, because God had transferred him: for before his transferring he had been testified of, to have pleased God.

6 And without faith it is impossible to please: for he approaching to God must believe that he is, and is a remunerator to them seeking him out.

7 By faith Noah, having an intimation of the divine will of things not yet seen, being circumspect, prepared an ark for the salvation of his house; by which he condemned the world, and by faith became an heir of justice.

8 By faith Abraham, being called, listened, to go forth into the place which he was about to receive for an inheritance; and he came out, not knowing where he is coming.

9 By faith he dwelt in the land of promise, as a strange land, having dwelt in tents with Isaac and Jacob, co-heirs of the same promise:

10 For he awaited a city having foundations, whose artificer and maker is God.

11 By faith Sara also herself received power for the laying down of seed, and brought forth during the time of age, for she deemed him faithful having promised.

12 Wherefore also from one were they born, and these of him having been dead, as the stars of heaven for multitude, and as the sand near the lip of the sea innumerable.

13 According to faith died all these, not having received the promises, but having seen them from afar, and been persuaded, and having embraced, and assented that they are strangers and newly arrived from a foreign country upon earth.

14 For they saying such things show clearly that they seek a country.

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15 And truly if they remembered that from which they came out, they had time to have returned.

16 And now they feel an ardent desire for a better, that is, a heavenly: wherefore God is not ashamed of them to be called their God: for he prepared for them a city.

17 By faith Abraham had brought near Isaac, being tried: and he having received the promises brought near the only born,

18 To whom it was spoken, That in Isaac shall seed be called to thee:

19 Reckoning that God was also able to raise from the dead; whence he also received him in a parable.

20 By faith concerning things about to be, Isaac blessed Jacob and Esau.

21 By faith Jacob, dying, blessed each of Joseph's sons; and worshipped, upon the extremity of his rod.

22 By faith Joseph, dying, made mention of the departure of the sons of Israel: and charged concerning his bones.

23 By faith Moses, born, was hidden three months by his parents, because they saw a shrewd child; and they were not afraid of the edict of the king.

24 By faith Moses, having become great, refused to be reckoned the son of Pharaoh's daughter;

25 Having chosen rather to be treated ill with the people of God, than to have the enjoyment of sin for a time;

26 Having deemed the reproach of Christ greater riches than treasures in Egypt: for he looked to the payment of reward.

27 By faith he forsook Egypt, not having feared the king's wrath: for, as seeing the invisible, he was strong.

28 By faith he has kept the pascha, and the pouring out of blood, lest he destroying the first born should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians having tried were swallowed down.

30 By faith the walls of Jericho fell, having been surrounded for seven days.

31 By faith the harlot Rahab perished not with the unbelieving, having received the spies with peace.

32 And what more do I say? for the time will fail me recounting of Gedeon, Barak, and also Samson and Jephthae; David also, and Samuel, and the prophets:

33 Who by faith subdued kingdoms, wrought justice, attained the promises, shut up the mouths of lions,

34 Quenched the power of fire, escaped the mouth of the sword, were strengthened from weakness, were strong in war, turned away the armies of strangers.

35 Women received their dead from rising up: and others were beaten, not receiving redemption; that they might attain a better resurrection.

36 And others received trial of jestings and scourges, and further, of bonds and imprisonment:

37 They were stoned, they were cut by sawing, they were tried, they died by the slaughter of the sword: they wandered about in sheepskins and goatskins; being in want, pressed, treated ill;

38 (Of whom the world was not worthy:) wandering about in solitary places, and mountains, and caves, and holes of the earth.

39 And these all, having been testified of by faith, received not the promise:

40 God having foreseen something better for us, that without us they should not be completed.

PAUL TO THE HEBREWS CHAPTER 12

1 Wherefore we also having such a cloud of witnesses lying round about us, having laid down every weight, and sin easily captivating, by patience we should run the race set before us,

2 Looking in the distance to Jesus the author and completer of the faith; who for the joy laid before him endured the cross, having despised the shame, and sat down on the right hand of the throne of God.

3 For reckon over him having endured such contradiction of the sinful against himself, lest being harassed, ye labor in your souls.

4 Ye have not yet resisted until blood, fighting against sin.

5 And ye have totally forgotten the entreaty which is spoken to you as to sons, My son, neglect not the instruction of the Lord, nor be enervated being rebuked by him:

6 For whom the Lord loves he corrects, and he chastises every son which he receives.

7 If ye endure correction, God treats you as sons; for who is the son which the father corrects not?

8 And if ye are without correction, of which all are partakers, then are ye spurious, not sons.

9 Since we truly have fathers of our flesh instructors, and we were influenced: shall we not rather be in subjection to the Father of spirits, and we shall live?

10 For they truly for a few days, according as it seemed to them, corrected; but he for profit, in order to partake in his holiness.

11 And truly every correction for the present seems not to be for joy, but grief: and later it returns the peaceful fruit of justice to them being exercised by it.

12 Wherefore set upright the relaxed hands, and palsied knees;

13 And make straight wheel-ruts to your feet, lest the lame thing turned aside; and it should rather be healed.

14 Follow peace with all, and consecration, without which none shall see the Lord:

15 Observing narrowly lest any be failing of the grace of God: lest any root of bitterness springing forth aloft give trouble, and by this many be defiled;

16 Lest any fornicator, or profane, as Esau, who for one act of eating sold his primogeniture.

17 For ye know also afterwards, wishing to inherit the praise, he was disapproved of: for he found no place for a change of mind, although having sought it with tears.

18 For ye have not come to the mount being handled, and burned with fire, and to duskiness, and to darkness, and to a violent storm,

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19 And to the sound of the trumpet, and the voice of words; which they, having heard, implored that the word be not put before them:

20 (For they did not bear that being assigned, And if a beast should touch the mountain, it shall be stoned, or shall be pierced with a missile weapon:

21 And so dreadful was that being made to appear, Moses said, I am terrified and trembling:)

22 But ye have come to mount Sion, and to the city of the living God, heavenly Jerusalem, and to myriads of angels,

23 To the assembly of people, and church of the firstborn, transcribed in the heavens, and to God the Judge of all, and. to the spirits of the just perfected,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, speaking better things than Abel.

25 See that ye refuse not him speaking. For if they escaped not, having refused him giving an intimation of the divine will on earth, much more we, who having turned back from him from the heavens:

26 Whose voice then shook the earth: and now he has proclaimed, saying, Yet once more I shake not the earth only, but also the heaven.

27 And the Yet once more, makes manifest the transferring the things shaken, as of things made, that the things not being shaken might remain.

28 Wherefore we receiving a kingdom unmoved; we should have grace by which we might serve God acceptably, with reverence and circumspection:

29 For also our God is a consuming fire.

PAUL TO THE HEBREWS CHAPTER 13

1 Let brotherly love remain.

2 Forget not hospitality: for by this some knew not having treated angels with friendship.

3 Remember them in bonds as bound together with them; them treated ill, as the same being in the body.

4 Marriage honoured in all, and the bed unpolluted: but fornicators and adulterers God will judge.

5 The disposition exempt from avarice; being contented with present circumstances: for he has said, I will not send thee back, nor forsake thee.

6 So that being confident, we say, The Lord aiding me, and I will not fear what man will do to me.

7 Remember them guiding you, who spake to you the word of God: of whom, observing narrowly the issue of the mode of life, imitate the faith:

8 Jesus Christ, yesterday, and to day the same, and for ever.

9 With various and strange teachings be not carried about. For good the heart be rendered firm by grace; not by food, in which they having walked about were not profited.

10 We have an altar, of which they serving the tent have no power to eat.

11 for of whom the blood of the living ones is brought for sin into the holies by the chief priest, the bodies of these are burned without the camp.

12 Wherefore also Jesus, that he might consecrate the people by his own blood, suffered without the camp.

13 Therefore we should come to him without the camp, bearing his reproach.

14 For here have we no abiding city, but we seek that about to be.

15 By him therefore we should always bring up the sacrifice of praise to God, that is, the fruit of the lips assenting to his name.

16 And the doing good and mutual participation forget not; for with such sacrifices God is well pleased.

17 Believe them guiding you, and yield: (for they watch vigilantly for your souls, as going to return the word.) that with joy they might do this, and not lamenting: for this unprofitable for you.

18 Pray for us: for we have trusted that we have a good consciousness, in all things wishing to be well occupied.

19 And I beseech the more abundantly to do this, that I might the more speedily be restored to you.

20 And the God of peace, having brought up from the dead, the great Shepherd of the sheep, in the blood of the eternal covenant, our Lord Jesus Christ,

21 Put you in proper order in every good work for doing his will, doing in you the thing pleasing before him, by Jesus Christ; to whom glory for the time of times. Amen.

22 And I beseech you, brethren, hold up the word of entreaty: for I also sent to you in a few words.

23 Ye know the brother Timothy having been set at liberty; with whom, if he come more speedily, I shall see you.

24 Greet all them guiding you, and all the holy.

25 They from Italy greet you. Grace with you all. Amen.

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GENERAL EPISTLES
or Catholic Epistles or Universal Epistles

THE EPISTLE OF JAMES
The Letter of James, the Book of James, or simply James.
Author: James the Just, the brother of Jesus, 1st Bishop of the Christian Movement, Bishop of Jerusalem.
Estimated Range of Dating: 70-100 A.D.

(The Epistle of James, the Letter of James, or simply James, is a General epistle and one of the 21 epistles (didactic letters) in the New Testament. It is attributed to James the brother of Jesus and the main opponent of Paul the Apostle. [The name 'James' is an English name corruption of "Jacob", Greek: Iakobos, Latin: Iacobus, Hebrew Aramaic: Yakov.]. There are many other characters in the gospels called James. Scholars assume that these Jameses were created to lead the readers' attention away from the brother of Jesus as he remained a Jew all his life. Thus the Church gave him the degrading name James the Less. However, it was him who was the first Bishop of Jerusalem, and therefore the first Pope from the 30s to the late 60s of the 1st century AD.

The gospel writers could not just drop James as he was at that time a well-known leader in his own right; they just mentioned other Jameses as often as possibe, such as James, son of Alphaeus; James the Great; and James the Less. History experts call this propaganda style "writing out of history". The entire family of the real Jesus was written out of history because he was very different from the "heavenly Jesus", the god figure, created by Saul of Tarsus. The description of the real Jesus, his family, his disciples would have been an embarrassment to those who wanted to establish the "Christ the God".

The author identifies himself as "James, a servant [or slave] of God and of the Lord Jesus Christ" who is writing to "the twelve tribes scattered abroad". The epistle is traditionally attributed to James the brother of Jesus (James the Just), and the audience is generally considered to be Jewish Christians, who were dispersed outside Israel. James was the undisputed leader of this very first genuine Jesus movement which was at that time a purely Jewish movement whose members [including Jesus!] perceived themselves as part of the Jewish community. They followed the laws of Moses and had nothing to do with the movement that was later founded by the Roman citizen Saul of Tarsos [Paul the Apostle] and was to become the non-Jewish Christianity we know today; they were not following Moses law but Roman law because most of them were Roman citizens outside of Judaea or Galilee.

As first bishop of Jerusalem, James keeps in touch with Jews in the Holy Land but also with those who live abroad. About 5-10% of the entire population of the Roman Empire are estimated to be Jewish.

Framing his letter within an overall theme of patient perseverance during trials and temptations, James writes in order to encourage his readers to live consistently with what they have learned in Christ. He wants his readers to mature in their faith in Christ by living what they say they believe. He condemns various sins, including pride, hypocrisy, favouritism, and slander. He encourages and implores believers to humbly live by godly, rather than worldly wisdom and to pray in all situations.

For the most part, until the late 20th century, the epistle of James was relegated to benign disregard – though it was shunned by many early theologians and scholars due to its advocacy of Torah observance and good works. Famously, Luther at one time considered the epistle to be among the disputed books, and sidelined it to an appendix, although, elsewhere he called it the authoritative word of God.

The epistle aims to reach a wide Jewish audience. During the last decades, the epistle of James has attracted increasing scholarly interest due to a surge in the quest for the historical James, his role within the Jesus movement, his beliefs, and his relationships and views. This James revival is also associated with an increasing level of awareness of the Jewish grounding of both the epistle and the early Jesus movement.

There is little consensus as to the genre, structure, dating, and authorship of the book of James. There is the possibility that the letter was written by James before the Pauline epistles, and that the letter comprises material originally from James but edited by a later copyist.

The writer refers to himself only as "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1). According to the gospels, Jesus had two apostles named James: James, the son of Zebedee and James, the son of Alphaeus, but it is unlikely that either of these wrote the letter. According to the Book of Acts, James, the brother of John, was killed by Herod Agrippa I (Acts 12:1–2). James, the son of Alphaeus is a more viable candidate for authorship, although he is not prominent in the scriptural record, and relatively little is known about him. Hippolytus, writing in the early third century, asserted in his work On the 12 Apostles: "And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple." The similarity of his alleged martyrdom to the stoning of James the Just has led some scholars, such as Robert Eisenman and James Tabor, to assume that these "two Jameses" were one and the same. This identification of James of Alphaeus with James the Just (as well as James the Less) has long been asserted. From the middle of the 3rd century, patristic authors cited the epistle as written by James, the brother of Jesus and a leader of the Jerusalem church.

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We know more about James than we know about Jesus. As they were brothers, James is the key to understanding what the real Jesus was like. James was very important figure in his own right: Paul the Apostle described him as "the brother of the Lord" in Galatians 1:19 and as one of the three "pillars of the Church" in 2:9. "There is no doubt that James became a much more important person in the early Christian movement than a casual reader of the New Testament is likely to imagine."

The James believers are acquainted with, emerges out of Galatians 1–2; 1 Corinthians 15–17 and Acts 12,15,21. We also have accounts about James in the works of Titus Flavius Josephus, Eusebius, Origen, the Gospel of Didimus Judas Thomas, the Apocalypses of James, the Gospel of the Hebrews and the Pseudo-Clementine literature [of Titus Flavius Clemens] - most of whom cast him as righteous [just] and as the undisputed leader of the Jewish community. His influence is central and palpable in Jerusalem and in Antioch [meaning Edessa]. Although we are dependent on sources dominated and edited by the Pauline Roman Church the role and influence of James can be felt still today.)

JAMES CHAPTER 1

(Heavenly Wisdom. The letters of the New Testament, which were not written by Paul but by other apostles, were called "Catholic letters" early on. This name stems from their intended purpose for a very general readership. The Catholic letters are circular letters, doctrinal texts, and treatises. The order in which the letters appear in today's New Testament was already common in ancient times. The order also reflects the historical importance of the authors: James [the eldest brother of Jesus and for over 25 years the first bishop of the early Jesus movement], 1 and 2 Peter, 1, 2, and 3 John, Jude [actually Didymus Judas Thomas, another brother of Jesus], and the two additional names each mean "twin," i.e. He was the twin brother of one of his brothers. Most passages in James are reminiscent of one of the best books in the Bible: The Wisdom of Jesus ben Sirach. This tiny book is the jewel of the New Testament.)

1 James, servant of God and the Lord Jesus Christ, to the twelve tribes in the dispersion, health.

2 Deem all joy, my brethren, when ye fall into various trials;

3 Knowing that the proof of your faith works patience.

4 And let patience have a perfect work, that ye be perfect and entire, being left behind in nothing.

5 If any of you is forsaken of wisdom, let him ask of God, giving to all plainly, blaming not; and it shall be given him.

6 And let him ask in faith, being at variance in nothing. For he being at variance is like the surge of the sea being moved by the wind and put in motion.

7 For let not that man think that he shall receive any thing of the Lord.

8 A man divided in opinion unsteady in all his ways.

9 And let the humble brother boast in his elevation:

10 And the rich, in his humiliation: for as the flower of the grass he shall pass by.

11 For the sun sprang up with heat, and dried up the grass, and its flower fell out, and the decorum of its face was destroyed: so also shall the rich be dried up in his goings.

12 Happy the man who endures temptation: for being tried, he shall receive the crown of life, which the Lord promised to them loving him.

13 Let none say being tempted, that I am tempted of God: for God is not tempted of evils, and he tempts none:

14 And each is tempted from his own lust, being drawn out, and decoyed.

15 So then lust conceiving, brings forth sin: and sin performed, produces death.

16 Be not led astray, my dearly beloved brethren.

17 Every good donation and every perfect gift is from above, coming down from the Father of lights, with whom not one change, or shadow of turning.

18 Having willed he brought forth by the word of truth, for us to be some first fruit of his creatures.

19 Wherefore, my dearly beloved brethren, let every man be quick to hear, slow to speak, slow to anger:

20 For man s anger works not the justice of God.

21 Wherefore having put away all sordid avarice, and excess of wickedness, in meekness receive the implanted word, able to save your souls.

22 And be doers of the word, and not hearers only, deceiving yourselves.

23 For if any is a hearer of the word, and not a doer, he is like a man observing the face of his creation in a mirror:

24 For he observed himself, and went away, and straightway forgot of what kind he was.

25 And he having stooped into the perfect law of liberty, and remained, he being not a forgetful hearer, but a doer of work, he shall be happy in his doing.

26 If any among you seem to be religious, bridling not his tongue, but deceiving his heart, the religion of this one vain.

27 Religion pure and unpolluted before God and the Father is this, To take a view of the orphans and widows in their pressure, to keep himself free from stain from the world.

JAMES CHAPTER 2

1 My brethren, have not the faith of our Lord Jesus Christ, of glory, with distinction of faces.

2 For if there come into your synagogue a man wearing gold rings on is fingers, in brilliant clothing, and there come in also a beggar in filthy clothing;

3 And ye look toward him bearing the brilliant clothing, and ye say to him, Sit thou well here; and to the beggar ye say, Stand thou there, or sit here under my footstool:

4 Were ye not separated among yourselves, and become judges of evil reflections?

5 Hear, my dearly beloved brethren, Has not God chosen the beggars of this world rich in faith, and heirs of the kingdom which he has promised to them loving him?

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6 And ye have despised the beggar. Do not the rich bring you into subjection, and draw you before tribunals?

7 And do they not defame the good name called upon you?

8 If yet ye complete the royal law according to the writing, Thou shalt love thy neighbor as thyself, ye do well:

9 And if ye make distinction of faces, ye work sin, being convicted under the law as transgressors.

10 For whoever shall keep the whole law, and stumble in one, has become bound of all.

11 For he having said, Thou shouldest not commit adultery, said also, Thou shouldest not kill: and if thou commit not adultery, and dost kill, thou hast become a transgressor of the law.

12 So speak ye, and so do, as about to be judged by the law of liberty.

13 For unpropitiated judgment to him not doing mercy; and mercy boasteth against judgment.

14 And what profit, my brethren, if any say he has faith, and should not have works? can faith save him?

15 And if a brother or sister be naked, and be failing of daily food,

16 And any of you say to them, Retire in peace, be ye warmed and be ye fed; and ye give them not things fitting the body; what profit?

17 So also faith, if it have not works, is dead by itself.

18 But certain will say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith from my works.

19 Thou believest that there is one God; thou doest well: and the evil spirits believe, and shudder.

20 And wilt thou know, O empty man, that faith without works is dead?

21 Was not Abraham our father justified by works, having brought up Isaac his son upon the altar

22 Thou seest that faith cooperated with his works, and from works was faith perfected.

23 And the writing was completed, saying, And Abraham believed God, and it was reckoned to him for justice: and he was called the Friend of God.

24 Therefore ye see that man is justified from works, and not from faith alone.

25 And likewise also was not Rehab the harlot justified by works, having received the messengers, and cast out by another way?

26 For as the body without the spirit is dead, so also faith without works is dead.

JAMES CHAPTER 3

1 Be ye not many teachers, my brethren, knowing that we shall receive the greater judgment.

2 For in many things we all stumble. If any stumble not in word, this a perfect man, able to govern by a bridle also the whole body.

3 Behold, we put bits in the horses' mouths, that they should yield to us; and we lead their whole body.

4 Behold also ships, being so great, and driven by hard winds, are led by the smallest rudder, wherever the desire of him steering should will.

5 So also the tongue is a small member, and vaunts itself. Behold, how great a wood a little fire inflames

6 (And the tongue a fire, a world of iniquity: so the tongue is placed in our members, defiling the whole body, and burning the wheel of creation; and burned by hell.

7 For every nature of beasts, and also of birds, of creeping things, and also of things in the sea, is tamed, and has been tamed by the nature of man:

8 And the tongue none of men can tame; an ungovernable evil, full of deadly poison.

9 With it we praise the God and Father; and with it we curse men, those made according to the similitude of God.

10 Out of the same month comes forth blessing and cursing. There is no need, my brethren, for these things so to be.

11 Much less from the same aperture does a fountain bubble out sweet and bitter?

12 The fig tree, my brethren, cannot make olives, or the vine, figs: so no fountain can make salt and sweet water.

13 Who wise and knowing among you? let him show out of a good mode of life his works in meekness of wisdom.

14 And if ye have bitter envy and intrigue in your heart, boast not, and lie not against the truth.

15 This is wisdom coming not down from above, but earthly, natural, resembling an evil spirit.

16 For where envy and intrigue, there confusion and every bad deed.

17 And the wisdom from above is truly first pure, then peaceful, decorous, docile, full of mercy and good fruits, not separated, and unfeigned.

18 And the fruit of justice is sown in peace by those making peace.

JAMES CHAPTER 4

1 Whence wars and fights among you? are they not hence, out of your sensual pleasures making war in your members

2 Ye eagerly desire, and have not: ye kill, and are zealous, and cannot succeed: ye fight and wage war, and ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask wickedly that ye might expend upon your sensual pleasures.

4 Adulterers and adulteresses, know ye not that the friendship of the world is the enmity of God? whoever therefore would wish to be the friend of the world is set the enemy of God.

5 Or think ye that the writing says vainly, That the spirit longs for envy, which dwelt in us?

6 And he gives greater grace. Wherefore he says, God resists the proud, but gives grace to the humble.

7 Be subjected therefore to God. Resist the accuser, and he will flee from you.

8 Draw near to God, and he will draw near to you. Cleanse the hands, ye sinful; and purify the hearts, ye double souled.

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9 Toil, and mourn, and weep: let your laughter be turned to mourning, and joy to dejection.

10 Be ye humbled before the Lord, and he will lift you up.

11 Speak not against one another, brethren. He speaking against a brother, and judging his brother, speaks against the law, and judges the law: and if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one legislator, able to save and to destroy: who art thou that judgest another

13 Come on now, ye saying, To day or to morrow let us go to this city, and do there one year, and let us trade, and derive profit:

14 (Which know not that of the morrow. For what your life? For it is a steam, appearing for a little, and then invisible.)

15 For you should say, If the Lord will, and we live, and should do this, or that.

16 And now ye boast in your arrogance: all such boasting is evil.

17 Therefore to him knowing to do good, and not doing, to him it is sin.

JAMES CHAPTER 5

1 Come on now, ye rich, weep, uttering loud cries of grief for the misfortunes coming upon you.

2 Your riches have become corrupted, and your garments have been moth eaten;

3 Your gold and silver is become rusty; and their rust shall be for a witness to you, and shall eat your flesh as fire. Ye have gathered up treasures in the last days.

4 Behold, the hire of laborers having reaped your farms, withheld by you, cries out, and the cries of the reapers have entered into the ears of the Lord of sabaoth.

5 Ye have led a luxurious life upon the earth, and have rioted in luxury; ye have nourished your hearts, as in the day of slaughter.

6 Ye have condemned, ye have killed the just one; and he resists you not.

7 Therefore be longsuffering, brethren, even to the arrival of the Lord. Behold, the farmer awaits the precious fruit of the earth, being longsuffering for it, even till he should receive the early and late rain.

8 Be longsuffering, ye also; make your hearts firm: for the arrival of the Lord has drawn near.

9 Groan not against one another, brethren, that ye be not condemned: behold, the judge stands before the door.

10 Take a pattern of affliction, my brethren, and of longsuffering, the prophets, who spake in the name of the Lord.

11 Behold, we esteem those enduring happy. Ye have heard of the patience of Job, and ye see the end of the Lord; that the Lord is very compassionate and merciful.

12 And before all things, my brethren, swear not, neither by heaven, nor by earth, nor any other oath: and let your yea be yea; and nay, nay; that ye fall not under. judgment.

13 Does any suffer among you? let him pray. Is any cheerful? let him play on the harp.

14 Is any sick among you let him call for the elders of the church; and let them pray over him, having anointed him with oil in the name of the Lord:

15 And the prayer of faith shall save him being sick, and the Lord will raise him up; and if he should have wrought sins, it shall be remitted to him.

16 Acknowledge your faults to one another, and pray for one another, that ye might be healed. The prayer of the just, being energetic, is very powerful.

17 Elias was a man having similar feelings with us, and in prayer he prayed for it not to rain: and it rained not upon the earth for three years and six months.

18 And again he prayed, and the heaven gave rain, and the earth shot forth her fruit.

19 Brethren, if any among you be led astray from the truth, and any should turn him back;

20 Let him know, that he having turned the sinful from the error of his way shall save a soul from death, and shall cover a multitude of sins.

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THE FIRST EPISTLE OF PETER

The First Letter of Peter, or First Peter, or 1 Peter.
Estimated Range of Dating: 80-110 A.D.

(The author presents himself as Peter the Apostle, however, many scholars conclude that this letter is pseudonymous and the author is unlikely to have been the apostle Peter. The cultured Greek language of the epistle makes it perhaps the most literary composition in the New Testament. The apostle Simon Peter probably knew some Greek, because the entire region had been under a strong Greek influence since the times of Alexander the Great, but 1 Peter does not look like the product of an unlettered Galilean fisherman [Acts 4:13].)

1 PETER CHAPTER 1

(The apostle Peter, known by his civil name Simon or Symeon [Acts 15:14; 2 Peter 1:1], was the son of a certain John and came from Bethsaida on the Sea of Galilee [John 1:42-44]. Through his brother Andrew, he became acquainted with Jesus, who called him Kepa. This is an Aramaic name [Greek transcription: Cephas], and means "stone, rock" in Greek; this also applies to Caiaphas or Caiaphas, the high priest, who probably belonged to the same clan. Although Peter is highly praised by all Christians, it is through his indecisive, inactive, and his misogynistic character, it is doubtful whether he ever truly held a leadership position. Since he spoke neither Latin nor Greek, the language of the entire Roman upper class, it is also unclear whether he ever visited Rome or achieved anything there. Simon Peter, as well as all of Jesus' disciples, apostles, and family members, remained Jews ["circumcised"] for the rest of their lives. After the Council of Jerusalem [around 50 AD], James, the brother of Jesus, remained unequivocally the first pan-Christian leader, as "Bishop of Jerusalem," while Paul, outside the Holy Land, acted as he pleased. The Jewish War of the Zealots against the Romans from 66 to 73 resulted in the death of almost all the protagonists of the New Testament. Titus Flavius Clemens, the great-grandson and great-nephew of Emperor Titus Flavius Vespasianus, became the first Roman pope under the name Clement I of Rome.)

1 Peter, sent of Jesus Christ, to the chosen strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 According to the foreknowledge of God the Father, in the consecration of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace, be multiplied.

3 Praised the God and Father of our Lord Jesus Christ, who according to his great mercy having begotten us again to a living hope, by the rising up of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and unfading, kept in the heavens for us,

5 Who by the power of God watching ourselves by faith to salvation ready to be revealed in the last time.

6 By which ye are transported with joy, now for a little, (if it is necessary,) having grieved in various temptations:

7 That the proof of your faith, much more precious than perishing gold, and being tried by fire, might be found to praise and honour and glory at the revelation of Jesus Christ:

8 Whom not having seen, ye love; in whom, now not seeing, but believing, ye are transported with joy unalterable, and highly valued:

9 Receiving the end of your faith, the salvation of souls.

10 For which salvation the prophets sought and inquired anxiously, they having prophesied of the grace to you:

11 Searching for whom or what time the Spirit of Christ which in them manifested, testifying beforehand the sufferings to Christ, and the glories after these.

12 To whom it was revealed, that not to themselves, but to us they were serving these things, which now have been again proclaimed to you by them having announced the good news in the Holy Spirit sent from heaven; into which angels eagerly desire to stoop and creep.

13 Wherefore having girded up the loins of your mind, living abstemiously, hope perfectly upon the grace brought to you in the revelation of Jesus Christ;

14 As children of obedience, not as formerly conforming yourselves to eager desire in your ignorance:

15 But according to the holy one calling you, also should ye yourselves be holy in all turning back;

16 For it has been written, Be ye holy; for I am holy.

17 And if ye call upon the Father, judging without distinction of persons according to the work of each, in fear be occupied in the time of your sojourning:

18 Knowing that not with corruptible things, silver and gold, were ye redeemed from your vain mode of life transmitted from your fathers

19 But with precious blood, as of a lamb blameless and spotless, of Christ:

20 Known truly before the foundation of the world, and made manifest in the last times for you,

21 Who by him believing in God, having raised him from the dead, and having given him glory; that your faith and hope should be in God.

22 Having purified your souls in the hearing of the truth by the Spirit to unfeigned brotherly love, out of pure hearts love ye one another cordially:

23 Begotten again, not of corrupted seed, but uncorrupted, by the word of God, living and remaining forever.

24 For all flesh as grass, and all the glory of man as the flower of grass. The grass dried up, and the flower fell out:

25 And the word of the Lord remains forever. And this is the word having announced good news to you.

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1 PETER CHAPTER 2

1 Therefore setting aside all wickedness, and all artifice, and dissimulation; and envies, and all calumnies,

2 As new born babes, long for the sincere milk pertaining to the word, that ye might be nourished with it:

3 If ye have tasted that the Lord is good.

4 To whom approaching, a living stone, truly disapproved of by men, and chosen by God, highly valued,

5 And ye yourselves are built, as living stones, a spiritual house, a holy priesthood, to bring up spiritual sacrifice; acceptable to God by Jesus Christ.

6 Wherefore also it holds in the writing, Behold, I place in Zion a corner stone, chosen, highly valued: and he believing on him shall not be ashamed.

7 Therefore honour to you believing: and to the unbelieving, the stone which the builders disapproved of has become the head of the corner,

8 And a stone of stumble, and rock of offence, they disbelieving the word stumble: to which also they were set.

9 And ye a chosen race, a royal priesthood, a holy nation, a people for acquisition; so that ye should proclaim the excellencies of him having called you out of darkness into his wonderful light:

10 Who once not a people, and now the people of God: they not commiserated, and now commiserated.

11 Dearly beloved, I beseech as sojourners and strangers, to keep off from fleshly passions, which war against the soul;

12 Having your turning back good in the nations: that, in what they speak against you as doing evil, from good works, they having beheld, might praise God in the day of inspection.

13 Be subjected to every creation proceeding from man on account of the Lord: whether to the king, as having superiority;

14 Or to chiefs, as sent by him for the punishing of them doing evil, and the praise of them doing good.

15 (For so is the will of God, those doing good to silence the want of knowledge of the foolish men:)

16 As free, and as not having liberty for a covering of wickedness, but as the servants of God.

17 Honour all. Love the brotherhood. Fear God. Honour the king.

18 Servants being subjected to masters in all fear; not only to the good and equitable, but also to the crooked.

19 For this is grace, if any by consciousness of God bear grief, suffering unjustly.

20 For what glory, if, sinning and being cuffed, ye endure? but if, doing good, and suffering, ye endure, this is grace with God.

21 For to this were ye called: for also Christ suffered for you, leaving behind to you an underwriting, that ye should follow upon his footsteps:

22 Who did no sin, nor was deceit found in his mouth:

23 Who, being reviled, reviled not back; suffering, he threatened not; and delivered to him judging justly;

24 Who himself bear up our sins in his body upon the wood, that we, removed from sins, should live to justice: by whose bloody mark ye were healed.

25 For ye were as sheep going astray; but now have turned about to the Shepherd and inspector of your souls.

1 PETER CHAPTER 3

1 Likewise, wives being subject to their own husbands; that also, if any believe not the word, by the turning back of wives might be gained without the word;

2 Having beheld in fear your pure turning back.

3 Whose outside let it not be of the interweaving of hairs, and of putting round of gold, or of putting on of garments, the arrangement;

4 But the hidden man of the heart, in the uncorruptedness of a mild and quiet spirit, which is before God of great price.

5 For so once also the holy women, hoping in God, arranged themselves, being subjected to their own husbands:

6 (As Sara listened to Abraham, calling him lord: whose children ye are,) doing good, and not fearing any terror.

7 Men, likewise, dwelling together according to knowledge, as showing honour to the weaker vessel, pertaining to woman, and as co-heirs of the grace of life; that your prayers be not cut off.

8 And finally, all unanimous, suffering together, loving the brethren, having good bowels, an affectionate disposition:

9 Not returning evil for evil, or railing for railing: and on the contrary prayer; knowing that to this were ye called, that ye might inherit praise.

10 For he wishing to love life, and to see good days, let him cause his tongue to cease from evil, and his lips from speaking deceit:

11 Let him bend away from evil, and do good; let him seek peace, and follow it.

12 For the eyes of the Lord upon the just, and his ears to their prayer: and the face of the Lord against them doing evil.

13 And who going to injure you, if ye be imitators of good?

14 But if ye also suffer for justice, happy are ye: be not afraid of their fear, neither be troubled;

15 And consecrate the Lord God in your hearts: and being ready always for a justification to every one asking you the word of the hope in you with meekness and fear:

16 Having a good consciousness; that, in what they speak evil against you, as doing evil, they threatening your good turning round in Christ should be ashamed.

17 Fur better, doing good, if the will of God will, to suffer, than doing evil.

18 For Christ also once suffered for sins, the just one for the unjust, that he might bring us near to God, truly put to death in the flesh, and made alive by the Spirit:

19 In which also having gone, he proclaimed to the spirits in prison;

20 They having been once unbelieving, when the longsuffering of God waited in Noah's days, the ark being prepared, in which few, that is, eight souls were saved by water.

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21 By which also the figure, immersion, now saves us (not by laying aside of the filth of the flesh, but the question of a good. consciousness toward God,) by the rising up of Jesus Christ:

22 Who is on the right hand of God, having gone into heaven; angels and authorities and powers subjected to him.

1 PETER CHAPTER 4

1 Therefore Christ having suffered for us in the flesh,, also arm ye yourselves with the same mind: (for he having suffered in the flesh has ceased from sin;)

2 That no more to the eager desires of men, but to the will of God, should he live the remaining time in the flesh.

3 For the time of life passed over sufficient for us to have wrought the will of the nations, having gone in licentiousness, eager desires, drunkenness, revellings, drinkings, and criminal idolatries:

4 In which they are astonished, you not running together in the same pouring out of lavish expense, blaspheming:

5 Who shall return the word to him holding in readiness to judge the living and the dead.

6 For also for this was the good news announced to the dead, that truly they might be judged according to men in the flesh, and live according to God in the spirit.

7 And the end of all has drawn near: be ye therefore of sound mind, and live abstemiously in prayers.

8 More than all having intent love among yourselves: for love shall cover a multitude of sins.

9 Being hospitable to one another without murmurings.

10 As each received favor, serving the same among yourselves, as good stewards of the manifold grace of God.

11 If any speak, as the oracles of God; if any serve, as of the strength which God furnishes: that in all God might be praised by Jesus Christ, in whom is the glory and strength for the time of times. Amen.

12 Dearly beloved, be not astonished at the refining of fire in you, being for trial to you, as a strange thing happening to you:

13 But, inasmuch as ye participate in the sufferings of Christ, rejoice; that also, in the revelation of his glory, ye might rejoice, transported with joy.

14 If ye be reproached in the name of Christ, ye happy; for the spirit of glory and of God rests upon you: by them truly he is defamed, and by you he is praised.

15 For let not any of you suffer as a murderer, or thief, or doing evil, or as an inspector, in what pertains to others.

16 And if as a Christian, let him not be ashamed; and let him praise God in this portion.

17 For the time for judgment to have begun from the house of God: and if first from us, what the end of them not believing the good tidings of God?

18 And if the just one with difficulty be saved, where shall the irreligious and sinful appear

19 Therefore let them also suffering according to the will of God commit their souls in doing good, as to a faithful Creator.

1 PETER CHAPTER 5

1 The elders among you I beseech, a fellow elder, and witness of the sufferings of Christ, and a participator of the glory which is about to be revealed:

2 Tend the flock of God which among you, inspecting, not by force, but voluntarily; neither occupied in sordid gain, but of a ready will;

3 Neither as ruling over the portions obtained by lot, but being types of the flock.

4 And the chief Shepherd having been manifested, ye shall be attired with an unfading crown of glory.

5 Likewise, ye younger, be subjected to the elders. And all being subject to one another, be wrapped up in humility: for God opposes the proud, and gives grace to the humble.

6 Therefore be humbled under the strong hand of God, that he might lift you up) in due measure:

7 Having cast all your care upon him; for to him is the care for you.

8 Be abstemious, watch; for your adversary the accuser, as a roaring lion, walks around, seeking whom he might swallow down:

9 Whom resist firm in the faith, knowing that the same of sufferings are completed by your brotherhood in the world.

10 And the God of all grace, having called us to his eternal glory in Christ Jesus, may he put you in proper order, having suffered a little time, may he support you, make firm, lay the foundation.

11 To him the glory and the strength for the time of times. Amen.

12 By Silvanus, to you the faithful brother, as I reckon, I wrote briefly, beseeching, and bearing testimony this to be the true grace of God in which ye stand.

13 The chosen together in Babylon, greet you; also Marcus my son.

14 Greet one another in a kiss of love. Peace to all you which in Christ Jesus. Amen.

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THE SECOND EPISTLE OF PETER

The Second Letter of Peter,
also Second Peter, or just 2 Peter
Estimated Range of Dating: 100-160 A.D.

(According to the Epistle itself, it was composed by the Apostle Peter, an eyewitness to Jesus' ministry. Most scholars have concluded Peter is not the author, considering the epistle pseudepigraphical. Reasons for this include its linguistic differences from 1 Peter, its apparent use of Jude, possible allusions to 2nd-century gnosticism, and encouragement in the waiting of a delayed re-appearance of Jesus. The questions of authorship and date are closely related. For Petrine authorship to be authentic, it must have been written prior to Peter's death in c. 65–67 AD. The letter refers to the Pauline epistles and so must post-date at least some of them, regardless of authorship, thus a date before 60 is improbable. Further, it goes as far to name the Pauline epistles as "scripture"—the only time a New Testament work refers to another New Testament work in this way—implying that it postdates them by some time. Scholars consider the epistle to be written between c. 100–150 AD., after the death of Peter, and that is why it is pseudepigraphical.)

2 PETER CHAPTER 1

(This letter is intended for a Gentile Christian readership [Greeks and Romans] (1:1; 2:1; 20f.). The occasion for this was the emergence of false teachers who abused Christian freedom as a pretext for a life of depravity and described the apostles' teachings about the Second Coming of Christ as lies and deception [2 Peter 3:3f.]. Thus, the apostle warns believers against the activities of the false teachers and points to the seriousness of Christ's Second Coming.)

1 Simon Peter, servant and sent of Jesus Christ, to them having received by inheritance equally honoured faith with us in the justice of our God and Saviour Jesus Christ:

2 May grace and peace be multiplied to you in the knowledge of God, and of Jesus our Lord,

3 As his divine power having bestowed upon us all things which for life and devotion, by the knowledge of him having called us by glory and fitness:

4 (By which the greatest and precious promises are bestowed upon us: that by these ye might be having escaped from the corruption in the world through eager desires.)

5 And also this same, having brought in at the side all earnestness, furnish in addition in your faith fitness; and In fitness knowledge;

6 And in knowledge self-control; and in self-control patience; and in patience devotion;

7 And in devotion brotherly love; and in brotherly love, love.

8 For these being to you, and abounding, they establish you not without effort, neither unfruitful in the knowledge of our Lord Jesus Christ.

9 For in whom these are not present, he is blind, being affected with shortness of sight, having taken forgetfulness of the cleansing formerly of his sins.

10 Wherefore rather, brethren, be earnest to have your calling and selection made firm: for doing these, ye should not once stumble:

11 For so shall an entrance be furnished richly to you in addition into the eternal kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not neglect to remind you always of these things, though having known, and being supported in the present truth.

13 And I deem just, in as far as I am in this tent, to arouse you by putting in mind;

14 Knowing that the laying aside of my tent is swift; as also our Lord Jesus Christ manifested to me.

15 And I shall also be earnest for you always to have, after my exit, this putting in mind to be done.

16 For not having followed ingeniously contrived fictions, we made known to you the power and presence of our Lord Jesus Christ, but having been spectators of his majesty.

17 For having received from God the Father honour and glory, and such a voice brought to him from the magnificent glory, This is my dearly beloved Son, in whom I was contented.

18 And this voice brought from heaven we heard, being with him in the holy mountain.

19 And we have the prophetic word more firm; which holding to, ye do well, as to a light shining in a dusty place, even till the day shine through, and the morning star spring up in your hearts:

20 Knowing this first, that every prophecy of the writing is not of private solution.

21 For prophecy was not once brought by the will of man: but holy men of God spake, being moved by the Holy Spirit.

2 PETER CHAPTER 2

1 And also were there false prophets among the people, as also among you shall be false teachers, who shall privately bring in doctrines of perdition, and denying the master having purchased them, having brought upon themselves swift destruction.

2 (And many shall follow their licentiousness; by whom the way of truth shall be defamed.)

3 And by covetousness with feigned words shall trade in you: to whom judgment since a long while is not inactive, and their perdition sleeps not.

4 For if God spared not the angels having sinned, but delivered up, hurled into Tartarus, to cords of darkness, having been kept for judgment;

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5 And spared not the old world, but Noah the eighth, a herald of justice, he watched, having brought an inundation upon the world of the irreligious;

6 And the cities of Sodom and Gomorrha having reduced to ashes, condemned with a catastrophe, a pattern set to them about to act irreligiously;

7 And just Lot, being harassed by the licentiousness of the lawless for the turning back, he delivered:

8 (For the just one in seeing and hearing, dwelling among them, from day to day tried the just soul with lawless works;)

9 The Lord knows to deliver the religious out of temptation, and to keep the unjust restrained for the day of judgment;

10 And chiefly them going after the flesh in eager desire of defilement, and despising dominion. Self-sufficient, rash men, they tremble not, defaming glories.

11 Where angels, being greater in strength and power, bring not defaming judgment against them to the Lord.

12 But these, as natural irrational living creatures, having been for catching and destroying, defaming in what things they are ignorant of; and shall be destroyed in their corruption;

13 Receiving the reward of injustice, deeming luxurious indulgence pleasure in the day. Spots and blemishes, rioting in their deceits, feasting together with you

14 Having eyes full of an adulteress, not ceasing from sin; decoying unstable souls: having a heart exercised with covetousness; children of a curse:

15 Having forsaken the straight way, they were led astray, having followed in the way of Balaam son of Bosor, who loved the reward of injustice;

16 And he had reprehension for his own iniquity: the dumb ass speaking in man's voice impeded the insanity of the prophet.

17 These are fountains wanting water, clouds impelled by a hurricane; for whom the obscurity of darkness has been kept forever.

18 For speaking excessive things of vanity, they decoy with the eager desires of the flesh, for licentiousness, them having truly escaped from those turned back in error.

19 Promising them liberty, they being servants of corruption: for by whom any is conquered, by him has he been made to serve.

20 For if having escaped the pollutions of the world by the knowledge of our Lord and Savior Jesus Christ, and again entangling with these, they be conquered, the last things have been to them worse than the first.

21 For it was better for them not to have known the way of justice, than, having known, to turn back from the holy command delivererd to them.

22 And that of the true proverb has happened to them, The dog having turned back to his own vomit; and the sow having been washed to the rolling of the mire.

2 PETER CHAPTER 3

1 Now this, dearly beloved, the second epistle I write to you; in which I awaken your pure mind by putting in remembrance:

2 To remember the words spoken before by the holy prophets, and the command of us the sent of the Lord and Saviour:

3 Knowing this first, that in the last of the days shall mockers come for deceiving, going according to their own eager desires,

4 And saying, Where is the solemn promise of his presence? for from the time the fathers were set to sleep, so continue all things from the beginning of creation.

5 For being willing this is unknown to them, that the heavens were a long while ago, and the earth having stood out of water and by water, by the word of God:

6 By which then the world, overflowed with water, perished:

7 And now the heavens and the earth, by the same word are stored up, being kept for fire to the day of judgment and of the perdition of irreligious men.

8 And let not this one thing be unknown to you, dearly beloved, that one day with the Lord as a thousand years, and a thousand years as one day.

9 The Lord puts not off the solemn promise, as some deem slowness; but is lonsuffering to us, not willing any to perish, but all should have room for repentance.

10 And the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a loud noise, and the elements, suffering from excessive heat, shall be dissolved, and the earth and the works in it shall be burned down.

11 Therefore all these being dissolved, of what race ought ye to be in holy turning round and devotion,

12 Expecting and seeking earnestly the presence of the day of God, during which the heavens being on fire shall be dissolved, and the elements going to be burned are melted away?

13 But we expect new heavens and a new earth, according to promise, in which dwells justice.

14 Wherefore, dearly beloved, expecting these, be earnest, spotless and blameless, to be found by him in peace.

15 And the longsuffering of our Lord deem ye salvation; as also our dearly beloved brother Paul, according to the wisdom given him, wrote to you;

16 As also in all the epistles, speaking in them of these things; in which are some things difficult to understand, which the unlearned and unstable pervert, as also the rest of the writings, to their own perdition.

17 You therefore, dearly beloved, knowing beforehand, watch, lest, led away by the error of the lawless, ye fall from your own stability.

18 And grow ye in the grace and knowledge of our Lord and Saviour Jesus Christ. To him the glory now and to the day of eternity. Amen.

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THE FIRST EPISTLE OF JOHN

The First Letter of John, or First John, or just 1 John,
Estimated Range of Dating: 90-120 A.D.

(This epistle was probably written in Ephesus and is attributed to either John the Evangelist (John, son of Zebedee) or to John the Presbyter. The relationship of 1 John to the fourth gospel has been the subject of much scholarly debate. They have a certain similarity in style, tone, and thought that seems to indicate they and the gospel seem to have been written by the very same author. But a closer examination reveals a poverty of style in the first letter compared to the gospel - the author quite frequently repeats a few favourite constructions, and his vocabulary is more limited than that of the gospel - and some real differences in thought. Some indications suggest that the gospel has been redacted from an original text with no future parousia hope or concern for the sacraments, and that such a hope and concern were introduced into the gospel by the author of the first letter. If this is the case (and it is all very tentative), the main text of the gospel is by one author and the first letter by another.
There are at least two grammatical arguments for the view that the epistle and the gospel were written by different authors. The first is that the epistle often uses a demonstrative pronoun at the beginning of a sentence, then a particle or conjunction, followed by an explanation or definition of the demonstrative at the end of the sentence, a stylistic technique which is not used in the gospel. The second is that the author of the epistle uses the conditional sentence in a variety of rhetorical figures which are unknown to the gospel.)

1 JOHN CHAPTER 1

(The author of the following two letters calls himself only "the presbyter," the elder. This letter is addressed to "the chosen lady and her children." However, this does not refer to a Christian widow, but rather to a Christian community in Asia Minor. The apostle wishes to exhort them to adhere to the teachings of Jesus Christ and to ward off any contact with false teachers.)

1 What was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our own hands felt, concerning the word of life;

2 (And the life was manifested, and we have seen, and we testify, and announce to you the eternal life, which was with the Father, and was manifested to us;)

3 What we have seen and heard we announce to you, that ye also might have communion with the Father, and with his Son Jesus Christ.

4 And these we write to you, that your joy might be filled up.

5 And this is the message which we have heard from him, and we announce to you, that God is light, and no darkness is in him.

6 If we say that we have communion with him, and walk in darkness, we are deceived, and do not the truth:

7 But if we walk in the light, as he is in the light, we have communion with one another, and the blood of Jesus Christ cleanses us from every sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we acknowledge our sins, he is faithful and just that he let go sins to us, and cleanse us from all injustice.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 JOHN CHAPTER 2

1 My little children, I write these to you, that ye sin not. And if any sin, we have an intercessor with the Father, Jesus Christ the just:

2 And he is the propitiation for our sins: and not for ours only, but also for the whole world.

3 And in this we know that we have known him, if we should keep his commands.

4 He saying, I have known him, and not keeping his commands, is a liar, and in him is not the truth.

5 Whoever should keep his word, truly in him has the word of God been completed: in this we know that we are in him.

6 He saying he remains in him ought, as he walked about, so also he to walk about.

7 Brethren, I write no new command to you, but an old command which ye had from the beginning. The old command is the word which ye heard from the beginning.

8 Again, I write a new command to you, which is true in him and in you: for the darkness is passed away, and the true light already shines.

9 He saying he is in the light, and hating his brother, is in the darkness even until now.

10 He loving his brother remains in light, and there is no stumbling-block in him.

11 And he hating his brother is in darkness, and walks about in darkness, and knows not where he goes forward, for darkness has blinded his eyes.

12 I write to you, little children, for your sins are let go for his name.

13 I write to you, fathers, for ye have known him from the beginning. I write to you, young men, for ye have conquered the evil. I write to you, young children, for ye have known the Father.

14 I wrote to you, fathers, for ye have known him from the beginning. I wrote to you, young men, for ye are strong, and the word of God remains in you, and ye have conquered the evil.

15 Love not the world, nor the things in the world. If any love the world, the love of the Father is not in him.

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16 For every thing which in the world, the eager desire of the flesh, and the eager desire of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passes away, and its eager desires: but he doing the will of God remains for ever.

18 Young children, it is the last hour: and as ye have heard that antichrist comes, and now many antichrists have come; whence we know that it is the last hour.

19 They went out from us, but they were not of us; for if they had been of us, they had remained with us, but, that they might be manifested, that they are not all of us.

20 And ye have an anointing from the Holy One, and know all things.

21 I have not written to you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar if not he denying that Jesus is the Christ? He is antichrist, denying the Father and the Son.

23 Every one denying the Son, neither has the Father: he acknowledging the Son, has also the Father.

24 What therefore ye have heard from the beginning, let remain in you. If it remain in you what ye heard from the beginning, ye also shall remain in the Son, and in the Father.

25 And this is the promise which he promised us, eternal life.

26 These I wrote to you concerning them deceiving you.

27 And the anointing which ye received from him remains in you, and ye have no need that any teach you: but as the same anointing teaches you of all things, and is true, and is no lie, and as it taught you, ye shall remain in him.

28 And now, little children, remain in him; that, when he be manifested, we might have freedom of speech, that we be not shamed from him in his presence.

29 If ye know that he is just, ye know that every one doing justice has been born of him.

1 JOHN CHAPTER 3

1 See ye, what kind of love the Father has given us, that we should be called the children of God: for this the world knows us not, for it knew him not.

2 Dearly beloved, now are we the children of God, and it has not yet been manifested what we shall be: and we know that, if he be manifested, we shall be like him; for we shall see him as he is.

3 And every one having this hope in him purifies himself, as he himself is pure.

4 Every one doing sin also does lawlessness; for sin is lawlessness.

5 And ye know that he was manifested that he might let go our sins; and in him is no sin.

6 Every one remaining in him sins not: every one sinning has not seen him, nor known him.

7 Little children, let none deceive you: he doing justice is just, as he is just.

8 He doing sin is of the accuser; for the accuser sins from the beginning. For this was the Son of God manifested, that he might loose the works of the accuser.

9 Every one born of God does not sin; for his seed remains in him: and he cannot sin, for he has been born of God.

10 In this the children of God are manifest, and the children of the accuser: every one not doing justice is not of God, and he not loving his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain was of the evil one, and slew his brother. And for what slew he him? Because his works were evil, and those of his brother just.

13 Be not amazed, my brethren, if the world hate you.

14 We know that we have passed from death to life, for we love the brethren. He not loving the brother remains in death.

15 Every one hating his brother is a manslayer: and ye know that no man-slayer has eternal life remaining in him.

16 In this have we known love, for he set his soul for us: and we ought to set the souls for the brethren.

17 And whoever has the life of the world, and sees his brother having need, and should shut up his bowels from him, how remains the love of God in him?

18 My little children, we should not love in word, neither in tongue; but in work and truth.

19 And in this we know that we are of the truth, and we will yield our hearts before him.

20 For if our heart condemn us, for God is greater than our heart, and knows all things.

21 Dearly beloved, if our heart condemn us not, we have freedom of speech towards God.

22 And whatever we ask, we receive of him, for we keep his commands, and do things pleasing before him.

23 And this is his command, That we believe on the name of his Son Jesus Christ, and love one another, as he gave us command.

24 And he keeping his commands remains in him, and he in him. And in this we know that he remains in us, by the Spirit he gave us.

1 JOHN CHAPTER 4

1 Dearly beloved, believe not every spirit, but try the spirits if they are of God: for many false prophets have come out into the world.

2 In this ye know the spirit of God: Every spirit which acknowledges Jesus Christ having come in the flesh is of God:

3 And every spirit which acknowledges not Jesus Christ having come in the flesh is not of God: and this is that of antichrist which ye have heard comes; and now is already in the world.

4 Ye are of God, little children, and have conquered them: for greater is he in you, than he in the world.

5 They are of the world: for this they speak of the world, and the world hears them.

6 We are of God: he knowing God hears us; he is not of God who hears us not. By this we know the spirit of truth, and the spirit of error.

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7 Dearly beloved, we should love one another: for love is of God; and every one loving has been born of God, and knows God.

8 He not loving knows not God; for God is love.

9 In this was the love of God manifested in us, that God has sent his only born Son into the world, that we might live by him.

10 In this is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.

11 Dearly beloved, if God so loved us, we ought also to love one another.

12 None has ever seen God. If we love one another, God remains in us, and his love is completed in us.

13 In this we know that we remain in him, and he in us, for he has given us of his Spirit.

14 And we have seen and testify that the Father has sent his. Son a Saviour of the world.

15 Whoever acknowledges that Jesus is the Son of God, God remains in him, and he in God.

16 And we have known and have believed the love which God has in us. God is love; and he remaining in love remains in God, and God in him.

17 In this has love been completed with us, that we might have freedom of speech in the day of judgment: for as he is, so are we in this world.

18 Fear is not in love; but perfected love casts out fear: for fear has restraint. And he fearing has not been perfected in love.

19 We should love him, for he first loved us.

20 If any say, I love God, and hate his brother, he is a liar: for he not loving his brother whom he has seen, God whom he has not seen, how can he love?

21 And this command have we from him, That he loving God love his brother also.

1 JOHN CHAPTER 5

1 Everyone believing that Jesus is the Christ has been born of God: and every one loving him having begotten, loves him also begotten of him.

2 In this we know that we love the children of God, when we love God, and keep his commands.

3 For this is the love of God, that we keep his commands: and his commands are not heavy.

4 For everything begotten of God conquers the world: and this is the victory having conquered the world, our faith.

5 Who is he conquering the world, if not he believing that Jesus is the Son of God?

6 This is he having come by water and blood, Jesus the Christ; not by water alone, but by water and blood. And the Spirit is testifying, for the Spirit is truth.

7 For three are testifying (in heaven, the Father, the Word, and the Holy Spirit: and these three are one.

8 And three are testifying in the earth,) the spirit, and the water, and the blood: and the three are for one.

9 If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which he has testified concerning his Son.

10 He believing in the Son of God has the testimony in himself: he not believing God has made him a liar; for he has not believed the testimony which God has testified of his Son.

11 And this is the testimony, that God has given us eternal life, and this life is in his Son.

12 He having the Son has life; and he not having the Son of God has not life.

13 These I wrote to you believing in the name of the Son of God; ye might know that ye have etrnal life, and that ye might believe in the name of the Son of God.

14 And this is the freedom of speech which we have toward him, that, if we ask anything according to his will, he hears us:

15 And if we know that he hear us, whatever we ask, we know that we have the petitions which we have asked of him.

16 If any see his brother sinning a sin not to death, he shall ask, and sinning will give him life to them sinning not to death. There is a sin to death: I say not of that, that he should ask.

17 All injustice is sin: and there is a sin not to death.

18 We know that every one born of God sins not; but he born of God keeps himself, and evil touches him not.

19 We know that we are of God, and the whole world lies in evil.

20 And we know that the Son of God has come, and has given us understanding, and we know him true, and we are in him true, in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, watch yourselves from idols. Amen.

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THE SECOND EPISTLE OF JOHN

The Second Letter of John, or Second John or just 2 John
Estimated Range of Dating: 90-120 A.D.

(The Second Epistle of John, often is attributed either to John the Evangelist (John, son of Zebedee) or to John the Presbyter. No other New Testament letter has so completely the form of a Greek private letter as II and III John. Both are real letters. II and III John were written by the same author. They use the same language, they agree in their length and in their form of address, introduction, and conclusion. The text is addressed to "the elect lady and her children" (some interpretations translate this phrase as "elder lady and her children"), and closes with the words, "The children of thy elect sister greet thee." The person addressed is commended for her piety, and is warned against false teachers.
The "lady" has traditionally been seen as a metaphor for the church, the church being the body of believers as a whole and as local congregations. The "children" would be members of that local congregation. The term "the elect" was a fairly common term for those who believe in the gospel and follow Christ.
There is also the possibility that the letter refers to Mary, mother of Jesus; Jesus had entrusted his "beloved disciple" with Mary's life when Jesus was on the cross (John 19:26–27). The children would thus refer to the brothers of Jesus: James, Joses, Simon and Jude (Judas), and the sister to Mary's sister mentioned in John 19:25.)

2 JOHN CHAPTER 1

1 The elder to the chosen mistress in truth; (and not I only, but also all and to her children, whom I love they having known the truth;)

2 For the truth remaining in us, and shall be with us forever.

3 There shall be with you grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth, and love.

4 I was greatly rejoiced that I found of thy children walking about in the truth, as we received a command from the Father.

5 And now I entreat thee, mistress, not as writing a new command, but what we had from the beginning, that we should love one another.

6 And this is love, that we walk about according to his commands. This is the command, That as ye heard from the beginning, ye should walk in it.

7 For many cheats come into the world, they not acknowledging Jesus Christ coming in the flesh. This is the cheat and antichrist.

8 Look to yourselves, lest we should destroy what things we have wrought, but we should receive a full reward.

9 Every one passing by, and not remaining in the teaching of Christ, has not God. He remaining in the teaching of Christ, the same also has the Father and the Son.

10 If there come any to you, and bring not this teaching, receive ye him not into the household, and to rejoice tell him not:

11 For he telling him to rejoice, partakes of his evil works.

12 Having many things to write to you, I was not willing by paper and ink: but I hope to come to you, and to speak mouth to month, that our joy might be filled up.

13 The children of thy chosen sister greet thee. Amen.

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THE THIRD EPISTLE OF JOHN

The Third Letter of John, or Third John, or just 3 John
Estimated Range of Dating: 90-120 A.D.

(The Third Epistle of John is a private letter composed to a man named Gaius (probably a Christian traveling companion of Paul, along with Aristarchus (Acts 19:29) or a man from Corinth.), recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter.)

3 JOHN CHAPTER 1

(This letter is addressed to a highly deserving Gaius, of whom nothing else is known. The apostle turns to this confidant because the domineering Bishop Diotrephes had not disclosed his earlier letter to the congregation. He encourages him to continue his loving practice of hospitality, especially toward missionaries passing through.)

1 The elder to the dearly beloved Gains, whom I love in truth.

2 Dearly beloved, I pray above all things that thou succeed and be in good health, as thy soul succeeds.

3 For I was greatly rejoiced, the brethren coming and testifying to thy truth, as thou walkest about in the truth.

4 I have no joy greater than these that I hear my children walking in truth.

5 Dearly beloved, thou doest faithfully whatever thou dost work for the brethren, and for strangers;

6 Who testified to thy love before the church: thou shalt do well, having sent them forward worthily of God.

7 For, for his name went they forth, receiving nothing from the nations.

8 Therefore ought we to receive such, that we might be workers together in the truth.

9 I wrote to the church: but Diotrephes, seeking the superiority over them, receives us not.

10 Therefore, if I should come, I will put him in mind of his works which he does, talking silly against us with evil words: and not being satisfied in these, neither does he himself receive the brethren, and hinders those being willing, and casts out of the church.

11 Dearly beloved, imitate not evil, but good. He doing good is of God: and he doing evil has not seen God.

12 It has been testified to Demetrius by all, and by the truth itself: and we also testify; and know that our testimony is true.

13 I have many things to write, but I will not by ink and pen write to thee:

14 And I hope presently to see thee, and we will speak mouth to mouth. Peace to thee. The friends greet thee. Greet the friends by name.

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THE EPISTLE OF JUDE

The Epistle of Jude, or just Jude
Author: Judas the brother of Jesus
(Didymos Judas Thomas, Judas the "Twin")
Estimated Range of Dating: 90-120 A.D.

(The epistle begins with: "Jude, a servant of Jesus Christ and brother of James". "James" is generally taken to mean James the Just, a prominent leader in the early church. Not a lot is known of Jude, which would explain the apparent need to identify him by reference to his better-known brother. As the brother of James the Just, it has traditionally meant Jude was also the brother of Jesus, since James is described as being the brother of Jesus. For instance Clement of Alexandria (Titus Flavius Clemens, c. 150–215 AD) wrote in his work "Comments on the Epistle of Jude" that Jude, the Epistle of Jude's author, was a son of Joseph and a brother of Jesus.

The Epistle of Jude (or "Judas") is traditionally attributed to Jude, the brother of Jesus and James the Just. The letter of Jude was one of the disputed books of the Canon. The links between the Epistle and 2 Peter, its use of the Apocryphal Books, and its brevity raised concern. It is one of the shortest books in the Bible: only 25 verses long. Scholars are quite certain that the letter was written when Jude was long dead. Therefore their verdict is: Author unknown.

Jude, also known as Judas Thaddaeus (Greek: Thaddaios, Addaios; Aramaic: Addai) was one of the Twelve Apostles of Jesus according to the New Testament. He is generally identified with Thaddeus, and is also variously called Jude of James, Jude Thaddaeus, Judas Thaddaeus or Lebbaeus. He is sometimes identified with Jude, the brother of Jesus, but is clearly distinguished from Judas Iscariot, the apostle who betrayed Jesus prior to his crucifixion. Catholic writer Michal Hunt suggests that Judas Thaddaeus became known as Jude after early translators of the New Testament from Greek into English sought to distinguish him from Judas Iscariot and subsequently abbreviated his forename. Most versions of the New Testament in languages other than English and French refer to Judas and Jude by the same name.

Robert Eisenman has pointed out contemporary talmudic references to Zealots as kanna'im "but not really as a group — rather as avenging priests in the Temple". Eisenman's broader conclusions, that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Gentiles, are more controversial.

Pauline Christians tried to write Jesus' family out of history as they were in the way to Pauls ambition to deify Jesus. According to tradition, Saint Jude suffered martyrdom about 65 AD in Beirut, in the Roman province of Syria, together with the apostle Simon the Zealot, with whom he is usually connected.

Simon the Zealot (Acts 1:13, Luke 6:15) or Simon the Cananite or Simon the Cananaean (Matthew 10:4, Mark 3:18) was one of the most obscure among the apostles of Jesus. This Simon could have been such an overwriting to disguise Simon the younger brother of Jesus. When we talk about the joint death of Jude and Simon we can find it logical that the two brothers were killed to keep their mouths shut.The discovery of a complete copy of the Gospel of Thomas in Nag Hammadi, Egypt, reveals the identity of "Jude." as that gospel begins "These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down." The Greek word didymos means "twin" and the Aramaic word tuoma [thomas] means "twin" as well. Whose twin brother does the name Thomas refer to if not Jesus' brother Judas? See: The Gospel of Thomas, p.1581.)

JUDE CHAPTER 1

(In his letter, Jude [Didymus Judas Thomas] assumes that his readers have a great knowledge of the Old Testament and Jewish tradition. Therefore, it can be assumed that he addressed the letter to predominantly Jewish-Christian congregations, most likely within the sphere of influence of the apostle James the Just. He displays the same adherence to the law as Jesus and James. Heretics abused Christian freedom from Old Testament law and indulged in the greatest licentiousness and debauchery.)

1 Jude, servant of Jesus Christ, and brother of James, to the consecrated in God the Father, and the kept in Jesus Christ, the called:

2 Mercy to you, and peace, and love, be multiplied.

3 Dearly beloved, making all diligence to write to you of the common salvation, I had necessity to write to you, beseeching to fight for the faith once delivered to the holy ones.

4 For certain men entered in by stealth, long ago written of beforehand for judgment, irreligious, having changed the grace of our God into licentiousness, and denying the only Lord God, and our Lord Jesus Christ.

5 And I wish to remind you, ye having once known this, that the Lord, having saved the people out of the land of Egypt, the second time destroyed them not having believed.

6 Also the angels not having kept their beginning, but having left their own habitation, he has kept in perpetual chains under darkness for the judgment of the great day.

7 As Sodom and Gomorrha and the cities about them, debauched in like manner to these, and having gone away after other flesh, are set before a sample of eternal fire, enduring punishment.

8 And likewise indeed these dreaming truly defile the flesh, and despise dominion, and defame glories.

9 But Michael the archangel, when fighting with the accuser, discussed concerning the body of Moses, dared not

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to bring the judgment of defamation, but said, May the Lord censure thee.

10 And these truly what things they know not they defame: and what things naturally, as irrational animals, they know, in these they corrupt themselves.

11 Woe to them for they went in the way of Cain, and were poured out in the error of Balaam for a reward, and they were destroyed in the controversy of Core.

12 These are spots in your loves, feasting together fearlessly, taking care of themselves: clouds wanting water, carried about by winds; decayed trees, unfruitful, twice dead, uprooted;

13 Fierce waves of the sea, foaming out their own shames; wandering stars, to whom the obseurity of darkness has been kept forever.

14 And also of these prophesied Enoch, the seventh from Adam, saying, Behold, the Lord came with ten thousands of his holy ones,

15 To do judgment to all, and to convince all their irreligious of all their works of irreligion which they have impiously acted, and of all the hard things which the sinful irreligious spake against him.

16 These are murmurers, discontented, going according to their eager desires; and their mouth speaks exceeding bulky things, admiring faces on account of advantage.

17 And ye, dearly beloved, remember the words spoken before by the sent of our Lord Jesus Christ;

18 For they said to you that in the last time shall be deceivers, going according to the eager desires of their impieties.

19 These are they separating themselves, sensual, not having the Spirit.

20 And ye, dearly beloved, building up yourselves in your most holy faith, praying in the Holy Spirit,

21 Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ to eternal life,

22 And truly compassionate some, discriminating:

23 And some save in fear, snatching out of the fire; hating also the coat stained from the flesh.

24 And to him able to watch yourselves from falling, and to place blameless before his glory with transport of joy,

25 To the only wise God our Saviour, glory and majesty, and strength and power, also for now and for all times. Amen.

THE APOCALYPSE OF JOHN

or The Book Of Revelation, or Revelation to John
or Revelation of Jesus Christ, or just Revelation
Estimated Range of Dating: 90-95 A.D.

(The Book of Revelation (also called the Apocalypse of John, Revelation to John or Revelation from Jesus Christ) is the final book of the New Testament, and consequently is also the final book of the Christian Bible. Its title is derived from the first word of the Koine Greek text: apokalypsis, meaning "unveiling" or "revelation." The Book of Revelation is the only apocalyptic book in the New Testament canon. Thus, it occupies a central place in Christian eschatology.

The author names himself as "John" in the text, but his precise identity remains a point of academic debate. Second-century Christian writers such as Justin Martyr, Irenaeus, Melito (the bishop of Sardis), Clement of Alexandria, and the author of the Muratorian fragment identify John the Apostle as the "John" of Revelation. Modern scholarship generally takes a different view, with many considering that nothing can be known about the author except that he was a Christian prophet. Some modern scholars characterise Revelation's author as a putative figure whom they call "John of Patmos". The bulk of traditional sources date the book to the reign of the Roman emperor Titus Flavius Domitianus (81–96 AD), which evidence tends to confirm.

The book spans three literary genres: the epistolary, the apocalyptic, and the prophetic. It begins with John, on the island of Patmos in the Aegean Sea, addressing a letter to the "Seven Churches of Asia". He then describes a series of prophetic visions, including figures such as the Seven-Headed Dragon, the Serpent, and the Beast, which culminate in the Second Coming of Jesus.

The obscure and extravagant imagery has led to a wide variety of Christian interpretations. Historicist interpretations see Revelation as containing a broad view of history, whilst preterist interpretations treat Revelation as mostly referring to the events of the Apostolic Age (1st century AD), or, at the latest, the fall of the Roman Empire. Futurists, meanwhile, believe that Revelation describes future events, with the seven churches growing into the body/believers throughout the age, and a reemergence or continuous rule of a Greek-Roman system with modern capabilities described by John in ways familiar to him, and idealist or symbolic interpretations consider that Revelation does not refer to actual people or events, but is an allegory of the spiritual path and the ongoing struggle between good and evil.

The name Revelation comes from the first word of the book in Koine Greek: apokalypsis, which means "unveiling" or "revelation". The author names himself as "John", but

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modern scholars consider it unlikely that the author of Revelation also wrote the Gospel of John. He was a Jewish Christian prophet, probably belonging to a group of such prophets, and was accepted by the congregations to whom he addresses his letter. The beast with seven heads and the number 666 seem to allude directly to the emperor Nero (reigned 54–68 AD), but this does not require that Revelation was written in the 60s, as there was a widespread belief in later decades that Nero would return.)

REVELATION CHAPTER 1

(Content and Purpose of the Book of Revelation: Revelation [Greek: Apocalypse, full title: The Revelation of Jesus Christ through John] was initially intended for the churches in Asia Minor to encourage them to maintain their faith and remain steadfast in the face of tribulation and danger. No other book of the Bible has been subject to as many diverse interpretations as Revelation. This book appears to be a collection of individual passages written by a group of authors and then assembled. It is as if the authors were commissioned to imagine the most gruesome scenarios and let them flow from their pens onto parchment, demonstrating to believers what could happen if they abandoned religion and its doctrine; depicted in a kind of Hieronymus Bosch painting with monstrous, apocalyptic scenes of chaos and nightmare in written form.)

1 The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must be with speed; and he signified having sent by his angel to his servant John:

2 Who bare witness to the word of God, and to the testimony of Jesus Christ, as much as he saw.

3 Happy he reading, and they hearing the words of the prophecy, and keeping the things written in it, for the time is near.

4 John to the seven churches which in Asia: Grace to you, and peace, from him who being, and who was, and who coming; and from the seven Spirits which are before his throne

5 And from Jesus Christ, the faithful witness, the first born from the dead, and the chief of the kings of the earth. To him having loved us, and washed us from our sins in his blood,

6 And he made us kings and priests to God and his Father; to him the glory and strength for the times of times.

7 Behold, he comes with clouds; and every eye shall see him, and they who goaded him: and all the tribes of the earth shall lament on account of him. Yes, Amen.

8 I am the Alpha and the Omega, the beginning and the end, says the Lord, who being, and who was, and who coming, the Omnipotent Ruler.

9 I John, and your brother, and partaker in pressure, and in the kingdom and patience of Jesus Christ, I was in the island called Patmos, for the sake of the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit In the day pertaining to the Lord, and I heard behind me a great voice, as of a trumpet, saying,

11 I am the Alpha and the Omega, the first and the last: and, What thou seest, write in a book, and send to the seven churches which in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned back to see the voice which spake with me. And having turned back, I saw seven gold chandeliers;

13 And in the midst of the seven chandeliers one like to the Son of man, dressed in a garment descending to the feet, and girded at the breast with a golden girdle.

14 And his head and hairs white as white wool, as snow, and his eyes as a flame of fire;

15 And his feet as brass of Lebanon, as refined by fire in a furnace; and his voice as the voice of many waters.

16 And having in his right hand seven stars: and going out of his mouth a sharp two-mouthed sword: and his sight as the sun shines in his power.

17 And when I saw him, I fell at his feet as dead. And he put his right hand upon me, saying to me, Be not afraid;I am the the first and the last:

18 And he living, and I was dead; and, behold, I am living for the times of times, Amen; and have the keys of hades and of death.

19 Write the things thou hast seen, and which are, and which are about to be after these things;

20 The mystery of the seven stars which thou sawest upon my right hand, and the seven golden chandeliers. The seven stars are the messengers of the seven churches: and the seven chandeliers which thou sawest are the seven churches.

REVELATION CHAPTER 2

1 To the messenger of the Ephesian church write: Thus says he holding the seven stars in his right hand, he walking about in the midst of the seven golden chandeliers;

2 I know thy works, and thy fatigue, and thy patience, and that thou canst not bear the wicked: and thou bast tried them saying they are sent, and are not, and thou Last found them liars:

3 And thou hast borne, and thou hast patience, and for my name hast thou been wearied, and thou hast not been broken by toil.

4 But I have against thee, for thou hest let go thy first love.

5 Therefore remember whence thou hest fallen, and repent, and do the first works; and if not, I come to thee quickly, and I will move the chandelier out of its place, except thou repent.

6 But this hast thou, that thou dost hate the works of the Nicolaitanes, which I also hate.

7 He having ears, let him hear what the Spirit says to the churches; To him conquering I will give to eat of the tree of life, which is in the midst of the pleasure garden of God.

8 And to the messenger of the church of the Smyrnians write; Thus says the first and the last, who was dead and he lived;

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9 I know thy works, and pressure, and poverty, (but thou art rich) and the blasphemy of them saying themselves to be Jews, and are not, but the synagogue of the adversary.

10 Neither be afraid of what things thou art about to suffer: behold, the accuser is about to cast of you into prison, that ye might be tried; and ye shall have pressure ten days: be thou faithful until death, and I will give thee the crown of life.

11 He having ears, let him hear what the Spirit says to the churches; He conquering should not be injured by the second death.

12 And to the messenger to the calling out in Pergamos write: Thus says he having the sharp two-mouthed sword;

13 I know thy works, and where thou dwellest, where the throne of Satan: and thou holdest my name, and hast not denied my faith, and in the days in which Antipas my faithful witness, who was slain with you, where Satan dwells.

14 But I have a few things against thee, for thou hast there them holding the teaching of Balsam, who taught Balac to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols, and to commit fornication.

15 So also hast thou them holding the teaching of the Nicolaitanes, which I hate.

16 Repent; and if not, I come to thee swiftly, and will wage war with them with the sword of my mouth.

17 He having ears, let him hear what the Spirit says to the churches; To him conquering will I give to eat from the hidden manna, and I will give him a white small stone, and upon the small stone a new name written, which none knew except he receiving.

18 And to the messenger of the church among the Thyatirians write; Thus says the Son of God, having his eyes as a flame of fire, and his feet like the brass of Lebanon;

19 I know thy works, and love, and service, and faith, and thy patience, and thy works; and the last more than the first.

20 But I have a few things against thee, for thou sufferest the woman Jezebel, calling herself a prophetess, to teach and to lead my servants astray to commit fornication, and to eat things offered to idols.

21 And I gave her time that she might repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them committing adultery with her into great pressure, except they repent of their works.

23 And her children will I kill in death; and all the churches shall know that I am he searching the reins and hearts: and I will give to you each according to our works.

24 And say to you, and to the rest among the Thyatirians, as many as have not this teaching, and who know not the burden of Satan, as they say; I will cast no other burden upon you.

25 But what ye have, hold ye until I come.

26 And he conquering, and keeping my works till the end, I will give him power over the nations:

27 And he will rule them with an iron rod; as vessels of earthen ware shall they be rubbed together: as I also have received of my Father.

28 And I will give him the morning star.

29 He having ears, let him hear what the Spirit says to the churches.

REVELATION CHAPTER 3

1 And to the messenger of the church in Sardis write: Thus says he having the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead:

2 Be watching, and make firm the remaining things, which are about to die: For I have not found thy works perfected before God.

3 Remember therefore how thou hast received, and heard, and do thou, and repent. If therefore thou watch not, I will come upon thee as a thief, and thou shalt not know what hour I shall come upon thee.

4 Thou hast a few names also in Sardis which stained not their garments; and they shall walk about with me in white things: for they are worthy.

5 He conquering, the same shall be surrounded in white garments; and I will not wipe out his name from the book of life, but I will acknowledge his name before my Father, and before his messengers.

6 He having ears, let him hear what the Spirit says to the churches.

7 And to the messenger of the church in Philadelphia write; Thus says the holy, the true, he having the key of David, he opening, and no one shuts; and he shuts, and no one opens;

8 I know thy works: behold, I have given before thee an open door, and none can shut it, for thou hast a little power, and hast kept my word, and hast not denied my name.

9 Behold, I give of the synagogue of Satan, of them saying themselves to be Jews, and are not, but they lie; behold, I will make them that they come and worship before thy feet, and they should know that I have loved thee.

10 For thou didst keep the word of my patience, and I will keep thee from the hour of temptation, about to come upon the whole habitable globe, to try them dwelling upon the earth.

11 Behold, I come swiftly: hold what thou hast, that none take thy crown.

12 He conquering, I will make him a pillar in the temple of my God, and without shall he no more come forth: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from heaven from my God: and my new name.

13 He having ears, let him hear what the Spirit says to the churches.

14 And to the angel of the church of the Laodiceans write; Thus says the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor boiling: I would thou shouldest be cold or boiling.

16 For so thou art tepid, and neither cold nor boiling, I am about to vomit thee out of my month.

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17 For thou sayest, That I am rich, and have abounded, and have need of nothing; and thou knowest not that thou art wretched, and pitiable, and poor, and blind, and naked;

18 I counsel thee to buy gold of me refined by fire, that thou mightest be rich; and white garments, that thou mightest be surrounded, and that the shame of thy nakedness might not be made manifest; and anoint thine eyes with eyesalve that thou mightest see.

19 I, if as many as I love, I rebuke and correct: be emulous therefore, and repent.

20 Behold, I stand before the door, and knock: and if any hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 He conquering, will I give to him to sit with me on my throne, as I also conquered, and sat down with my Father on his throne.

22 He having ears, let him hear what the Spirit says to the churches.

REVELATION CHAPTER 4

1 After these things I saw, and, behold, a door opened in heaven: and the first voice which I heard as of a trumpet speaking with me; saying, Come up here, and I will show thee what things must be after these.

2 And instantly I was in the spirit: and, behold, a throne was set in heaven, and one sitting upon the throne.

3 And he sitting was like the vision to a jasper stone and a sardine; and a rainbow round about the throne, like the vision to an emerald.

4 And round about the throne twenty-four thrones; and sitting upon the thrones I saw twenty-four elders, surrounded with white garments; and they had golden crowns upon their heads.

5 And from the throne go forth lightnings, and thunders, and voices: and seven torches of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne a sea of glass like crystal: and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.

7 And the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as a man, and the fourth living creature like a spreading eagle.

8 And the four living creatures, one by itself, had six wings together round about; and within full of eyes; and they have no rest day and night, saying, Holy, holy, holy, Lord God, the Omnipotent Ruler, who was, and who being, and who coming.

9 And when the living creatures shall give glory and honour and thanks to him sitting on the throne, and to him living forever and ever,

10 The twenty-four elders will fall before him sitting on the throne, and will worship him living forever and ever, and will cast their crowns before the throne, saying,

11 Worthy art thou, O Lord, to receive glory, and honour, and power; for thou didst create all things, and by thy will they are, and they were created.

REVELATION CHAPTER 5

1 And I saw upon the right hand of him sitting upon the throne, a book written within and behind, sealed with seven seals.

2 And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose its seals?

3 And none was able in heaven, nor upon earth, nor under the earth, to open the book, nor to look upon it.

4 And I wept much, that none was found worthy to open and to read the hook, neither to look upon it.

5 And one of the elders says to me, Weep not: behold, the Lion conquered, he being of the tribe of Judah, the Root of David, to open the book, and to loose its seven seals.

6 And I saw, and, behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as having been slain, having seven horns and seven eyes, which are the seven Spirits of God sent into all the earth.

7 And he came and took the book from the right hand of him sitting upon the throne.

8 And when he took the book, the four living creatures and the twentyfour elders fell before the Lamb, having each harps, and golden bowls full of incenses, which are the prayers of the holy.

9 And they sing a new song, saying, Worthy art thou to take the book, and to open its seals: for thou wert slain, and didst purchase us to God by thy blood from every tribe, and tongue, and people, and nation;

10 And madest us kings and priests to our God: and we shall reign upon the earth.

11 And I saw, and heard the voice of many angels round about the throne and the living creatures and the elders: and their number was myriads of myriads, and thousands of thousands;

12 Saying with a great voice, Worthy is the Lamb slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise.

13 And every creature which is in heaven, and in earth, and under the earth, and upon the sea, which are, and all things in them, heard I saying, To him sitting upon the throne, and to the Lamb, praise, and honour, and glory, and strength, for the times of times.

14 And the four living creatures said, Amen. And the twentyfour elders fell and worshipped him living for the times of times.

REVELATION CHAPTER 6

1 And I saw when the Lamb opened one of the seals, and I heard one of the four living creatures saying, as the voice of thunder, Come and see.

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2 And I saw and behold a white horse: and he sitting upon him having a bow; and a crown was given to him: and he went forth conquering, and that he might conquer.

3 And when he opened the second seal, I heard the second living creature saying, Come and see.

4 And another horse came forth fiery red: and it was given to him sitting upon him to take peace from the earth, and that they should slaughter one another: and a great sword was given to him.

5 And when he opened the third seal, I heard the third living creature saying, Come and see. And I saw, and behold a black horse, and he sitting upon him having a balance in his hand.

6 And I heard a voice in the midst of the four living creatures saying, A measure of wheat for a drachma, and three measures of barley for a drachma; and thou shouldest not injure the oil and the wine.

7 And when he opened the fourth seal, I heard a voice of the fourth living creature saying, Come and see.

8 And I saw, and behold a pale horse: and he sitting above him the name to him Death, and Hades follows with him. And power was given to them to kill upon the fourth of the earth, with sword, and by famine, and by death, and by wild beasts of the earth.

9 And when he opened the fifth seal, I saw under the altar the souls of the slain for the word of God, and for the testimony which they had:

10 And they cried with a great voice, saying, Till when, Lord, holy and true, dost thou not judge and avenge our blood of them dwelling upon earth

11 And to each were given white robes; and it was said to them, that they should rest for a little time, till also their fellowservants be filled up, about to be killed, as also they.

12 And I saw when he opened the sixth seal, and, behold, there was a great shaking; and the sun was black as sackcloth of hair, and the moon was as blood;

13 And the stars of heaven fell to the earth, as a fig tree casts her untimely figs, shaken by a great wind.

14 And the heaven was separated as a book turned round; and every mount and isle were moved from their places.

15 And the kings of the earth, and the great, and the rich, and the captains of thousands, and the powerful, and every servant, and every one free, hid themselves in caves and in rocks of the mountains;

16 And they say to the mountains and rocks, Fall upon us, and hide us from the face of him sitting upon the throne, and from the wrath of the Lamb:

17 For the great day of his wrath has come; and who can stand?

REVELATION CHAPTER 7

1 And after these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that the wind blow not upon the earth, nor upon the sea, nor upon any tree.

2 And I saw another angel having come from the rising of the sun, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to injure the earth and the sea,

3 Saying, Injure not the earth, neither the sea, neither the trees, until we should seal the servants of God upon their foreheads.

4 And I heard the number of the sealed: an hundred and fortyfour thousand sealed of all the tribes of the sons of Israel.

5 Of the tribe of Judah twelve thousand sealed. Of the tribe of Reuben twelve thousand sealed. Of the tribe of Gad twelve thousand sealed.

6 Of the tribe of Aser twelve thousand sealed. Of the tribe of Nepthalim twelve thousand sealed. Of the tribe of Manasses twelve thousand sealed.

7 Of the tribe of Simeon twelve thousand sealed. Of the tribe of Levi twelve thousand sealed. Of the tribe of Issachar twelve thousand sealed.

8 Of the tribe of Zabulon twelve thousand sealed. Of the tribe of Joseph twelve thousand sealed. Of the tribe of Benjamin twelve thousand sealed.

9 After these things I saw, and, behold, a great multitude, which none could number it, of all nations, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, having put round white robes, and palm trees in their hands;

10 And crying with a great voice, saying, Salvation to our God sitting upon the throne, and to the Lamb.

11 And all the angels stood round about the throne, and the elders and the four living creatures, and they fell before the throne upon their faces, and worshipped God,

12 Saying, Amen: praise, and glory, and wisdom, and gratitude, and honour, and power, and strength, to our God for ever and ever. Amen.

13 And one of the elders answered, saying to me, These having put round white robes, who are they? and whence came they

14 And I said to him, Lord, thou knowest. And he said to me, These are they coming out of great pressure, and they washed their robes, and whitened their robes in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he sitting upon the throne will dwell among them.

16 They shall hunger no more, nor thirst any more; nor should the sun fall upon them, neither any heat.

17 For the Lamb in the midst of the throne shall feed them, and shall guide them to living fountains of water: and God shall wipe out every tear from their eyes.

REVELATION CHAPTER 8

1 And when he opened the seventh seal, there was silence in heaven about half an hour.

2 And I saw the seven angels who stood before God; and seven trumpets were given to them.

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3 And another angel came and was placed by the altar, having a golden censer; and many perfumes were given him, that he might give to the prayers of the holy upon the golden altar before the throne.

4 And the smoke of the perfumes went up, with the prayers of the holy, from the angel's hand before God.

5 And the angel took the censer, and filled it from the fire of the altar, and cast into the earth: and there were voices, and thunders, and lightnings, and an earthquake.

6 And the seven angels having the seven trumpets prepared themselves that they might sound the trumpets.

7 And the first angel sounded the trumpet, and there were hail and fire mingled with blood, and it was cast into the earth: and a third of the trees were burned down, and all green grass was burned down.

8 And the second angel sounded the trumpet, and as a great mountain burning with fire was cast into the sea: and the third of the sea was blood;

9 And the third of the creatures which in the sea, died, those having souls; and the third of the ships were destroyed.

10 And the third angel sounded the trumpet, and a great star fell from heaven, burning as a torch, and it fell upon a third of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third of the waters is into wormwood; and many of men died of the waters, for they were rendered bitter.

12 And the fourth angel sounded the trumpet, and the third of the sun was stricken, and a third of the moon, and a third of the stars; that a third of them might be darkened, and the day shone not, a third of it, and the night likewise.

13 And I saw, and heard one angel flying in the midst of heaven, saying with a great voice, Woe, woe, woe, to them dwelling upon earth from the rest of the voices of the trumpet of the three angels, about to sound the trumpet!

REVELATION CHAPTER 9

1 And the fifth angel sounded the trumpet, and I saw a star fallen from heaven to the earth: and there was given to him the key of the well of the bottomless pit.

2 And he opened the well of the bottomless pit; and a smoke went up out of the well, as the smoke of a great furnace; and the sun was darkened, and the air, from the smoke of the well.

3 And out of the smoke came forth locusts into the earth: and power was given them, as the scorpions of the earth have power.

4 And it was said to them that they should not injure the grass of the earth, neither any green, nor any tree; except the men only which have not the seal of God upon their foreheads.

5 And it was given them that they should not kill them, but that they should be tortured five months: and their torture as the torture of a scorpion, when he should strike a man.

6 And in those days shall men seek death, and not find it; and shall eagerly desire to die, and death shall flee from them.

7 And the likenesses of the locusts like horses prepared for war; and upon their heads as crowns like gold, and their faces as men's faces.

8 And they had hair as women's hair, and their teeth were as of lions.

9 And they had coats-of-mail, as coats-of-mail of iron; and the voice of their wings as the voice of chariots of many horses running to war.

10 And they have tails as scorpions, and goads were in their tails: and their power to injure men five months.

11 And they have a king over them, the angel of the abyss, the name to him in Hebrew Abaddon, and in Greek he has the name Apollyon.

12 One woe has passed; behold, there come two woes more after these.

13 And the sixth angel sounded the trumpet, and I heard one voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel who had the trumpet, Loose the four angels bound in the great river Euphrates.

15 And the four angels were loosed, prepared for an hour, and a day, and a month, and a year, that they might kill the third of men.

16 And the number of troops of cavalry, two hundred thousand thousand: and I heard their number.

17 And thus I saw the horses in the vision, and them sitting upon them, having fiery coats-of-mail, and of deep purple, and sulphurous: and the horses' heads as lions' heads; and out of their mouths went forth fire and smoke and sulphur.

18 By these three were the third of men killed, from fire, and from smoke, and from brimstone, coming forth out of their mouths.

19 For their powers are in their month, and in their tails: for their tails like serpents, having heads, and with them they injure.

20 And the rest of men who were not killed by these blows, neither repented of the works of their hands, that they should not worship evil spirits, and images of gold, and silver, and brass, and stone, and wood: which neither can see, neither hear, neither walk:

21 And they repented not of their slaughters, nor of their charms, nor of their fornications, nor of their thefts.

REVELATION CHAPTER 10

1 And I saw another strong angel coming down from heaven, surrounded with a cloud: and a rainbow upon the head, and his face as the sun, and his feet as pillars of fire:

2 And he had in his hand a small book opened: and he set his right foot upon the sea, and the left upon the earth,

3 And he cried with a great voice, as a lion roars: and when he cried, the seven thunders spake their voices.

4 And when the seven thunders spake their voices, I was about to write: and I heard a voice from heaven saying to me, Seal what the seven thunders spake, and thou mayest not write these.

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5 And the angel which I saw standing upon the sea and upon earth lifted up his hand to heaven,

6 And sware by him living for ever and ever, who created the heaven, and all in it, and earth, and all things in it, and the sea, and all in it, that time shall be no more:

7 But in the days of the voice of the seventh angel, when he should be about to sound the trumpet, and the mystery of God should be finished, as he announced the good news to his servants the prophets.

8 And the voice which I heard from heaven again speaking with me, and saying, Go, take the little book opened in the hand of the angel having stood upon the sea and upon the earth.

9 And I came forth to the angel, saying to him, Give me the little book. And he said to me, Take, and eat it up; and it shall render thy belly bitter, but in thy mouth shall it be sweet as honey.

10 And I took the small book from the angel's hand, and I was eating it; and in my mouth was as honey, sweet: and when I ate it, my belly was bitter.

11 And he says to me, Thou must again prophesy to peoples, and nations, and tongues, and many kings.

REVELATION CHAPTER 11

1 And a reed was given me like rod: and the messenger stood, saying, Arise, and measure the temple of God, and the altar, and them worshipping in it.

2 And the court-yard that without the temple throw out, and thou mayest not measure it: for it was given to the nations: and the holy city shall they tread under foot forty-two months.

3 And I will give to my two witnesses, and they shall prophesy one thousand two hundred and sixty days, surrounded with sackcloth.

4 These are the two olive trees, and the two chandeliers which having stood before the God of the earth.

5 And if any would injure them, fire goes forth out of their mouth, and devours their enemies: and if any would injure them, so must he be put to death.

6 These have power to shut up heaven, that the rain should not wet in the days of their prophecy: and they have power over the waters to turn them to blood, and to strike the earth with every blow, as often as they wish.

7 And when they should finish their testimony, the wild beast coming up out of the abyss shall wage war with them, and shall conquer them, and kill them.

8 And their slain bodies upon the spacious way of the great city, which is called spiritually Sodom and Egypt, where also our Lord was crucified.

9 And they from the people and tongues and nations shall see their slain bodies three days and a half, and they shall not suffer their slain bodies to be put into tombs.

10 And they dwelling upon the earth shall rejoice over them, and shall be gladdened, and shall send gifts to one another; for these two prophets tortured them dwelling upon the earth.

11 And after three days and a half the Spirit of life from God came upon them, and they stood upon their feet: and great fear fell upon those beholding them.

12 And they heard a great voice from heaven saying to them, Come up here. And they went up to heaven in the cloud; and their enemies beheld them.

13 And in that hour was a great earthquake, and a tenth of the city fell, and there were slain in the shaking seven thousand names of men: and the rest were terrified, and they gave glory to the God of heaven.

14 The second woe passed away; behold, the third woe comes swiftly.

15 And the seventh angel sounded the trumpet; and great voices were in heaven, saying, The kingdoms of the world were our Lord's, and his Christ's; and he shall reign for ever and ever.

16 And the twenty four elders, which before God sitting upon their thrones, fell upon their faces, and worshipped God,

17 Saying, We return thanks to thee, O Lord God, the Omnipotent Ruler, who being, and who was, and who coming; for thou hast taken thy great power, and reigned.

18 And the nations were angry, and thy wrath came, and the time of the dead, to be judged, and to give reward to thy servants the prophets, and to the holy, and to them fearing thy name, the small and great; and to destroy them destroying the earth.

19 And the temple of God was opened in heaven, and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunders, and shakings, and great hail.

REVELATION CHAPTER 12

1 And a great sign was seen in heaven; a woman surrounded by the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And having in the womb she cries, having the pains of childbirth, and making trial to bring forth.

3 And another sign was seen in heaven; and behold a great fiery red dragon, having seven heads and ten horns, and upon his heads seven diadems.

4 And his tail draws the third of the stars of heaven, and he cast them into the earth: and the dragon stood before the woman about to bring forth, that when she should bring forth he might devour her child.

5 And she brought forth a son, a male, who is about to rule all nations with an iron rod: and her child was snatched up to God, and his throne.

6 And the woman fled into the desert where she has a place prepared from God, that they might nourish her there a thousand two hundred and sixty days.

7 And war was in heaven; and Michael and his angels waged war against the dragon; and the dragon waged war and his angels,

8 And were not strong; nor was place more found for them in heaven.

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9 And the great dragon was cast out, the old serpent, called the Devil, and Satan, he deceiving the whole habitable globe: he was cast into the earth, and his angels were cast out with him.

10 And I heard a great voice saying in heaven, Now was salvation and power, and the kingdom of our God, and the authority of his Christ for the accuser of our brethren was cast down, he accusing them before our God, day and night.

11 And they conquered him by the blood of the Lamb, and by the word of their testimony; and they loved not their souls till death.

12 For this rejoice, ye heavens, and they dwelling in them. Woe to them inhabiting the earth and the sea! for the devil came down to you, having great wrath, knowing that he has little time.

13 And when the dragon saw that he was cast into the earth, he drove out the woman who brought forth the male.

14 And to the woman were given two wings of a great eagle, that she might fly to the desert, to her place, where she is nourished there a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast after the woman water out of his mouth as a river, that he might make her torn away by a river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed down the river which the dragon cast out of his mouth.

17 And the dragon was angry at the woman, and went out to make war with the rest of her seed, those keeping the commands of God, and having the testimony of Jesus Christ.

REVELATION CHAPTER 13

1 And I stood upon the sand of the sea, and I saw coming up from the sea a wild beast, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads the name of blasphemy.

2 And the wild beast which I saw was like a panther, and his feet as of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

3 And I saw one of his heads as slaughtered to death; and his deathblow was healed: and the whole earth wondered after the beast.

4 And they worshipped the dragon which gave power to the wild beast: and they worshipped the wild beast, saying, Who like the beast? who shall be able to war with him

5 And a mouth was given him speaking great things and blasphemies; and power was given him to make war forty-two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tent, and them dwelling in heaven.

7 And it was given him to make war with the holy, and to conquer them: and power was given him over every tribe, and tongue, and nation.

8 And all they dwelling upon earth shall worship him, whose names have not been written in the book of life of the slain Lamb from the foundation of the world.

9 If any have an ear, let him hear.

10 If any bring together to captivity he shall proceed into captivity: if any shall kill with sword, he shall be killed with the sword. Here is the patience and faith of the holy.

11 And I saw another wild beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And all the powers of the first beast he does before him, and he makes the earth and all dwelling in it that they should worship the first wild beast, whose death-blow was healed.

13 And he does great signs, that also he might make fire come down from heaven to the earth before men,

14 And he deceives them dwelling upon earth by the signs which were given him to do before the wild beast; saying to them dwelling upon earth, to make an image to the wild beast, who has the blow of the sword, and he lived.

15 And it was given him to give spirit to the image of the wild beast, that the image of the wild beast might speak, and might make as many as should not worship the image of the wild beast that they be killed.

16 And he makes all, small and great, and rich and poor, and free and servants, that he should give them a stamp upon their right hand, or upon their foreheads:

17 And that no one could buy or sell, except he having the stamp, or the name of the wild beast, or the number of his name.

18 Here is wisdom. Let him having intelligence calculate the number of the wild beast: for it is the number of a man; and his number Six hundred and sixty-six.

REVELATION CHAPTER 14

1 And I saw, and, behold, a Lamb standing upon mount Sion, and with him a hundred forty-four thousand, having the name of his Father written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and I heard the voice of harp-players playing on their harps:

3 And they sing as a new song before the throne, and before the four living creatures, and the elders: and none could learn the song, except the hundred forty-four thousand, purchased from the earth.

4 There are they who were not contaminated by women; for they are virgins. These are they following the Lamb wherever he should lead. These were purchased from men, first fruits to God and the Lamb.

5 And guile was not found in their mouth: for they are blameless before the throne of God.

6 And I saw another angel flying in the midst of heaven, having the lasting good news to announce to them dwelling upon the earth, and to every nation, and tribe, and tongue, and people,

7 Saying with a great voice, Fear God, and give glory to him; for the hour of his judgment has come: and worship ye

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him having made the heaven, and earth, and the sea, and the fountains of waters.

8 And another angel followed, saying, She fell, Babylon fell, the great city, for all nations has she given to drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a great voice, If any worship the wild beast and his image, and receive the stamp upon his forehead, or upon his hand,

10 And the same shall drink of the wine of the wrath of God, mingled pure in the cup of his anger; and he shall be tortured in fire and sulphur before the holy angels, and before the Lamb:

11 And the smoke of their torture goes up forever and ever: and they have no rest day and night, those worshipping the wild beast and his image, and if any receive the stamp of his name.

12 Here is the patience of the holy: here they keeping the commands of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying, Write, Happy the dead who dying in the Lord from henceforth: Yes, says the Spirit, that they might cease from their fatigues; and their works follow with them.

14 And I saw, and behold a white cloud, and upon the cloud he sitting like the Son of man, having upon his head a golden crown, and in his hand a sharp sickle.

15 And another angel went forth out of the temple, crying with a great voice to him sitting upon the cloud, Send thy sickle, and reap: for the hour has come to thee to reap; for the earth's harvest was dried up.

16 And he sitting upon the cloud cast his sickle upon the earth; and the earth was reaped.

17 And another angel came forth out of the temple which in heaven, the same also having a sharp sickle.

18 And another angel came forth from the altar, having power over fire; and he called with a great cry to him having the sharp sickle, saying, Send thy sharp sickle, and harvest the grapes of the vineyard of the earth; for her grapes were fully ripe.

19 And the angel cast his sickle into the earth, and harvested the earth's vineyard, and cast into the great winepress of the wrath of God.

20 And the winepress was trodden under foot without the city, and blood came out of the winepress, even to the horses' bridles, from sixteen hundred stadia.

REVELATION CHAPTER 15

1 And I saw another sign in heaven, great and wonderful, seven angels having the seven last blows; for in them was the wrath of God finished.

2 And I saw as a sea made of glass mingled with fire: and they conquering from the wild beast, and from his image, and from his stamp, and from the number of his name, standing upon the sea made of glass, having harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful thy works, O Lord God, Omnipotent Ruler; just and true thy ways, King of the holy.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou alone holy: for all nations shall come and worship before thee; for thy justices were made manifest.

5 And after these things I saw, and behold, the temple of the tent of testimony was opened in heaven:

6 And the seven angels came forth out of the temple, having the seven blows, clothed in linen, pure and shining, and being girded about the breasts with golden girdles.

7 And one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, living forever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and none could come into the temple, till the seven blows of the seven angels were finished.

REVELATION CHAPTER 16

1 And I heard a great voice out of the temple saving to the seven angels, Go forward, and pour out the vials of the wrath of God in the earth.

2 And the first went forth, and poured out his vial upon the earth; and a bad and evil sore was upon the men having the stamp of the wild beast, and them worshipping his image.

3 And the second angel poured out his vial into the sea; and it was blood as of a dead body: and every living soul died in the sea.

4 And the third angel poured out his vial into the rivers, and into the fountains of waters; and it was blood.

5 And I heard the angel of the waters saying, Just, O Lord, art thou, who being, and who was, and who wilt be, for thou didst judge these things.

6 For they poured out the blood of the holy, and of the prophets, and thou didst give them blood to drink i for they are worthy.

7 And I heard another from the altar saying, Yes, O Lord God, the Omnipotent Ruler, true and just thy judgments.

8 And the fourth angel poured out his vial upon the sun; and it was given him to parch up men with fire.

9 And men were parched up with great heat, and they blasphemed the name of God, having power over these blows: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the throne of the wild beast; and his kingdom was darkened; and they pressed their tongues for pain,

11 And they blasphemed the God of heaven for their pains and for their sores, and they repented not of their work.

12 And the sixth angel poured out his vial upon the great river Euphrates; and its water was dried up, that the way of the kings of the risings of the sun might be prepared.

13 And I saw out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits like frogs.

14 For they are the spirits of demons, doing signs, to go out upon all the kings of the earth and of the whole habitable

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globe, to gather them together for the war of that great day of God, the Omnipotent Ruler.

15 (Behold, I come as a thief. Happy he watching, and keeping his garments, lest he walk naked, and they see his shame.)

16 And he gathered them together in a place called in Hebrew Armageddon.

17 And the seventh angel poured out his vial into the air; and a great voice went out from the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great shaking, such as was not since the time men were upon earth, such a great shaking.

19 And the great city was in three parts, and the cities of the nations fell: and great Babylon was remembered before God, to give her the cup of the wine of the wrath of his anger.

20 And every island fled, and the mountains were not found.

21 And great hail, as the weight of a talent, comes down from heaven upon men: and men blasphemed God for the blow of the hail; for its blow is exceedingly great

REVELATION CHAPTER 17

1 And one of the seven angels having the seven vials, came and spake with me, saying to me, Come; I will show thee the judgment of the great harlot sitting upon many waters:

2 With whom the kings of the earth were debauched, and they dwelling upon the earth were intoxicated from the wine of her harlotry.

3 And he brought me away in the spirit into the desert: and I saw a woman sitting upon a scarlet wild beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman surrounded with purple and scarlet, and covered with gold and precious stones and pearls, having a golden cup in her hand full of abominations and the impurity of her harlotry:

5 And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH.

6 And I saw the woman intoxicated from the blood of the holy, and from the blood of the witnesses of Jesus: and 1 wondered, seeing her, with great wonder.

7 And the angel said to me, Why didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast lifting her up, having seven heads and ten horns.

8 The wild beast that thou sawest was, and is not; and is about to come up from the abyss, and go forward to perdition: and they dwelling upon the earth shall wonder, whose names have not been written upon the book of life from the foundation of the world, seeing the wild beast that was, and is not, although he is.

9 Here the mind having wisdom. The seven heads are seven mountains, where the woman sits upon them.

10 And there are seven kings: five fell, and one is; the other has not yet come; and when he should come, he must remain a little.

11 And the wild beast which was, and is not, and this is the eighth, and is of the seven, and goes forward into perdition.

12 And the ten horns which thou sawest are ten kings, which took not yet the kingdom; but take power as kings one hour with the beast.

13 These have one purpose, and their power and authority will they transmit to the wild beast.

14 These will wage war with the Lamb, and the Lamb will conquer them: for he is Lord of lords, and King of kings: and they with him called, and chosen, and faithful.

15 And he says to me, The waters which thou sawest, where the harlot sits, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the wild beast, these shall hate the harlot, and shall make her desolate and naked, and they shall eat her flesh, and shall burn her in fire.

17 For God gave to their hearts to do his purpose, and to do one purpose, and to give their kingdom to the wild beast, till the words of God be fulfilled.

18 And the woman which thou sawest is the great city, having kingdom over the kings of the earth.

REVELATION CHAPTER 18

1 And after these things I saw another angel coming down from heaven, having great power; and the earth was enlightened from his glory.

2 And he cried with a great, strong voice, saying, She fell, Babylon the great fell, and became the dwelling of devils, and the prison of every unclean spirit, and the prison of every unclean and detested bird.

3 For of the wrath of the wine of her fornication have all nations drunk, and the kings of the earth were debauched with her, and the wholesale merchants of the earth were rich from the power of her luxury.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues.

5 For her sins were followed even to heaven, and God remembered her injustices.

6 Give back to her as also she gave back to you, and double to her double things according to her works: in the cup in which she mixed, mix to her double.

7 As much as she glorified herself, and led an insolent life, give her so much torture and grief: for in her heart she says, I sit a queen, and am no widow, and I should see no grief.

8 Therefore in one day shall her blows come, death, and grief, and famine; and she shall be burned down in fire: for strong the Lord God judging her.

9 And weep for her, and lament over her, shall the kings of the earth having been debauched with her, and having led an insolent life, when they see the smoke of her burning,

10 Standing from far off for fear of her torture, saying, Woe, woe, the great city Babylon, the strong city! for in one hour thy judgment came.

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11 And the wholesale merchants of the earth shall weep and mourn over her; for their cargo will none purchase more:

12 The cargo of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all fir wood, and every ivory vessel, and every vessel of precious wood, and of iron, and brass, and marble,

13 And cinnamon, and perfumes, and ointment, and frankincense, and wine, and oil, and the finest wheat flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and of souls of men,

14 And the harvest fruit of the eager desire of thy soul departed from thee, and all fat and brilliant things departed from thee, and thou shouldest find them no more.

15 The wholesale merchants of these things, having been rich from her, shall stand from far off for fear of her torture, weeping and mourning,

16 And saying, Woe, woe, the great city, surrounded with fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls! for in one hour was so great riches laid waste.

17 And every pilot, and all the crowd upon ships, and the sailors, and as many as work the sea, stood from far off,

18 And cried, seeing the smoke of her burning, saying, What like the great city!

19 And they cast earth upon their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, in which all having ships in the sea were rich by her value! for in one hour was she rendered a desert.

20 Rejoice over her, O heaven, and the holy sent, and the prophets; for God judged your judgment of her.

21 And one strong angel lifted up a stone as a great millstone, and cast into the sea, saying, Thus with excitement shall Babylon, the great city, be cast down, and be found no more.

22 And the voice of harp players, and musicians, and flute players, and trumpeters, should be heard in thee no more; and every artist of every art be found no more in thee; and the voice of the millstone should be heard no more in thee;

23 And the light of the lamp no more should shine in thee; and the voice of the bridegroom, and the voice of the bride, should no more be heard in thee: for thy wholesale merchants were leaders of the earth: for with thy charms were all nations led astray.

24 And in her was found the blood of the prophets, and of the holy, and of all those slain upon the earth.

REVELATION CHAPTER 19

1 And after these things I heard the great voice of a vast multitude in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, to the Lord our God:

2 For true and just his judgments: for he judged the great harlot, who corrupted the earth with her harlotry, and he avenged the blood of his servants from her hand.

3 And the second time they said, Alleluia. And her smoke goes up for ever and ever.

4 And the twenty-four elders and the four living creatures fell and worshipped God sitting upon the throne, saying, Amen; Alleluia.

5 And a voice from the throne came out, saying, Praise our God, all his servants, and they fearing him, also small and great.

6 And I heard as the voice of the vast multitude, and as the voice of many waters, and as the voice of powerful thunders, saying, Alleluia: for the Lord God, the Omnipotent Ruler, reigned.

7 Let us rejoice, and be transported with joy, and let us give glory to him: for the marriage of the Lamb came, and his wife prepared herself.

8 And it was given her that she put on fine linen, pure and shining: for fine linen is the justification of the holy.

9 And he says to me, Write, Happy they called to the marriage supper of the Lamb. And he says to me, These are the true words of God.

10 And I fell before his feet to worship him. And he says to me, See, not: I am thy fellowservant, and of thy brethren having the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he sitting upon him called Faithful and True, and in justice he judges and makes war.

12 And his eyes as a flame of fire, and upon his head many diadems; having a name written, which no one knows, except himself.

13 And surrounded with a garment dipped in blood: and his name is called The Word of God.

14 And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth went forth a sharp sword, that with it he might strike the nations: and he shall rule them with an iron rod: and he treads the winepress of the wine of the wrath and anger of God, the Omnipotent Ruler.

16 And he has upon the garment and upon his thigh the name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw one angel standing in the sun; and he cried with a great voice, saying to all the birds flying in the midst of heaven, Come and gather yourselves to the supper of the great God;

18 That ye might eat the flesh of kings, and the flesh of captains of thousands, and the flesh of the strong, and the flesh of horses, and of them sitting upon them, and the flesh of all, free and servants, and of small and great.

19 And I saw the wild beast, and the kings of the earth, and their armies, gathered together to war with him sitting upon the horse, and with his army.

20 And the wild beast was seized, and with him the false prophet having done signs before him, with which he deceived them having received the stamp of the wild beast, and them worshipping his image. Living, were they two cast into the lake of fire burning with sulphur.

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21 And the rest were killed by the sword of him sitting upon the horse, coming out of his mouth: and all birds were satiated from their flesh.

REVELATION CHAPTER 20

1 And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand.

2 And he seized the dragon, the old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And he cast him into the abyss, and shut him up, and affixed a seal above him, that he should no more deceive the nations, until the thousand years be finished: and after these things he must be loosed a little time.

4 And I saw thrones, and they sat upon them, and judgment was given them: and the souls of them beheaded with an axe for the testimony of Jesus, and for the word of God, and who worshipped not the wild beast, nor his image, and took not the stamp upon their foreheads, and upon their hands; and they lived and reigned with Christ a thousand years.

5 And the rest of the dead returned not again to life even till the thousand years be finished. This the first rising up.

6 Happy and holy he having a part in the first rising up: over these has the second death no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

7 And when the thousand years should be finished, Satan shall be loosed from his prison,

8 And he shall go forth to deceive the nations that in the four corners of the earth, Gog and Magog, to gather them together for war: whose number as the sand of the sea.

9 And they went up upon the breadth of the earth, and they surrounded the camp of the holy, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil deceiving them was cast into the lake of fire and sulphur, where are the wild beast and false prophet, and they shall be tortured day and night for ever and ever.

11 And I saw a great white throne, and him sitting upon it, from the face of whom the earth and the heaven fled; and there was found no place for them.

12 And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is of life: and the dead were judged from the things written in the books, according to their works.

13 And the sea gave the dead in it; and death and hades gave the dead in them: and they were judged each one according to their works.

14 And death and hades were cast into the lake of fire. This is the second death.

15 And if any was not found written in the book of life, he was cast into the lake of fire.

REVELATION CHAPTER 21

1 And I saw a new heaven and a new earth: for the first heaven and first earth passed away; and the sea was no more.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice from heaven saying, Behold the tent of God with men, and he will dwell with them and they shall be his people, and God himself shall be with them, their God.

4 And God shall wipe out every tear from their eyes; and death be no more, neither grief, neither crying, nor trouble shall be more: for the first things departed.

5 And he sitting upon the throne said, Behold, I make all things new. And he says to me, Write: for these words are true and faithful.

6 And he said to me, It has been. I am the Alpha and the Omega, the beginning and the end. I will give to him thirsting of the fountain of the water of life gratuitously.

7 He conquering shall inherit all things; and I will be God to him, and he shall be son to me.

8 But to the cowardly, and unbelieving, and to the abominable, and murderers, and to fornicators, and charmers, and to idolaters, and to all the lying, their part in the lake burning with fire and sulphur: which is the second death,

9 And there came to me one of the seven angels having the seven vials full of the seven last plagues, and he spake with me, saying, Come, I will show thee the bride, the wife of the Lamb.

10 And he brought me away in the spirit upon a mountain great and high, and showed me the great city, the holy Jerusalem, coming down out of heaven from God,

11 Having the glory of God: and her luminary like a most precious stone, as jasper stone, shining like crystal;

12 And having a wall great and high, having twelve gates, and at the gates twelve angels, and the names inscribed, which are of the twelve tribes of the sons of Israel:

13 From the sunrising three gates; from the north three gates; from the south three gates; and from the sun-setting three gates.

14 And the wall of the city having twelve foundations, and in them the names of the twelve sent of the Lamb.

15 And he speaking with me had a golden reed that he might measure the city, and her gates, and her wall.

16 And the city lies quadrangular, and her length is so large, such also the breadth: and he measured the city with the reed, at twelve thousand stadia. Her length, breadth, and height are equal.

17 And he measured her wall, an hundred forty-four cubits, the measure of a man, which is the angel.

18 And the interior construction of her wall was a jasper: and the city pure gold, like pure crystal.

19 And the foundations of the wall of the city adorned with every precious stone. The first foundation a jasper; the second, a sapphire; the third, a chalcedony; the fourth an emerald:

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20 The fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolyte; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a hyacinth; the twelfth, an amethyst.

21 And the twelve gates twelve pearls; each one of the gates was of one pearl: and the broad way of the city pure gold, as transparent amber.

22 And a temple saw I not in her: for the Lord God, the Omnipotent Ruler, is the temple and the Lamb

23 And the city has no need of the sun, nor of the moon, that they shine in her: for the glory of God enlightened her, and her light the Lamb.

24 And the nations of the saved shall walk about in her light: and the kings of the earth shall bring their glory and honour into her.

25 And her gates should not be shut by day: for no night shall be there.

26 And they shall bring the glory and the honour of the nations into her.

27 And there came not into her anything common, and any doing abomination, and a lie: but they written in the book of life of the Lamb.

REVELATION CHAPTER 22

1 And he showed me the pure river of the water of life, shining as crystal, going out of the throne of God and of the Lamb.

2 In the midst of her broad way and of the river, hence and thence, the tree of life, making twelve fruits, in a month each one returning its fruit: and the leaves of the tree for the cure of the nations.

3 And there shall be no more curse: and the throne of God and of the Lamb shall be in her; and his servants shall serve him:

4 And they shall see his face; and his name upon their foreheads.

5 And night shall not be there; and they have no need of a lamp, and the light of the sun; for the Lord God shall enlighten them: and they shall reign for ever and ever.

6 And he said to me, These words faithful and true: and the Lord God of the holy prophets sent his angel to show to his servants what must be with speed.

7 Behold, I come quickly: happy he keeping the words of the prophecy of this book.

8 And I John seeing these things, and hearing. And when I heard and saw, I fell down to worship before the feet of the angel pointing out to me these things.

9 And he says to me, See, not: for I am thy fellowservant, and of thy brethren the prophets, and of them keeping the words of the prophecy of this book; worship God.

10 And he says to me, Thou mayest not seal the words of the prophecy of this book: for the time is near.

11 He being unjust, let him be unjust yet: and he being filthy, let him be filthy yet: and the just, let him do justice yet: and the holy, let him be holy yet.

12 And behold, I come swiftly; and my reward with me, to give back to each as shall be his work.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Happy they doing his commands, that their power shall be in the tree of life, and they might come in at the gates to the city.

15 And without, dogs, and charmers and fornicators, and murderers, and idolaters, and every one loving and doing a lie.

16 I Jesus sent mine angel to testify these things to you, to the churches. I am the root and stock of David, the shining and morning star.

17 And the Spirit and the bride say, Come. And let him hearing say, Come. And let him thirsting come. And let him wishing, take the water of life freely.

18 For I testify to every one hearing the words of the prophecy of this book, If any add to these things, God will add to him the blows written in this book:

19 And if any take away from the words of the book of this prophecy, God will take away his part from the book of life, and from the holy city, and from the things written in this book.

20 He testifying says, Yes, I come swiftly. Amen. Yes, come, Lord Jesus.

21 The grace of our Lord Jesus Christ with you all. Amen.

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THE APPENDICES

English Standard Version

Appendix A: Photo Documentation
Appendix B: Map Documentation
Appendix C: Exploration on History
Appendix D: Supplements.

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APPENDIX A

THE
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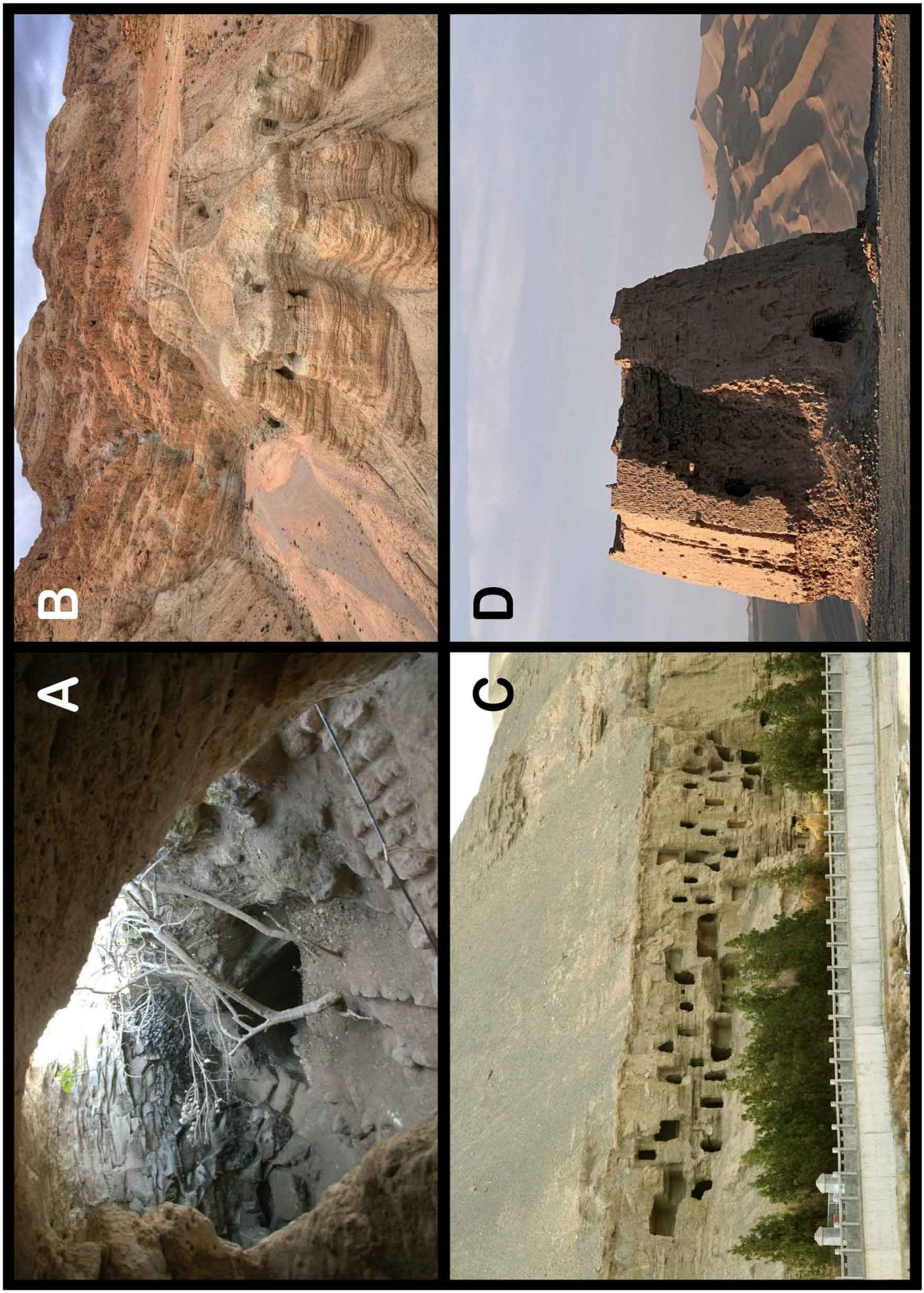

A.) Cave used by Bar Kokhba, near the Dead Sea, Israel. Archaeologists found some of his letters here. B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel. C.) Tonnes of documents were found in the Mogao Caves at Dunhuang, China, and, D.) Sir Aurel Stein found more in such a watchtower.

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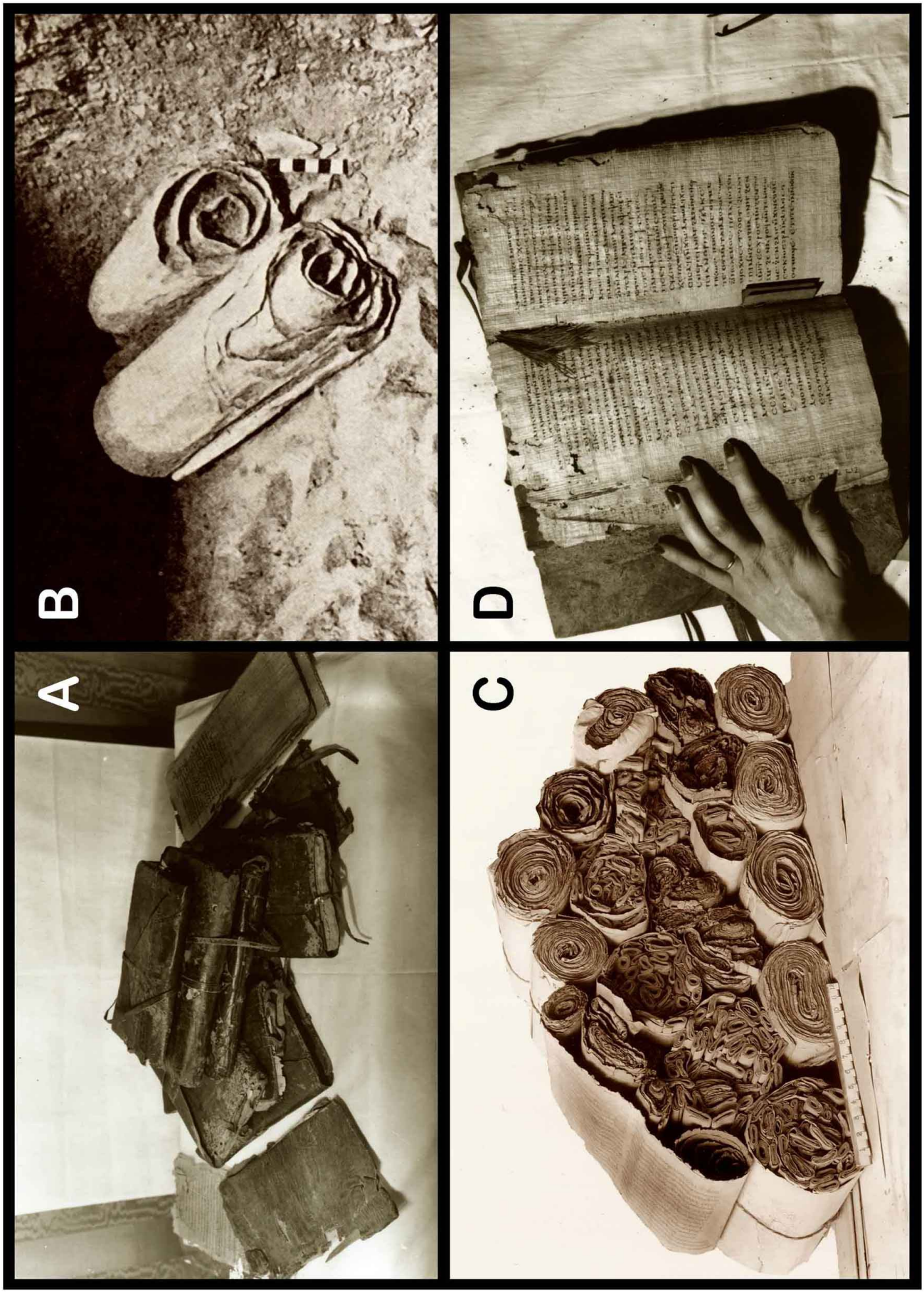

A.) Early Christian codices found in leather folders at Nag Hammadi, Egypt, 1945. B.) Dead Sea Scrolls found at Qumran, Israel, 1947. C.) Indian, Chinese, Hebrew, and Aramaic documents found at Dunhuang, China, 1907. D.) Collection of Christian codices opened.

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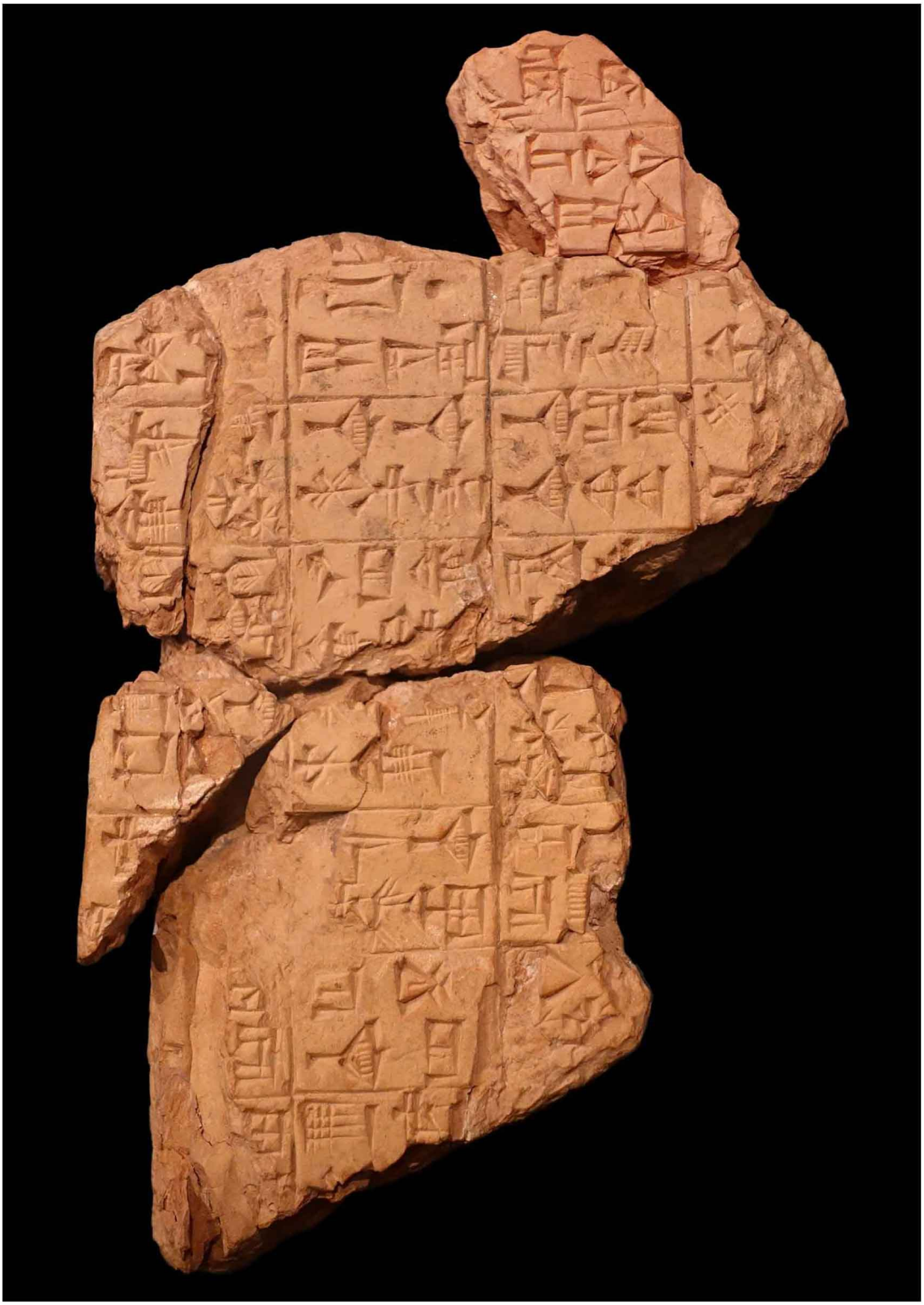

The origin of Moses' Covenant: The tablets with the 100 "Instructions of Shuruppak" (c. 2600—2500 B.C.), found in 1963 at Tell Abu Salabikh, 20 km (12 mi) northwest of Nippur, Iraq. The similarities to the Ten Commandments are striking: Thou shouldst not question the words of thy mother and thy personal god; The instructions of the father should be complied with; Thou shouldst not kill; Thou shouldst not steal anything; Thou shouldst not have sex with thy slave girl; Thou shouldst not abduct a wife; Thou shouldst not break into a house; Thou shouldst not wish for the money chest.

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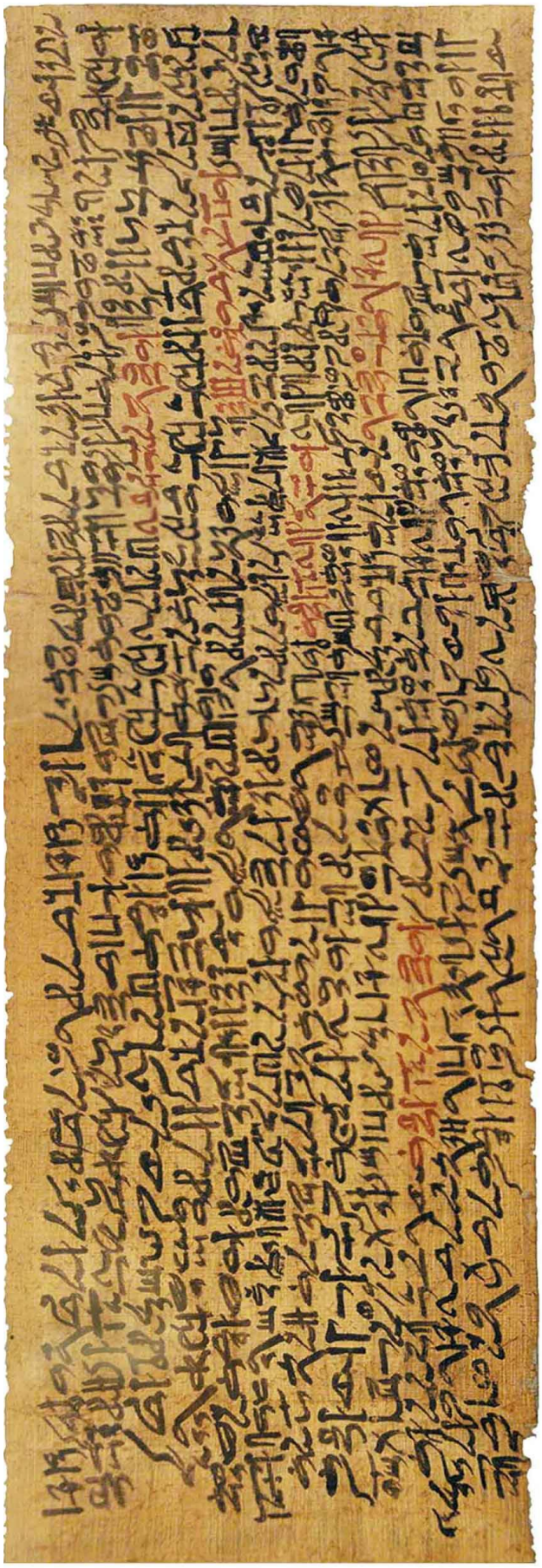

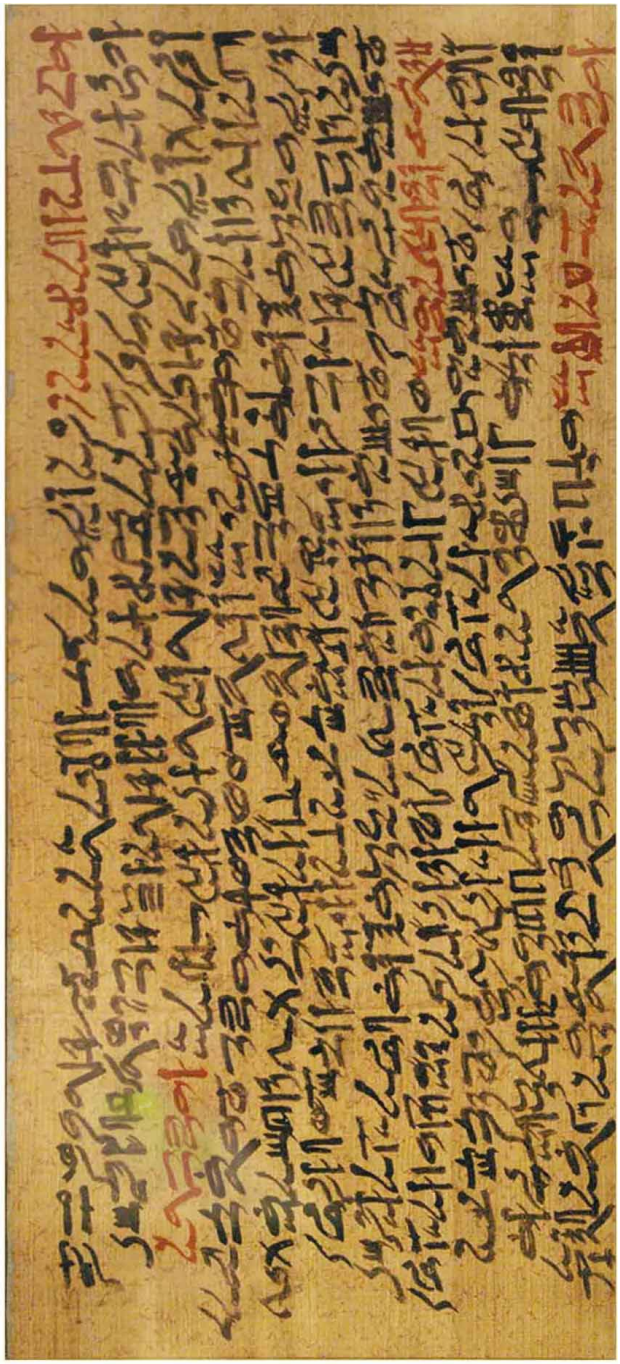

The 'Prisse Papyrus', dating from the 12th Dynasty. Middle Kingdom, Egypt, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque Nationale de France in Paris.
The papyri documents were written in Hieratic script. They contain two texts: 1st, The last two pages of the 'Instructions of Kagemni', precepts written by a vizier who served during the reign of the Pharaoh Sneferu (2613–2589 B.C., 4th Dynasty; who was one of the pyramid builders) and 2nd, the only complete surviving copy of the 'Instructions of Ptah-Hotep'. We show here Ptah-Hotep's precepts on two long papyri. Ptah-Hotep was vizier during the rule of King Djedkare (c. 2375–2350 B.C.; 5th Dynasty).

The "Maxims or Instructions of Ptah-Hotep" were published to teach people how to avoid conflicts. Like the Instructions of Shuruppak, the maxims may have influenced the Laws of Moses and laws of other civilisations and their religions. Bear in mind, Moses came from Egypt, Abraham from Sumer.

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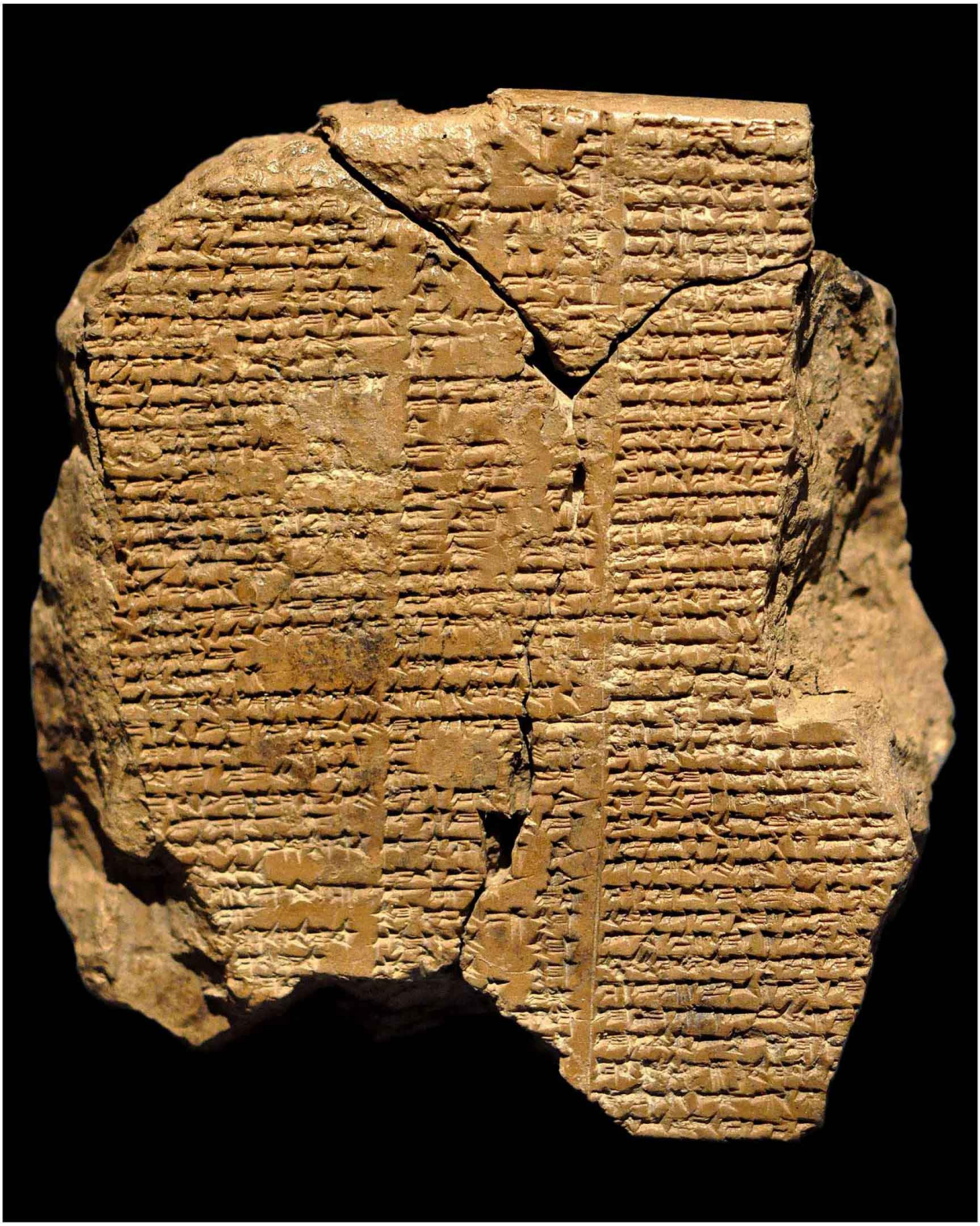

Cuneiform script tablet No. 5 of the "Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq. The Gilgamesh Epic is an ancient Mesopotamian story written in the (Semitic) Akkadian language. It is about King Gilgamesh of the Sumerian city-state of Uruk (Erech) and the story of a Great Flood. Abraham is the most likely source of Noah's flood story as he came from the city of Ur nearby. The Eridu Genesis, the Gilgamesh Epic and the Atra-Hasis Epic were bestsellers. Archaeologists found lots of different versions. The fullest extant text of the Gilgamesh epic is on 12 incomplete tablets found in the mid-19th century at Nineveh, Iraq, in the library of the Assyrian king Ashurbanipal (reigned 668–627 BC). The gaps in the tablet text have been partly filled by various fragments from other copies. Tablet 11 of the Gilgamesh epic introduces Utnapishtim (in other versions called Ziusudra; Greek: Xisuthros), who, like Noah, survived cataclysmic destruction by following divine instruction to build an ark. This interesting text eventually found its way into the Hebrew Bible, among Christians known as the 'Old Testament', chapters 6–9 of the Book of Genesis.

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Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse. The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC),. Today they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen) the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, they have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt, When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Moses.

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: *"And the children of Israel journeyed from Rameses (Pi-Rameses), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."* The text was obviously written long after the exodus. Their starting point was not Rameses because that city was build by Rameses I. The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which was at the very same location. When the author used the name Rameses several hundred years later, Avaris was already forgotten or shamefully replaced.

The name Succoth was chosen not incidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or confinement, such as a canal lock. Today, Sukkot is known as a festival's name—*"the Festival of Ingathering at the year's end"* (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: *"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."* (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us too much.

The expulsion of the Canaanite Hyksos (or "children of Israel" as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC! **>**

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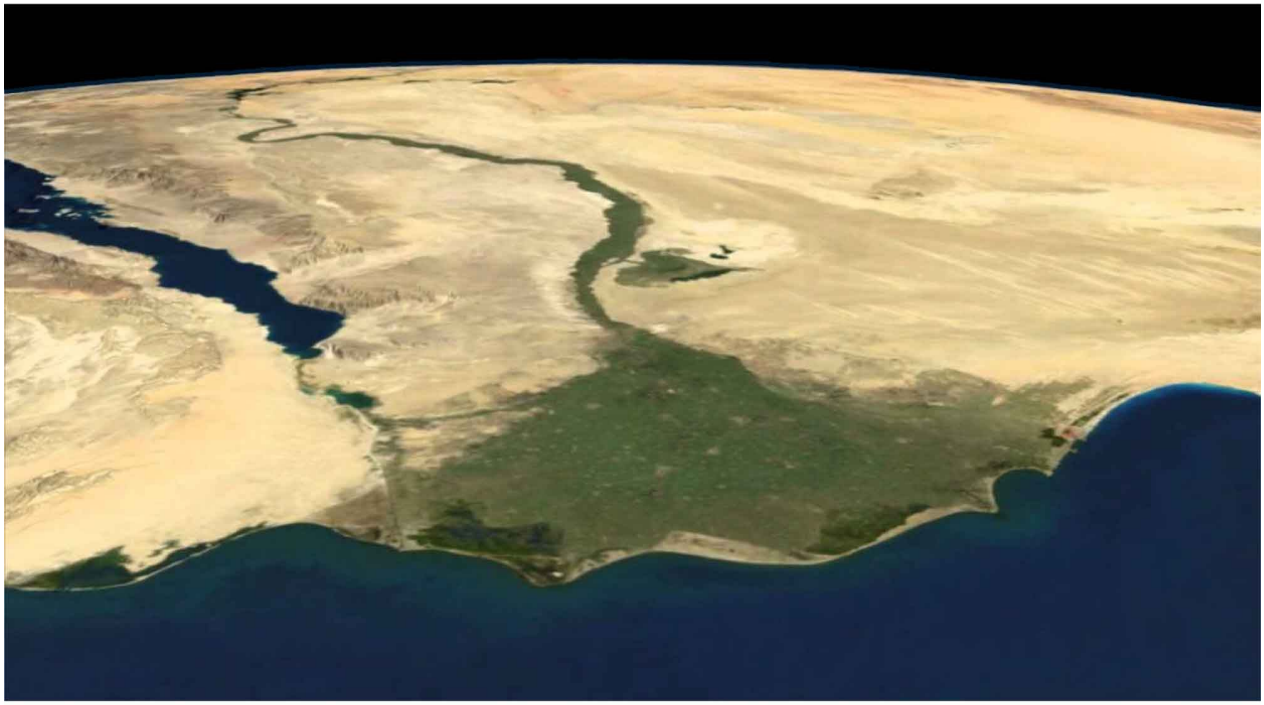

Egypt seen from a spaceship. The photographer was looking south when he took the photograph. We clearly can see the green Nile delta that has the shape of a triangle. From Nubia (modern Sudan) at the horizon (to the left), the River Nile winds itself through the Sahara Desert like a snake and approaches the corner of the triangle; this is the location of Cairo and the Giza Pyramids. Left of the triangle is the Suez Canal visible as a long green string leading from the Mediterranean (in front) to a dark spot, which is called the Bitter Lakes, before the canal resumes its journey to the Gulf of Suez in the Red Sea. Right at the dark spot, we can see another long string coming from the middle of the triangle. This is the Canal of the Pharaos, built in c. 1850 BC. This "ancient Suez Canal" is still green like the modern canal because it still contains water which feeds the plants above. It was once the end of a trade route from India leading right into the Egyptian heartland. **>**

The Blue Nile in northern Ethiopia. The first Hebrews most likely used the water way of the River Nile (the Blue Nile) which brought them from their community in Elephantine directly into this green and fertile land in northern Ethiopia. Aramaic documents have been found in Elephantine and Aswan (southern Egypt). Most of these documents are marriage contracts, private letters, religious and business documents from a Hebrew community that lived there from about 500 to 400 BC. Later, these people disappeared from Elephantine. They might have moved to northern Ehiopia and are now known as Beta Israel (House of Israel or Community of Israel).

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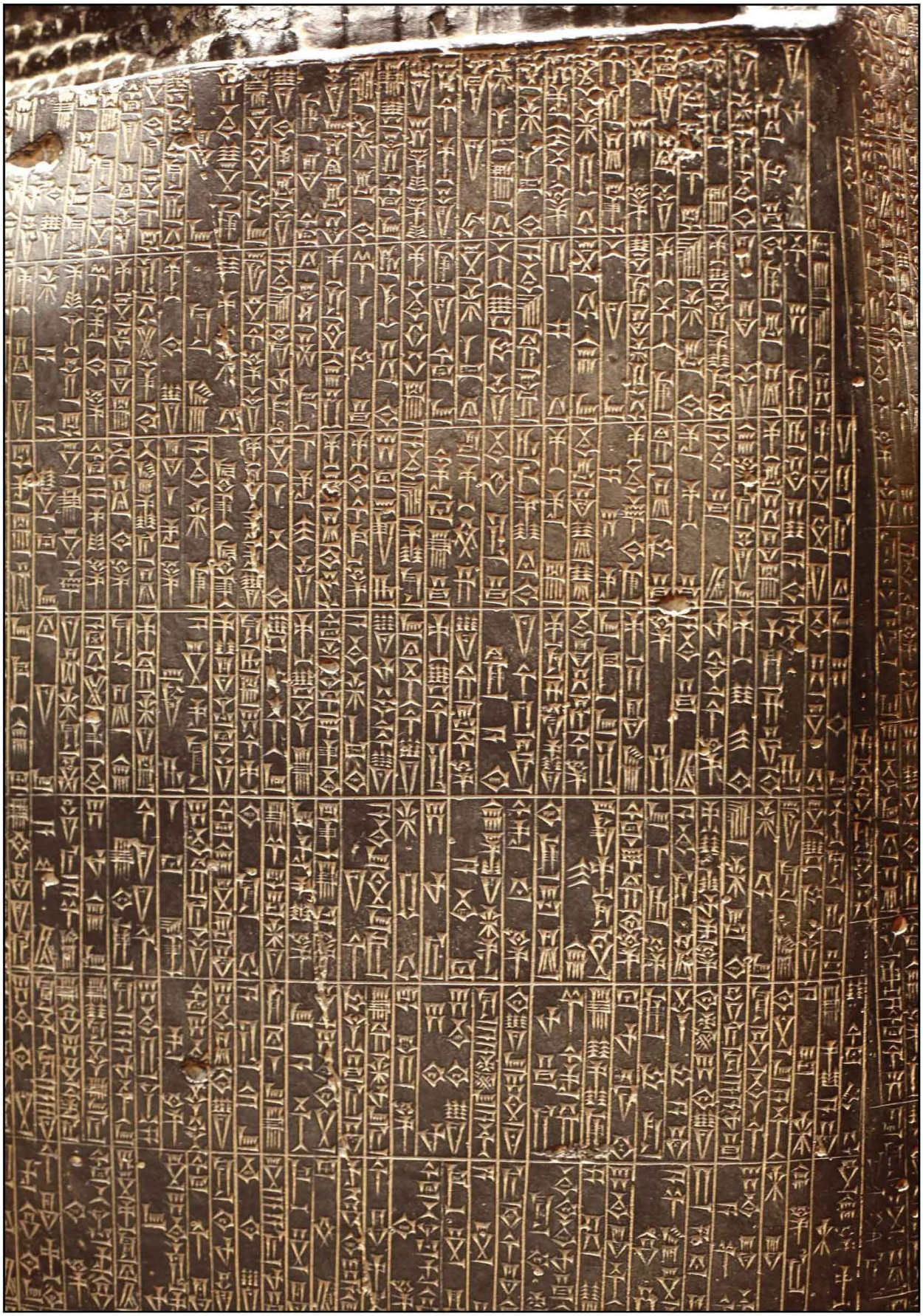

Stele with the 282 laws of the "Code Hammurabi" on it; Musée Champolion, Paris, France. It dates back to the reign of King Hammurabi (c. 1790–1750 B.C.). Law No.196 says: "If a man destroy the eye of another man, they shall destroy his eye". The Hittite laws, the Assyrian laws, the Laws of Moses, the Islamic Laws, better known as Sharia, are based on the Code of Hammurabi.

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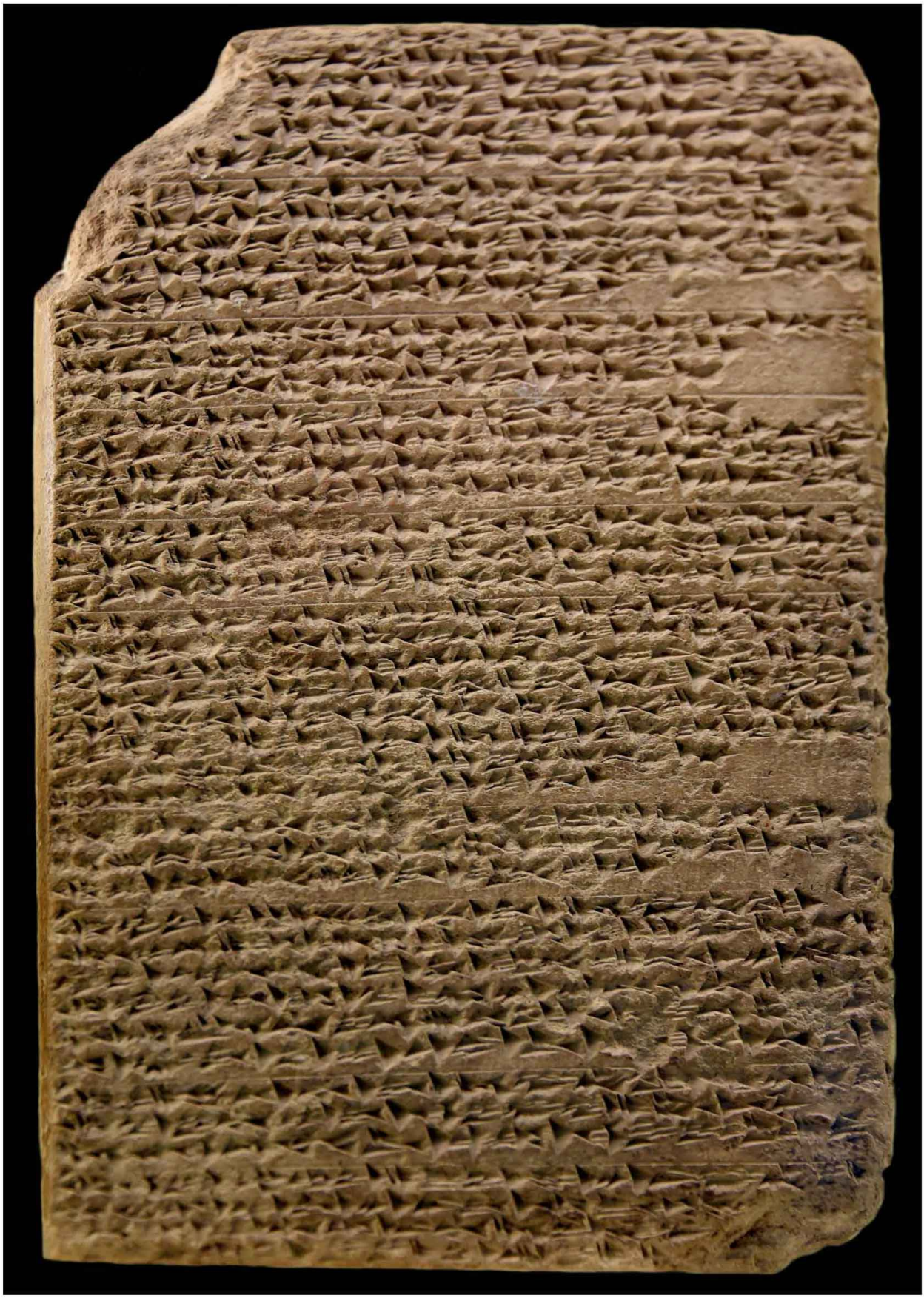

Nations can be identified by their language. Hyksos, Canaanites, Hebrews, Israelites, Phoenicians, and Carthaginians, spoke the same West-Semitic language. All shared the same circle of culture. In 1887, over 380 letters were found in Amarna, Egypt, written in (Semitic) Akkadian, trade language of the entire Middle East. This letter was written by Pharao Akhenaten to Aziru, the Canaanite ruler of Amurru, c. 1350 B.C. Akhenaten established monotheism in Egypt and in his province Canaan.

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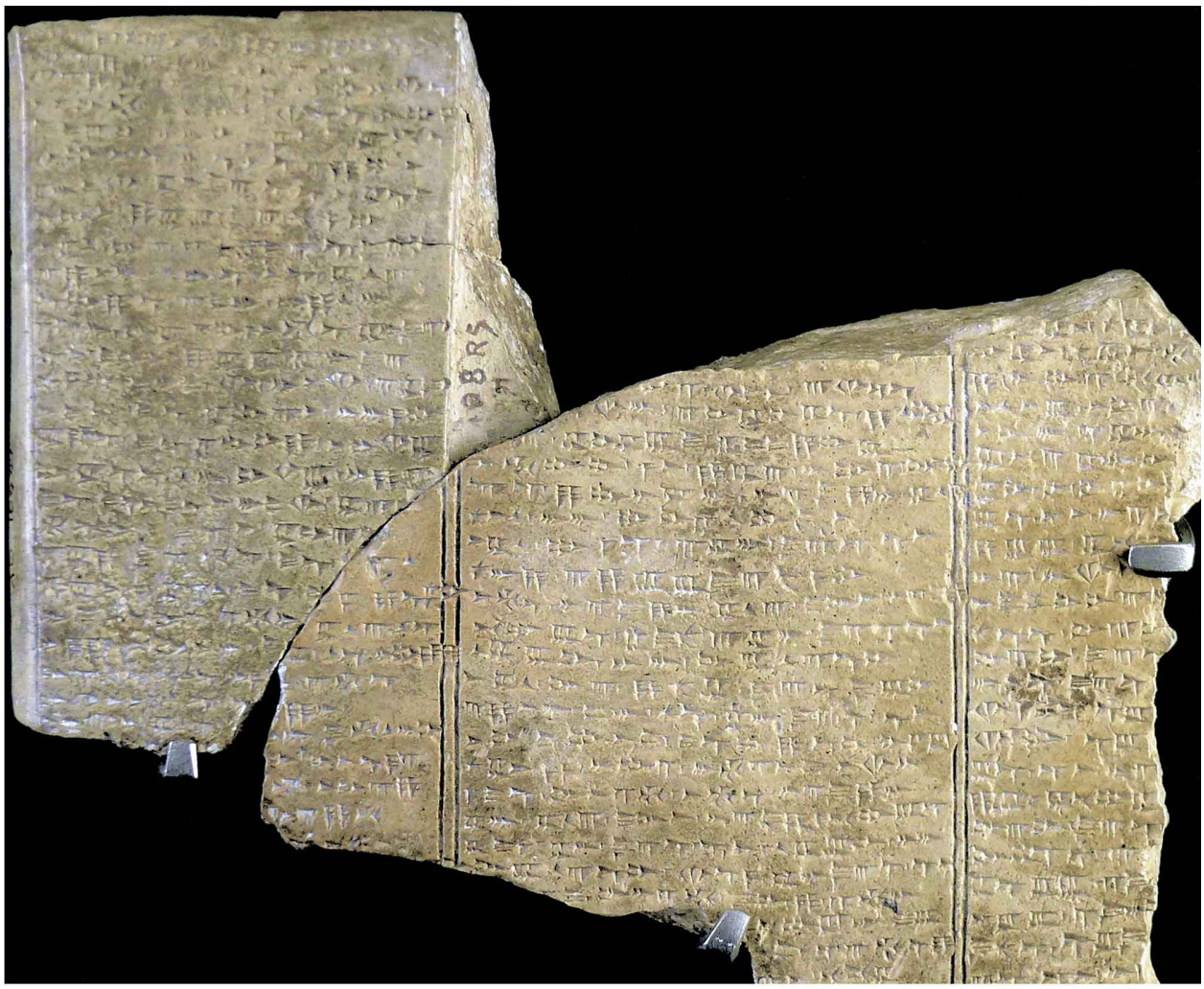
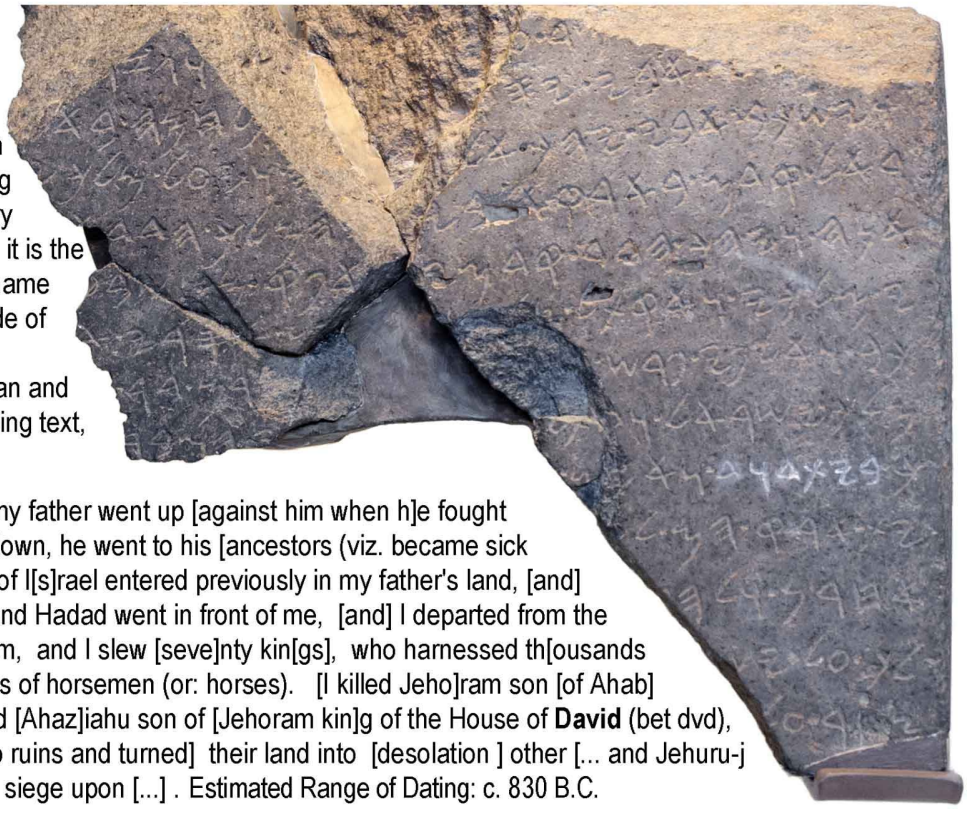


In 1928, a bunch of clay tablets was found in the Canaanite city of Ugarit, Syria. The sensation: The cuneiform text from about 1360 BC, called “The Baal Cycle,” was written in the oldest alphabet that has ever been discovered.

THE TEL DAN STELE
Aramaic Stele Fragment;

This stele was found in 1993 at Tel Dan, northern Israel and shows that King David was not a legendary but a real historic person; it is the earliest reference to the name **David** (highlighted) outside of the Hebrew Bible.
Translation: Avraham Biran and Joseph Naveh [...] = missing text, [xx] reconstructed text.



[...] [...] and cut [...] [...] my father went up [against him when h]e fought at [...] and my father lay down, he went to his [ancestors (viz. became sick and died). And the king of I[s]rael entered previously in my father's land, [and] Hadad made me king, And Hadad went in front of me, [and] I departed from the seven [...]s of my kingdom, and I slew [seve]nty kin[gs], who harnessed th[ousands of cha]riots and thousands of horsemen (or: horses). [I killed Jeho]ram son [of Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of **David** (bet dvd), and I set [their towns into ruins and turned] their land into [desolation] other [... and Jehuru-j led over Is[rael and I laid] siege upon [...] . Estimated Range of Dating: c. 830 B.C.

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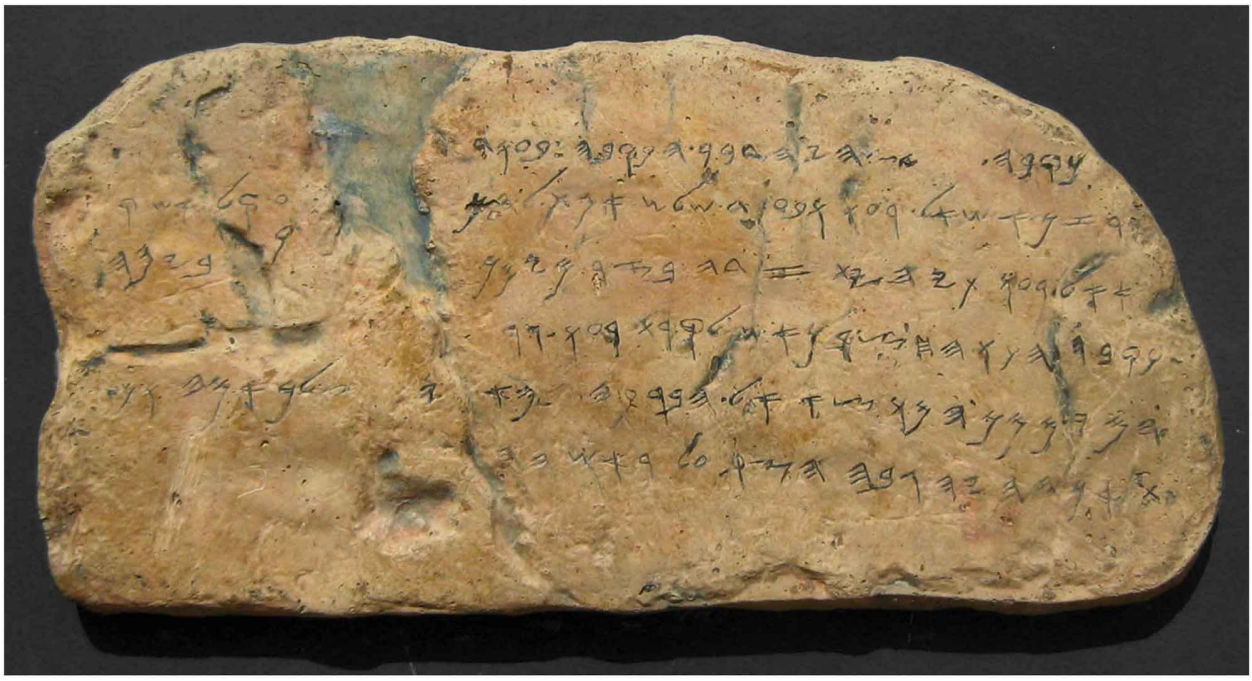
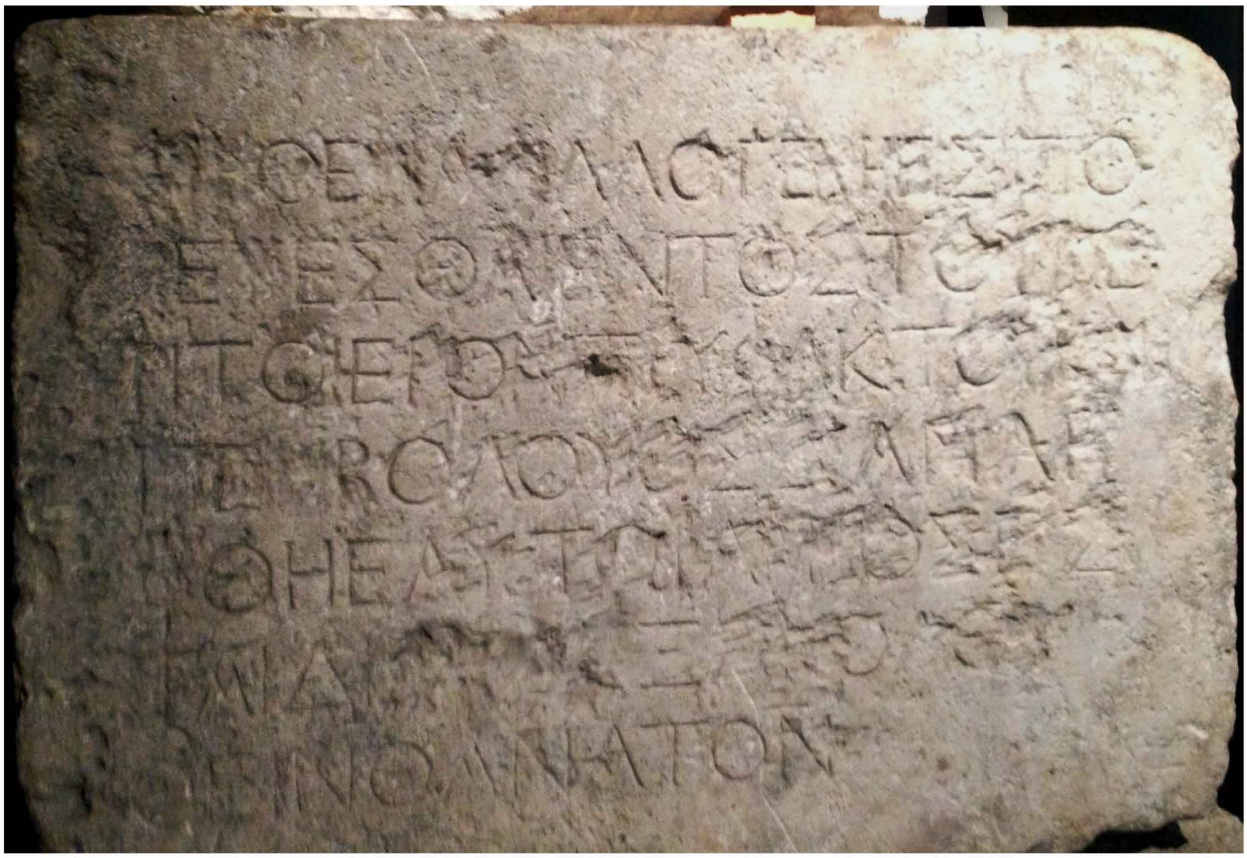


The Siloam (also Silwan or Shiloah) Inscription, known as KAI 189, is a Hebrew (Phoenician Aramaic) inscription found in the Siloam tunnel which brings water from the Gihon Spring to the Pool of Siloam, located in the City of David in East Jerusalem neighborhood of Shiloah or Silwan. The inscription records the construction of the tunnel, which has been dated to the 8th century BC on the basis of the writing style. Siloam Shiloah Silwan inscription, replica, City of David, East-Jerusalem. The passage reads: "... the tunnel ... and this is the story of the tunnel while ... the axes were against each other and while three cubits were left to (cut?) ... the voice of a man ... called to his counterpart, (for) there was ZADA in the rock, on the right ... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1,200 cubits. and (...) cubits was the height over the head of the stonecutters ..."



The Temple Warning inscription (created c. 23 BC - 70 AD), also known as the Temple Balustrade inscription or the Soreg inscription, is an inscription that hung along the balustrade outside the Sanctuary of the Second Temple in Jerusalem. Two of these tablets have been found in 1871. The inscription was a warning to non-Jewish visitors to the temple not to proceed further. Both Greek and Latin inscriptions on the temple's balustrade served as warnings to pagan visitors not to proceed under penalty of death. Jerusalem Temple Warning Inscription translated into English: "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be himself responsible for his ensuing death." This inscription clearly shows the authority that the Temple priests have had. It clearly also questions the total Roman rule over the Hebrews.

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The "Edict of Restoration" on the Cyrus Cylinder in Akkadian Cuneiform script, size: 22.5 cm (8.9 in) by 10 cm (3.9 in). 6th century B.C., discovered in Babylon in 1879. The text refers to the repatriation of deported peoples held in captivity in Babylon (Book of Ezra) by Cyrus (c. 600–530 B.C. According to Isaiah 45,1, God anointed Cyrus for this task, referring to him as Messiah.

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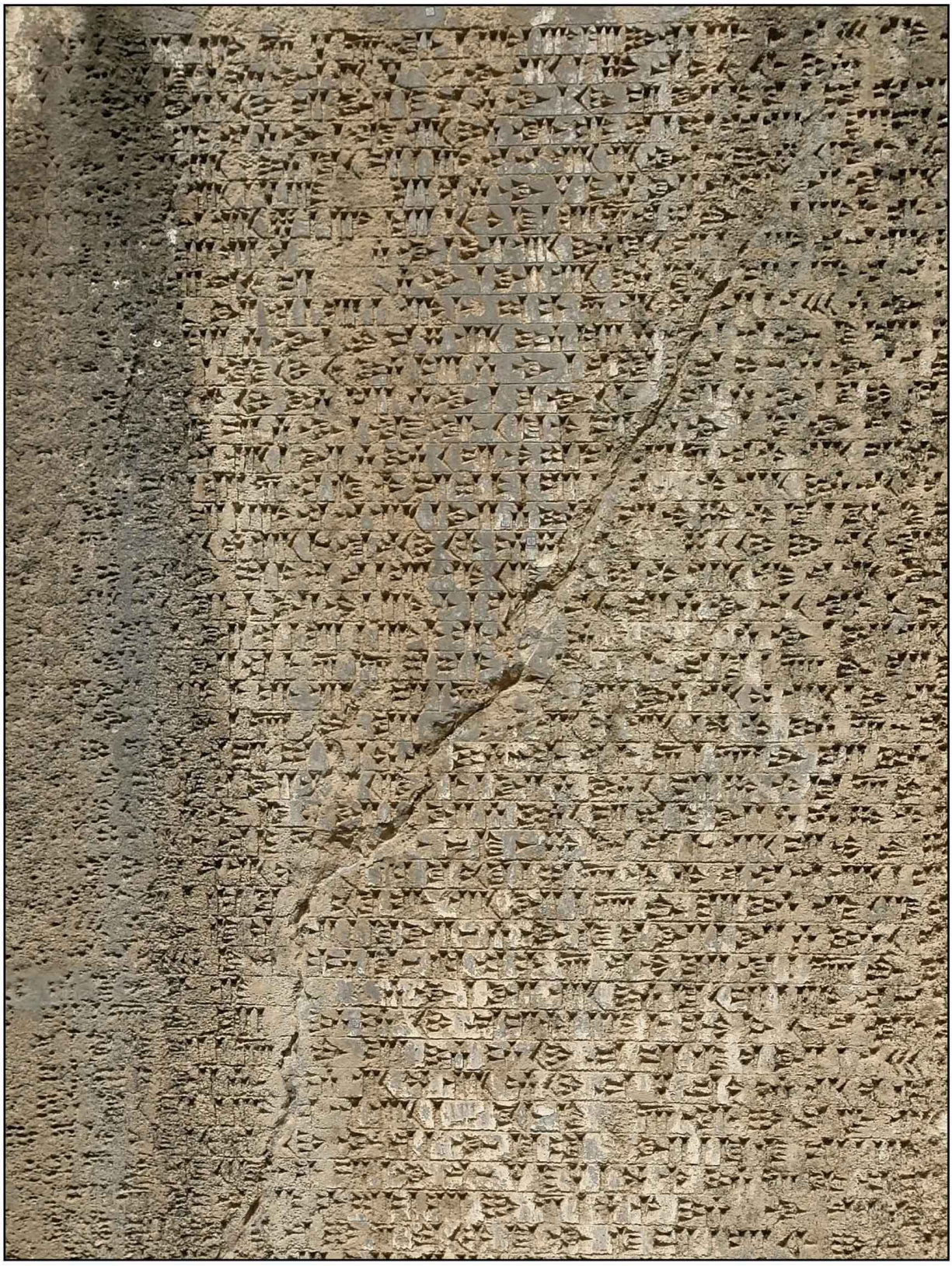

The "Behistun Inscription" is part of a large rock relief on a cliff at Mount Behistun, near Kermanshah, western Iran. Behistun means "The Place of God". The inscription is remarkable for four reasons: Firstly, it tells the story of King Darius' activities; secondly, Darius attributes his success to "Ahura Mazda", the sole God of Zarathustra's monotheistic religion; thirdly, this inscription is the oldest document that reliably bears witness to the existence of Zoroastrianism; and fourthly, it is written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian. Like the Rosetta Stone, this inscription gave linguists the chance to decipher and understand older languages. Darius elevated Zoroastrianism to the state religion of the Persian Empire, and in 519 B.C., Darius authorised the Jews to rebuild the Temple at Jerusalem making them natural allies of the Persians for a long time.

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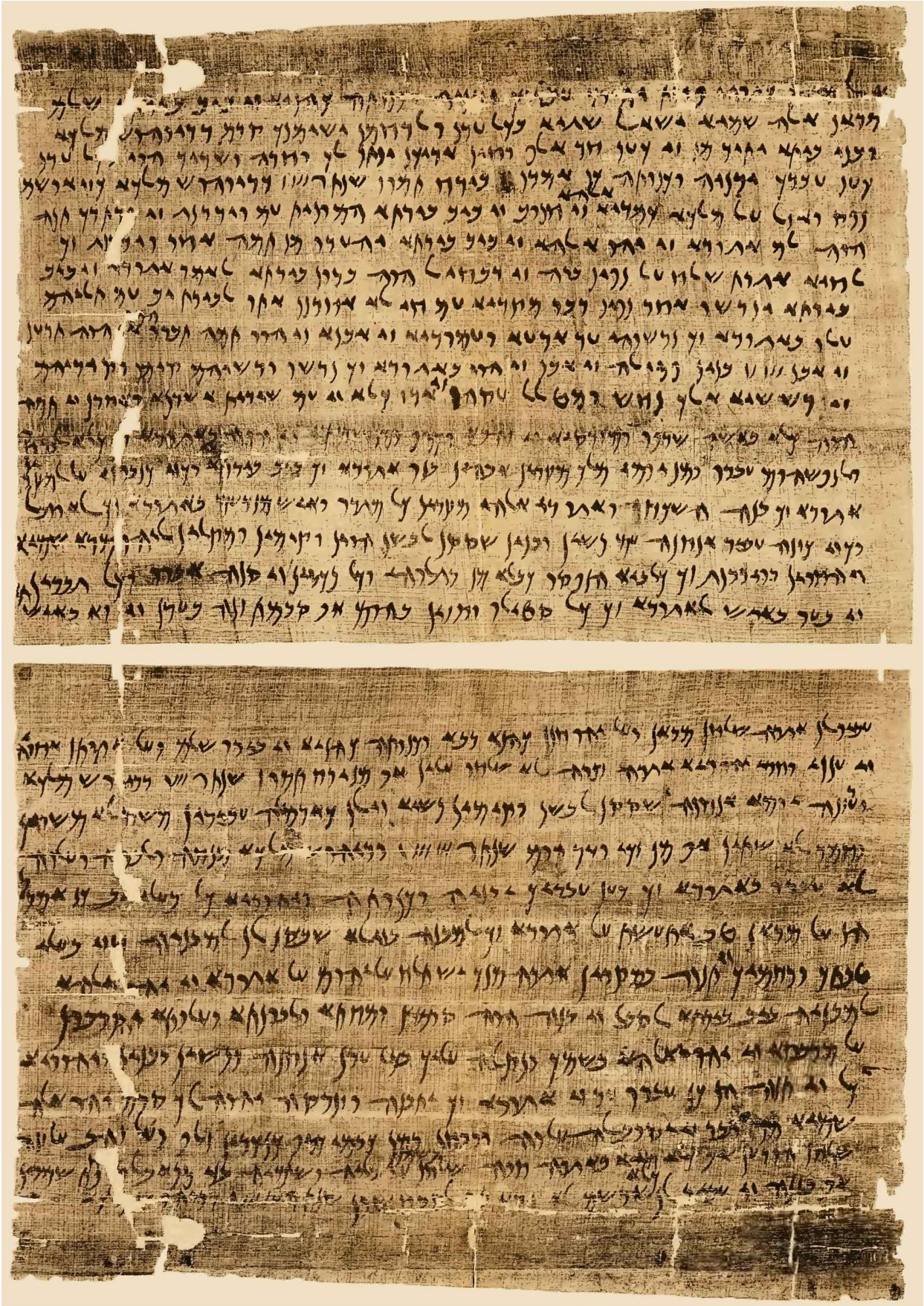

The most important document of the Elephantine Papyri is this petition (averse and reverse) to Bagohi (Bagoas), the Persian governor of Judah from the year 407 BC, which asks for permission to rebuild the Yahweh Temple of Elephantine. The so-called "fragment" it is actually complete and preserved in two copies which differ only in small details of expression. (Eduard Sachau, 1911)

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A papyrus page from the “Story of Ahikar", also called the ”Words of Aqihar”, found in the ancient Jewish settlement in Elephantine, southern Egypt, Aramaic language, Syriac script, 27th dynasty (525-404 B.C.); Elephantine document P 13446 F. The Story of Ahikar was immensely popular in antiquity. Migration is one of the most important doctrines of Islam; it follows old Jewish traditions of Abraham, Noah, and Moses. It were not the Roman conquerors who created the 'Jewish Diaspora'. Already between 1500 BC and 300 BC., the Semitic Phoenicians migrated across the Mediterranean and Aramaic-speaking Assyrians conquered the entire Near East. Their Jewish cousins accompanied them. Elephantine was such an early Diaspora settlement. The name "Mose" (= be born, child, son; Greek-Latin: Moses) bears witness to the long and deep relationship of Jews and Egyptians as it is an Ancient Egyptian name closely connected to the Pharaos' name Ahmose [son of the moon], Kamose [son of wisdom] and Thutmose [son of moonlight]. The word "Ah" (also transliterated as Aah, Iah, Yah, Yah(w), Jah, or Joh, from which the Hebrew word Jahweh [for 'God'] derives) simply means "moon". Mose was born in Egypt and it was the "Daughter of Pharao" who "found" Moses at the bank of the River Nile (Exodus 2) and the name Mose was given to the infant by Pharaoh's daughter.

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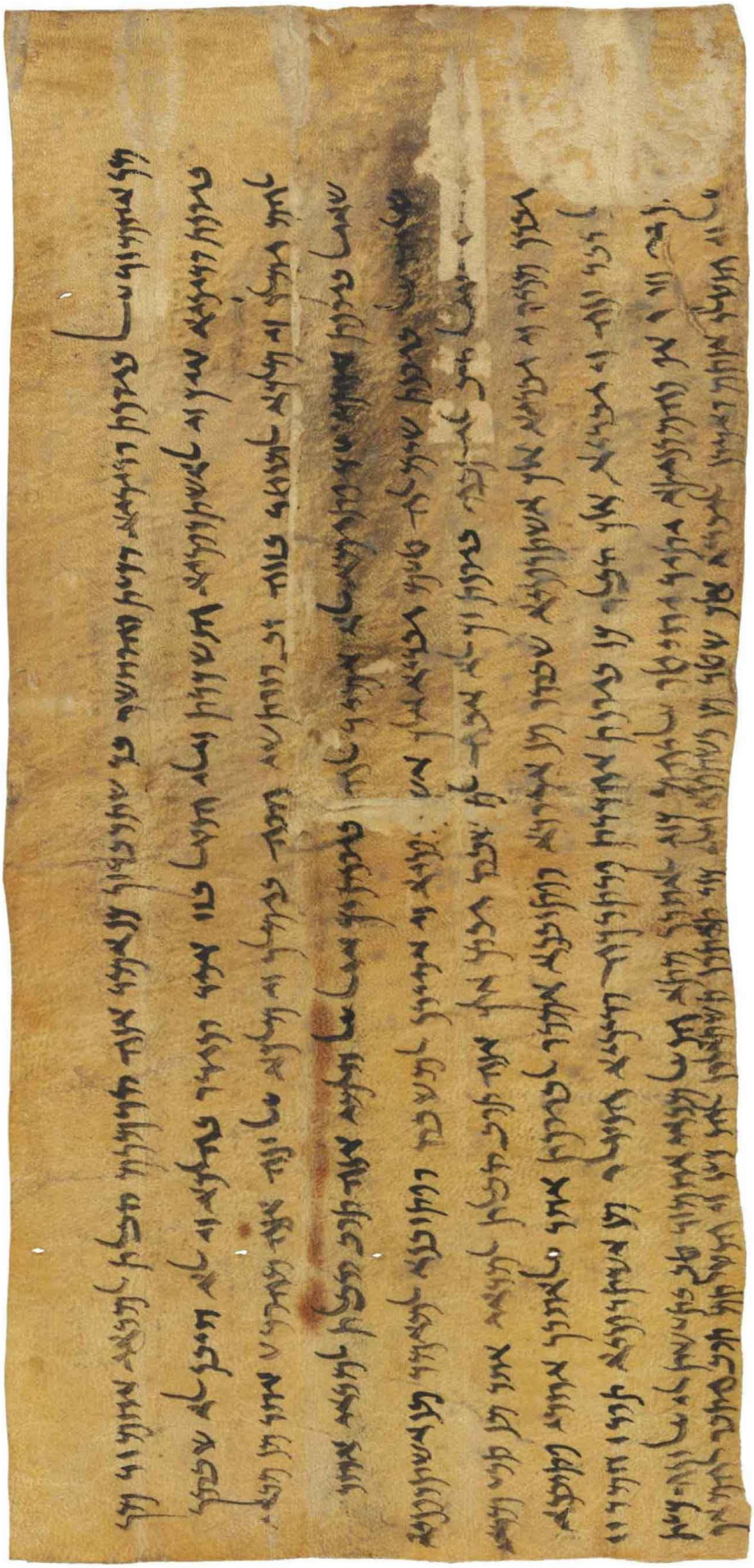

In this particular draft letter from 353 BC, Akhvamazda (Ahura Mazda), the Persian Chief Governor of Bactria, reproaches Bagavant, the mayor of Khulmi, who - against the decree of his master - had taken taxes from camel keepers and detained them. He informs Bagavant that he will interrogate him about this matter, and orders him to release the camel keepers and pay them back what he had taken from them. From 1993 to 2002, over 8 dozen Bactrian documents emerged, in the bazaar of Peshawar and other sources. They included economic and legal documents, and Buddhist texts. Some were found in perfect condition, still sealed. Most of these documents were bought by the British-Iranian scholar Nasser David Khalili. The documents were written in Imperial Aramaic, the official language and script of the Persian Aechaemenid Empire. They belonged to the administration of Bactria and Sogdiana, the court of the Governor of Bactria, whose capital city was Bactra (today: Balkh). Similarities between these documents suggest that they are almost all from one archive in Bactra. 30 of the documents are written on leather; the remaining 18 are sticks of wood used to record debts. The documents are dated between 353 BC to 324 BC, from the reigns of Artaxerxes III and Alexander the Great. They are of great significance as they have confirmed that Aramaic (the daily language of Jews, including Jesus) was in use in the Indian sphere of influence, that Aramaic script was in fact the ancestor of all Indian alphabets, that Jews, Greeks and Persians were active in this region, and above all, that the Indian sacred texts such as the Ramayana, the Mahabharata, and the Harivamsha were correct because they reported the activities of those foreigners. The Hindu authors mentioned them in those texts by name like Yadava, Yaudeva (Yudavah, Judaea), Abhira (Abiru, Habiru, Hebrew), Yavana, Yona (Ion[a], Ionian), Pahlava (Pahlavi, Persian) and Kuru (Kurush, Kyros, Cyrus). (Nasser D. Khalili Collection of Aramaic Documents, No. IA6)

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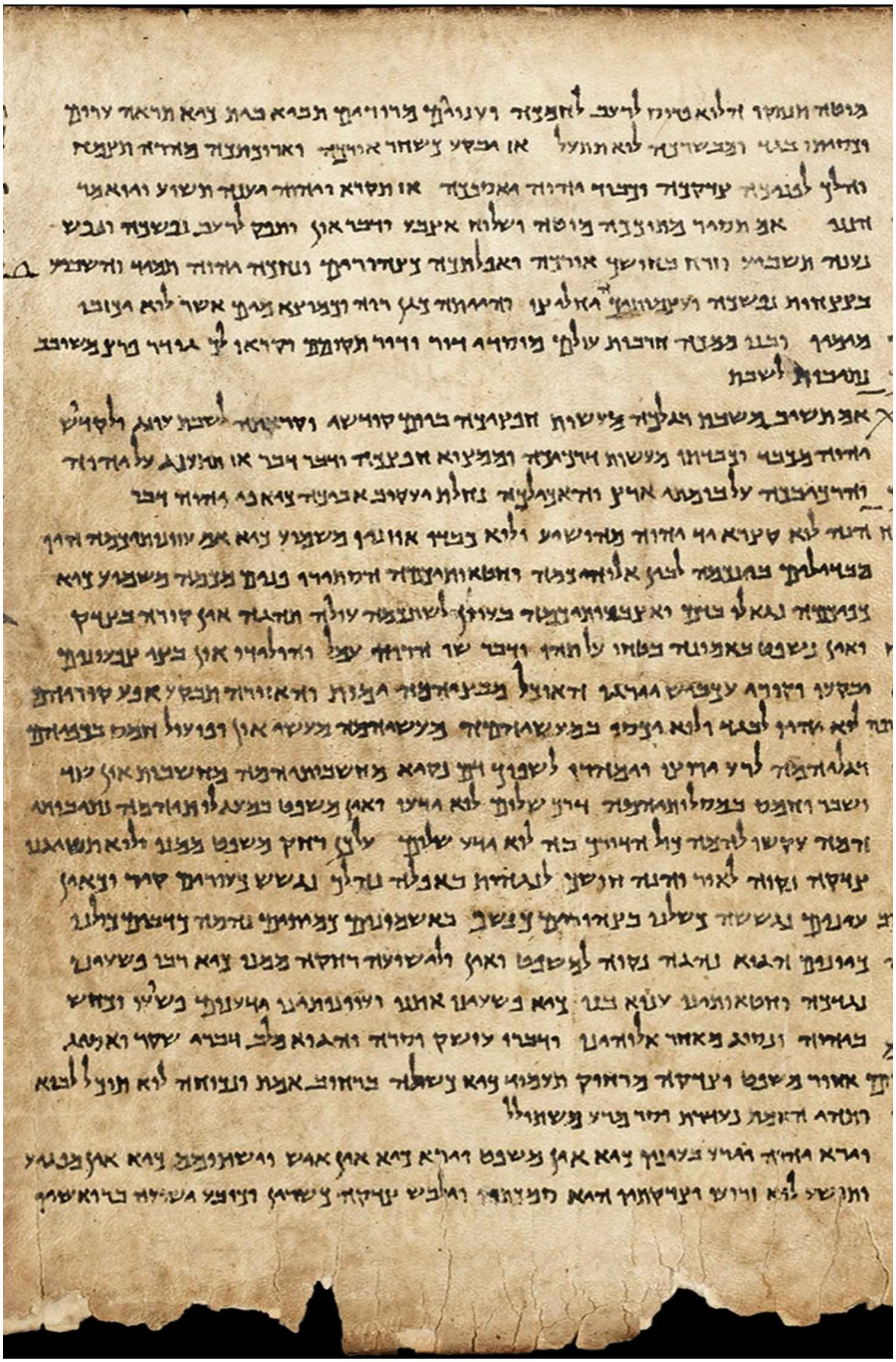

The Great Isaiah Scroll (1Qalsa), Column 48, 3rd century BC. It is one of the famous Dead Sea Scrolls, and it is about a 1,000 years older than any other previously known Old Testament book.

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The "Temple Scroll" (11Q20), found in 1947, is a text written by members of the ancient Jewish Messianic Movement who fought in a thousand years, between 333 B.C. and 630 A.D., a series of wars against Greece, Rome, Persia and Islam.

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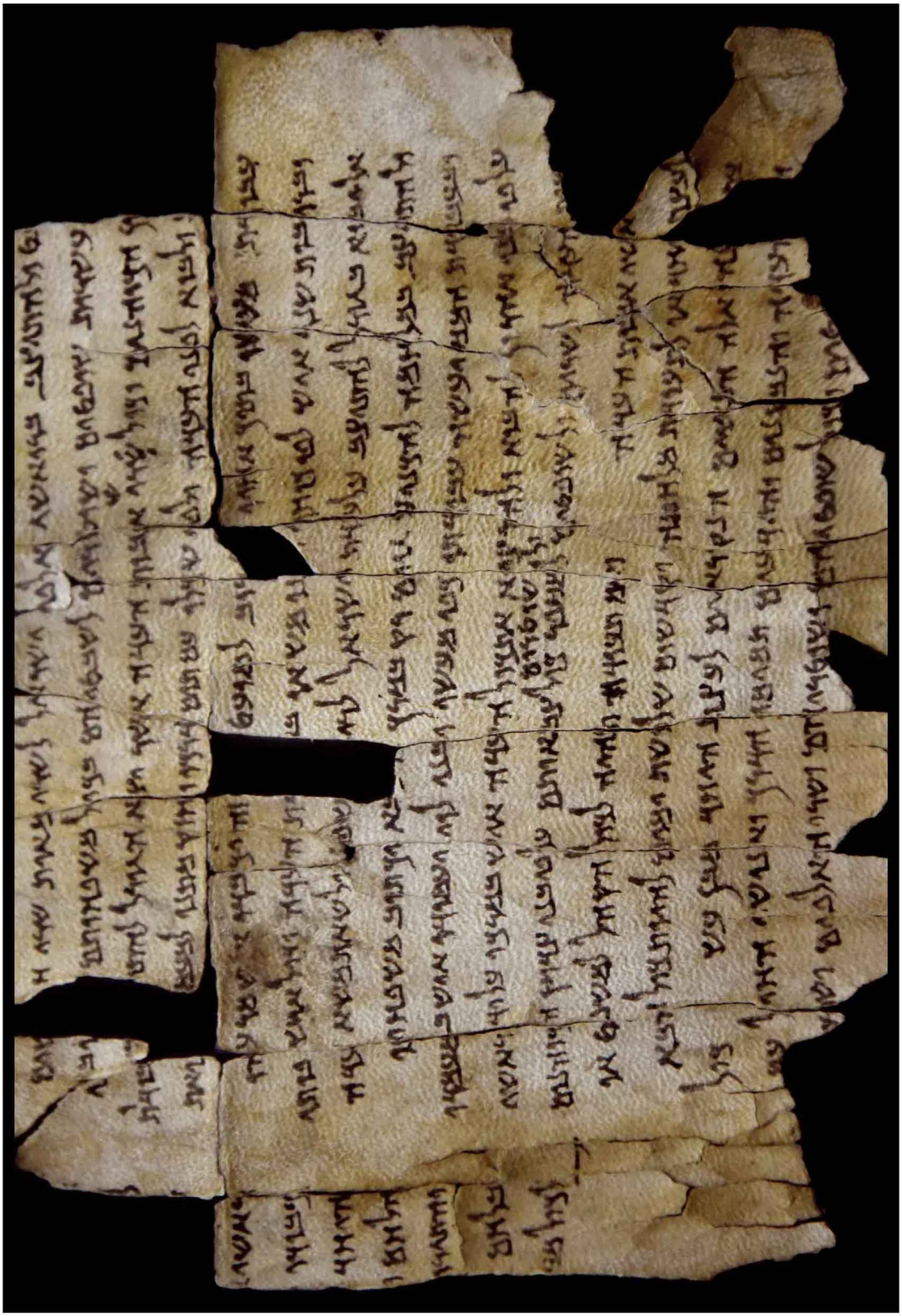

This is "Dead Sea Scroll No.28a" (1Q28a), which was found in Cave 1 at Qumran. The document is called the "Messianic Rule" as it talks about a 'Messiah' who will lead the ancient Jewish 'Messianc Army' to military victory over the non-Jewish powers that have occupied their land. The “Teacher of Righteousness” (which is probably a cover name for James the Just, the Righteous, the brother of the Lord) plays a main role in the Messianic documents from Qumran. Jordan Museum, Amman.

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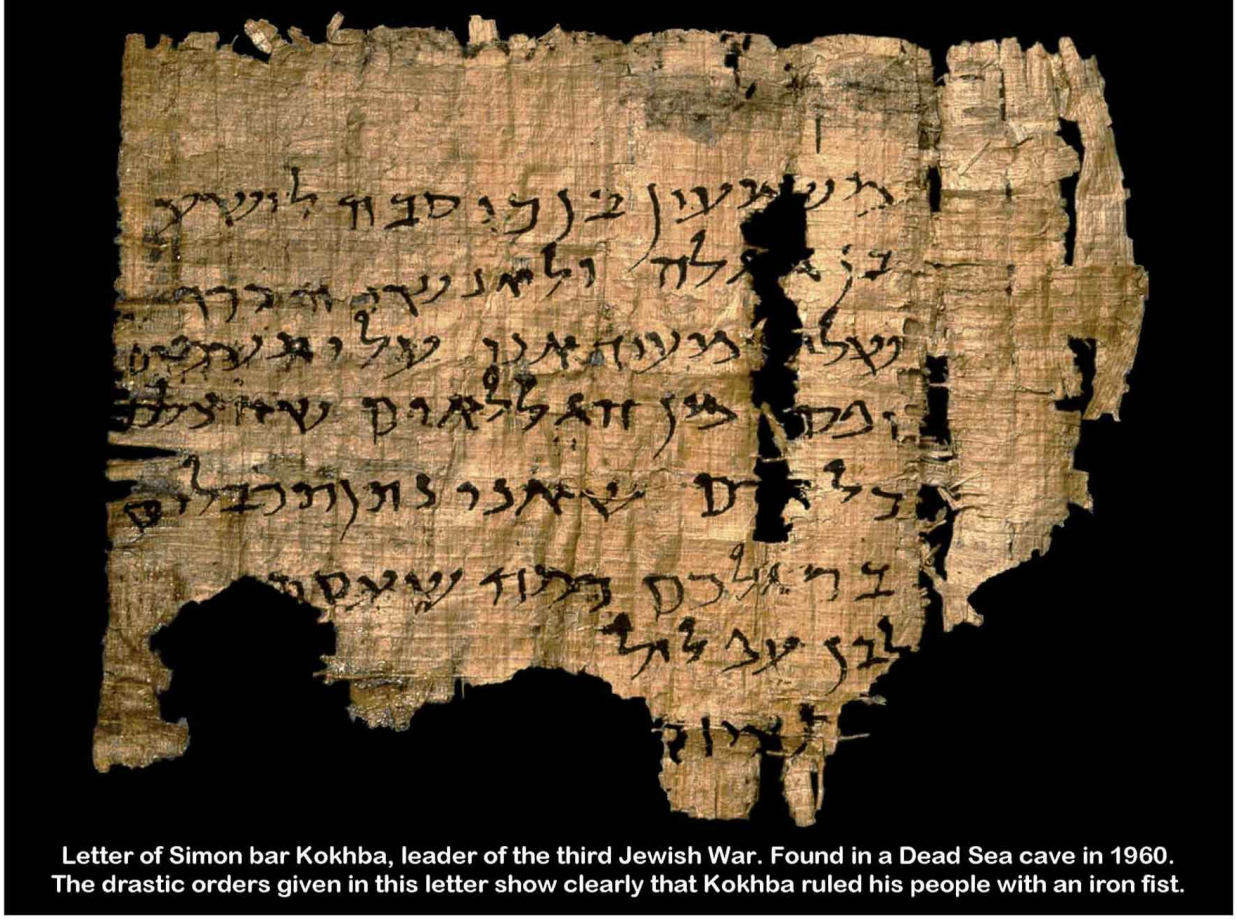
Part of the 'War Scroll' found at Qumran. It was written in the Maccabean or the Roman Eras.



Letter of Simon bar Kokhba, leader of the third Jewish War. Found in a Dead Sea cave in 1960. The drastic orders given in this letter show clearly that Kokhba ruled his people with an iron fist.

The ancient Jewish 'Messianic Movement' fought rightfully for freedom, but it also fought for suppremacy of their religion. Its uncompromising doctrines towards unbelievers look like a blueprint for the cruel mindset of Islam, often word for word. The "War Scroll" even mandates offensive warfare against neighbouring countries and civilisations.

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Dead Sea Scrolls Jars. The parchment and papyrus scrolls were found rolled up inside special jars with tight-fitting covers which helped to a large degree in their preservation. The lids were often sealed with resin or bitumen. These jars were locally made in the Dead Sea area. The larger jar in the background is about 70 cm high, the foreground one about 30 cm.
Such jars were also used for document preservation in Nag Hammadi, Egypt (where they were drop-shaped and wider) and Gandhara, Bactria (Afghanistan, Pakistan).

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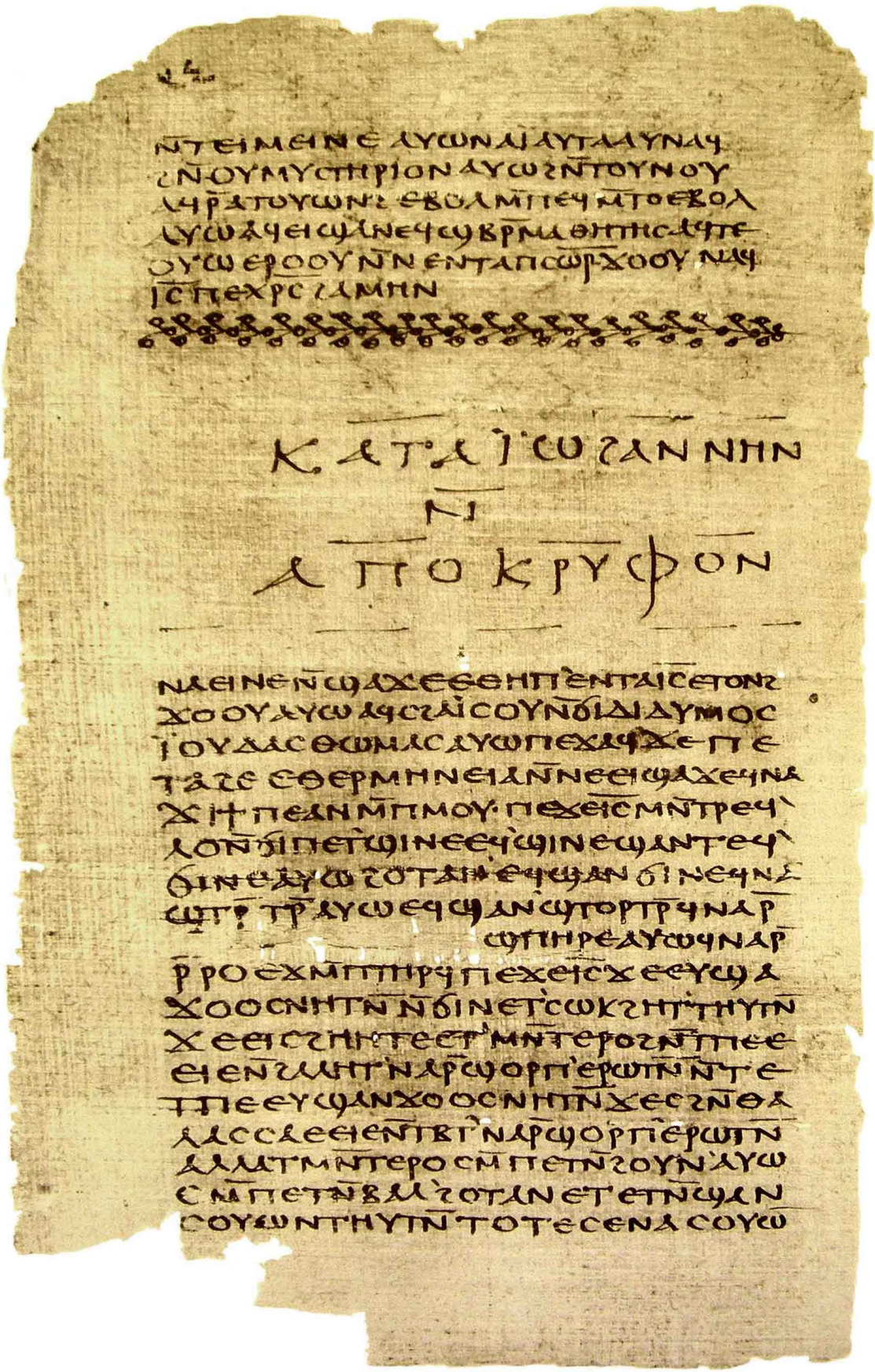

The "Gospel of Didymos Judas Thomas", a papyrus from the Nag Hammadi Library, Egypt, 3rd or 4th century copy and translation of an original from around 50 A.D. According to contents and style, this gospel might well be the oldest gospel in existence. The name of the author is an enigma as "Thomas" means 'twin' and so does the Greek name "Didymos". Jesus had four brothers, and one of then bore the name "Judas". That Judas Thomas bore the soubriquet "twin" twice is significant.

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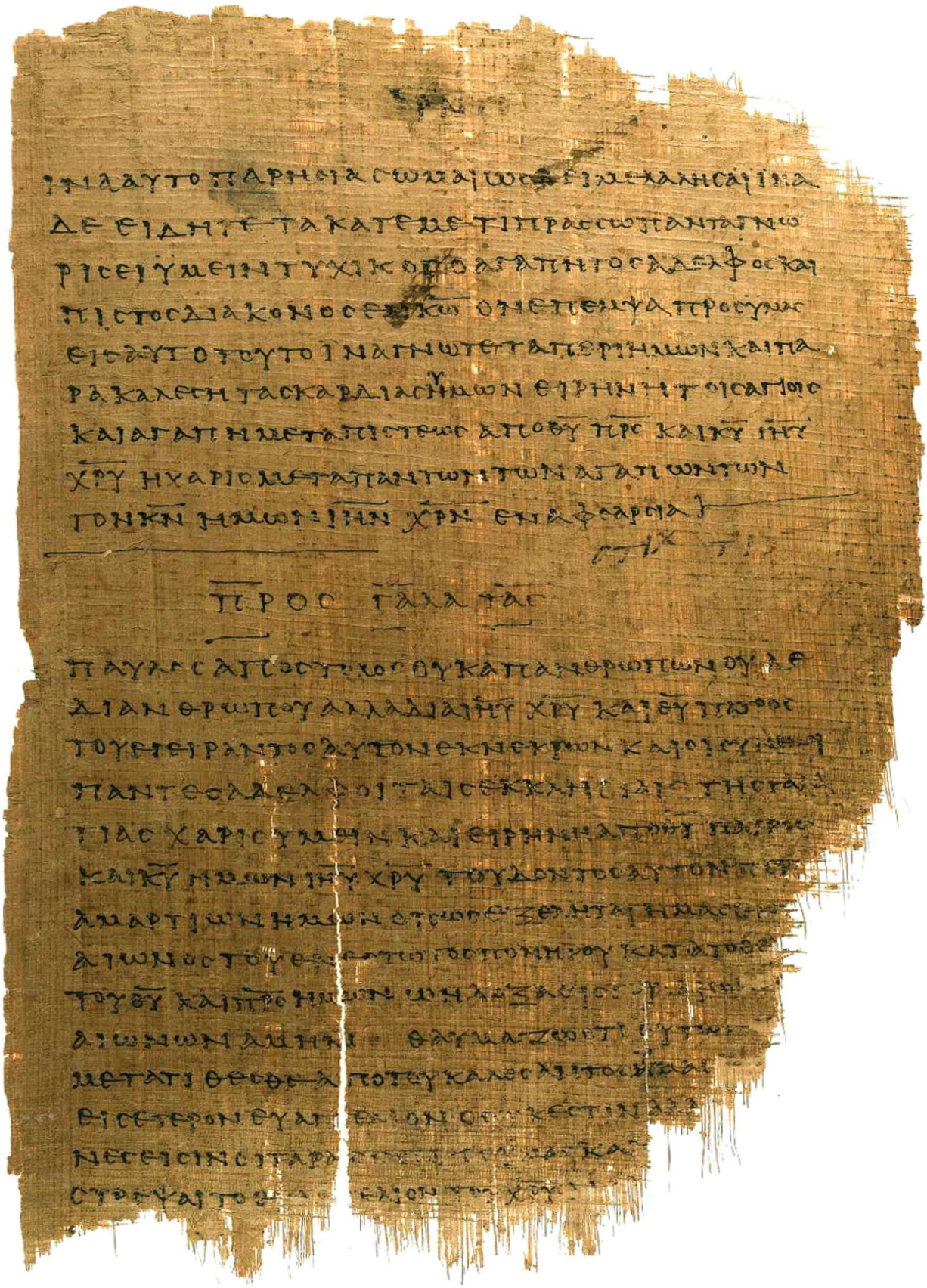

Papyrus in Greek showing the end of Ephesians (verses 6,20–24) and the start of Galatians (verses 1,1–8), c.150-250 AD. Saul of Tarsos (Aramaic Hebrew: Sha'ul ha-Tarsi; Greek: Saulos Tarseus; c. 5-64 or 67 AD), commonly known as Saint Paul or Paul the Apostle (though not one of the 12 Apostles), was a Pharisee (a Jew affiliated to the Greek-Roman civilisation). In Galatians 1:13, Paul admitted that he "persecuted the church of God and tried to destroy it." In order to do that, he had to be a holder of Roman citizenship and to be a Roman official. The vision of "the Lord" on the road to Damascus (Acts 9; Galatians 1:23) is often interpreted as Paul's "conversion" to Christianity; it equally could be interpreted as event in which he had the idea to create a new Christian faith as opposed to the old Jewish-Christian faith represented by James the Just, the brother of Jesus. Hebrews always considered Paul as liar and traitor simply because with the version of Christianity he had created, in which Jesus was depicted as another god (the son of God), he had violated against the first three of the Ten Commandments (Hebrew: Aseret ha'Dibrot; Exodus 20:2–17 and Deuteronomy 5:6–21): 1. Thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord thy God in vain. And so, Christianity as a religion is not viewed in a favourable light by Jews, even today; because they are still breaking The Law.

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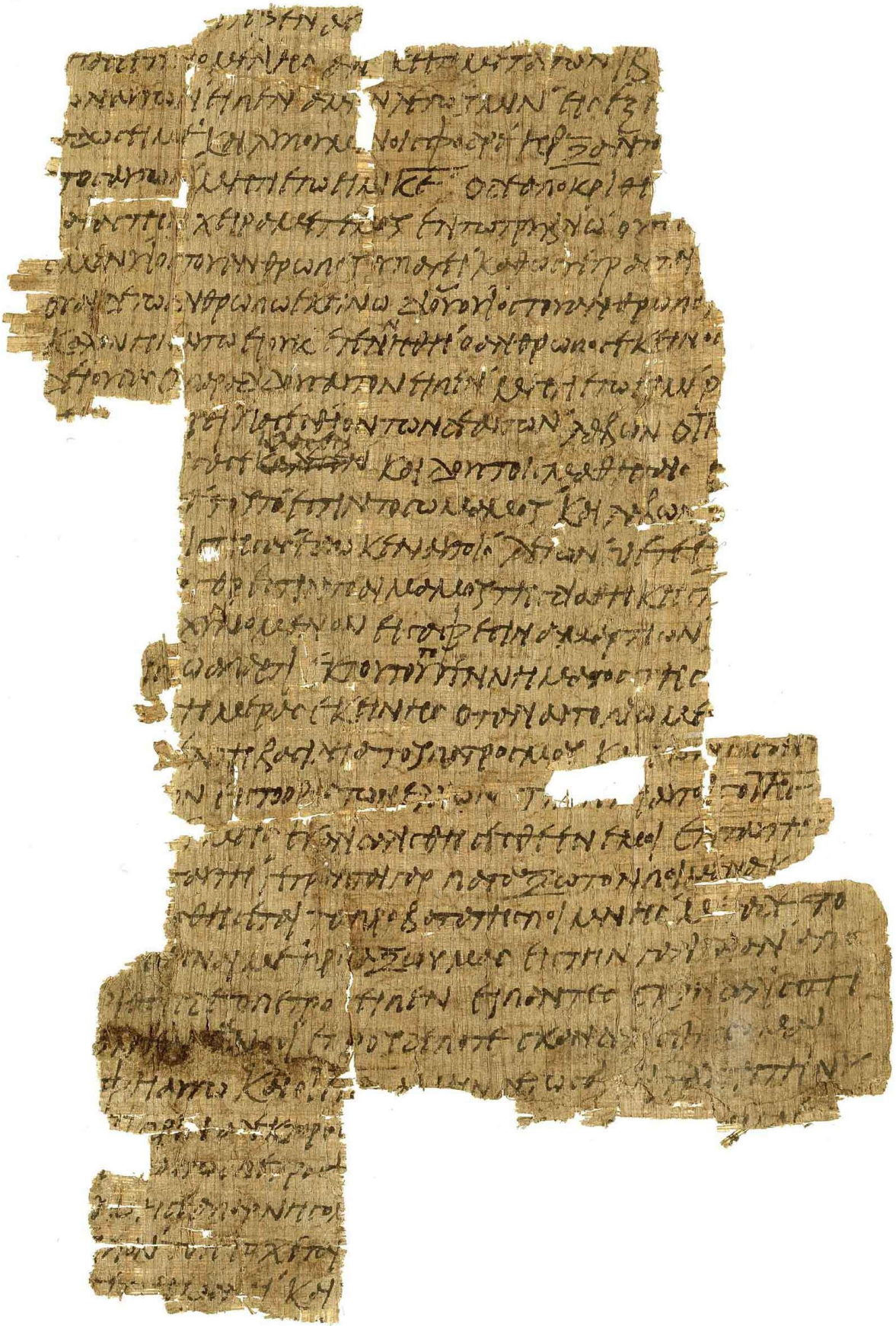

The "Gospel of Matthew", frontside of Papyrus 37, Michigan, Ann Arbor Lib., 3rd century A.D. The English name "Matthew" is a word corruption from French Mathieu, and this comes from the Greek translation Mattathias, in short Matthias. The original Hebrew-Aramaic form is Matityahu, meaning "Gift of Yahweh". The typology of "The Jewish War" by Titus Flavius Josephus (Yosef bar Matityahu) is almost identical with this gospel.

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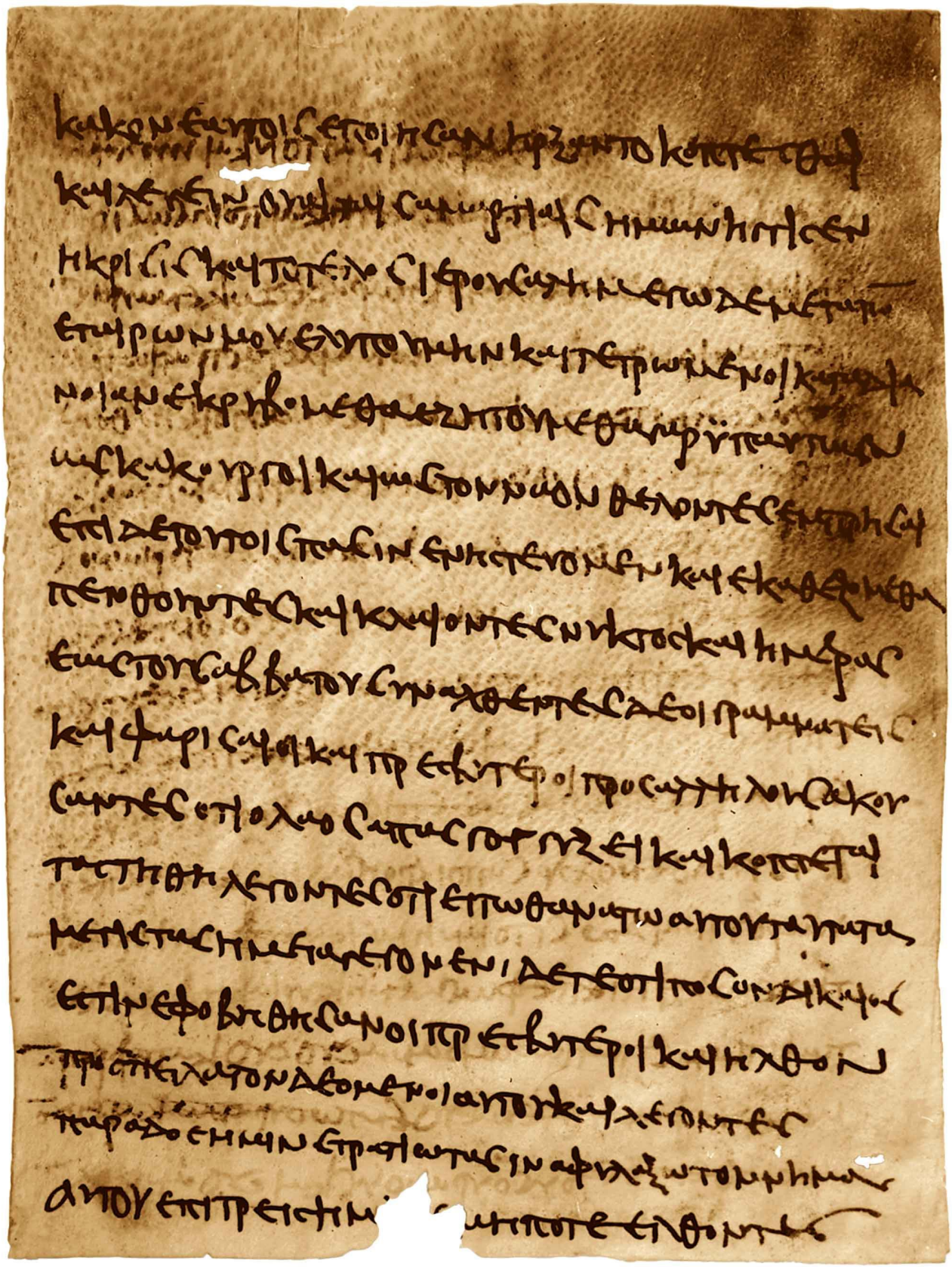

The Gospel of Peter. The Gospel of Peter or Gospel according to Peter, is an ancient narrative text concerning Jesus Christ, only partially known today. The Gospel of Peter explicitly claims to be the work of Saint Peter: *"And I with my companions was grieved; and being wounded in mind we hid ourselves:"* — GoP, 7. *"But I Simon Peter and Andrew my brother took our nets and went to the sea;"* — GoP, 14. However, the Gospel of Peter was condemned as heretical by ca. 200 AD for its alleged docetic elements and particularly because it ascribes responsibility for the crucifixion of Jesus to Herod Antipas and the Temple clergy rather than to Pontius Pilate. Peter or Simon Peter, that is Shimon bar Yonah (Simon the son of Yonah), Simon Bar-Jona (also: Simon Cephas, Kefa or Kepha; Aramaic: Simon, Simeon, "the Listener," Kefa, "stone, rock." The Gospel of Peter, which was assumed lost, was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim (sixty miles north of Nag Hammadi) and published in 1892. The 8th- or 9th-century was the first non-canonical gospel to have been rediscovered, preserved in the dry sand of Egypt. Two other papyrus fragments from Oxyrhynchus (P.Oxy 4009 and P.Oxy. 2949) were uncovered later and published in 1972.

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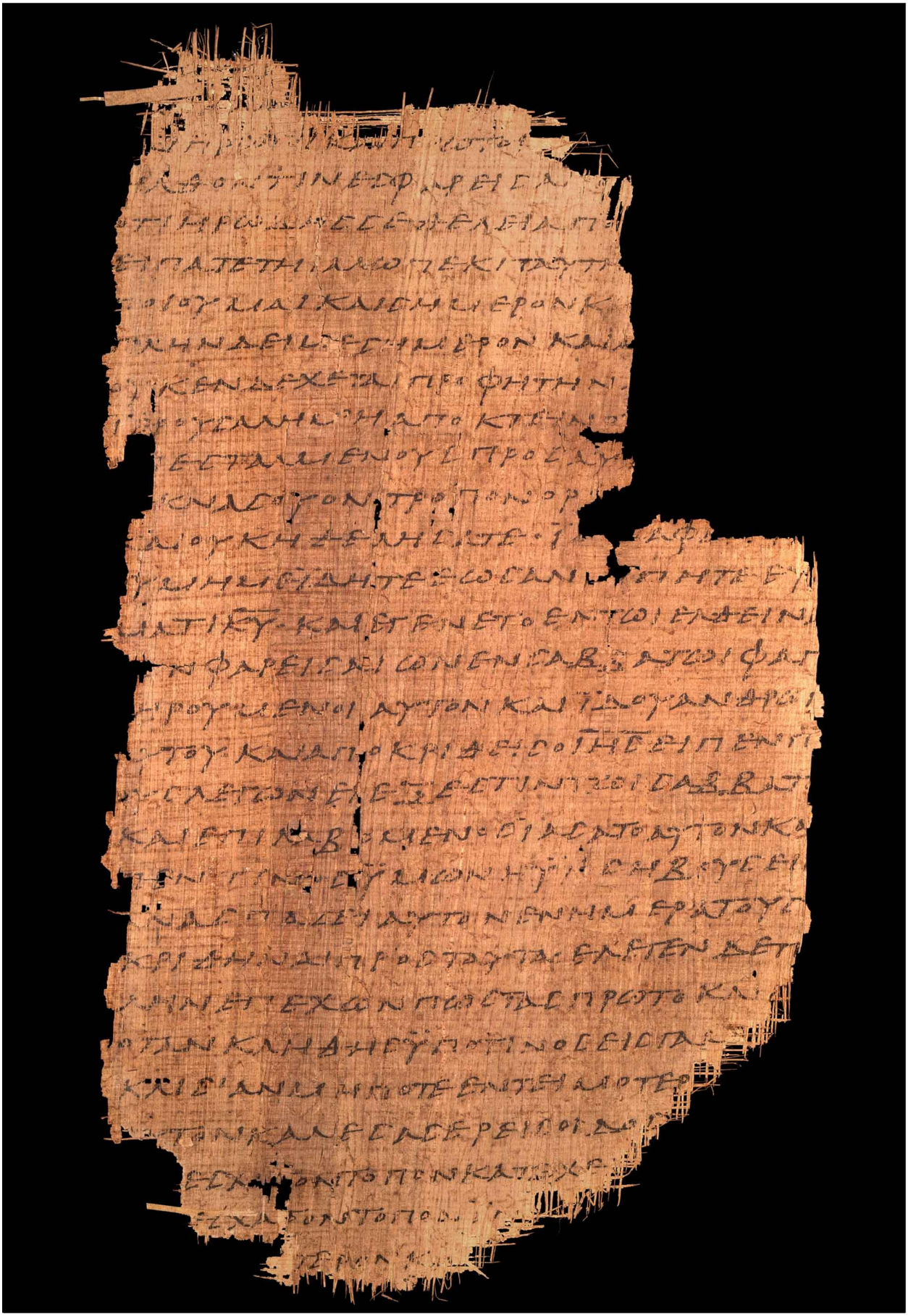

Luke 13:29-35 and 14:10, copy from circa 200–250 AD, Chester Beatty Library BP I, f.15r. Literary range and the sophisticated style point to only one man who could have written the Gospel of Luke as well as the Book of Acts: Lucius Mestrius Plutarchus (c. 46-120 AD), with over 200 works the most able and prolific author of the time.

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"Jesus with his mother Mary and the (three) Wise Men from the East (Matthew 2:1) celebrating a blood sacrifice and Eucharist"—This, or something similar, could have been the title of this relief, but it is not! Indeed, it shows a Eucharist, and a blood sacrifice, and even three men from the East; their Persian hats identify them as such. The Gospel of Matthew is the only one of the four canonical gospels to mention the Magi. The gospel's author probably wanted to say that Christianity was partly of Roman as well as of Persian origin. Mithraism, also known as the Mithraic mysteries, was a Roman religion in which the Persian (Zoroastrian) divine archangel Mithra became the Roman god Mithras. The name Mithra itself originates from the Indian (Hindu) deity Mitra. The real name of this 2nd-3rd century relief is "Mithras banquet" or "Mithras killing a bull." It is on an altarpiece found near Fiano Romano, near Rome in 1926. Numerous archaeological finds have contributed to modern knowledge about Mithraism in the Roman Empire. About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene, and about 400 other monuments. It is estimated that there would have been at least 680 mithraea in the city of Rome and several thousands of them within the entire territory of the Roman Empire. Interpretation of the physical evidence remains problematic and contested. It seems that the Greek-Roman followers of Mithras have had no scripture at all. However, there is one religious document that has survived. The "Mithras Liturgy" recorded in the Greek Magical Papyri (Number PGM IV.475-834; See: The Grand Bible, pp. 7484.) is the only authentic Mithraic text to have survived so far.

Worshippers of Mithras had a complex system of seven grades of initiation and communal ritual meals, Eucharists, to be precise. Initiates called themselves Syndexioi, those "united by the handshake". They met in their mithraea, which survive in large numbers as "crypts" under ancient church buildings. The cult appears to have had its centre in Rome, and was popular throughout the western half of the empire, as far south as Roman Africa and Numidia, as far north as Roman Britain, and to a lesser extent in Roman Syria in the east.

Mithraism is often viewed as a rival of early Christianity, but it is not that simple. For quite a long time, scholars thought that Mithraists faced persecution from Christians and the religion was subsequently suppressed and eliminated in the Roman empire by the end of the 4th century. This is not the entire truth either. When we look at the families of the Roman emperors a bit more closely, we can discover the astonishing fact that the female members were Christians while their husbands were followers of Mithras. This is true for the "Christian persecutor" Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244-311 AD) whose wife Prisca and his daughter Galeria Valeria were Christians, as well as for Helena, (also known as Helena Augusta, or Saint Helena; c. 246-330 AD) who was the wife of Roman emperor Constantius Chlorus and mother of Constantine the Great. How could that work out in their family lives? Paying attention to hictorical details, one gets aware of dozens of Christian movements florishing in the Empire. When we study the amazing book series Ante-Nicene Fathers (1867-1873; 10 Vols), and the Nicene and Post-Nicene Fathers (1885; 14 Vols), published by Philip Schaff, we can read chilling details of those events that lasted for hundreds of years. The Church claims that Christians to be persecuted by the Romans. By studying all that material, it becomes quite clear that not Christianity as a whole was persecuted. It was the official "Roman Christianity" who sided with Roman authorities whilst persecuting dozens of different groups of Gnostics, Manichaeans, Mandaeans, Jews, and others.

In the first 4 centuries AD, Mithraism was popular among the Roman army officers while early Christianity among the common soldiers. This is the reason why worshippers of Mithras and Jesus usually celebrated their church service together, officers downstairs in the underground crypt (called mithraeum; plural: mithraea), soldiers and women upstairs in the room above, now called "church." Helena the mother of Flavius Constantinus (c. 272-337 AD) was a Christian, while Constantinus became an army officer, who naturally worshipped Mithras like his father Constantius Chlorus. This was not a contradiction at the time. He did not convert to Christianity at the time of the Battle of the Milvian Bridge, this is just a legend made up by his friend and right-hand-man Eusebius of Caesarea Maritima (c.260-340 AD). He did much more: Either Constantinus or his father adopted the name Flavius to show that they follow the programme of Flavius Vespasian. In order to gather all armed forces behind him, he fused Mithraism and Christianity together. The facts speak for themselves: the Eucharist is a Mithraist idea, so is the 25th of December the date of the Mithraist Winter Solstice and the birthday of their gods, the look-alike of the long-haired Jesus with a sun halo around his head, even the interiors of the Mithraea, they all are Mithraic but became part of Christian liturgy. The "Imperial Cult," the ministery of religion, with the Pontifex Maximus at its helm, turned into the Roman Catholic Church in the West and the Orthodox Church in the East. With the fusion of Mithraism and Christianity, Contantine led not only the masses celebrate him as a divine figure, like Caesar, Augustus, and Vespasian before him, but he laid the foundation of a unifying faith with which the Roman Empire survived for another 1,000 years. **>**

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Mithraeum of the Baths of Mithras (Mitreo delle Terme del Mitra) in Ostia. Ostia at the mouth of the River Tiber was Rome's seaport and the western end of the Silk Road. It is located 15 mi (25 km) southwest of Rome. Due to lower ocean level and silting the site lies today 2 mi (3 km) from the sea. >

The mithraeum of Fort Brocolitia in Carrawburgh, Northumberland, England. In Roman times, it was the site of a 3 1⁄2-acre (1.5 ha) auxiliary fort on Hadrian's Wall in the Province Britannia. Flavius Constantinus I was stationed nearby for a year.

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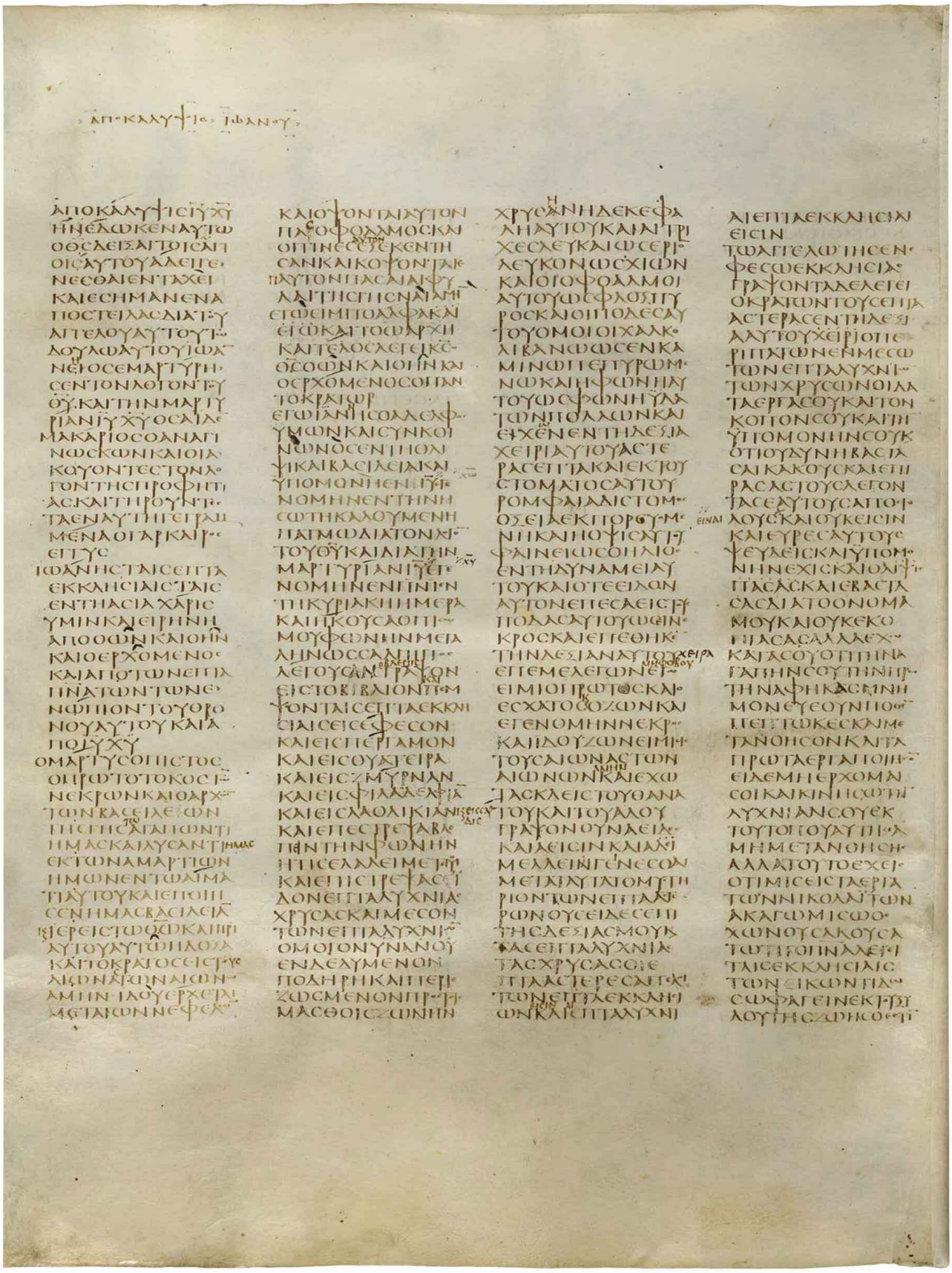

In 1844, Constantin von Tischendorf discovered the world's oldest and most complete Bible, the "Codex Sinaiticus", in the St. Catherine's Monastery at Mount Sinai, Egypt, dating from 325 A.D. Codex Sinaiticus and Codex Vaticanus were among the 50 Bibles commissioned by Emperor Flavius Constantinus: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." – Life of Constantine.

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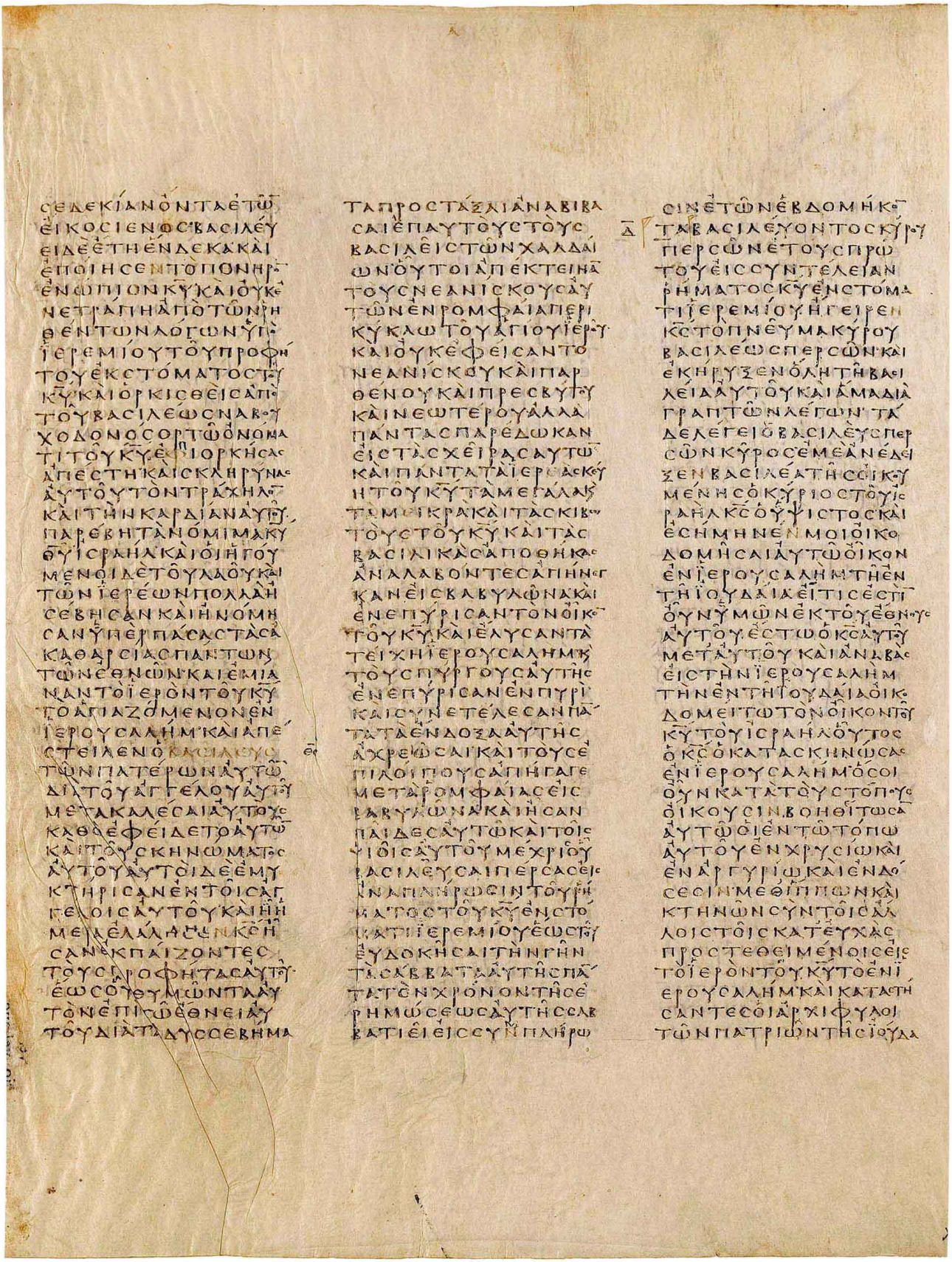

The "Codex Vaticanus", folio 575, showing the cropped section of the 3-column text block, written on vellum in elegant uncial (capital) letters, mid-4th century A.D. Codex Vaticanus is regarded as "the oldest extant copy of the Bible." According to the "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus and prepared by his right-hand man Eusebius of Caesarea in 331 A.D. They were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion.

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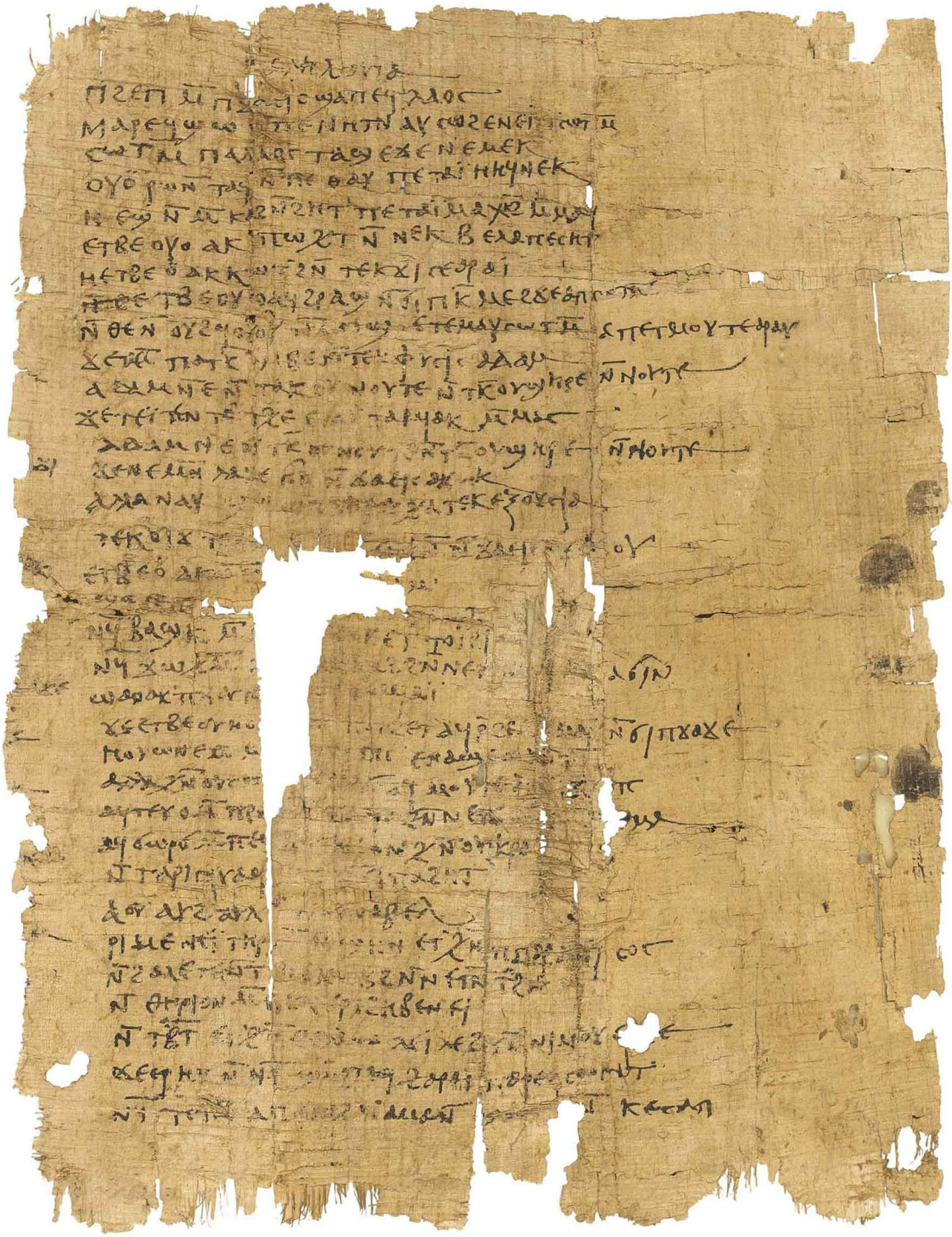

A very early Manichaean Psalm text, the "Ode on the Judgement of God", on a papyrus leaf, 3rd century A.D. 35 lines were written in the Akhmimic dialect of Coptic, in black ink, and were also written in Coptic half-uncials. Manichaeism, the religion of Mani(chaeus), the prophet from the Sassanid-Persian Empire, was the very first global religion as it streched from the northwest of Africa to China. Its prophets were Zarathustra, Buddha, Jesus, and Mani. This combination made the Manichaean teachings very attractive among common people but hated by adversaries of all state religions as they saw their established positions in their societies threatened.

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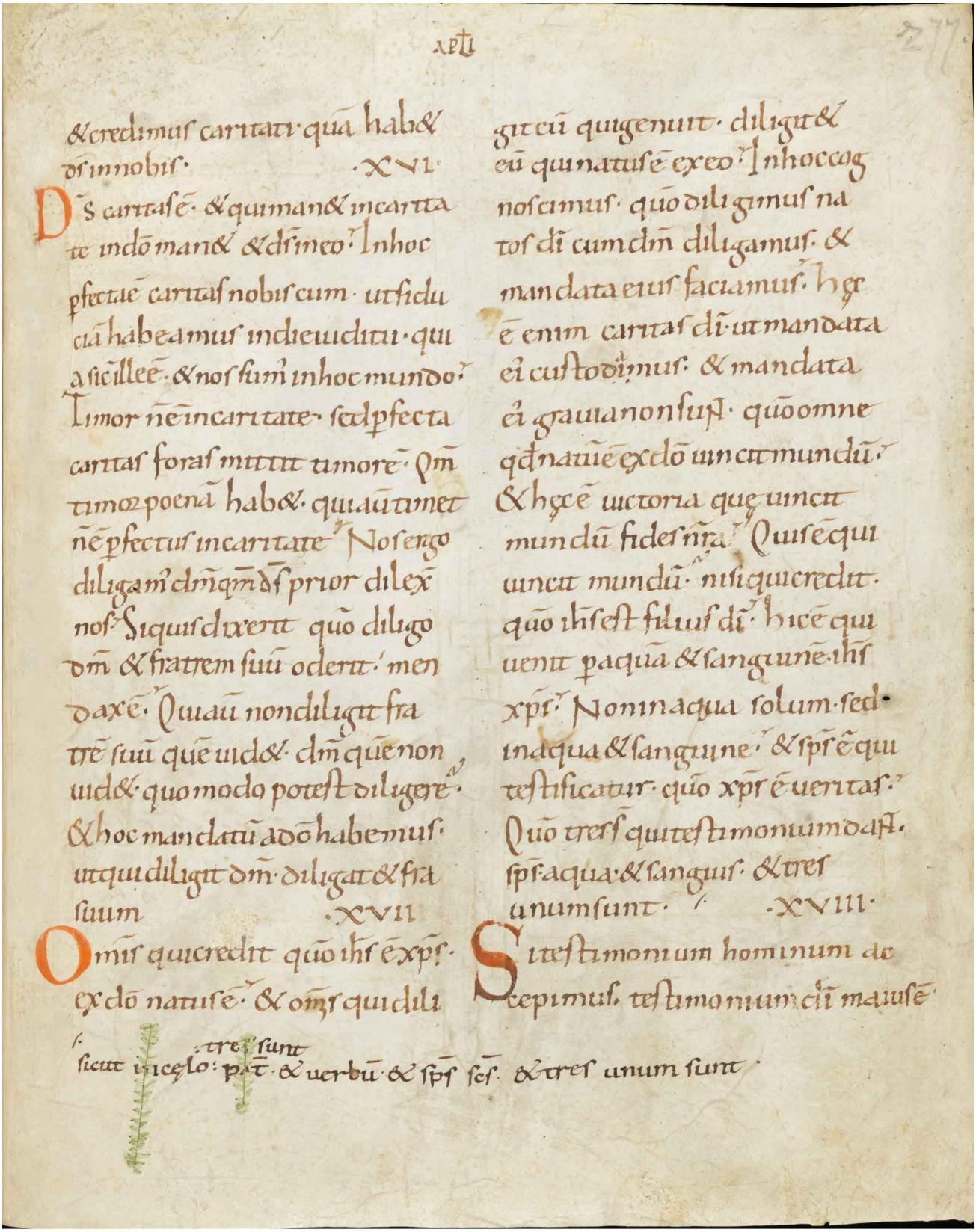

The Vulgate (from Latin editio vulgata: “common version”), was a Latin Bible used by the Roman Catholic Church, primarily translated by St Jerome (Full name: Eusebius Hieronymus, pseudonym Sophronius, c. 347-420 AD). In 382, Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used.
His revised Latin translation of the Gospels appeared about 383. Begininng to translate the Greek Septuagint Bible, he later decided to translate the entire Old Testament from original Hebrew versions, which he completed in c. 405.
This document is known as Codex Sangallensis 63. It was written by hand in the 8th century AD.

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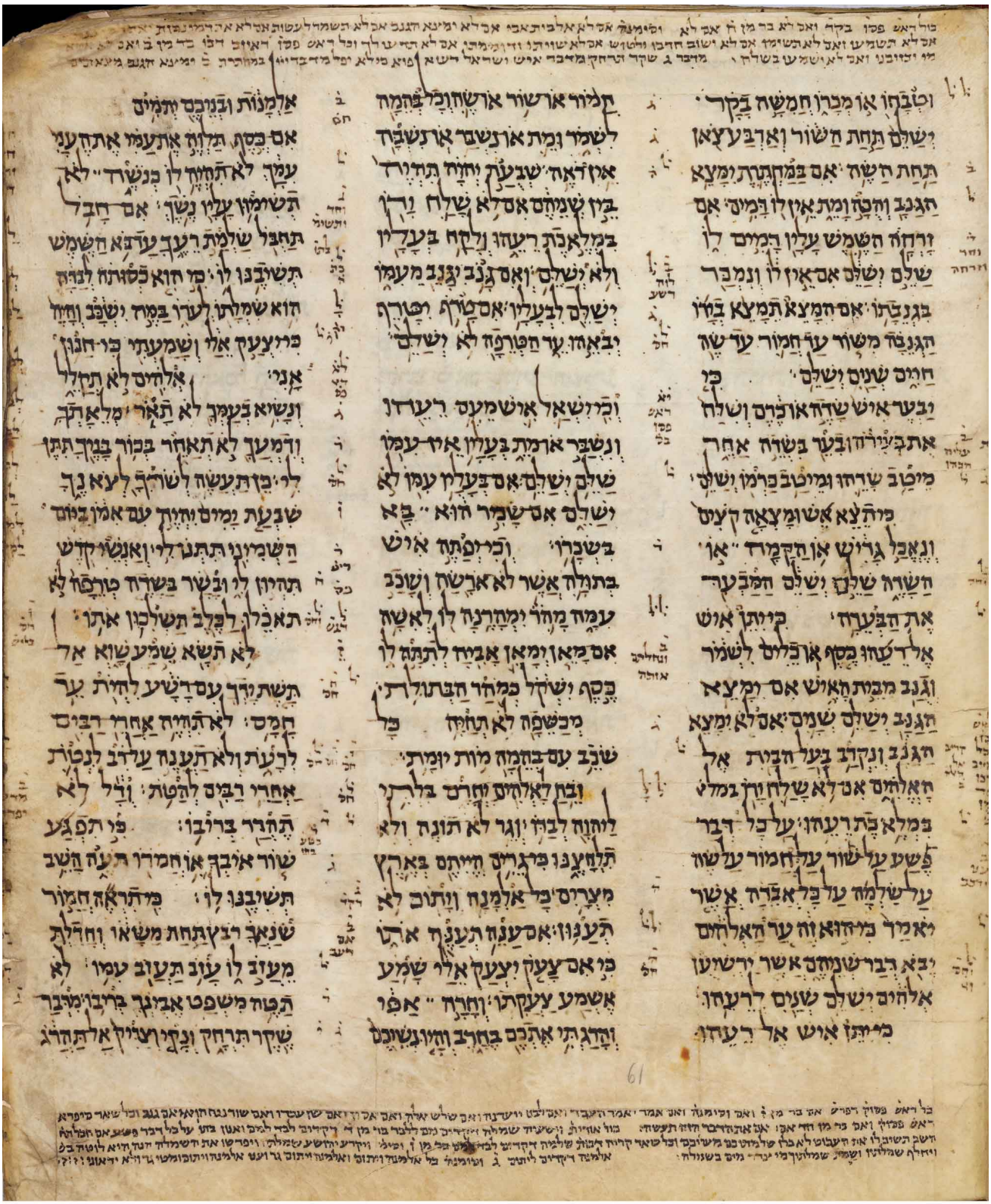

The Damascus Pentateuch or Codex Sassoon 507 is an almost complete Pentateuch from about 800 AD. It was considered to be the oldest extant Hebrew Bible manuscript, until in 1947 the Isaiah Scroll was found in Qumran near the Dead Sea which was about a 1,000 years older. Like other codices of its era, it bears Masora (critical notes of the Masoretic annotations) on the top and bottom of each page, as well as in between the columns. Masoretic texts (from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and the Holy Land, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament that had been lost a long time ago.

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Selihah (Selichah / Selichot; penitential poem or prayer) leaf written in Hebrew Aramaic. 8th or 9th century, found in the Mogao Caves of Dunhuang, Gansu, China in 1908 by sinologist Paul Eugene Pelliot. The Mogao Caves or Dunhuang Caves, also known as the Thousand Buddha Grottoes or Caves of the Thousand Buddhas, form a system of 500 temples 25 km (16 mi) southeast of Dunhuang, an oasis at a religious and cultural crossroads on the Silk Road, in Gansu province, China. The Silk Road went directly through Sepphoris c. 5km / 3 mi north of Nazareth. Dunhuang was established as a garrison outpost and gateway to the West by the Han Dynasty Emperor Wudi to protect against the Xiongnu (Huns) in 111 BC. From the 4th until the 14th century, caves were constructed by Buddhist monks and scholars. In 1900, the "Library Cave", which had been walled-up and camouflaged against Islamic raiders in the 11th century, was discovered. Up to 50,000 manuscripts may have been kept there, one of the greatest treasure troves of ancient documents ever found. While most of them are in Chinese, a large number of documents are in more than fifteen different scripts and languages such as Aramaic, Kharosthi, Brahmi, Persian, Tocharian, Uyghur, Sanskrit, Sogdian, Khotanese, Sanskrit, Tangut, Tibetan and Greek. For Britain and India, Aurel Stein bought 7,000 complete manuscripts and 6,000 fragments including the Diamond Sutra from 868 AD (the oldest printed book) and the Lotus Sutra. Then Paul Pelliot bought 10,000 documents for France including Nestorian (Jingjiao) documents, Chinese language texts connected with the 7th-century mission of Alopen (See: Nestorian Stele).

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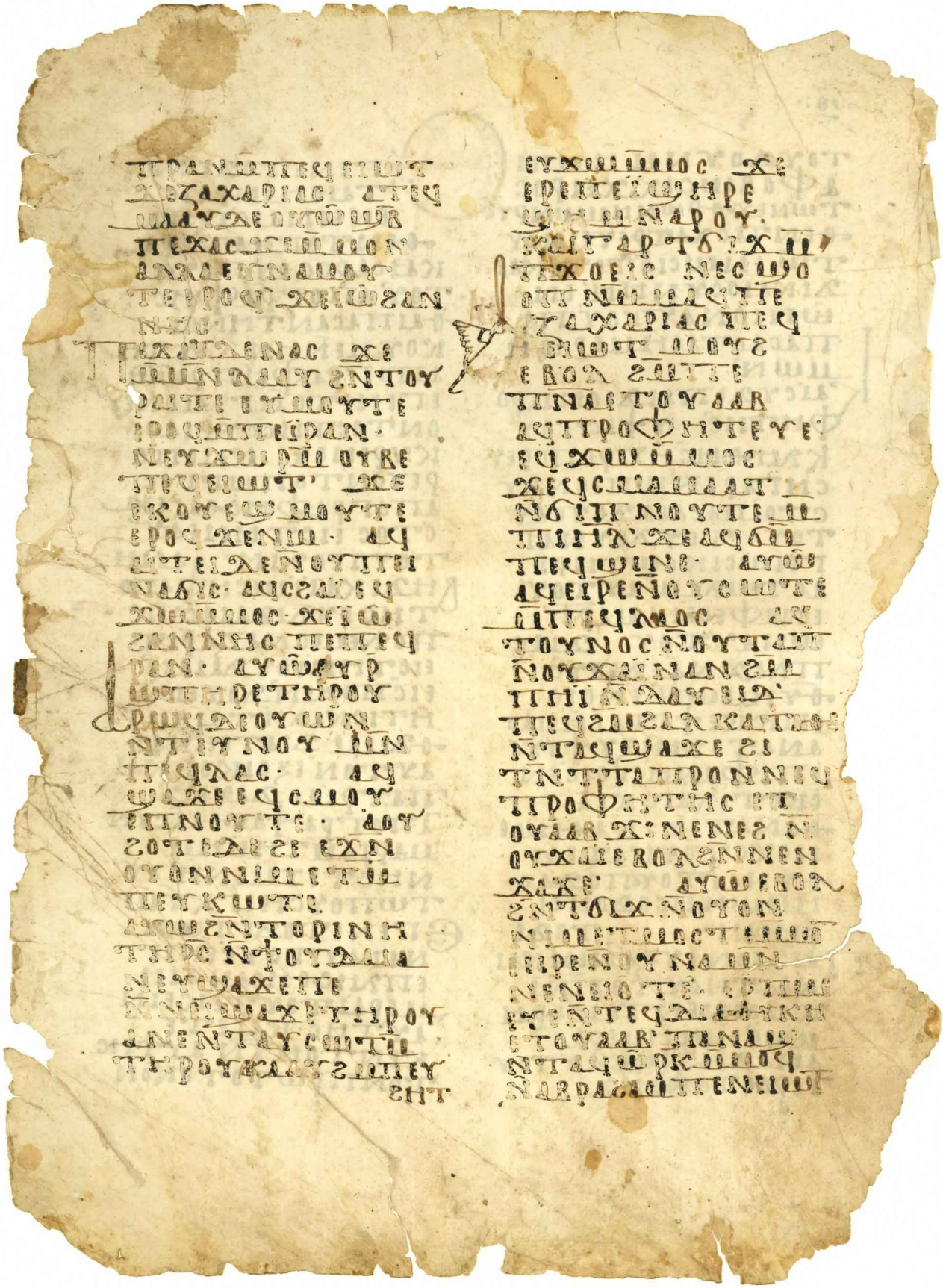

Uncial 0177 (Gregory-Aland), Greek-Coptic manuscript of Luke 1,59-73_c. 950 AD

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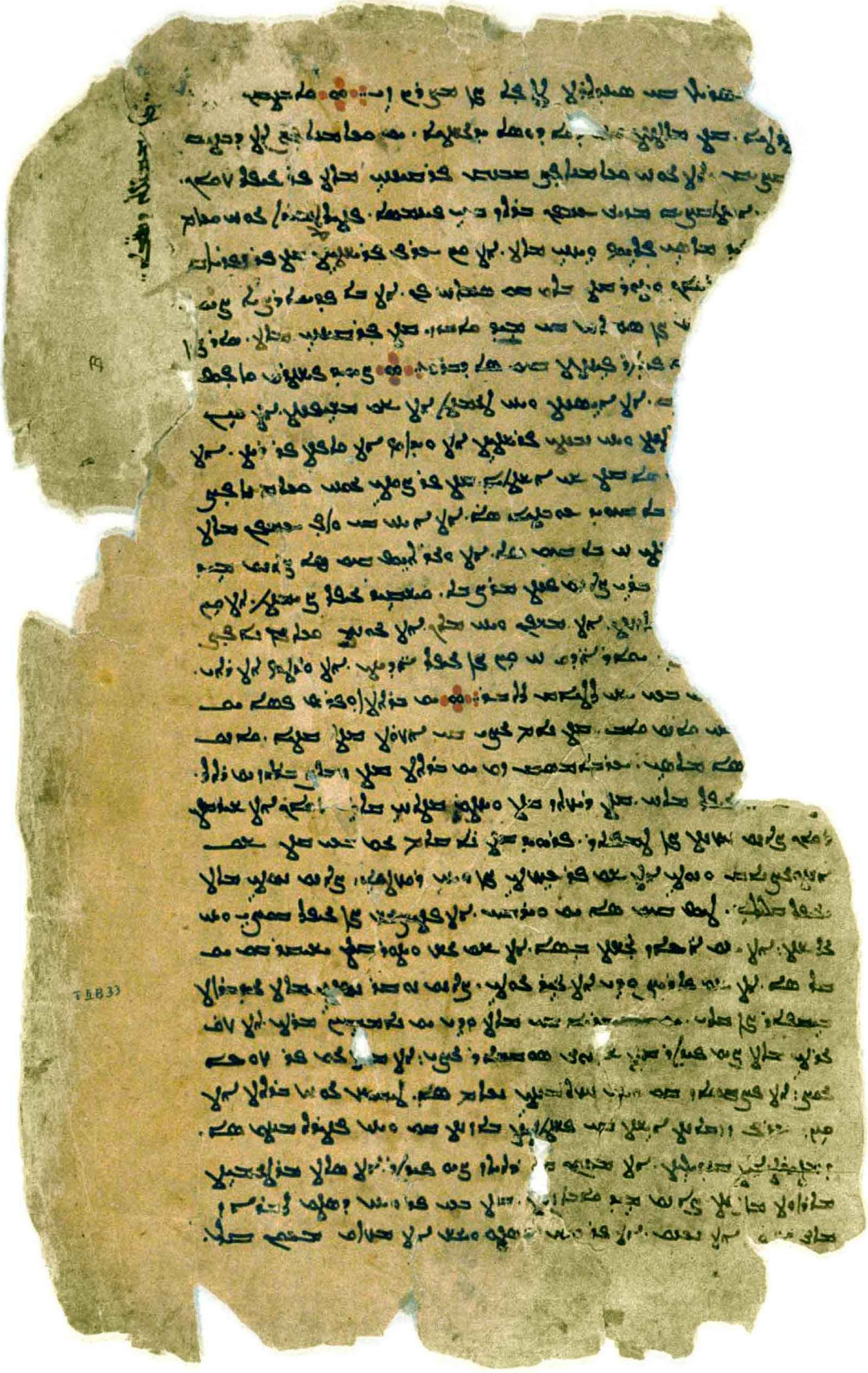

The Christian "Sayings of the Old Men" or "Sayings of the Holy Elders", a text originally written by desert monks from Egypt. Sogdian language, Syriac-Aramaic script, from Bulayiq near Turfan, Xinjiang, China, c. 9th century A.D., document S6-7-Syriac-script-n489V.

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The "Peshitta" is the standard version of the Bible for eastern churches (the Near-East, Central Asia, China) in the Syriac-Aramaic writing. Bible page from the Megillot-Ruth Parchment, 9th century A.D.

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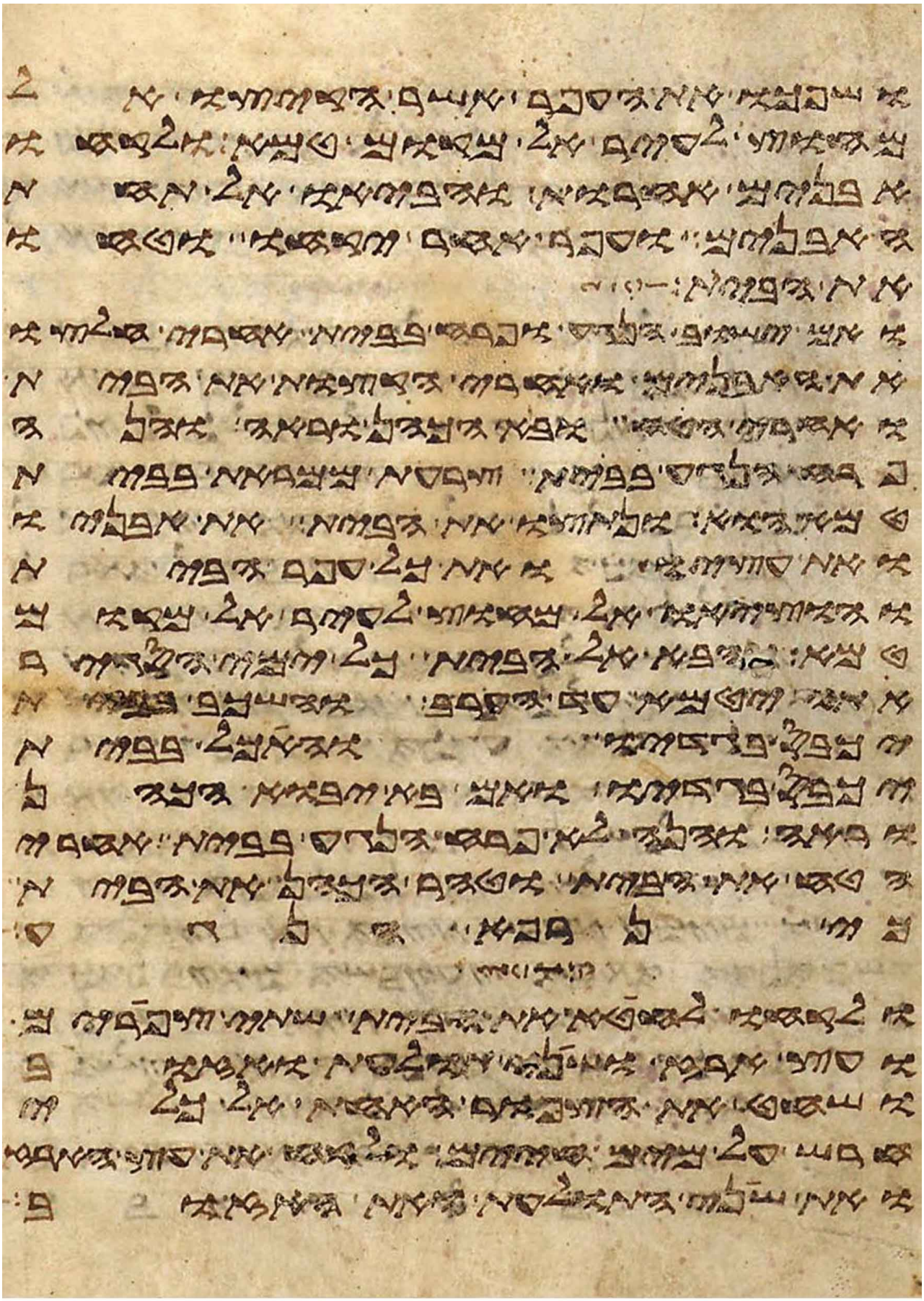

Page from the Samaritan Bible MS 201: Leviticus. Ascalon, Israel, 1189 AD

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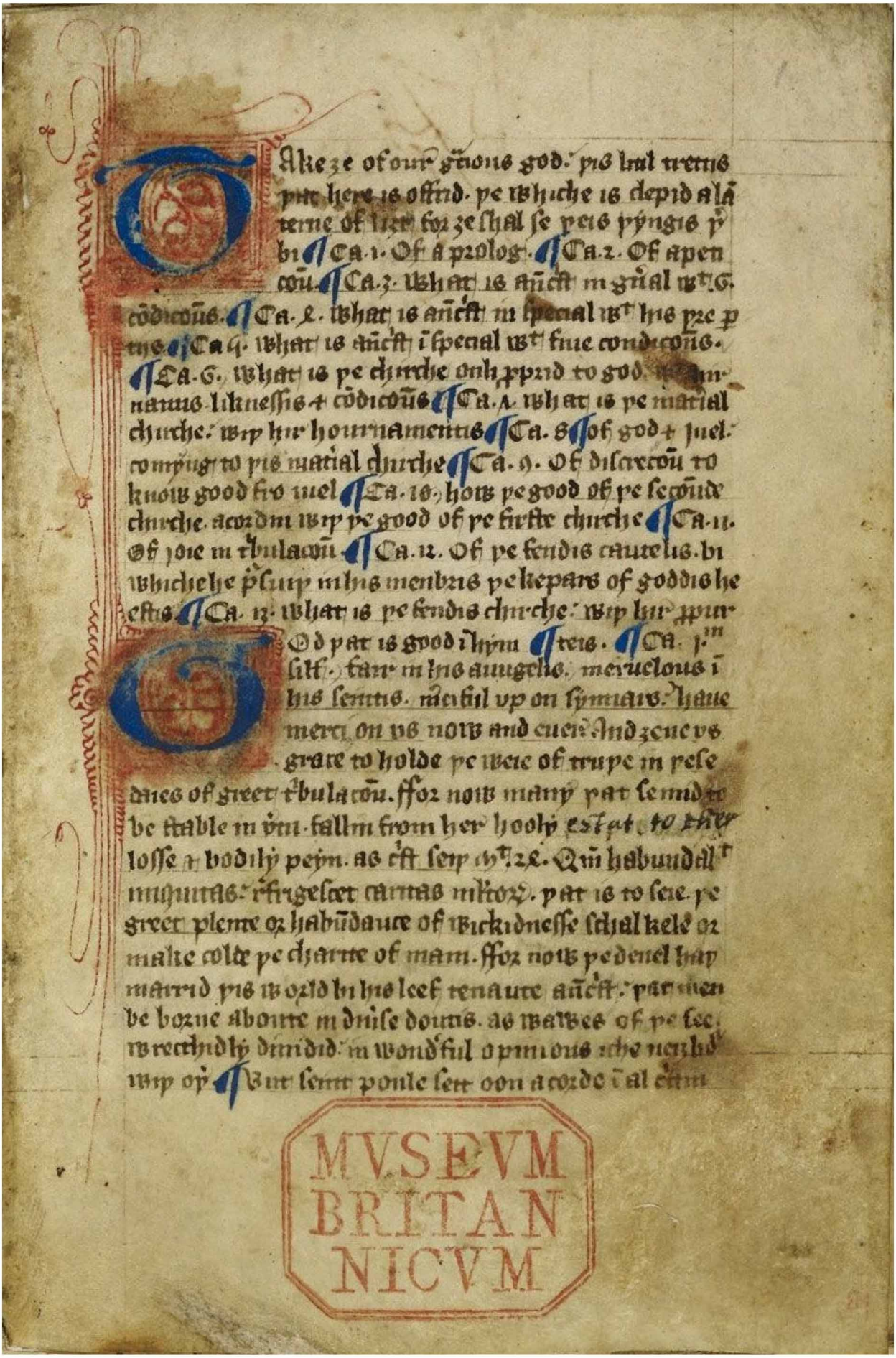

Beautiful document with a Lollard text from the 14th century, British Museum

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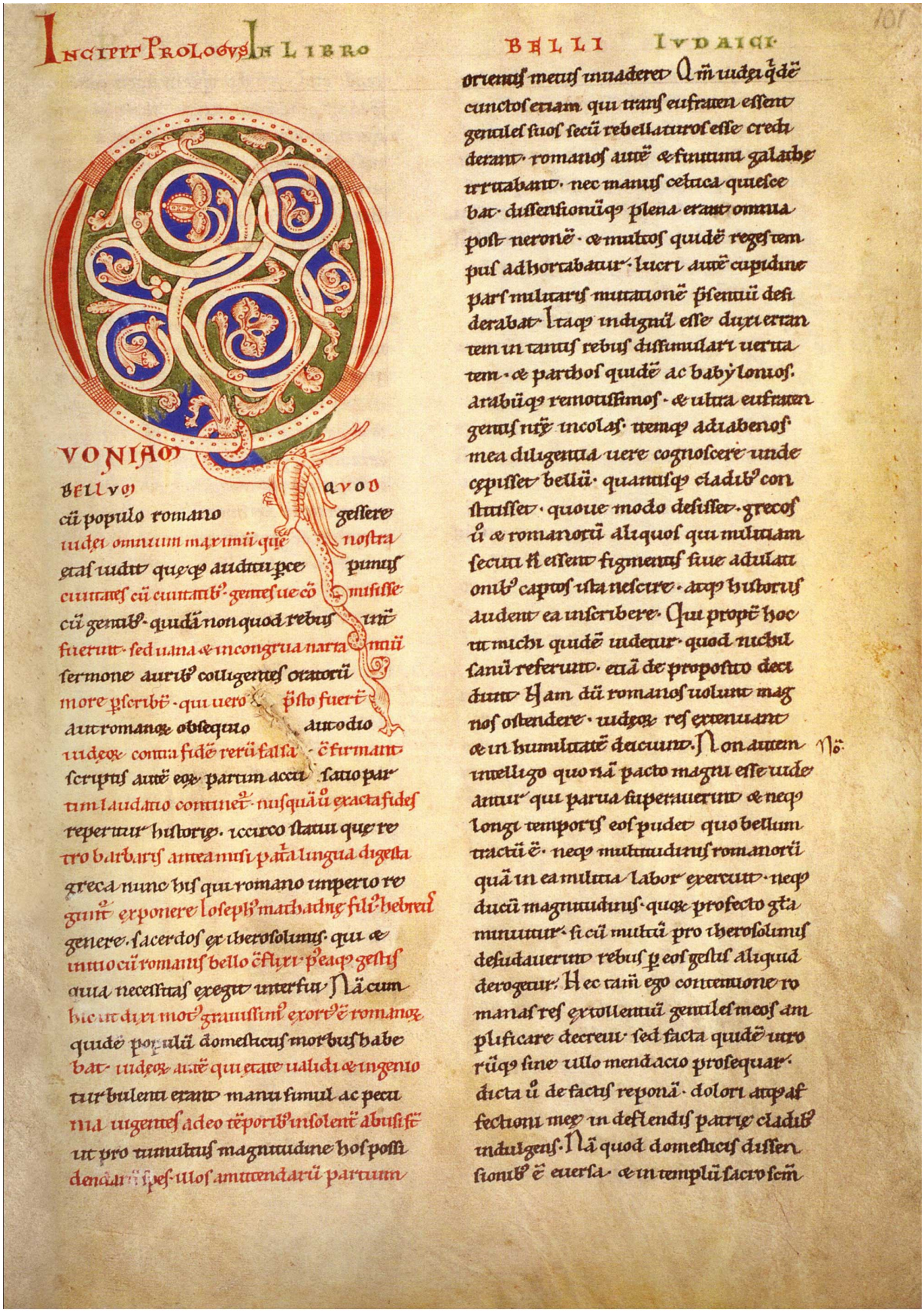

There is one probable author of the Gospel of Matthew, and he left his signature at the end of that Gospel (27:57) to proof it: "... there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple;" Joseph Arimathaea is non other but Joseph (b)ar Mathaea, alias Josef bar Matityahu (Joseph son of Matthew), alias Titus Flavius Josephus. By saying that he was a disciple of (Paul's interpretation of) Jesus, he also said that he was a colleague of Paul. He left also a countersignature (the 3 crucified) likewise at the end of his book 'Life of Josephus' (chap.75) "... I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered." Illustration: Page of Josephus' famous book 'The Jewish War,' published in 75 AD.

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GENESIS

Incipit liber bresith quē nos genesim dicim⁹

In principio creauit deus celū
et terram. Terra autem erat inanis et
vacua: et tenebre erāt sup faciē abissi·
et sp̄s dn̄i ferebat̄ sup aquas. Dixitq;
deus. Fiat lux. Et facta ē lux. Et vidit
deus lucem q̄ esset bona: ⁊ diuisit lucē
a tenebris· appellauitq; lucem diem ⁊
tenebras noctem. Factūq; est vespe et
mane dies vnus. Dixit q̄q; deus. Fiat
firmamentū in medio aquaꝝ: ⁊ diui-
dat aquas ab aquis. Et fecit deus fir-
mamentū: diuisitq; aquas que erāt
sub firmamento ab hijs q̄ erant sup
firmamentū· et factū ē ita. Vocauitq;
deus firmamentū celū: ⁊ factū ē vespe
et mane dies secūd⁹. Dixit vero deus.
Congregent̄ aque que sub celo sūt in
locū vnū ⁊ appareat arida. Et factū ē
ita. Et vocauit deus aridam terram:
congregationesq; aquaꝝ appellauit
maria. Et vidit deus q̄ esset bonū· et
ait. Germinet terra herbā virentem et
facientē semen: ⁊ lignū pomiferꝫ faciēs
fructū iuxta genus suū· cui⁹ semen in
semetip̄o sit sup terrā. Et factū ē ita. Et
protulit terra herbā virentē ⁊ facientē
semē iuxta genus suū: lignūq; faciēs
fructū ⁊ habēs vnūqd̄q; sementē scd̄m
speciē suā. Et vidit deus q̄ esset bonū:
et factū est vespe et mane dies tercius.
Dixitq; autē deus. Fiant luminaria
in firmamēto celi· ⁊ diuidāt diem ac
noctem: ⁊ sint in signa ⁊ tp̄a et dies ⁊
annos· ut luceāt in firmamēto celi et
illuminēt terrā. Et factū ē ita. Fecitq;
deus duo lumīaria magna: lumīare
maius ut p̄esset diei et lumīare min⁹
ut p̄esset nocti ⁊ stellas· ⁊ posuit eas in
firmamēto celi ut lucerent sup terrā: et
p̄essent diei ac nocti· ⁊ diuiderent lucē
ac tenebras. Et vidit de⁹ q̄ esset bonū:
et factū ē vespe ⁊ mane dies quartus.
Dixit eciā de⁹. Producāt aque reptile
anime viuentis ⁊ volatile super terrā·
sub firmamēto celi. Creauitq; deus cete
grandia· et omnē aīam viuentē atq;
motabilē quā ꝓduxerāt aque ī species
suas· ⁊ omne volatile scd̄m gen⁹ suū.
Et vidit deus q̄ esset bonū· benedixitq;
eis dicens. Crescite ⁊ mltiplicamini· ⁊
replete aquas maris· auesq; mltipli-
cent̄ sup terrā. Et factū ē vespe ⁊ mane
dies quītus. Dixit quoq; deus. Pro-
ducat terra aīam viuentē in genē suo·
iumenta ⁊ reptilia· ⁊ bestias terre scd̄m
species suas. Factūq; ē ita. Et fecit de⁹
bestias terre iuxta species suas· iumen-
ta ⁊ omne reptile terre ī genere suo. Et
vidit deus q̄ esset bonū· et ait. Facia-
mus hoīem ad ymaginē ⁊ silitudinē
nostrā· ⁊ presit piscibꝫ maris· et vola-
tilibꝫ celi ⁊ bestijs vniūseq; terre· omīq;
reptili qd̄ mouetur ī terra. Et creauit
deus hoīem ad ymaginē ⁊ silitudinē
suā· ad ymaginē dei creauit illū· ma-
sculū ⁊ feminā creauit eos. Benedixit-
q; illis deus· ⁊ ait. Crescite ⁊ mltiplica-
mini ⁊ replete terrā· et sb̄icite eā· et dn̄a-
mini piscibꝫ maris· et volatilibꝫ celi·
et vniuersis animātibꝫ que mouent̄
sup terrā. Dixitq; de⁹. Ecce dedi vobis
omnē herbā afferentē semen sup terrā·
et vniūsa ligna que hn̄t in semetip̄is
sementē genis sui· ut sint vobis ī escā
⁊ cunctis aīantibꝫ terre· ōniq; volucri
celi ⁊ vniuersis q̄ mouētur in terra· ⁊ ī
quibꝫ est anima viuēs· ut habeāt ad
vescendū. Et factū est ita. Viditq; deus
cuncta que fecerat· ⁊ erāt valde bona.

A beautifully decorated page of a Gutenberg Bible, c. 1455. With the epochal invention of his printing press, Johannes Gutenberg pushed mankind into modernity. Consequence: Luther's Reformation, the Age of Discovery, revival of science and education, democratisation and massive industrialisation.

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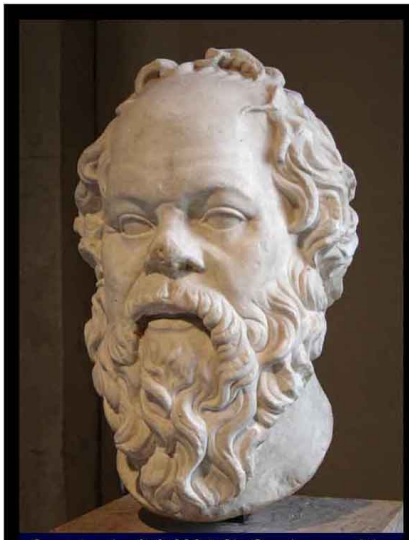
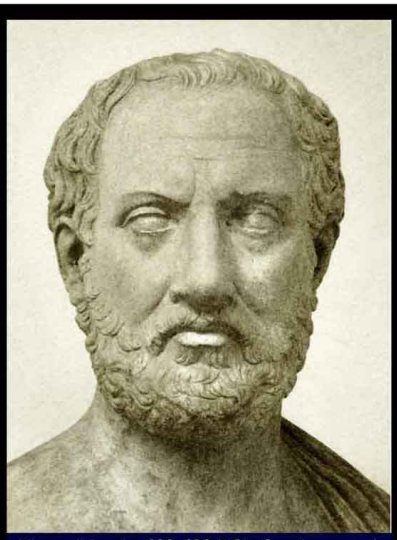
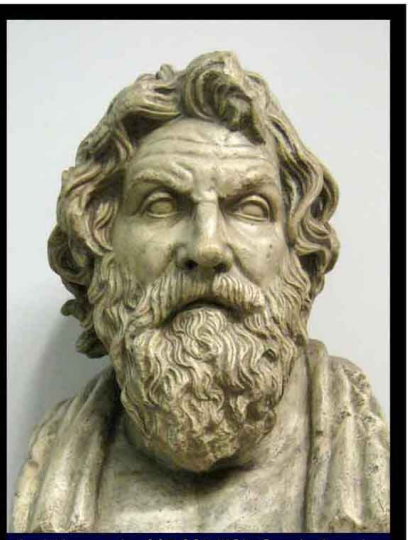


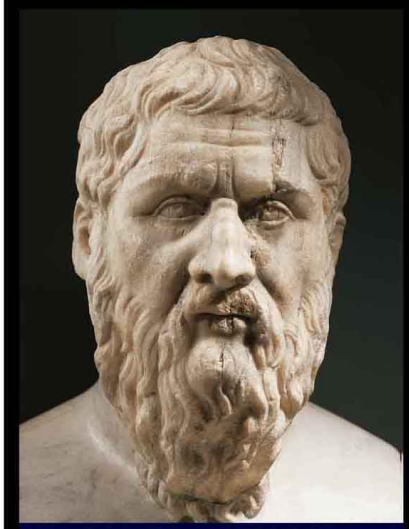
Socrates (c. 470-399 BC), Greek, one of the founders of Western philosophy. Among his students were Plato and Xenophon.



Thucydides (c. 460-400 BC), Greek general and historian. Noted for 'scientific history', 'political realism', 'analysis of human nature'.

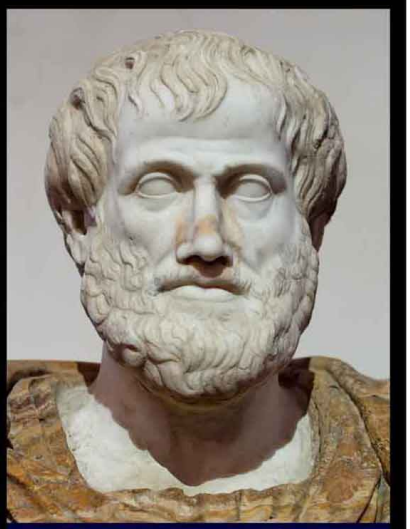


Antisthenes (c. 445-365 BC), Greek, founder of Cynic philosophy. Noted for ethics and virtues. Student and disciple of Sokrates.



Plato (Greek: Platon; c. 428-348 BC), noted for his School of Thought, and the Academy, 1st Western university. Student: Aristoteles.

Philip II of Macedon (382-336 BC), united most of Greece, hired Aristotle as teacher for his son Alexander and his generals.



Aristotle (Greek: Aristoteles; 384-322 BC), polymath, he taught almost every subject. Most influential in the West and the East.

Alexander the Great (Greek: Alexandros III, 356-332 BC), conquered most civilisations between Greece / Egypt and India / China.

Seleucos I Nicator (c. 358-281 BC), general of Alexander, he spread Greek culture and language eastwards up to India and China.

Ptolemy I Soter (Greek: Ptolemaios Soter, lit. "Ptolemy the Saviour"; c. 367-282 BC), spread Greek culture and language in Egypt.

Clash of Civilisations began when the 'Law of Man' (critical thought and the Golden Rule) challenged the 'Law of God' (blind subjugation under theocratic rule). These men built up Western Civilisation.

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Poppaea Sabina (30-65 AD), Nero's wife. In 63, Flavius Josephus met her in Rome. He described her as friendly and 'religious'.

Vespasian, Titus Flavius Vespasianus (9-79 AD). Having crushed the Druids before, he was told by Nero to crush the Messianists.

Flavia Domitilla Mayor (c. 20-65 AD), the wife to Vespasian, mother of Flavia Domitilla Minor as well as Titus and Domitian.

Titus, Titus Flavius Vespasianus (39-81 AD), like all upper class people, he spoke Greek. He crushed the Messianic Army in Judaea.

Titus Flavius Josephus (c. 37-100 AD), adopted son of Vespasian. From c. 68 AD, he controlled all writings in the Empire.

Flavia Domitilla Minor (c. 45-66 AD), Vespasian's daughter, wife to Quintus Petillius Cerialis, mother of Flavia Domitilla the Saint.

Domitian, Titus Flavius Domitianus (51-96 AD). He controlled public and private morals. The people loved him, the politicians not.

Flavia Domitilla the Saint (c. 63-100 AD), daughter of Domitilla Minor, wife to Titus Flavius Clemens, Clement I, the '1st Pope'.

Titus Flavius Clemens (c. 45-95? AD), 2nd son of Vespasian's brother Titus Flavius Sabinus, husband to Flavia Domitilla the Saint.

The Flavian family formed Christianity and modern Judaism by controlling and editing their texts. It was their aim to pacify Messianic Jews and Christians, and Titus Flavius Josephus was in charge.

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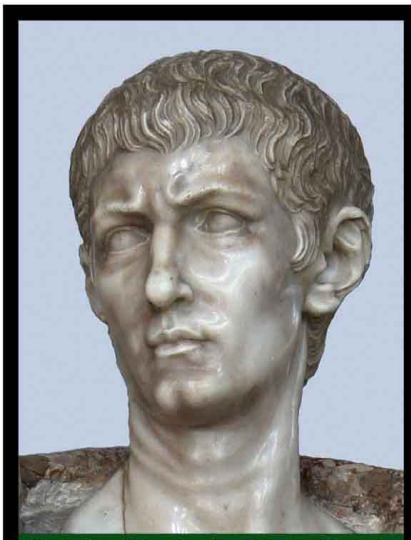
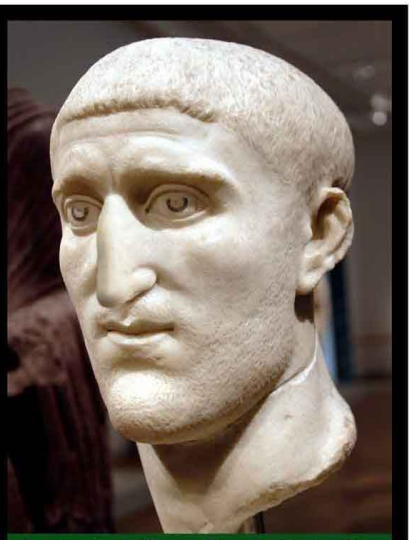
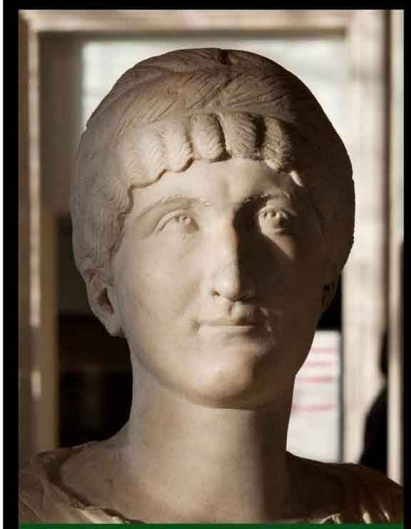


Diocletian, Gaius Aurelius Valerius Diocletianus (244-311 AD), His wife Prisca and his daughter Galeria Valeria were Christians.

Galerius, Gaius Galerius Valerius Maximianus, 250-311 AD); his wife Galeria Valeria convinced him to sign the Edict of Serdica.

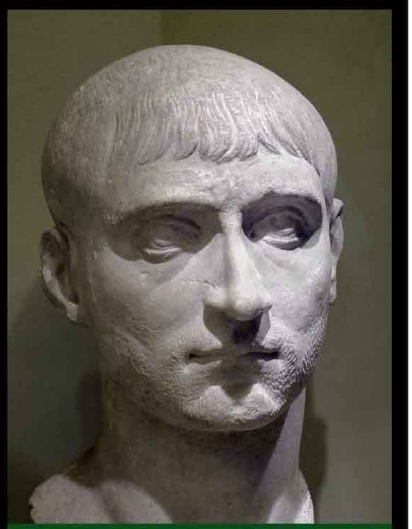


Constantius I (Marcus Flavius Valerius Constantius Herculius) 'Chlorus' (c. 250-306 AD), He was the father of Constantine the Great.

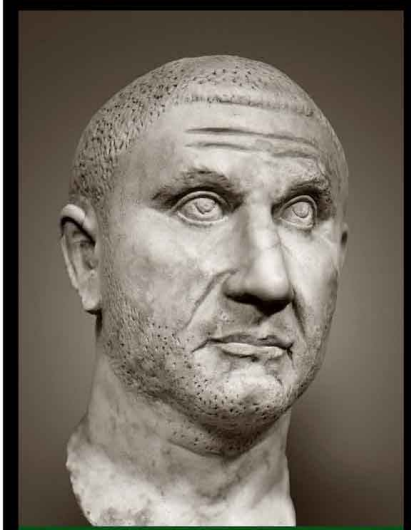


(Saint) Helena (Flavia Iulia Helena; c. 247-330), Greek Christian wife of Constantius Chlorus, mother of Constantine the Great.

Constantine I, the Great, Flavius Valerius Aurelius Constantinus (272-337), His friend Eusebius ran the 1st Council of Nicaea.



(Marcus Aurelius Valerius) Maxentius; 276-312 AD, brother of Constantine's wife Fausta, His army.saw defeat at the Milvian Bridge



(Gaius Valerius Licinianus) Licinius, c. 263-325 AD), was a Christian. His wife: Flavia Julia Constantia, half-sister of Constantine I.

Galeria Valeria (275-315 AD), daughter of Diocletian and his Christian wife Prisca (c. 270-315 AD), became wife to Galerius.

Julian, Flavius Claudius Julianus, 331-363) grandson of Constantine I and philosopher; rejected Christianity for Plato's teachings.

The Constantines called themselves 'Flavian' because in Antiquity, a name was 'programme'. And indeed, most members were Roman Christians long before Constantine, particularly the women.

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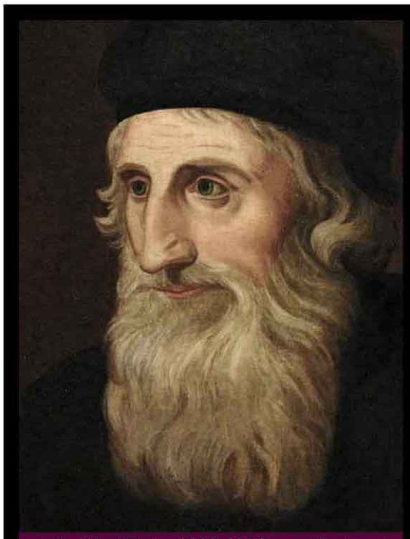

John Wycliffe (c. 1320-1384) was the head translator of the Wycliffe Bible. He knew: the Black Death was devastating for Christianity.

Johannes Gutenberg (c. 1395-1468) offered in 1455 the first printed Bible. It was sensational due to its high quality and low price.

Martin Luther, (1483 -1546) was a German theologian and translator. His printed Bibles in German were an immediate success.

Charles V (1500-1558), His uncompromising attitude towards any Reformation engulfed Europe in a series of war that ended in 1648.

Henry VIII (1491 -1547), created the Royal Navy, started English Reformation, ended the Pope's political power in England.

William Tyndale (1494 -1536) was inspired by Luthers translation and began the English translation of the Bible in Wittenberg.

Philip II of Spain (Spanish: Felipe II; 1527-1598), tried to conquer England but failed. The Roman-Catholics could not come back.

Elizabeth I of England (1533-1603) defeated the Spanish Armada and laid foundations for a Protestant empire: the British Empire.

Jan III Sobieski of Poland (1629-1696), the 'Saviour of Christendom'; he defeated the Islamic Turks on 12th September 1683.

The Black Death of 1346-1353 killed half of Europe's population. Most who could read were dead. Christianity was to live on only if people could read mass-produced Bibles in their own language.

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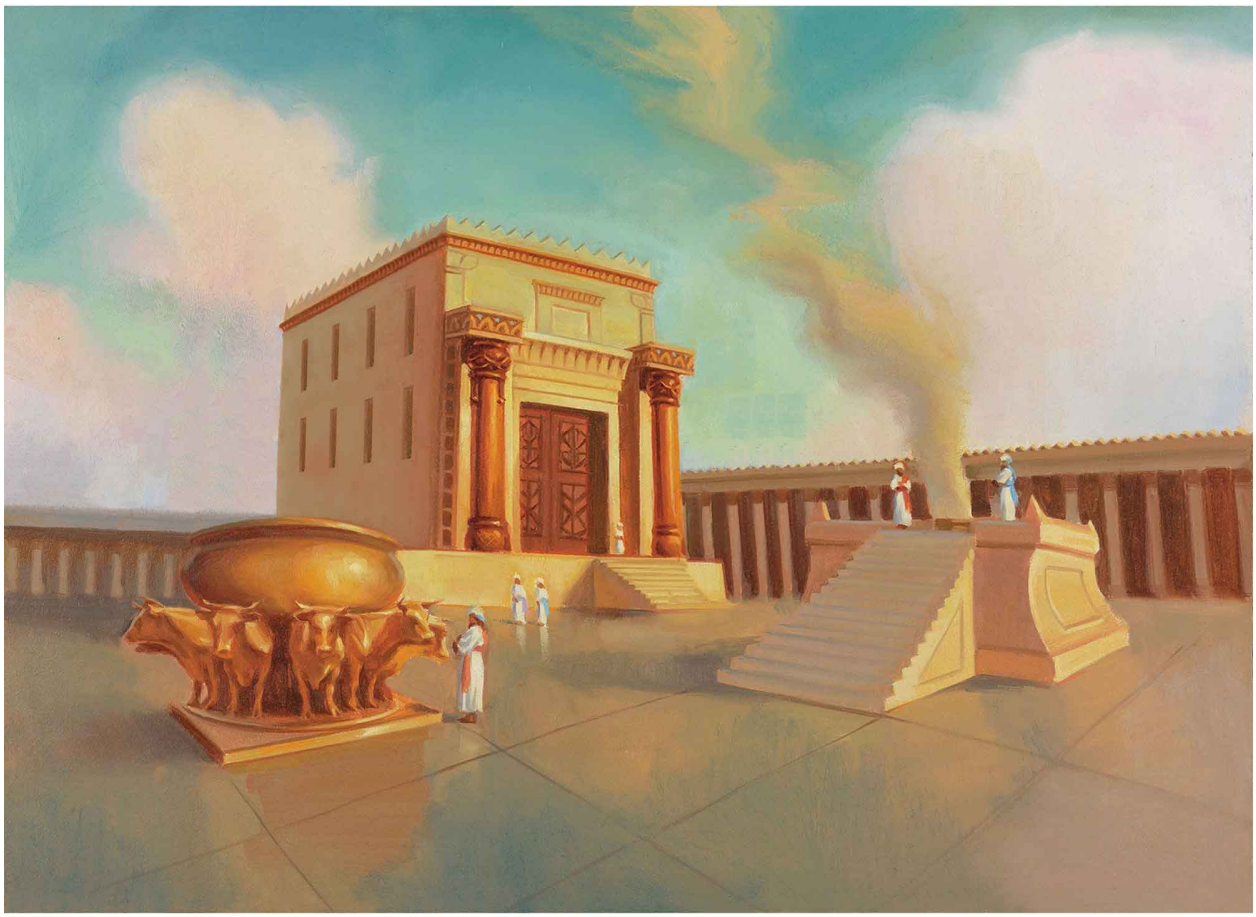
Archaeologists found the ruins of the so-called Kalabsha Temple just besides the big Khnum-Temple It is only 7.30m long, 5.80m wide and circa 4.5m high. Archaeologists restored it. Before its entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. This little temple could well have been the Yahweh Temple of Elephantine.



The description of Solomon's Temple given in the Septuagint (1 Kings, Chapter 6 and II Chronicles) is remarkably detailed, In 1 Kings 6:20 we read: “The length [of the Holy of Holies was] 20 cubits and 20 cubits the width and 20 cubits its height," (ca. 11m x 11m x 11m.). Reconstruction Lord Henfield.

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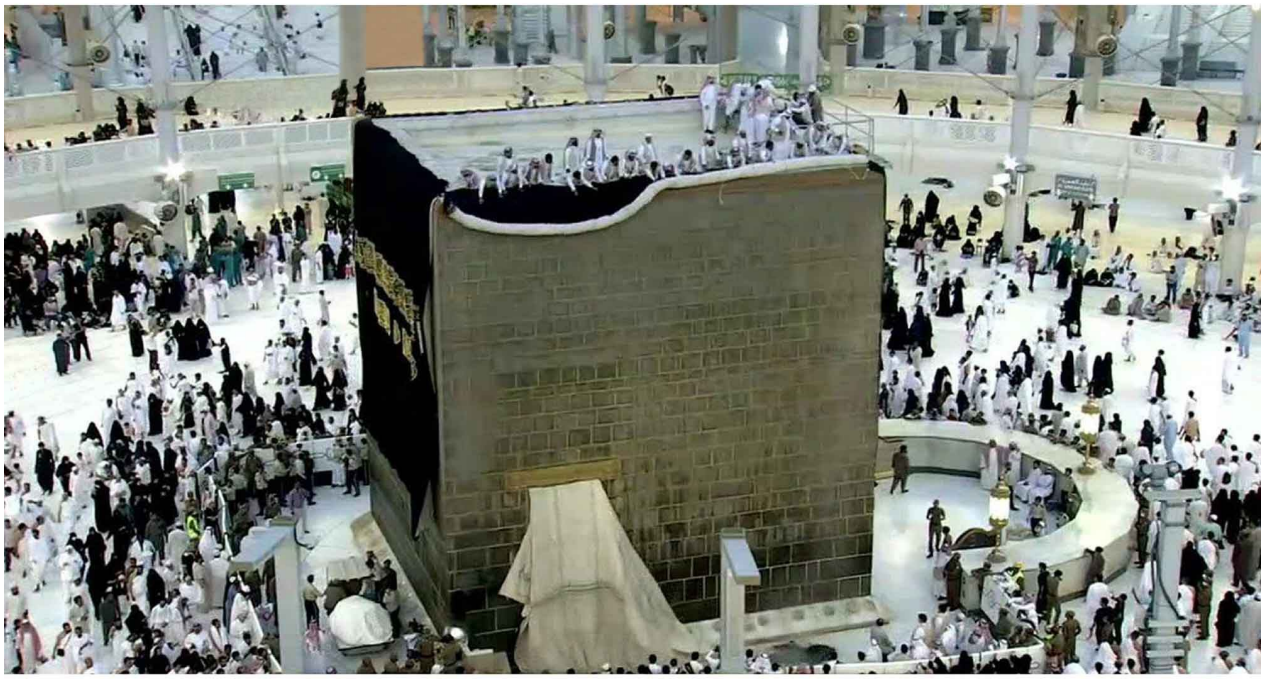
The Ka'ba-ye Zartosht (Persian for "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13 km (9 mi) northwest of Persepolis in Iran. The word kaba is Hebrew for the Greek kubos (cube). The ashlar structure was a copy of a sister building at Pasargad (called the "Prison of Solomon") which had been built by Kurush II (the Messiah) who freed the Jews from Babylonian captivity in 538 BC. (See: 2 Chron 36:22–23; Ezra 1:1–4; 4:6–24; Cyrus Cylinder). There is a linguistic link between Persian (Iranic) and Sanskrit (Indic) and the Indian "Kuru Kingdom" (c. 1200–500 BC) in the northwest of ancient India. Lucius Mestrius Plutarchus stated that Kurush was named from the Sun (Kuros). In its form “kur” the word means also 'child' and 'son,' therefore has the same meaning as the Egyptian name Mose, and Kurush II was probably aware of it.



The Kaaba, also called Bayt Allah (Arabic: 'House of God'), is a cuboid-shaped temple made of grey stone at the centre of Islam's most important mosque and holiest site, the Masjid al-Haram (gathering place where fight is forbidden) in Mecca, Saudi Arabia. It is 13.10 m high with sides measuring 12.04 m (northwest-southeast) × 11.28 m. In early Islam, Muslims faced to the direction of Jerusalem when praying. When the prophet Mohammed got into conflict with the Jews over law issues, he changed this prayer direction (qibla) to the direction to the location of the Kaaba (See: Koran 2:144; 142, 143, 150). Things like the 24 Jewish prophets in the Koran, laws, temple, pilgrimage, circumambulation, circumcision, dietary laws, xenophobia, ideology, propensity to violence etc. identify Islam as a sect of Jewish Zealots. When the Romans punitively destroyed the Zealots and their holy Temple in the Roman-Jewish War 66-73 AD, survivors fled ito Arabia. The War Scroll, found at Qumran in 1947, shows in its text the same hatred towards non-Zealots as Koran, Sira and Hadith.

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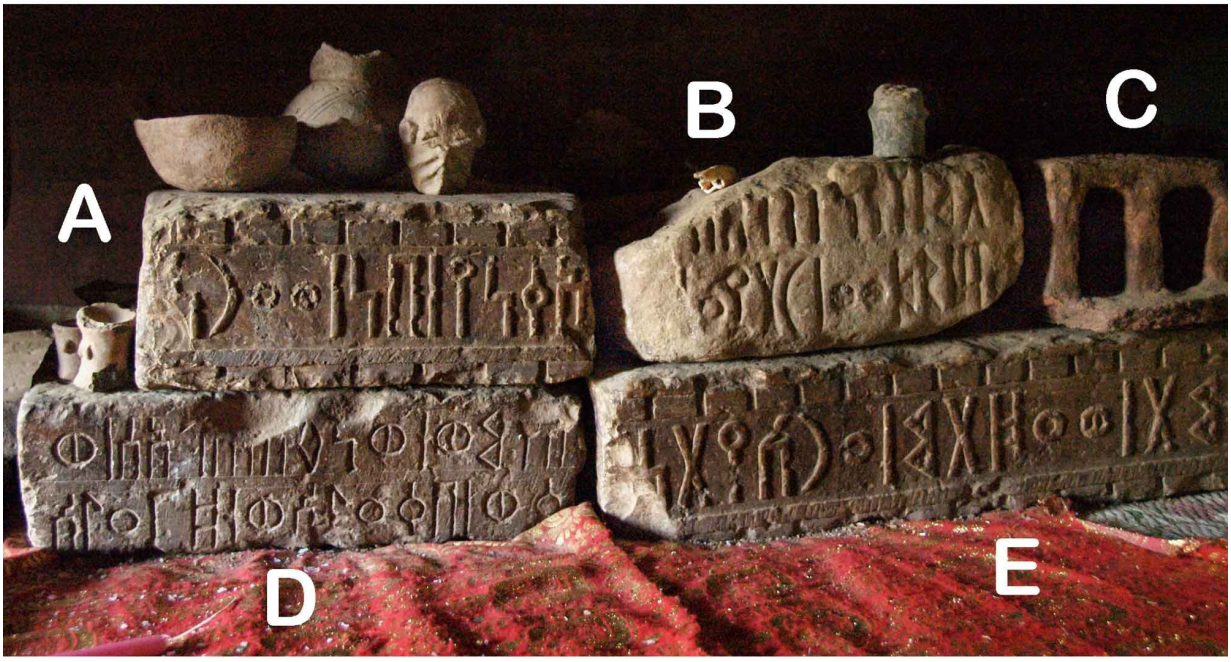
The most important pre-Christian sacred building in East Africa was restored by the DAI (Deutsches Archäologisches Institut, German Archaeological Institute) to ensure the stability of the upper masonry shells. The “Great Temple” of Yeha in Ethiopia from the 7th century BC is the most important preserved pre-Christian sacred building in East Africa. The 14 metre high and cube-like structure stands in the northern highlands of Ethiopia in the village of Yeha. It was severely damaged by fire in 400 BC. For decades it was considered in danger of collapse, but in 2017, its stabilising restoration has been completed. The same archaeological team analysed and restored also the Barran Temple in Marib, Yemen; in 2000, the DAI began its huge renovation project which was completed in 2007. The comparison between the structure of the Great Temple in Yeha and the Marib temple shows such clear similarities so that the archaeologists could reconstruct the appearance of the temple in Yeha. Below: Yeha inscriptions. Fragments A and E were parts of an altar like the one of the Temple of Meqaber Ga’ewa, Wuqro, 70km to the south.



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Interior of the 27-centuries-old temple in Yeha is still impressive: The temple had **two** floors; the wall (2.10m thick) is actually two walls: an outer wall (1m thick) that was holding the top ceiling or roof in c. 13 or 14 m height, and an inner wall (1.1m thick) whose upper (6.30m high) sill carried the coffered ceiling of the Hall of Pillars and therefore the floor of the room above.
The Greek Septuagint from the 3rd century BC describes Solomon's temple in 1 Kings 6:6,8 as follows: **6.)** The lower side [the podium] 5 cubits its width [height] and the middle [hall of pillars] 6 and the third [storey above] 7 its width [height] in cubits; . . . , [In other words: The temple had 3 levels: On the ground (a solid podium; the temple in Yeha has no such podium, but the temple in Marib does) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps a library) was 7 cubits high;] **8.)** . . . and there was a winding ascent [staircase] into the middle and from the middle to the third-storey. [The temple in Yeha had probably two staircases, one in each corner of the back.] Photo below: The entrance seen from inside.

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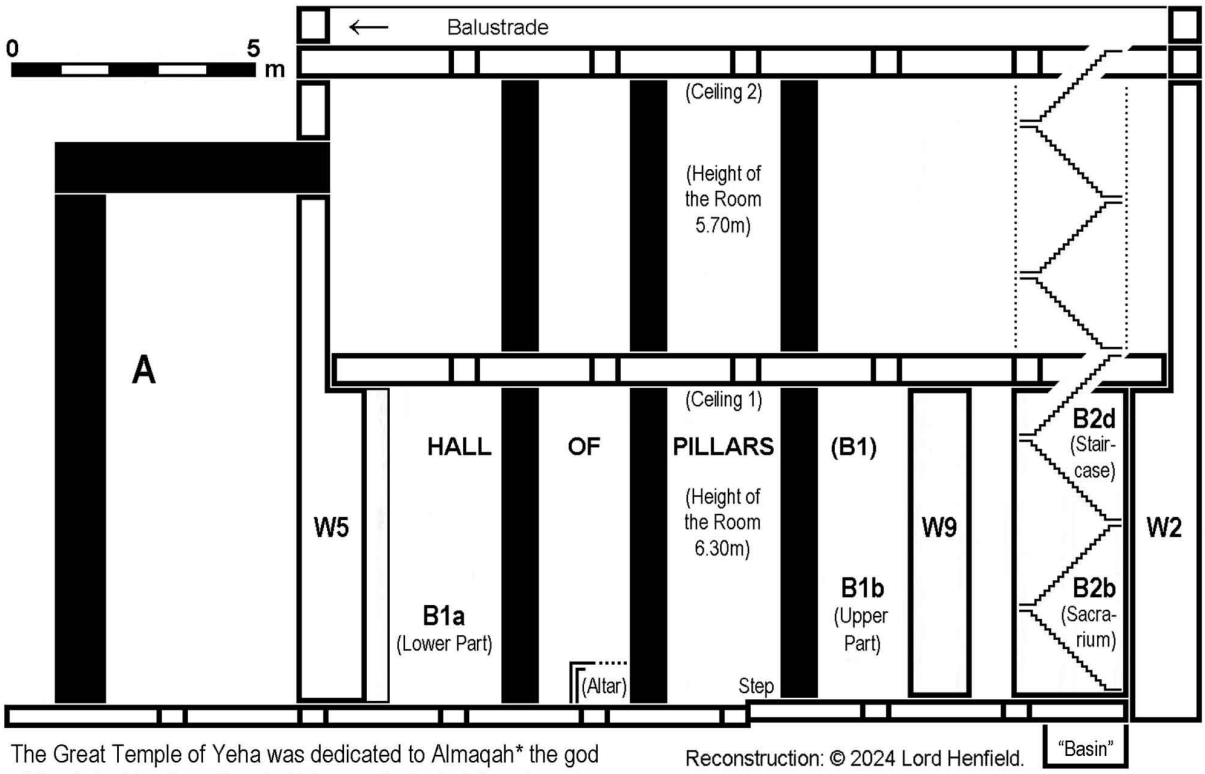

Reconstruction: © 2024 Lord Henfield.

The Great Temple of Yeha was dedicated to Almaqah* the god of the Saba kingdom. [* as in Hebrew, al, el, ah, iah, yahu, etc., denotes the moon but simply means "God."], The almost cubical structure was constructed of well-cut ashlar blocks measuring up to 3 m long and circa 25 cm thick. The ashlar blocks fit together tightly without mortar, which contributed to the structure's preservation. The temple is surrounded by a cemetery and enclosed by a double wall. Foundation fragments of an earlier temple have been identified beneath the Great Temple and likely date to the 8th century BC. In front of the temple was a porch with six pillars on a platform leading to a tall two-wing door and though that entrance into an interior with five aisles created by four rows of three squarish pillars. The two side aisles in the north and south were covered by a ceiling and above it was a second storey. The central aisle was open to the sky. Three wooden-walled or wooden panelled chambers of equal size were located at the eastern end of the temple interior. The middle chamber **B2b** had a small cellar room also called "basin," (see photo down below) although it could not be used as mikvah or baptisterium because it was not watertight; it was 3 m wide, 2 m long and almost 2 m deep. May be it was a hidden room for the Ark of the Covenant. The other two chambers contained two staircases to the floor above and from there to the roof. There was a sacrificial altar in the Hall with a blood canal leading out through the southern wall.

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The Barran Temple, better known as the Throne of the Queen of Sheba (or Saba; in Ethiopia: Queen Makeda), in Arabic: Arsh (or) Arash Bilquis. The Barran (Bar'ān) Temple is located 3 km south of the ancient city of Marib and 1.4 km west of the Awām (Awwam) temple (the Mahram Bilqis). Marib is c. 170 km east of Sanaa, Yemen. The entrance of the temple is directed (like most temples in Yemen and Ethiopia) to the West (west-southwest, to be precise); that could mean that the general prayer direction (Hebrew: mizrah, Arabic: qibla) always pointed to the east, to the sunrise; to the god Almaqah symbolising the Sun as life on Earth itself. The temple has a width of 18.60m and an entire depth of 35.60m. The courtyard is 31.50m x 36.50m and is partly surrounded by a medieval fortresswall built from stones of the temple.

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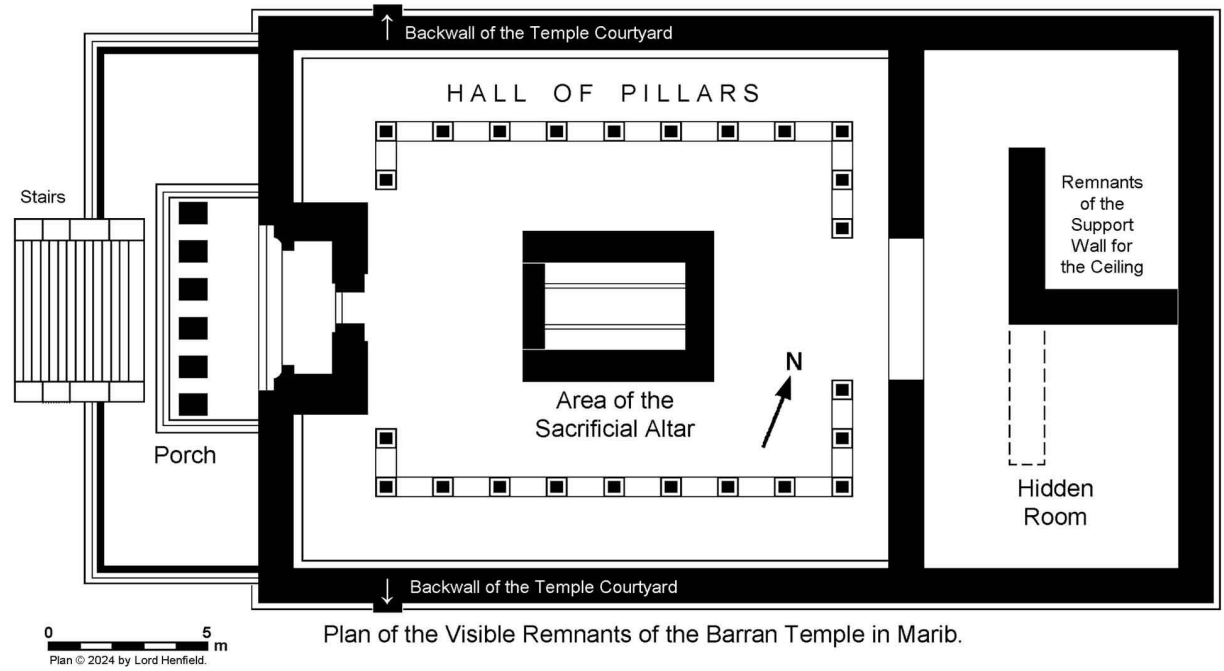
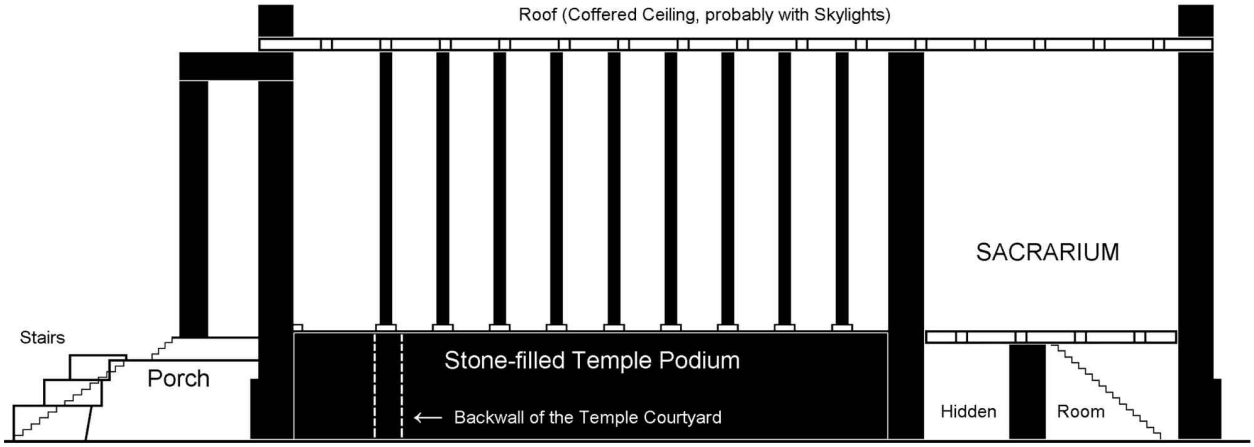


Plan of the Visible Remnants of the Barran Temple in Marib.



Section of the Barran Temple in Marib, Reconstruktion, View from the South.

Reconstruction of the Barran Temple in Marib, its Courtyard, and the Purification Well with the Base of the Pool.

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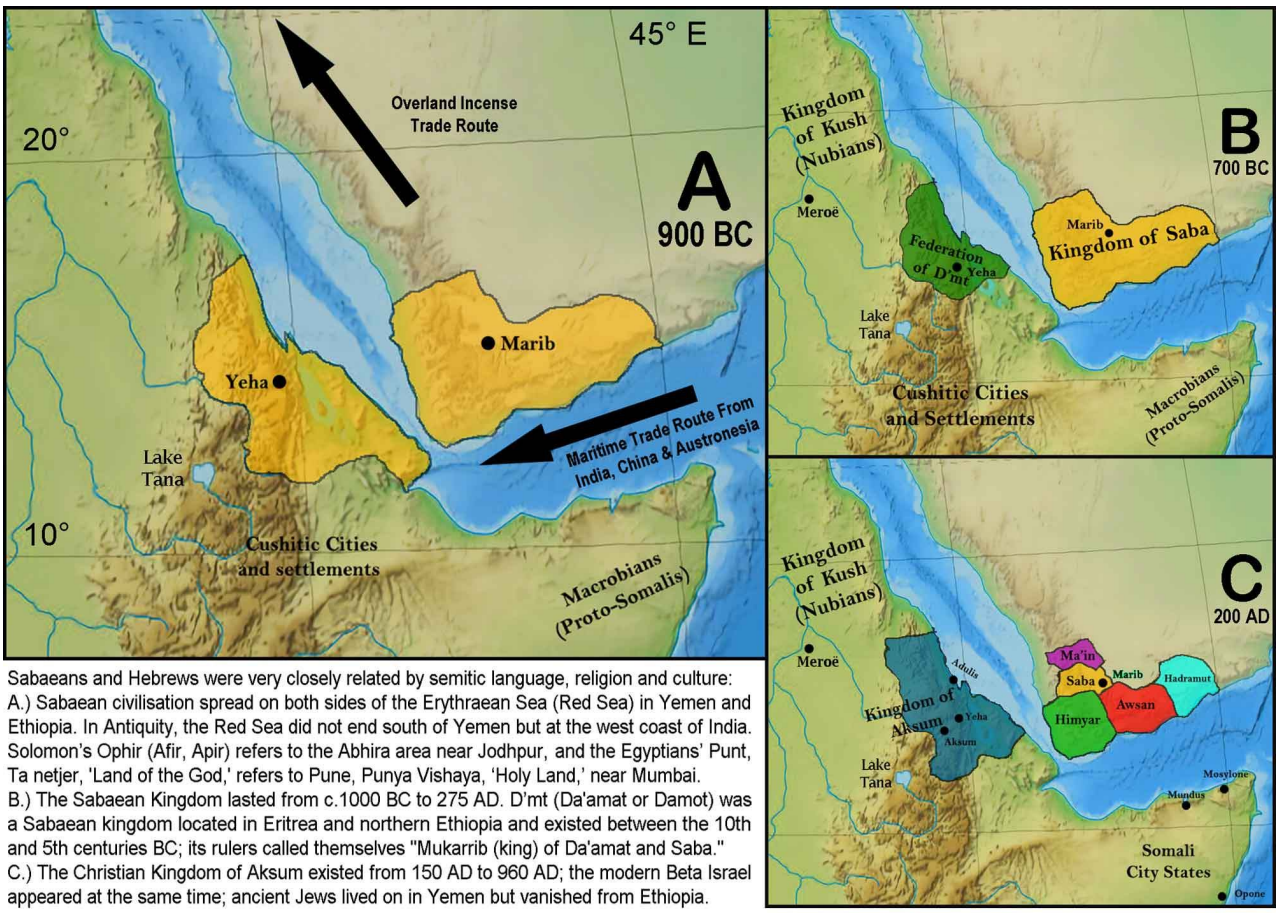
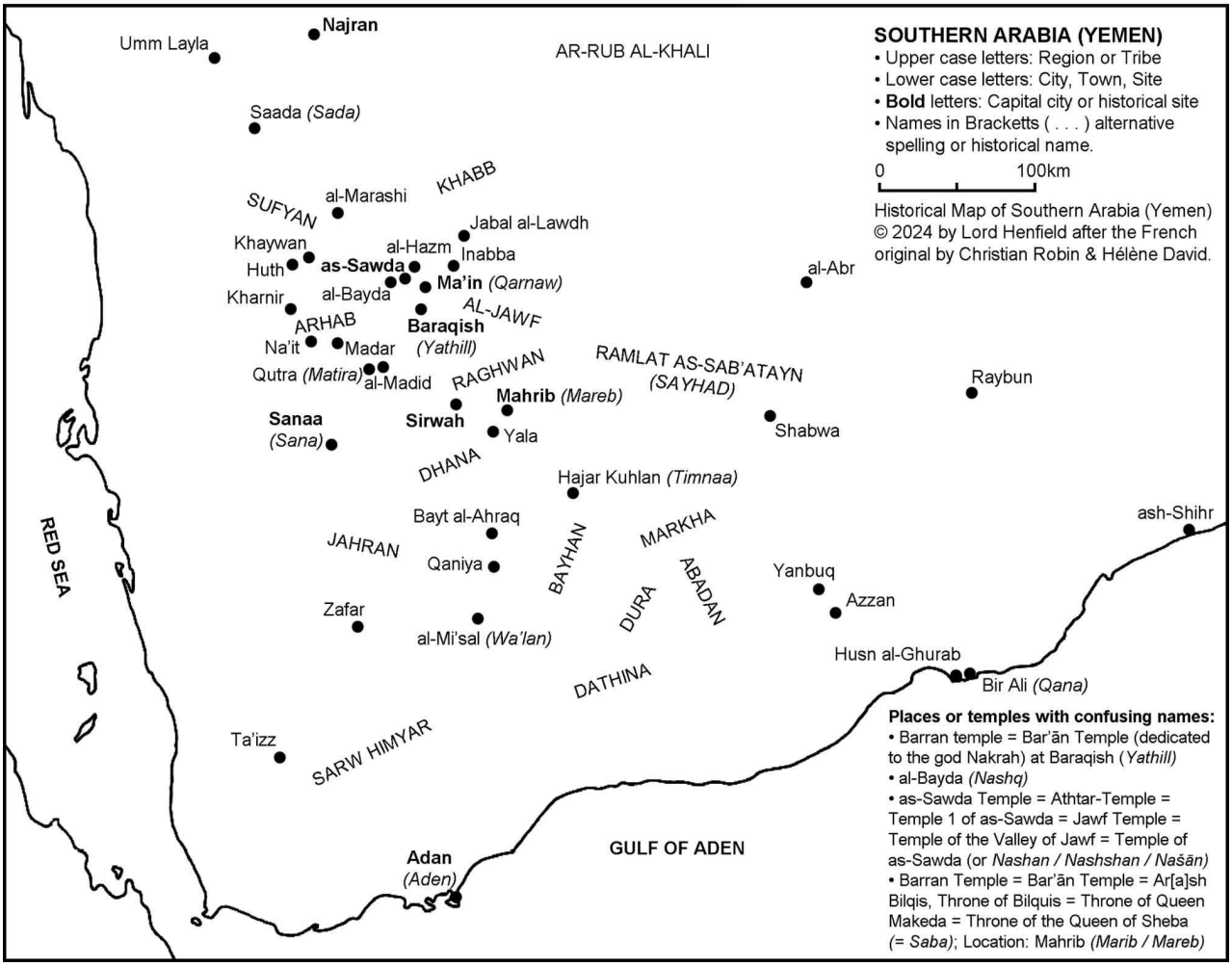


Sabaeans and Hebrews were very closely related by semitic language, religion and culture:
A.) Sabaean civilisation spread on both sides of the Erythraean Sea (Red Sea) in Yemen and Ethiopia. In Antiquity, the Red Sea did not end south of Yemen but at the west coast of India. Solomon's Ophir (Afir, Apir) refers to the Abhira area near Jodhpur, and the Egyptians' Punt, Ta netjer, 'Land of the God,' refers to Pune, Punya Vishaya, 'Holy Land,' near Mumbai.
B.) The Sabaean Kingdom lasted from c.1000 BC to 275 AD. D'mt (Da'amat or Damot) was a Sabaean kingdom located in Eritrea and northern Ethiopia and existed between the 10th and 5th centuries BC; its rulers called themselves "Mukarrib (king) of Da'amat and Saba."
C.) The Christian Kingdom of Aksum existed from 150 AD to 960 AD; the modern Beta Israel appeared at the same time; ancient Jews lived on in Yemen but vanished from Ethiopia.



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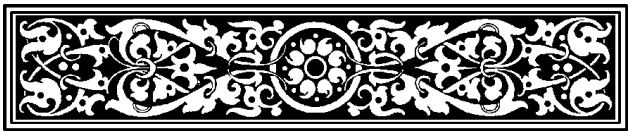
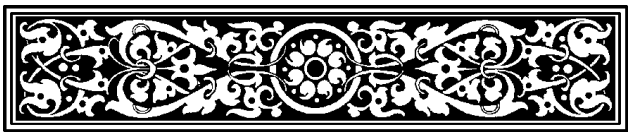
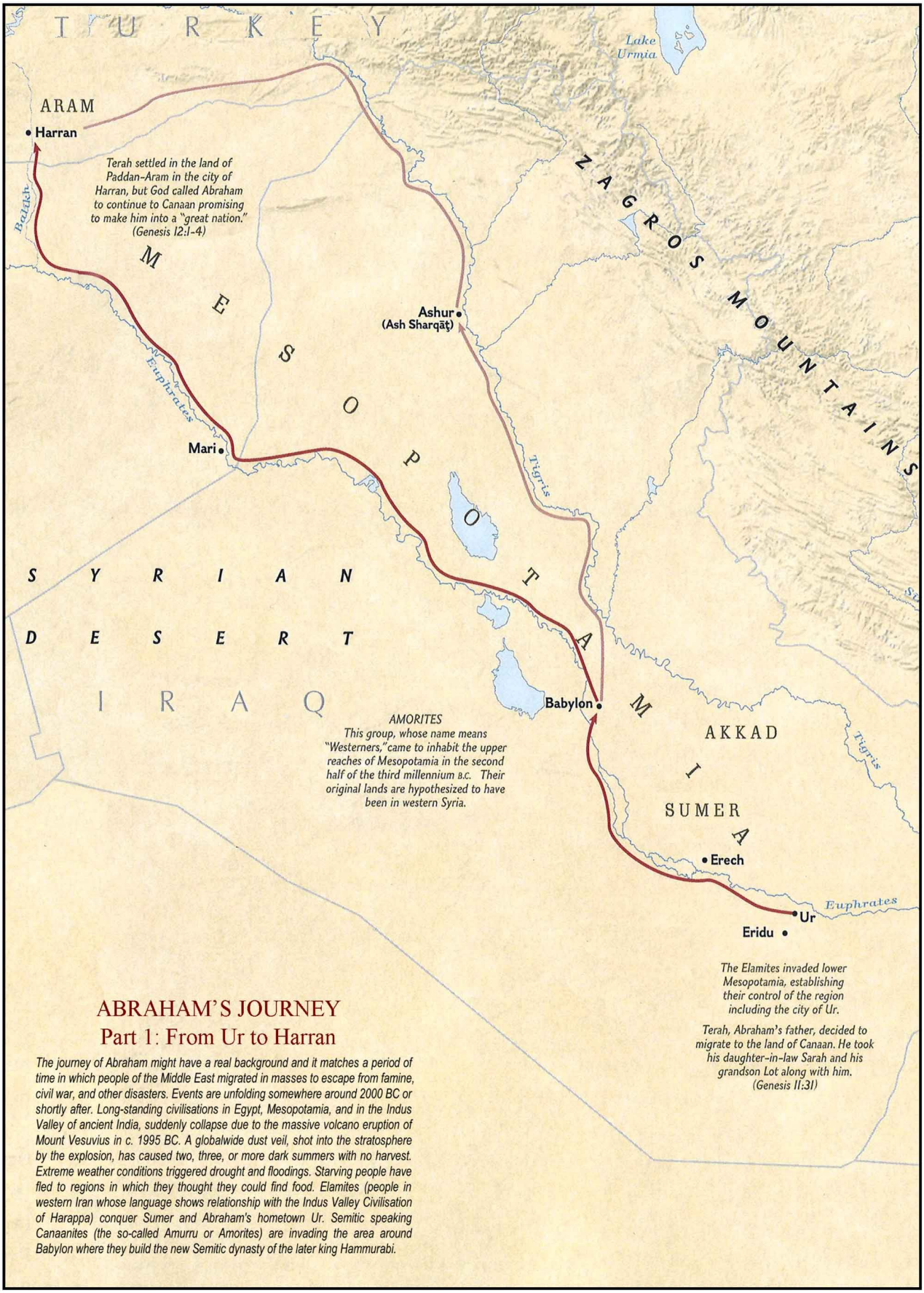


APPENDIX B

THE
MAP & CHART
DOCUMENTATION




TURKEY
Lake Urmia
ARAM
Harran
Balikh
Terah settled in the land of Paddan-Aram in the city of Harran, but God called Abraham to continue to Canaan promising to make him into a "great nation." (Genesis 12:1-4)
ZAGROS MOUNTAINS
MESOPOTAMIA
Ashur (Ash Sharqāṭ)
Euphrates
Mari
Tigris
SYRIAN DESERT
IRAQ
AMORITES
This group, whose name means "Westerners," came to inhabit the upper reaches of Mesopotamia in the second half of the third millennium B.C. Their original lands are hypothesized to have been in western Syria.
Babylon
AKKAD
SUMER
Erech
Ur
Eridu
Euphrates
Tigris
The Elamites invaded lower Mesopotamia, establishing their control of the region including the city of Ur.
Terah, Abraham's father, decided to migrate to the land of Canaan. He took his daughter-in-law Sarah and his grandson Lot along with him. (Genesis 11:31)
ABRAHAM'S JOURNEY
Part 1: From Ur to Harran
The journey of Abraham might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius in c. 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused two, three, or more dark summers with no harvest. Extreme weather conditions triggered drought and floodings. Starving people have fled to regions in which they thought they could find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civilisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amurru or Amorites) are invading the area around Babylon where they build the new Semitic dynasty of the later king Hammurabi.

The stories of the Bible, or other scriptures for that matter, are often rejected as pure fantasy. The stories of Abraham contain some amount of historicity nevertheless. When Abraham left his Sumerian hometown Ur for Harran, on the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km / 18 mi southeast of Sanlıurfa. The settlement that would become Harran began as a typical Halaf Culture village established circa 6200 BC. The archaeological remains in ancient Harran show clearly why Abraham came here, it was one of the largest commercial, cultural, and religious centres of the region. The Greeks called the city Hellenopolis (meaning "Greek city") in the Early Christian period. (The grey line along the River Tigris represents an alternative route of Abraham and his clan.)

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ANATOLIA
Taurus Mountains
TURKEY
Carchemish (Kargamış)
Harran
ARAM
Balikh
Aleppo (Ḥalab)
GREAT SEA (MEDITERRANEAN SEA)
Northern Cyprus
ALASHIYA CYPRUS
Ugarit (Ra's Shamrah)
PHOENICIA
AMURRU (AMORITES)
Hamath (Ḥamāh)
SYRIA
LEBANON
LEBANON MTS.
Anti-Lebanon
SYRIAN DESERT
Damascus
MAP KEY
Abraham's route to the Promised Land from Ur to Canaan
Possible alternate route
0 50 100 kilometers
0 50 100 miles
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.
Hazor
Sea of Kinnereth (Sea of Galilee)
At Hobah near Damascus, Kedorlaomer was slain and Lot rescued. (Genesis 14:15-17)
ISRAEL
West Bank
Shechem (Nablus)
Here Abraham entered the Promised Land and built an altar. (Genesis 12:6-7)
Abraham bought the Cave of Machpelah as a burial place for Sarah. He would also be buried there. (Genesis 23:19, 25:10)
Jordan
JORDAN
Bethel (Baytīn)
Ai (Khirbat at Tall)
Lot chose the well-watered plain of the Jordan, while Abraham decided to remain in central Canaan when the time came for them to separate. (Genesis 13)
AMMON
To escape a severe famine, Abraham moved his whole household to Egypt. (Genesis 12:10-20)
Gaza Strip
Hebron
CANAAN
LOWER EGYPT
Gerar
MOAB
Dead Sea
Beersheba (Be'ér Sheva')
Negev
ABRAHAM'S JOURNEY
Part 2: From Harran to Egypt
SUEZ CANAL
Avaris
Pithom
Succoth
Bubastis
Canal of the Pharaos
GOSHEN
Bitter Lakes
PARAN
Heliopolis
Migdol
Cairo
EDOM
EGYPT
Memphis
SINAI
Nile
Gulf of Suez
Gulf of Aqaba
Tih Plateau
Abraham's Journey does not appear to be "planned," as the Bible text suggests - that is literature -, but it rather looks like a flight from famine or war. At first, he and his clan have departed for Harran (Haran) in southern Anatolia (modern Turkey). After staying there for a while, the decision has been made to head to Canaan but he has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.
In the era of Egypt's 13th Dynasty (1803 BC–1649 BC), probably even in the 12th Dynasty (1991–1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat I has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725–1650 BC) and the 15th Dynasty (1650–1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC–1649 BC), 16th Dynasty (1649–1582 BC), 17th Dynasty (c. 1580–1550 BC), and the 18th Dynasty (1550–1290 BC). When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt.

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundred of years. Ezekiel (c. 622-570BC) writes (30:13-17): "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros [Upper Egypt, Thebes] desolate, and will set fire in Zoan [Tanis], and will execute judgements in No [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. And I will pour my fury upon Sin [the Desert of Sin or Tsin: between Elim and Mount Sinai], the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily. [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] The young men of Aven [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] and of Pibeseth [Bubastis] shall fall by the sword: and these cities shall go into captivity."
If the Habiru (ancient Hebrews) were no Canaanites, as they claimed, they would have had no need for such a grudge against exactly those places the Canaanites once have been expulsed from, would they?

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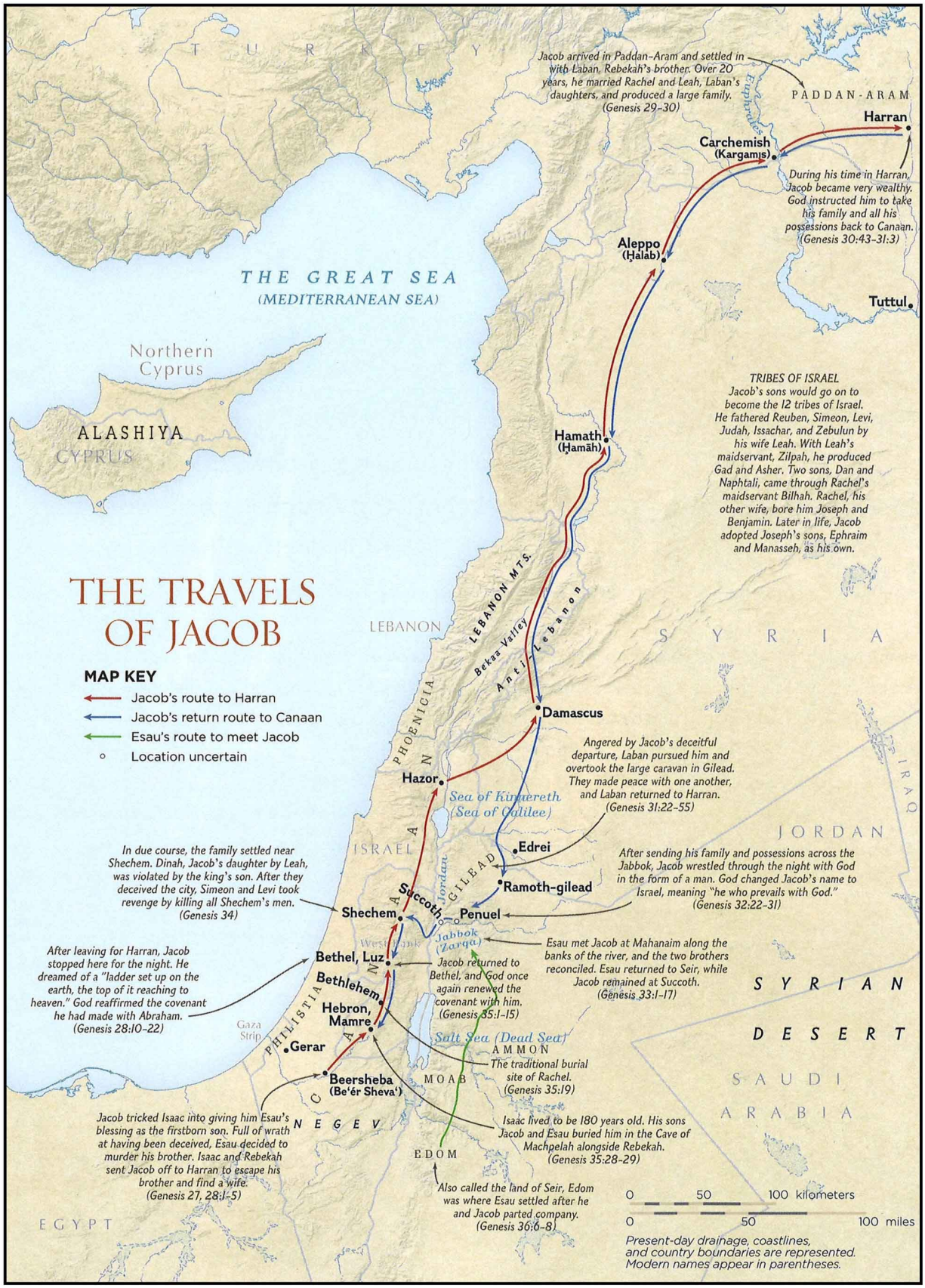
THE TRAVELS OF JACOB
MAP KEY
Jacob's route to Harran
Jacob's return route to Canaan
Esau's route to meet Jacob
Location uncertain
THE GREAT SEA (MEDITERRANEAN SEA)
TURKEY
Northern Cyprus
ALASHIYA CYPRUS
LEBANON
SYRIA
IRAQ
JORDAN
ISRAEL
SYRIAN DESERT
SAUDI ARABIA
EGYPT
Gaza Strip
West Bank
PADDAN-ARAM
Harran
Carchemish (Kargamış)
Aleppo (Ḥalab)
Tuttul
Hamath (Ḥamāh)
Damascus
Hazor
Sea of Kinneret (Sea of Galilee)
Edrei
Ramoth-gilead
Penuel
Succoth
Shechem
Bethel, Luz
Bethlehem
Hebron, Mamre
Gerar
Beersheba (Be'ér Sheva')
Salt Sea (Dead Sea)
AMMON
MOAB
EDOM
NEGEV
PHILISTIA
CANAAN
GILEAD
Jabbok (Zarqa)
Jordan
Euphrates
LEBANON MTS.
Anti-Lebanon
Bekaa Valley
Jacob arrived in Paddan-Aram and settled in with Laban, Rebekah's brother. Over 20 years, he married Rachel and Leah, Laban's daughters, and produced a large family. (Genesis 29–30)
During his time in Harran, Jacob became very wealthy. God instructed him to take his family and all his possessions back to Canaan. (Genesis 30:43–31:3)
TRIBES OF ISRAEL
Jacob's sons would go on to become the 12 tribes of Israel. He fathered Reuben, Simeon, Levi, Judah, Issachar, and Zebulun by his wife Leah. With Leah's maidservant, Zilpah, he produced Gad and Asher. Two sons, Dan and Naphtali, came through Rachel's maidservant Bilhah. Rachel, his other wife, bore him Joseph and Benjamin. Later in life, Jacob adopted Joseph's sons, Ephraim and Manasseh, as his own.
Angered by Jacob's deceitful departure, Laban pursued him and overtook the large caravan in Gilead. They made peace with one another, and Laban returned to Harran. (Genesis 31:22–55)
After sending his family and possessions across the Jabbok, Jacob wrestled through the night with God in the form of a man. God changed Jacob's name to Israel, meaning "he who prevails with God." (Genesis 32:22–31)
In due course, the family settled near Shechem. Dinah, Jacob's daughter by Leah, was violated by the king's son. After they deceived the city, Simeon and Levi took revenge by killing all Shechem's men. (Genesis 34)
Esau met Jacob at Mahanaim along the banks of the river, and the two brothers reconciled. Esau returned to Seir, while Jacob remained at Succoth. (Genesis 33:1–17)
After leaving for Harran, Jacob stopped here for the night. He dreamed of a "ladder set up on the earth, the top of it reaching to heaven." God reaffirmed the covenant he had made with Abraham. (Genesis 28:10–22)
Jacob returned to Bethel, and God once again renewed the covenant with him. (Genesis 35:1–15)
The traditional burial site of Rachel. (Genesis 35:19)
Jacob tricked Isaac into giving him Esau's blessing as the firstborn son. Full of wrath at having been deceived, Esau decided to murder his brother. Isaac and Rebekah sent Jacob off to Harran to escape his brother and find a wife. (Genesis 27, 28:1–5)
Isaac lived to be 180 years old. His sons Jacob and Esau buried him in the Cave of Machpelah alongside Rebekah. (Genesis 35:28–29)
Also called the land of Seir, Edom was where Esau settled after he and Jacob parted company. (Genesis 36:6–8)
0 50 100 kilometers
0 50 100 miles
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.

The history of the "Israelites" begins with ***Jacob***: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect". The name ***Israel*** (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

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Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.
Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the ***Twelve Tribes of Israel***, and it is also known that he had a daughter, Dinah.

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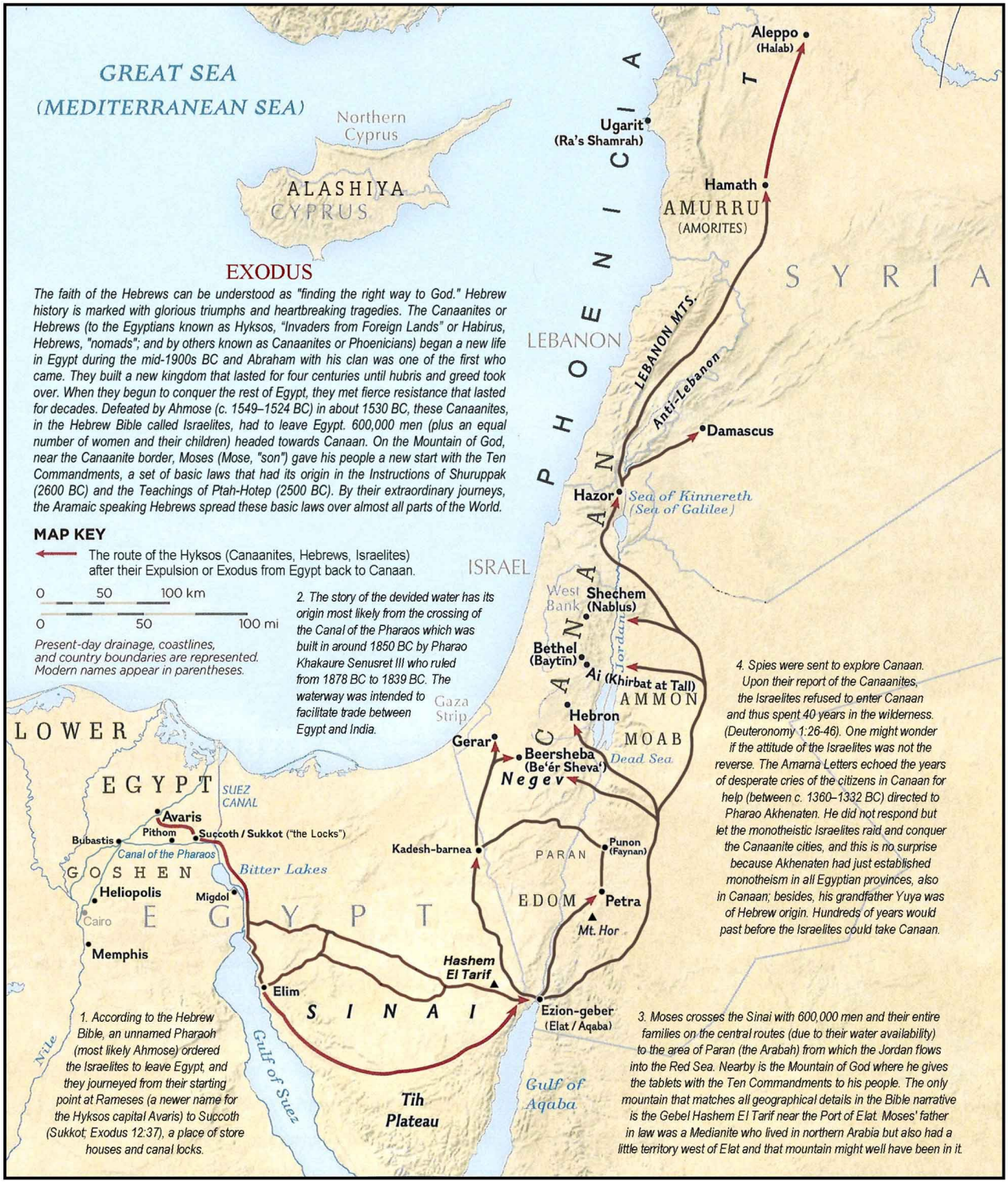
GREAT SEA
(MEDITERRANEAN SEA)
Northern Cyprus
ALASHIYA
CYPRUS
EXODUS
The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they begun to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549–1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Moses, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.
MAP KEY
The route of the Hyksos (Canaanites, Hebrews, Israelites) after their Expulsion or Exodus from Egypt back to Canaan.
0 50 100 km
0 50 100 mi
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.
2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret III who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.
4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wilderness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amarna Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360–1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. Hundreds of years would past before the Israelites could take Canaan.
1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot; Exodus 12:37), a place of store houses and canal locks.
3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat. Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.
Aleppo (Halab)
Ugarit (Ra's Shamrah)
Hamath
AMURRU (AMORITES)
SYRIA
PHOENICIA
LEBANON
LEBANON MTS.
Anti-Lebanon
Damascus
Hazor
Sea of Kinnereth (Sea of Galilee)
ISRAEL
West Bank
Shechem (Nablus)
Jordan
Bethel (Baytīn)
Ai (Khirbat at Tall)
CANAAN
AMMON
Gaza Strip
Hebron
MOAB
Dead Sea
Gerar
Beersheba (Be'ér Sheva')
Negev
LOWER EGYPT
SUEZ CANAL
Avaris
Pithom
Succoth / Sukkot ("the Locks")
Bubastis
Canal of the Pharaos
GOSHEN
Bitter Lakes
Heliopolis
Migdol
Cairo
EGYPT
Memphis
Kadesh-barnea
PARAN
Punon (Faynan)
EDOM
Petra
Mt. Hor
Hashem El Tarif
Elim
SINAI
Ezion-geber (Elat / Aqaba)
Nile
Gulf of Suez
Tih Plateau
Gulf of Aqaba

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the ***Biblical Mount Sinai***. Potential candidates had to meet the following criteria: **1.** The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. **2.** It must have a water source to support the people. **3.** It must be accessible and easy to climb (due to the old age of Moses). **4.** It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) **5.** It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: **1.** Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. **2.** Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. **3.** Be within "goat grazing distance" of Midianite territory. ***Moses*** (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.].

Criticisms against the proposal that Hashem El Tarif is Mount Sinai are: **1.** There is no mention in history nor tradition of Hashem El Tarif as Mount Sinai. [A weak argument as Christians and Muslims have deliberately destroyed almost all texts that contradicted their doctrine.]. **2.** There is no widespread Rabbinic-era Jewish tradition about the location of Mount Sinai. [Also weak because "Rabbinic Literature" was edited by the Romans after the 1st Roman-Jewish War, 66-73 AD, and therefore cannot really be called authoritative.]. **3.** The Sinai was controlled by the Egyptian Empire [Also a weak point because the Egyptians controlled all their provinces between the Nile and southern Anatolia anyway, including all of Canaan and Phoenicia.]

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JOSHUA THE CONQUEROR
Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.
Joshua continued attacking and taking the rest of the Canaanite cities that had sent their armies to fight at Merom. (Joshua 11:12)
Joshua attacked and defeated the combined armies of several northern Canaanite cities. The victors chased the fleeing forces northward into the region of Sidon. (Joshua 11:7-8)
Hazor, the main Canaanite city of the North, was taken and burned. (Joshua 11:11)
Joshua was buried at the site of his inheritance. (Joshua 24:30)
After an initial defeat, the Hebrews took Ai with a well-planned ambush. (Joshua 7-8)
Joshua brought all the tribes together to renew the covenant with the Lord, and remind the people to stay faithful. (Joshua 24:1-27)
The Hebrews crossed the Jordan and established their first permanent camp in Canaan. (Joshua 4:19)
Joshua, after a forced march from Gilgal, attacked an army of Amorites in defense of the allied city of Gibeon. The battle became a rout, and the Hebrews pursued the remaining force. (Joshua 10:9-10)
Joshua sent spies to evaluate the land, especially Jericho, a key Canaanite city. (Joshua 2:1)
Jericho was taken after the walls collapsed before the Ark of the Covenant, opening the way into all Canaan. (Joshua 6:20)
The defeated Amorite kings hid in a cave. Joshua trapped, then executed them. (Joshua 10:26)
After he took the key cities, Joshua captured several more in the Negev. He then returned to the camp at Gilgal. (Joshua 10:41-43)
Tyre (Soûr)
Dan (Tel Dan)
Kedesh (Tel Qedesh)
Achzib (Tel Akhziv)
Hazor (Tel Ḥazor)
Merom
Acco (ʻAkko)
Achshaph (KafrYasīf)
Madon
Hammath (Ḥammat)
Ashtaroth
Mt. Carmel 546 m 1,791 ft
Shimron-meron (Semunieh)
Jabneel
Mt. Tabor 588 m 1,929 ft
Jokneam (Yoqneʻam)
Shunem (Sūlam)
Endor (ʻEn Dor)
Dor
Megiddo (Tel Megiddo)
Edrei (Darʻā)
Taʻanach (Taʻannuk)
Ramoth-gilead (Khirbat ar Rumaythah)
En-gannim (Janīn)
Beth Shean (Bet Sheʻan)
Jabesh-gilead
Dothan (Khirbat al Ḥufayrah)
West Bank
Mt. Ebal 940 m 3,084 ft
Tirzah (Tallūza)
Shechem (Nablus)
Mt. Gerizim 881 m 2,890 ft
Peniel
Succoth (Dayrʻallā)
Aphek (Tel Afeq)
Shiloh (Khirbat Saylūn)
Joppa (Tel Aviv-Yafo)
Timnath-serah
Bethel
Ai (Khirbat at Tall)
Rabbah (Amman)
Ambushing Force
Main Force
Upper Beth-horon (Bayt ʻŪr al Fawqā)
Gilgal
Jericho (Tell es-Sulṭān)
Jericho (Arīḥā)
Abel-shittim
Gezer (Tel Gezer)
Gibeon (Al Jīb)
Ekron (Tel Miqne)
Heshbon (Ḥisbān)
Jerusalem
Ashdod (Tel Ashdod)
Beth Shemesh (Beit Shemesh)
Mt. Nebo 802 m 2,631 ft
Jarmuth (Tel Yarmuṭ)
Medeba (Mādabā)
Gath (Tel Ẓafit)
Bethlehem
Ashkelon (Tel Ashkelon)
Ashqelon
Adullam (Ḥorbat ʻAdullam)
Libnah (Qiryat Gat)
Lachish (Tel Lachish)
Beth-zur (Khirbat Ṭubayqah)
Salt Sea Dead Sea
Dibon (Dhībān)
Makkedah
(Tuffuh) Tappuah
Hebron
Aroer (ʻArāʻir)
Gaza
Eglon
En-gedi (Tell el Jurn)
Arnon (Wadi el Mujib)
Debir
Eshtemoa (As Samū)
Gerar (Tel Gerar)
ʻArad (Tel Arad)
ʻArad
Sharuhen (Tel Sharuḥen)
Beersheba (Beʻér Sheva')
SYRIA
PHOENICIA
LEBANON
GALILEE
BASHAN
GILEAD
AMMON
MOAB
EDOM
JUDAH
PHILISTIA
SHEPHELAH
NEGEV
PLAIN OF SHARON
SAMARIA
Jordan
Kishon (Qishon)
Sorek (Surar)
Valley of Jezreel
Wilderness of Judah
Sea of Kinnereth (Sea of Galilee)
Yarmuk
Gaza Strip

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was ***Hoshea*** (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from Jesus the Nazorean (in the New Testament).

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Northern Cyprus
ALASHIYA
CYPRUS
The Israelite victory over Zobah brought a treaty of friendship with Hamath, a strong northern kingdom. (2 Samuel 8:9-10)
Hamath
Arvad
Tiphsah
HAMATH
SYR
Tadmor (Tadmur)
David fought against the city-state of Zobah, gaining spoil and weakening a rival. (2 Samuel 8:3-11; I Chronicles 18:3-10)
Byblos (Jbail)
GREAT SEA (MEDITERRANEAN SEA)
LEBANON
Beeroth (Beirut)
PHOENICIA
ZOBAH
ARAM
Sidon (Saïda)
Damascus
Sheba, leader of a revolt against King David, was decapitated and his head thrown to Joab, commander in chief of David's army. (2 Samuel 20:15-22)
Rezon, a renegade who fled the authority of Zobah, set himself up as a rebel leader and took control of Damascus. He was hostile toward Israel. (I Kings 11:23-25)
Tyre (Soûr)
Dan
Abel-beth-maachah
Kedesh
Hazor
Acco ('Akko)
Sea of Kinnereth Sea of Galilee
The "witch of Endor" accurately predicted the deaths of Saul and his sons in the battle of Gilboa. (I Samuel 28:7-8)
Ashtaroth
Jokneam
Endor
Edrei
Megiddo
David's herds fed on the Plain of Sharon. (I Chronicles 27:29)
Ta'anach
Beth Shan
After the Saul's defeat near Mt. Gilboa, victorious Philistines hung his body from the city wall and put his armor in one of their temples. (I Samuel 31:10)
Ramoth-gilead
Jabesh-gilead
Wood of Ephraim
Saul's birthplace and capital of the kingdom under his rule. (I Samuel 15:34)
ISRAEL
Plain of Sharon
Shechem
Succoth
Absalom, David's rebellious son, was killed by Joab, the king's head general. (2 Samuel 18)
Aphek
Jabbok
Joppa
Shiloh
When the king of Ammon died, David sent a party to offer condolences. When the envoy was disgraced by the new king, David sent the army under Joab to deal with them. The victory brought Ammon under the Israelite crown. (2 Samuel 10:6-14; I Chronicles 19:6-15)
The Lord appeared to Solomon in a dream, granting him wisdom, honor, riches, and longevity. (I Kings 3:5-15)
Bethel
Rabbah ('Ammān)
AMMON
JORDAN
Gezer
Gibeon
Gibeah
Heshbon
Ashdod
Jerusalem
Gath
Ashkelon
Bethlehem
Medeba (Mādabā)
A Philistine sword furnace has been found, similar to the type visited by the Israelites to have their farm tools sharpened. (I Samuel 13:19-20)
PHILISTIA
Having taken the city from its Jebusite masters, David moved his capital and built a palace, making Jerusalem the most important city in the kingdom. He ruled there 33 years. (2 Samuel 5:6-14)
Hebron
Gaza
Lachish
SHEPHELAH
Dibon (Dhībān)
Gerar
'En-gedi
Aroer
Arnon
Dead Sea (Salt Sea)
Sharuhen
'Arad
The birthplace of King David, the youngest son of Jesse. (I Samuel 16:1-13)
Beersheba
David slew Goliath in the Valley of Elah. (I Samuel 17)
MOAB
David's first capital; he reigned here 7 years, 6 months. (2 Samuel 5:5)
Besor
Brook of Egypt (Wadi el 'Arish)
NEGEV
Zered
David conquered the Moabites. (2 Samuel 8:2)
EGYPT
David showed mercy to his enemy Saul, cutting off his skirt while he slept instead of killing him. (I Samuel 24:1-4)
Kadesh-barnea
AMALEKITES
EDOM
After a stunning victory over Edom in the Valley of Salt, the region was incorporated into David's kingdom. This gave him effective control over all the territory south to the Gulf of Aqaba. (2 Samuel 8:13-14)
Little Bitter Lake
Petra
Saul defeated the Amalekites, a group that had been raiding Israelite territories. (I Samuel 14:48)
Wādī al 'Arabah
Ezion-geber

Kingdoms of ***Saul***, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small. The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was ***David*** (Hebrew for: "beloved by family"). Samuel describes David is a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. ***Solomon*** (Hebrew: Shlomoh from shalom, "peace"), also called Jedidiah (Hebrew: Yedidyah from "beloved of Jah, Yahweh, God"), was, according to the Hebrew Bible or Old Testament a fabulously wealthy and wise king of the United Kingdom of Israel who succeeded his father, King David from c. 970 to 931 BC. (See: Kebra Nagast and 1 Kings 10; Queen of Sheba / Saba, Queen Makeda). Following the split in c. 930 BC, his patrilineal descendants ruled over Judah alone.

The next significant Hebrew ruler was ***Hezekiah*** (reign c. 715-686 BC; Hebrew: Hizkiyyahu, Hizqiyyahu, Khizkiyahu, Yehizqiyyahu, or Y'khizkiyahu, meaning "Yahweh strengthens" or "Yahweh is my strength"; Greek: Ezekias). He was a king of Judah who appears in 2 Chronicles 18-32, in 2 Kings 18-20, Proverbs 25:1, and in Jeremiah, Hosea, and Micah. He was compared favourably with David and Solomon. Undoubtedly, Hezekiah was a historical figure as his story is one of the best to cross-reference with the rest of the Mid Eastern world's historical documents. The Hebrew Bible (Kings 19:35) states that the Assyrians attempted to conquer Judah and lost 185,000 soldiers. This might be an exaggeration but Hezekiah was a fierce warrior and documents such as the Siloam inscription, Lachish relief, Sennacherib's Prism of Nineve, bear witness to that. He is the first Hebrew ruler who made monotheism the official doctrine of the state. In an effort to abolish the Canaanite idolatry from his kingdom, he destroyed the high places (or bamot) and the "bronze serpent" (or Nehushtan), recorded as being made by Moses, which had become objects of idolatrous worship.

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With first religious reforms, King Hezekiah began a political process that was finally concluded by King ***Josiah*** (or Yoshiyahu, c. 640–609 BC) and it split Israelites from the rest of all Canaanites. Triggered was this reform probably by the ruthless conquests of Canaan by Assyria and Babylonia (also Semites). Statecraft was deliberately replaced by zeal as religious weapon. Greeks and Romans should experience that weapon some centuries later. The Books of 2 Kings and 2 Chronicles record about the programme and its execution in quite some detail. Josiah began the destruction of (Canaanite) Baalist altars and images throughout Jerusalem and Judah. While restoring the Temple of Jerusalem, the High Priest Hilkiah discovered a scroll described in 2 Kings as "the book of the Law", and in 2 Chronicles as "the book of the Law of the Lord given by Moses". Meant is most likely a collection of manuscripts that included The Instructions of Shuruppak (with c. 100 precepts and laws), the Code of Ur-Nammu (or Shulgi, 32 laws), the Code of Eshnunna (61 laws), the Code of Lipit-Ishtar (37 laws) and The Code of Hammurabi (282 laws), the Code of the Nesilim (Hittite, 200 laws), [Look for these law texts in the Grand Bible, see also: the 5 Precepts, the 10 Commandments, the 613 Mitzvot]. Many of these ancient law texts became directly a part of the Torah. The compilation of the Torah took place at c. 600 BC, may be by decree of Josiah.

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During the occupation of Judah and Israel, Israelites and Judaeans became prisoners of war, particularly the educated ones. All their leaders were taken hostage by Aramaic speaking Assyrians (8th century BC) and later by Akkadian and Aramaic speaking Babylonians (6th century BC), as it was general custom of that time. It ensured that the remaining population stayed leaderless and obeyed tlhe laws of the new rulers. When the Persian king ***Kurush II*** (Cyrus the Great, hailed by Hebrews as "Messiah") conquered Mesopotamia, the Israelite leaders were freed. Many of the Aramaic speaking ex-captives began to work as scribes for the Persians, some of them moved to Bactria and India, some others went to Egypt, Greece and Rome. The conquest of ***Alexander the Great*** triggered a cultural revolution spreading to Rome and India. Some Jews felt happy in the new culture. Their opponents took Josiah's fundamentalism to heart and fought against the Greeks. In 166 BC, ***Judah Maccabee*** led a Jewish army to victory over the Seleucid dynasty, which at first was directed against the many ***Greek Jews***, of whom there were many. The Maccabean (Hasmonean) dynasty ruled until the Roman Army under ***General Gnaeus Pompeius*** crushed them in 63 BC. The Hasmonean dynasty ended in 37 BC when ***Herod the Great*** became king of Israel. The Hebrews did not like him because he was an Edomite (Arab) and he worked for the Romans.

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The Biblical scholars Joseph Atwill and Robert Eisenman have compared the text of the ***Gospel of Matthew*** with the text of ***The Jewish War*** by ***Titus Flavius Josephus*** and made a revolutionary discovery. In his book "Caesar's Messiah," Atwill, outlines a series of events in ***Jesus' ministry***, described in the Gospels, are exact, sequential parallels to the ***battle campaign of General Titus*** (Flavius Vespasianus, son of Emperor Vespasian). The origins of Christianity seem far different than we have been led to believe. Remarkable is also how close Jewish families were connected to Roman families on a private basis. ***Philo of Alexandria***, known as Philo Judaeus, c. 20 BC–50 AD), was a Greek Jewish philosopher who lived in Alexandria, Egypt. His family had social ties to the ***priesthood in Judaea***, the ***Hasmonean dynasty***, the ***Herodian dynasty***, the ***Julio-Claudian dynasty***, and the ***Flavian dynasty*** in Rome. Philo had two brothers, Alexander the Alabarch and Lysimachus. Through Alexander, Philo had two nephews, ***Tiberius Julius Alexander*** (a high-ranking Roman general and governor) and Marcus Julius Alexander. The latter was the first husband of the ***Herodian princess Berenice***, lover or secret wife of the general and later ***Emperor Titus***. She was the daughter of King Herod Agrippa I and a sister of ***King Herod Agrippa II*** who was a friend of ***Emperor Claudius*** as well as of ***Titus Flavius Josephus***, having supplied him with information for his history books. And the Roman historian Titus Flavius Josephus was none other but the Jewish general ***Yosep bar Matityahu***, Joseph the son of Matthew.

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Unknown to the rest of the World, the Hebrews created their own states far away from the Middle East. The most successful of those people were two distinct groups: the Bene Israel (Sons of Israel) of India and the Beta Israel (House of Israel), also known as Ethiopian Jews (Hebrew: Yehudey Etyopyah; Ge'ez: ye-Ityoppya Ayhudi). The Beta Israel are a Jewish community that developed and lived for possibly over 2500 years in the area of the Kingdom of Aksum in the North of Ethiopia. They are also known as Falasha (nomads, which points to an earlier era). Documents of the early Hebrews in Ethiopia are rare, and if there are any, they give us different stories. Many of the Beta Israel's accounts state of their origins that they stem from the very ancient migration of some portion of the Tribe of Dan to Ethiopia, were led by the sons of Moses, perhaps at the time of the Exodus. A Christian account points to of Menelik's return to Ethiopia. Menelik is considered the first Solomonic Emperor of Ethiopia, and is traditionally believed to be the son of King Solomon of ancient Israel, and Makeda, ancient Queen of Sheba (Saba, which was on the eastern coast of the Red Sea). Alternative timelines include the later crises in Judaea, e.g., the split of the northern Kingdom of Israel from the southern Kingdom of Judah after the death of King Solomon. Then there are rumours about prisoners of war of the Assyrians and the Babylonians who migrated to Yemen, India and Ethiopia. According to another account, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia by coming from the North, independently from Menelik and his company: "The Falashas migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BC the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for a few hundred years until the reign of Cleopatra. When she was engaged in a war against Augustus Caesar, the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt so there was another migration (between approximately 39–31 BC). Some of the migrants went to South Arabia and settled in Yemen. Some of them went to the north of Ethiopia.

In 1893, the New York journalist Charles Edwin Wilbour acquired some documents. He stored them in a warehouse where they were found more than 50 years later. The documents turned out to be papyri from the antique City of Elephantine near the border to Sudan. Up to this day, thousands of ancient documents in hieratic and demotic Egyptian, Greek, Latin and Coptic have been found in Aswan and Elephantine, once called Rabau, Jubau or Yaba. Among them are a collection of Hebrew manuscripts from the 5th century BC. And they tell us amazing stories. The largest number of papyri are written in Aramaic, the language of the Hebrews and lingua franca of the Achaemenid Persian Empire. They belong to a community of Hebrew mercenaries stationed at Elephantine under Achaemenid rule, 495–399 BC. The Elephantine papyri pre-date all extant manuscripts of the Hebrew Bible, and thus give scholars a very important glimpse at how Judaism was practised in the fifth century BC. They show clear evidence of the existence in c. 400 BC of a polytheistic sect of Jews, who seem to have had no knowledge of a written Torah or the narratives described therein. In one of the letters (Document "B17, TAD A4.5 Cowley 27", The Elephantine Papyri, Brill 1996, p.135), the Jews of Elephantine asked the High Priest in Jerusalem for permission to rebuild their own 'Jerusalem Temple' in Egypt. Excavation work done in 1967 revealed the remains of the Jewish colony centered around a small temple which is still standing on the island today. Along with Yahweh, other deities seem to have been worshiped by these Jews, including Anat-Yahu, the wife of Yahweh. There are two significant questions: Where did the Beta Israel originally come from? and: Where did the Hebrew mercenaries and their families go to when they left Elephantine? The answer could well be that the Beta Israel came from the north, as some legends suggest, namely from Elephantine. We can even figure out the travel route. They went by boat upstream the Nile, then they travelled up the Blue Nile, into the River Dindar or the River Rahad. Both, the Blue Nile as well as the Black Nile, begin exactly in the mountainous region of the Lake Tana, the original settlement area of the Beta Israel in northen Ethiopia. There are many places with Hebrew names and there is even another 'Jerusalem Temple' still standing in Yeha near Adigrat (New Bethel) about 50 km northeast of Aksum. The cube-like temple is dedicated to Almaqah, the "Bull of God's Land" and is dated to c.900-700 BC. The Beta Israel suffered ruthless persecution by the Communists and were then rescued by Israel's Forces from 1980 to 1992.

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Paul's Journey to southern Anatolia (Acts 13 and 14). Acts 13:4-8 says, "So they [Paul and Yosef bar-Nabas] ... departed unto Seleucia [Celeucia, south of Antioch, Antakya] and from thence they sailed to Cyprus. And when they were at Salamis ... they found a certain sorcerer, a false prophet, a Jew [meaning a member of the Jewish messianic party of Zealots and Sicarii that Paul used to persecute], whose name was Bar-jesus. ... Elymas the sorcerer [magos] (for so his name is translated) opposed them." Elymas is a Semitic term from 'alim' meaning "learned" or "wise," usually translated into the Persian term magos, meaning 'wise' like in "the three magi." Bar-Jesus or "bar Yoshua" in Aramaic means "Son of Jesus." The Book of Acts tells us here a crucial fact: Jesus had a son, so he had a wife. Paul used words like "Jew, sorcerer, false prophet" to lower his opponents.

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Paul's Journey to the Greek-speaking eastern half of **the Roman Empire** (Acts 16-18). Paul and his companion Barnabas left for the journey from Jerusalem after the meeting of the Council of Jerusalem, led by James the Just [the brother of Jesus], where the circumcision question was debated. They stopped in Antioch [meant is here Antiocheia, Edessa, one of the earliest Christian centres] where they had a sharp argument about taking John Mark with them on their voyages, as in the previous trip he had left them and gone home. Unable to resolve the dispute, Paul and Barnabas separated; Barnabas took John Mark to Cyprus with him, while Silas joined Paul and together they left for Tarsus [Paul's birthplace]. The final dispute on Jewish law split Christianity into a Jewish Christianity led by James, and a Roman Christianity led by Paul and his Gentile companions.

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Paul's Journey to the City of Ephesus (Acts 18, 19, 21) brought him to the centre of Greek civilisation. He lived there for 3 years and made lots of short trips. Paul's real name was Saul of Tarsus because he was born in Tarsus, Anatolia. Paul was a Roman Jew, a pious Pharisee and a sophisticated cosmopolitan who spoke Greek, Aramaic and Hebrew. He wanted to establish his own version of Christianity because he saw that the Jews stumbled into a war with the Romans. On his way to Damascus he had a "vision of Jesus," meaning he had an idea. Over time, the Romans grew angrier due to the terrorist acts of the Zealots. Paul's idea was to replace their violent ideologies with his teachings of a peaceful Jesus. In 57 AD, protests erupted in the theatre of Ephesus against Paul's teachings (Acts 19). The bishop of the Jerusalem, James the Just, summoned him for talks.

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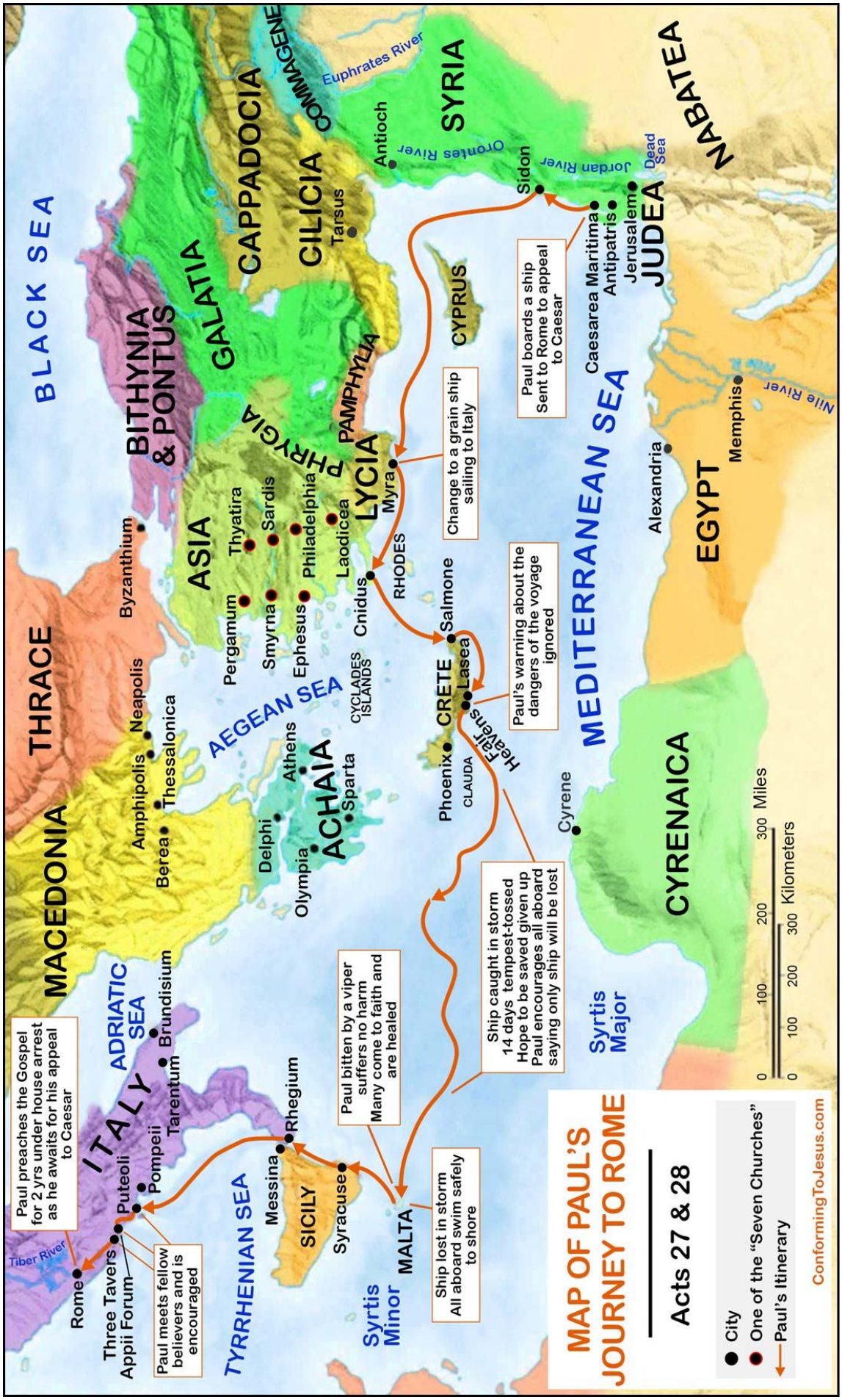

Paul's Journey to Rome (Acts 27 and 28) and to Spain (Romans 15:24, 28). According to Prof Robert Eisenman, translator of the Dead Sea Scolls, to get to the historical Jesus we have to get to him through James the Just, the bother of Jesus, as they grew up together. James was the leading, righteous man of his time. Paul had a major altercation with James about kosher food, circumcision and the fact that Paul converted Jews to his Roman Christianity, contrary to former made agreements. A mob of Jewish Zealots found out and tried to kill him, the Roman governors put him into protective custody. And in 62 AD, they got him out of the Judaea to sent him to Rome on an appeal to Caesar Nero. On his ship to Rome travelled also Yosef bar Matityahu on a diplomatic mission to Nero. He too wrote about the shipwreck and he became the famous historian Titus Flavius Josephus.

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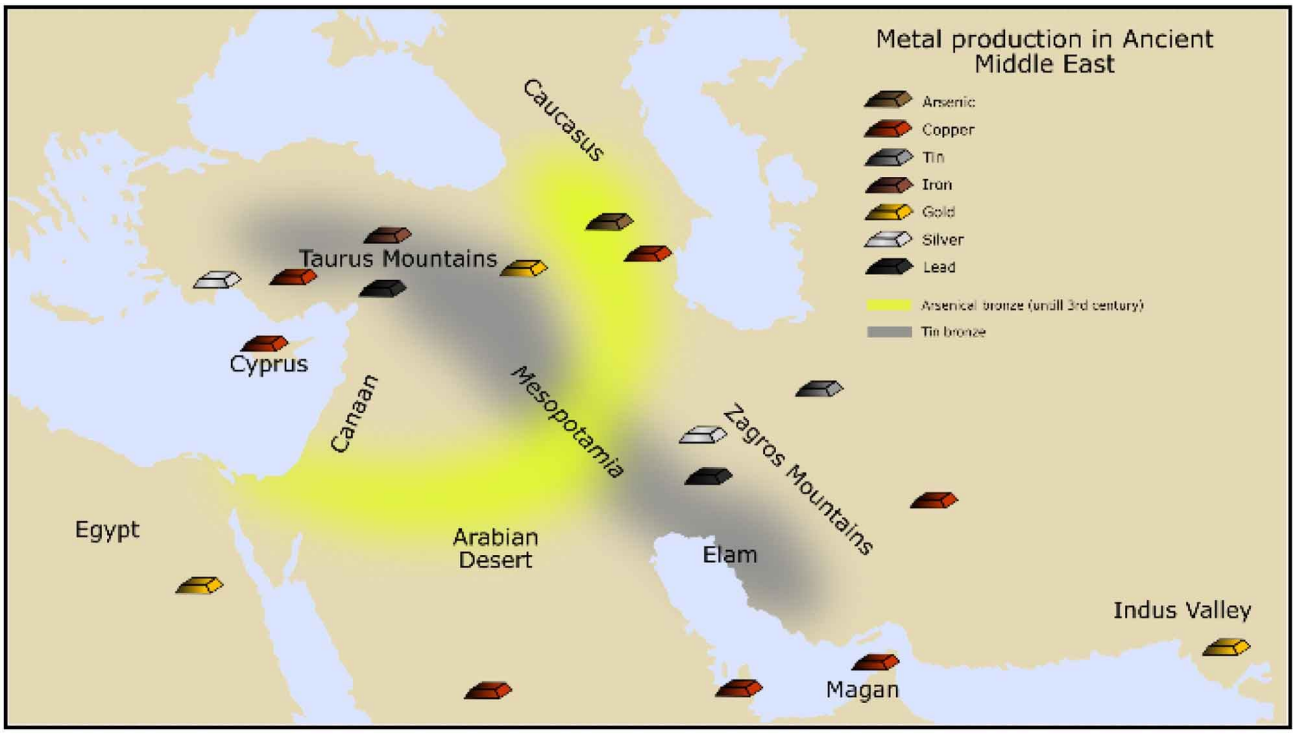

The new material of the time was bronze, a durable alloy made of copper and either tin or arsenic. Mining and Metal production was boosting early trade in the Ancient Middle East and around; 3rd millenium BC.

With Ahmose's reconquest of Lower Egypt, his New Kingdom soon gained power over Canaan, Phoenicia, and Amurru (the Amorites who now ruled over Babylonia). The international language was Akkadian written in cuneiform script; it was closely related to the Semitic languages Canaanite, Phoenician, Aramaic, and Amorite. The Amarna Letters give us a detailed image of political and personal relationships. 16th - 14th centuries BC.

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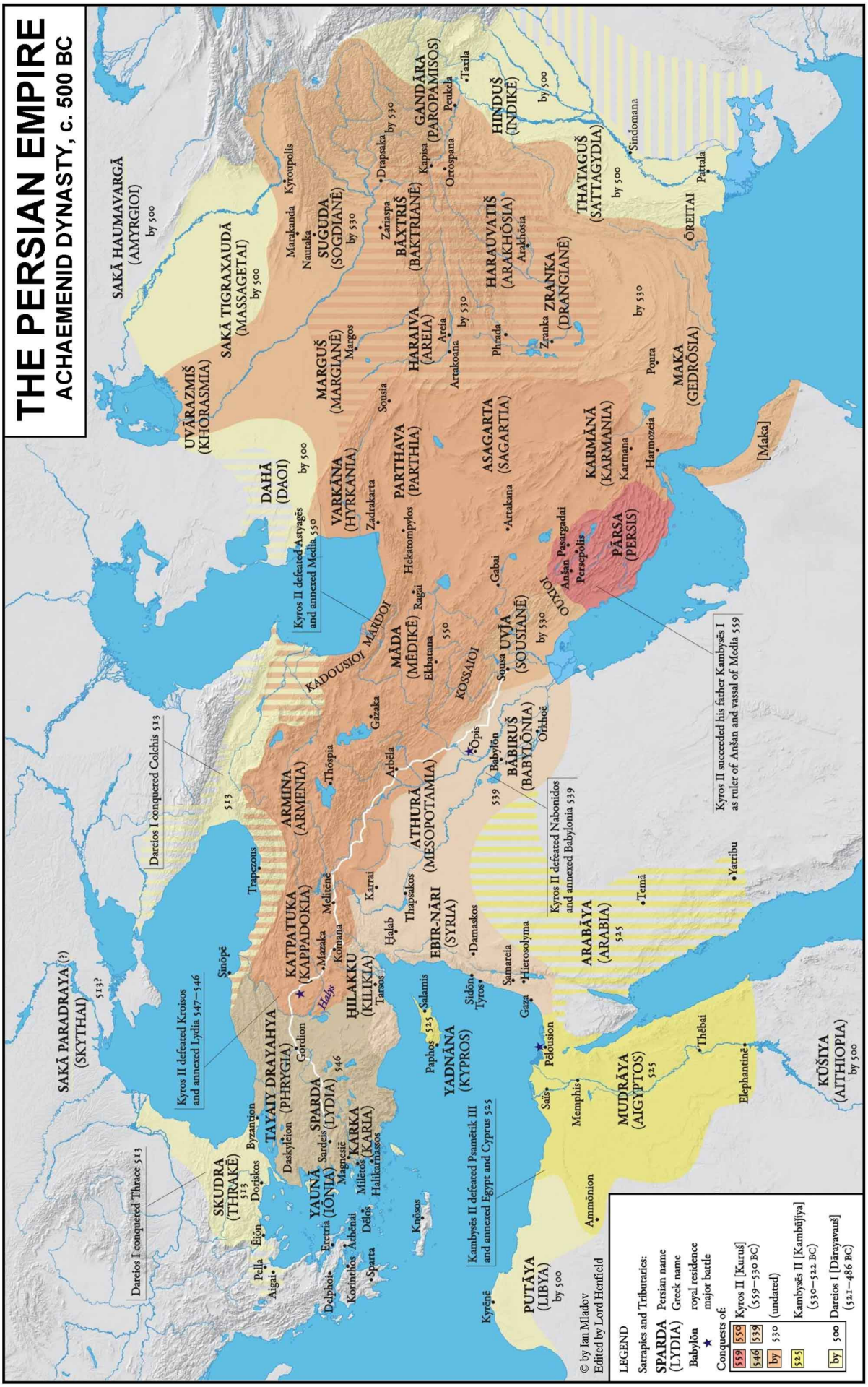

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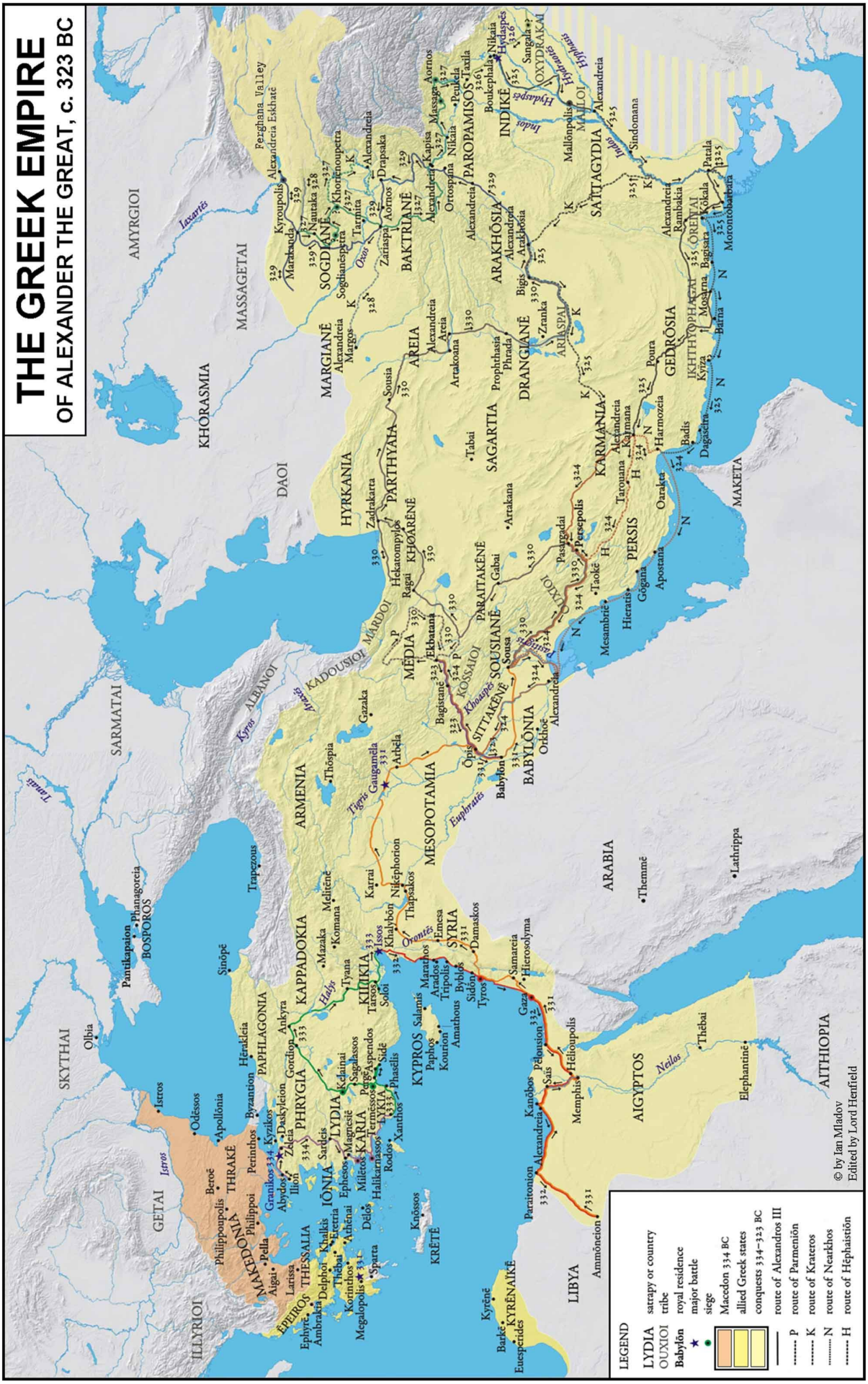

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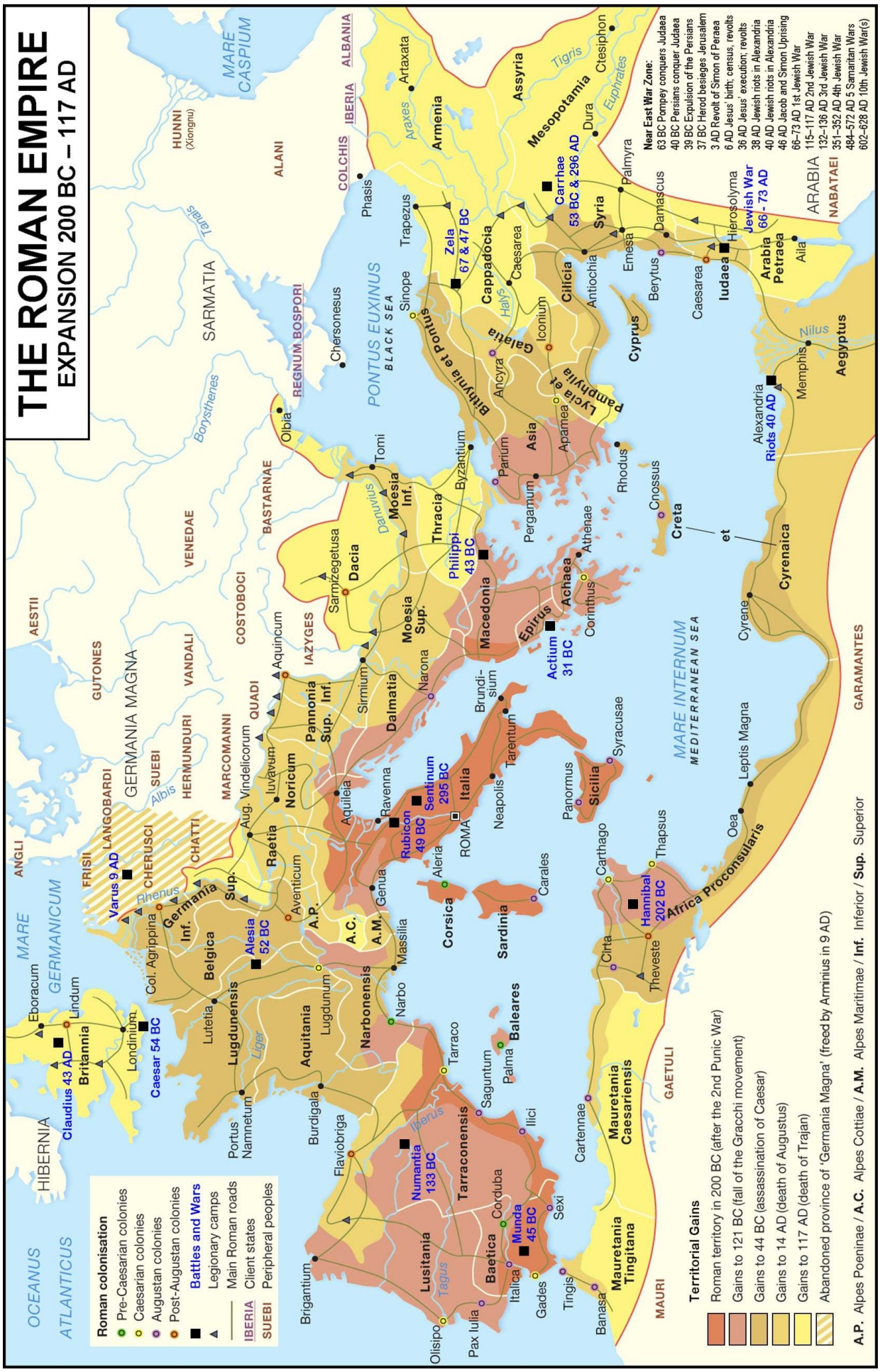
THE ROMAN EMPIRE
EXPANSION 200 BC – 117 AD
OCEANUS ATLANTICUS
MARE GERMANICUM
MARE CASPIUM
MARE INTERNUM
MEDITERRANEAN SEA
PONTUS EUXINUS
BLACK SEA
SARMATIA
GERMANIA MAGNA
HIBERNIA
Roman colonisation
Pre-Caesarian colonies
Caesarian colonies
Augustan colonies
Post-Augustan colonies
Battles and Wars
Legionary camps
Main Roman roads
IBERIA Client states
SUEBI Peripheral peoples
Territorial Gains
Roman territory in 200 BC (after the 2nd Punic War)
Gains to 121 BC (fall of the Gracchi movement)
Gains to 44 BC (assassination of Caesar)
Gains to 14 AD (death of Augustus)
Gains to 117 AD (death of Trajan)
Abandoned province of 'Germania Magna' (freed by Arminius in 9 AD)
A.P. Alpes Poeninae / A.C. Alpes Cottiae / A.M. Alpes Maritimae / Inf. Inferior / Sup. Superior
Near East War Zone:
63 BC Pompey conquers Judaea
40 BC Persians conquer Judaea
39 BC Expulsion of the Persians
37 BC Herod besieges Jerusalem
3 AD Revolt of Simon of Peraea
6 AD Jesus' birth; census, revolts
36 AD Jesus' execution; revolts
38 AD Jewish riots in Alexandria
40 AD Jewish riots in Alexandria
46 AD Jacob and Simon Uprising
66–73 AD 1st Jewish War
115–117 AD 2nd Jewish War
132–136 AD 3rd Jewish War
351–352 AD 4th Jewish War
484–572 AD 5 Samaritan Wars
602–628 AD 10th Jewish War(s)

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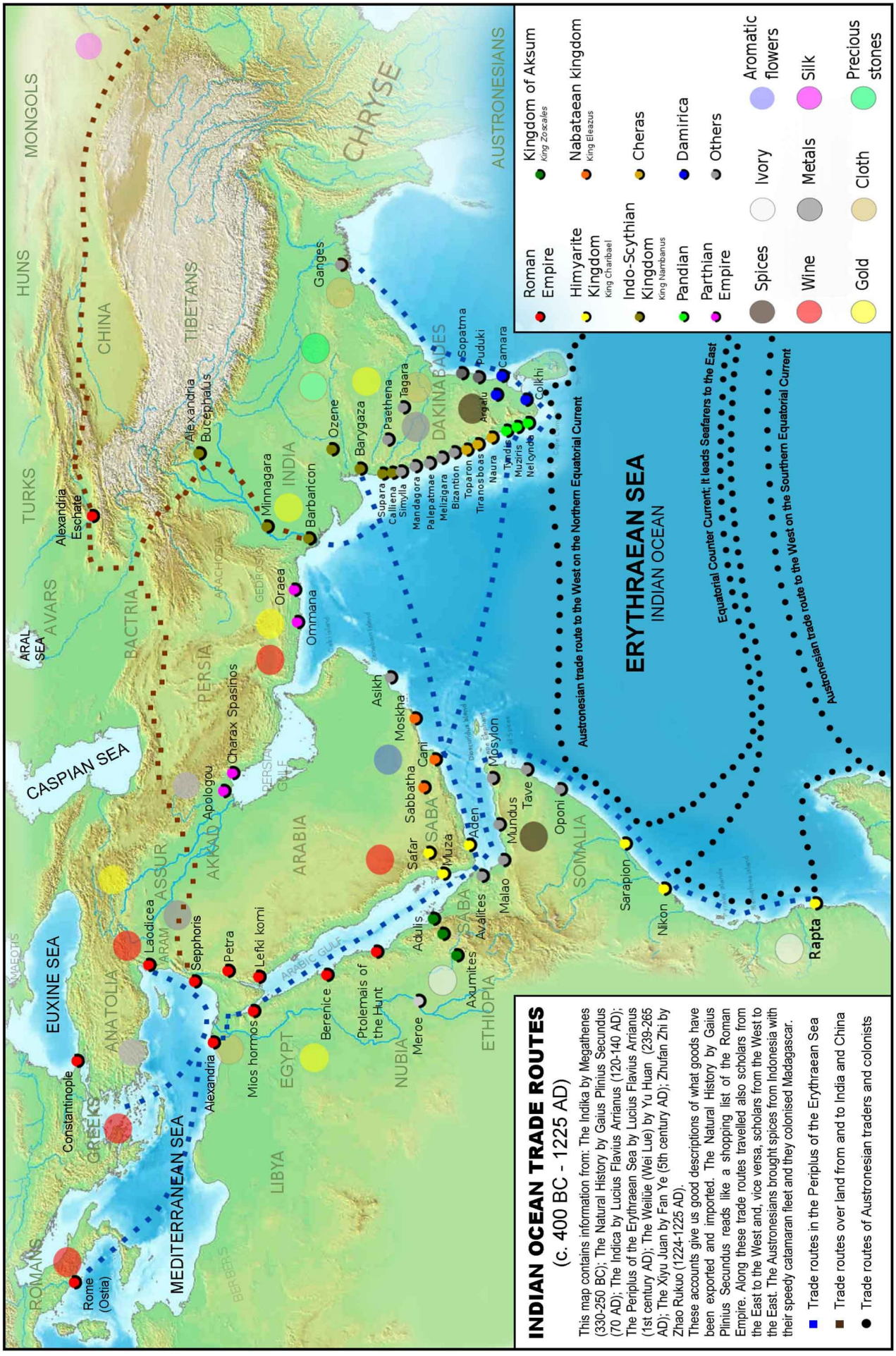

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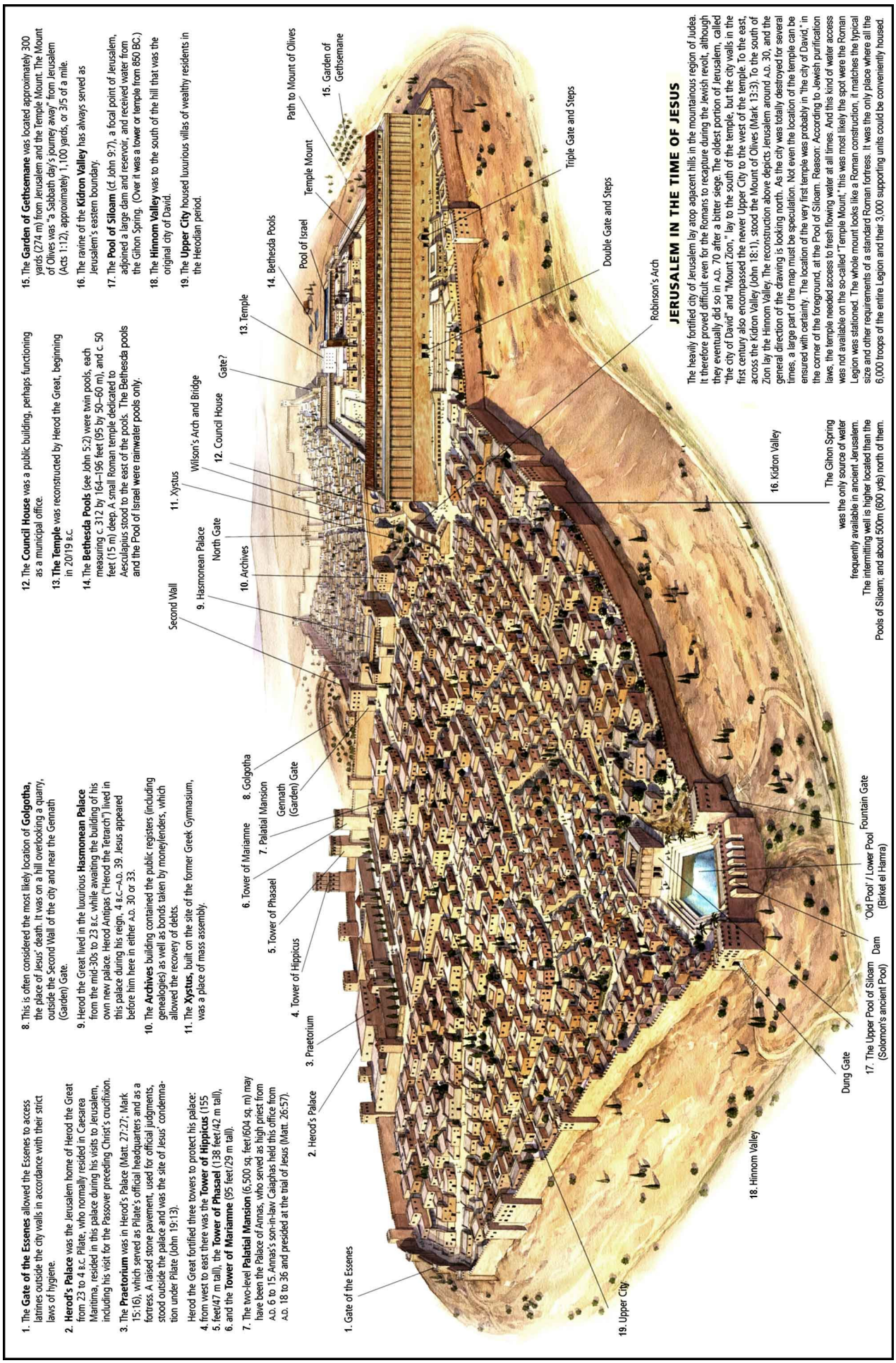
1. The **Gate of the Essenes** allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.
2. **Herod's Palace** was the Jerusalem home of Herod the Great from 23 to 4 B.C. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.
3. The **Praetorium** was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).
Herod the Great fortified three towers to protect his palace:
4. from west to east there was the **Tower of Hippicus** (155
5. feet/47 m tall), the **Tower of Phasael** (138 feet/42 m tall),
6. and the **Tower of Mariamne** (95 feet/29 m tall).
7. The two-level **Palatial Mansion** (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).
8. This is often considered the most likely location of **Golgotha,** the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.
9. Herod the Great lived in the luxurious **Hasmonean Palace** from the mid-30s to 23 B.C. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 B.C.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.
10. The **Archives** building contained the public registers (including genealogies) as well as bonds taken by moneylenders, which allowed the recovery of debts.
11. The **Xystus,** built on the site of the former Greek Gymnasium, was a place of mass assembly.
12. The **Council House** was a public building, perhaps functioning as a municipal office.
13. **The Temple** was reconstructed by Herod the Great, beginning in 20/19 B.C.
14. The **Bethesda Pools** (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools. The Bethesda pools and the Pool of Israel were rainwater pools only.
15. The **Garden of Gethsemane** was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile.
16. The ravine of the **Kidron Valley** has always served as Jerusalem's eastern boundary.
17. The **Pool of Siloam** (cf. John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring. (Over it was a tower or temple from 850 BC.)
18. The **Hinnom Valley** was to the south of the hill that was the original city of David.
19. The **Upper City** housed luxurious villas of wealthy residents in the Herodian period.
JERUSALEM IN THE TIME OF JESUS
The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in A.D. 70 after a bitter siege. The oldest portion of Jerusalem, called "the city of David" and "Mount Zion," lay to the south of the temple, but the city walls in the first century also encompassed the newer Upper City to the west of the temple. To the east, across the Kidron Valley (John 18:1), stood the Mount of Olives (Mark 13:3). To the south of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around A.D. 30, and the general direction of the drawing is looking north. As the city was totally destroyed for several times, a large part of the map must be speculation. Not even the location of the temple can be ensured with certainty. The location of the very first temple was probably in "the city of David," in the corner of the foreground, at the Pool of Siloam. Reason: According to Jewish purification laws, the temple needed access to fresh flowing water at all times. And this kind of water access was not available on the so-called "Temple Mount," this was most likely the spot were the Roman Legion was stationed. The whole mount looks like a Roman construction, it matches the typical size and other requirements of a standard Roman fortress. It was the only place where all the 6,000 troops of the entire Legion and their 3,000 supporting units could be conveniently housed.
1. Gate of the Essenes
2. Herod's Palace
3. Praetorium
4. Tower of Hippicus
5. Tower of Phasael
6. Tower of Mariamne
7. Palatial Mansion
8. Golgotha
Gennath (Garden) Gate
Second Wall
9. Hasmonean Palace
North Gate
10. Archives
11. Xystus
Wilson's Arch and Bridge
12. Council House
Gate?
13. Temple
14. Bethesda Pools
Pool of Israel
Temple Mount
Path to Mount of Olives
15. Garden of Gethsemane
Triple Gate and Steps
Double Gate and Steps
Robinson's Arch
16. Kidron Valley
The Gihon Spring was the only source of water frequently available in ancient Jerusalem. The intermitting well is higher located than the Pools of Siloam; and about 500m (600 yds) north of them.
Fountain Gate
'Old Pool' / Lower Pool (Birket el Hamra)
Dam
17. The Upper Pool of Siloam (Solomon's ancient Pool)
Dung Gate
18. Hinnom Valley
19. Upper City

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COINS - DESCRIPTION

The farther we go back in time, the less information on a particular era is available. Civilisations, nation states, or even vast empires have changed or have been destroyed, and all their records and libraries too. This is the occasion in which archaeology can help.
Coins are a main source of historical facts. They let us see information in historical texts and scripture in another light. As the space on a coin is extremely limited, only those things are depicted that have utter significance: the likeness of the ruler[s], the name of him / her, his / her title[s] and motto, name or abbreviation of the mint place, symbol[s] of their politics [faith, philosophy, achievement etc.], important god[s], and of course their language[s] with which the ruler shows his tradition or pledge to a certain set of ethics.
In **catalogue descriptions**, and other **numismatic literature**, we find the following pieces of information about a coin: "obverse" = foreside, "reverse" = backside. The size of a coin is nowadays given as diameter in millimetres, such as 25mm, or when the shape of the size represents a quadrangle, as in Indian and some Bactrian coins, we express this as 25 x 26mm. The weight is given in metric "grammes" or "grams", such as 4.87g [also written as gs or gms].
"Byzantine" = [**eastern**] **Roman**. A soubriquet (used in many coin catalogues) which was created by Hieronymus Wolf in 1557 out of shame over the fall of the Roman Empire by the hands of Muslims, and it also might have reflected the feud between east and west over the title of Emperor of the Romans. Those people called themselves always "Romans" and their nation state "Roman Empire", and so did the people who dealt with them. Users therefore may be well adviced to always refer to them as "Eastern Romans."
The **material** is defined as AV [or **AU**, meaning 'Aurum'] = Gold, **AR** [Argentium] = Silver, **AE** or Æ indicates bronze [from aer, aeris, the Roman name of this alloy]. Other materials may be mentioned: "Electrum" is a naturally occurring alloy of gold and silver, with trace amounts of copper and other metals. 45–55% of gold in electrum used in ancient Lydian and Carthaginian coins; "Hepatizon" is a copper coin with the addition of a small proportion of gold and silver [perhaps as little as 8% of each] to give it a liver colour surface.
The **language on coins** is Latin / **Roman** or **Greek** within the bouderies of the Roman Empire. Greek was particularly used in the East of the Empire, in North Africa, Arabia, and in the Northwest of India (Bactria). **Aramaic** was used in North Africa, Arabia [until the Arabs developed cursive Arabic out of Aramaic] Persia, Sogdiana, China, and in the Northwest of India (Bactria). Under the leadership of Emperor Ashoka, in India and the neighbouring realms, the Brahmi script appeared on coins or other inscriptions too.

COIN / MINT INSCRIPTIONS Coins in Antiquity were incribed with **capital letters only**, such as:
• **AVG** = Augustus (a title meaning emperor = leader / in Greek: Autokrator)
• **CAE** / CAES = Caesar (a title meaning 'assisting' emperor')
• **CAPTA** = Captured / Conquered
• **COS** / COSVIII = Consul VIII [government chief for the 8th time]
• **DIVI F** = Divi Filius / Filia [Son / daughter of the divine (son / daughter of a god)].
• **F** = Filius / Filia [son / daughter]
• **FL** = Flavius is the family name of the **1st Flavian Dynasty**; Flavia is the form used by females. It was adopted also by the **2nd Flavian Dynasty** of Constantine the Great as a "name of programme" pledging to carry on with the politics of Flavius Vespasian[us]
• **IMP** = Imperator [a title meaning emperor, here: military leader]
• **IVDAEA** / IVDEA = Judaea [Israel, Holy Land, meaning the Roman province comprising the areas of modern Lebanon, Syria, Jordan and northern Arabia]
• **PPP** = Praetor Pater Patriae [leading father of the nation]
• **PONFEX** / PONMAX / PM = Pontifex Maximus [Highest Priest 'Bridgebuilder among all religions', Chief of the Roman Imperial Cult = the Ministery of Religion (an important source of tax)]
• **S C** = Senatus Consulto [by authority of the Senate, the Roman parliament]
• SPQR = Senatus Populus Que Romanus [the Senate and People of Rome], the official name of the Senate [the Roman Parliament] in the city of Rome [later in Constantinople / Nova Roma = new Rome]
• **T** = Titus [sometimes Titi for female] is a cognomen or additional name which often appears together with the name Flavius; either of both names were often adopted by people who were granted official Roman citizenship by the Flavian emperors; example: Titus Flavius Josephus, Titus Lucius Arrianus, etc.
• **XP** = Greek for KR meaning "Kristos" / Christ
• The **monetary system** changed a little when (in 498 AD) Emperor Flavius Anastasius reformed the late Roman Empire coinage into a system with gold solidus and the bronze nummi. The nummus was an extremely small bronze coin of about 8–10mm and 0.56g. The obverse (front) of these coins featured a highly stylised portrait of the emperor while the reverse (back) featured the value of the denomination represented according to a mix of the Greek and the Roman numbering systems: **M** = 40 nummi, **Λ** = 30 nummi, **K** = 20 nummi, **IB** = 12 nummi, **I** = 10 nummi, **S** = 6nummi, **E** = 5 nummi, **XX** = half follis, **X** = Decanummium, **V** = Pentanummium. Silver coins were rarely produced.
• For **Greek inscriptions**, Notice: Instead of the Greek **Σ**, very often the Roman **C** was used to denote an S. Examples:
Greek: ΒΑCΙΛΕΩC ΑΡΙCΤΟΒΟΥΛΟΥ / ΒΑCΙΛΙCCΗC CΑΛΟΜΗC, Transcription: Basileos Aristoboulou / Basilisses Salomes, Meaning:King Aristobulus / Queen Salome
Greek: ΤΙΤΩ ΟΥΕCΠΑCΙΑΝΩ ΑΥΤΟΚΡΑΤΩΡ CΕΒΑCΤΩ, Transcription: Tito Vespasiano Autokrator Sebasto, Meaning: Titus Vespasianus Emperor Venerable

SYMBOLISM ON [any sort of "messianic"] **COINS**
• **THE MESSIANC STAR** The "Star Prophecy" (or Star and Scepter prophecy) is a Messianic reading applied by Jewish Zealots and early Christians to Numbers 24:17: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17) The prophecy was often employed during the troubled years that led up to the Jewish Revolt, the destruction of the Temple in Jerusalem (70 AD) and the suicidal last stand of the Sicarii [the jihadist branch of the Zealots] at Masada in 73 AD. The Star Prophecy appears in the Dead Sea scrolls from Qumran. This prophecy was of such importance to all resistance groups in this period, because it triggered their fervour to fight against the Greeks and Romans. Flavius Josephus, told the prophecy to Vespasian, who was campaigning against the Jewish Zealots of the Messianic Movement in Judaea, and according to that, Vespasian was destined to rule the world. After the destruction of the Temple in Jerusalem, an extraordinary thing happened: the messianic star appeared for the first time on an official Roman coin minted by Vespasian, a clear message that he saw himself as the awaited Messiah. The star was not used after the Flavian Dynasty until it appeared again in the 2nd Flavian Dynasty with Constantine the Great's Christian mother. After the 4th century AD, it was replaced by the cross but it reappeared again on the first Islamic coins stating that Islam now was the heir of the Jewish Messianic Movement; the similarity of Islamic texts with the Messianic texts in the Dead Sea Scrolls from Qumran suggest that the adoption of star (and later the crescent) was deliberate. The shape of the original Messianic Star has a dot with 4 to 10 rays around it.
• **THE STAR OF BETHLEHEM** The star has been externalised as an actual star in the sky, the "Star of Bethlehem," in the narration of the Gospel of Matthew. The "Star of Bethlehem" appears only in the nativity story of the Gospel of Matthew where "wise men from the East" (Zoroastrian Magi from Persia) are inspired by the star to travel to Jerusalem. There, they met King Herod of Judaea, and asked him: "Where is the one who has been born king of the Jews? We have come to pay homage to the newborn king of the Jews."
Today, we know that at the time of Jesus' alleged birth date [between 10 BC and 10 AD] there was no such star in the sky or any kind of star constellation that would have sparkled brightly enough to be recognised by anyone. As Matthew was of Jewish origin, he knew what "the Star" really meant at that time: It was a synonym for the Messianic Movement, and its messianic leaders fighting for military victory, as we can read about it in the Dead Sea Scrolls from Qumran [War Scroll, Messianic Scroll etc.].

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• **THE STAR OF DAVID** The Star of David, known in Hebrew as the Shield of David, has the shape of a hexagram and is generally recognised as symbol of modern Jewish identity and was probably a graphic soubriquet refering to the ancient Jewish Messianic Movement found on all sorts of coins. The hexagram might have appeared first on the arch of a 4th century synagogue in Galilee. It first appeared in the 16th century on coins from the Ottoman Empire, Syria, Morocco, Yemen, Nepal and India There, they have nothing to do with Judaism but were used by Islam as a decorative element juslt like pentagrams and octagrams.
• **THE CRESCENT** The crescent shape is used to represent the Moon, and the Moon deity Nanna / Sin from an early time, visible in Akkadian cylinder seals as early as 2300 BC. The Egyptian logograph representing the Moon also had a crescent shape and it probably also refered to Moses who was of royal Egyptian descent. The crescent was well used in the iconography of the ancient Near East and was used transplanted by the Phoenicians in the 8th century BC as far as Carthage in modern Tunisia. The crescent and star also appears on pre-Islamic coins of South Arabia. It frequently appears on coins with the messianic star and the Jewish ram.
In Hinduism, Lord Shiva is often shown wearing a crescent moon on his head symbolising that the lord is the master of time and is himself timeless. In the very same manner it was also used in Zoroastrian Persia.
It is used as the astrological symbol for the Moon, and hence as the alchemical symbol for silver. It was also the emblem of Diana/Artemis, and hence represented virginity. In Roman Catholic Marian veneration, it is associated with the Virgin Mary.
• **OLIVE BRANCH** The olive branch is a symbol of peace or victory allegedly deriving from the customs of ancient Greece, particularly regarding supplication to both the gods and persons in power, and is found in most cultures of the Mediterranean. It became associated with peace in modern Europe and is also used in the Arab world. The symbol first appears in Ancient Egypt as a symbol of peace many centuries before appearing in ancient Greek mythology. The Palmtree, or a palm frond (Hebrew: Lulav), can symbolise the same.
• **ANCHOR** Christians adopted the anchor as a symbol of hope in future existence because the anchor was regarded in ancient times as a symbol of safety. Paul's Epistle to the Hebrews 6:19–20 for the first time connects the idea of hope with the symbol of the anchor. A fragment of inscription discovered in the catacomb of Flavia Domitilla contains the anchor, and dates from the end of the 1st century. In general the anchor can symbolise hope, steadfastness, calm and composure.
• **FISH** The fish as symbol or as acronym ΙΧΘΥΣ or ΙΧΘΥC in words ΙΗΣΟΥΣ ΧΡΙΣΤΩΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΉΡ, Romanised: Iesous Christos Theou Huios Soter, meaning: Jesus Christ, God's Son, Saviour. On Greek and Roman coins, the boat, or even just a prow of a boat, symbolises the Messianic Movement. The fish was usually drawn with two semi-circular lines that met in a way that a fish appeared. Instead of a fish, Greeks and Romans took a dolphin as fish (most people in Antiquity were not aware that a dolphin was no fish but a mammal.).
• **ALPHA AND OMEGA Α Ω** In use since the earliest Christianity of the first and the last letters of the Greek alphabet, alpha (A) and omega (Ω), reflecting Jesus' statement "I am Alpha and Omega, the First and the Last, the Beginning and the End" (Revelation 22:13, also 1:8 and 21:6; by John of Patmos c. 95-105 AD).
• **CROSS** The Cross is today the principal symbol of the Christian religion, recalling the Crucifixion of Jesus Christ and the redeeming benefits of his Passion and death. The cross is thus a sign both of Christ himself and of the faith of Christians. Before that, is was the messianic star. Both, cross and messianic star were occasionally used one beside the other. The cross has been adopted particularly by the governmentally organised Roman Church and the [later from it appearing] numerous denominations of that faith, such as the Roman Catholic Church in the western parts of the Roman Empire, the Orthodox Church of the eastern parts of the Roman Empire and beyond, and also the Protestant Churches. In ceremonial usage, making a sign of the cross (by using ones own hand before the body) may be, according to the context, an act of profession of faith, a prayer, a dedication, or a benediction.
• **THE GOOD SHEPHERD** The image of the Good Shepherd, often with a sheep on his shoulders, is the most common of the symbolic representations of Christ found in the Catacombs of Rome, and it is related to the Parable of the Lost Sheep. Initially it was also understood as a symbol like others used in Early Christian art. By about the 5th century the figure more often took on the appearance of the conventional depiction of Christ, as it had developed by this time, and was given a halo and rich robes.
• **SHEEP** and other animals of the Subfamily called "**Caprinae**": (**ram**, **lamb**), **goat**, ibex, capra (Steinbock), **capricorn**, etc.
Sheep and goats have had a strong presence in those cultures and areas where they form the most common type of livestock. Therefore we find the ram as symbol of strength and independence in coat-of-arms and on coins. In antiquity, the ram, the male sheep is often used as symbol of virility and power in religions in the Mediterranean and neighbouring areas: Çatalhöyük, Greek states, ancient Egypt, and especially in Canaanite, Phoenician and Jewish tradition, and their offspring civilisations of Carthage in North Africa and Spain as well as in the Greek-Aramaic civilisation of Bactria and northwestern India following Alexander's conquests.
• **DOVE** The dove as a Christian symbol is of very frequent occurrence in ancient ecclesiastical art. According to Matthew 3:16, during the Baptism of Jesus the Holy Spirit descended like a dove and came to rest on Jesus. For this reason the dove became a symbol of the Holy Spirit and in general it occurs frequently in connection with early representations of baptism.
• **PEACOCK** Ancient Greeks believed that the flesh of peafowl did not decay after death, and so it became a symbol of immortality. This symbolism was adopted by early Christianity, and thus many early Christian paintings and mosaics show the peacock. The peacock is still used in the Easter season especially in the east. The "eyes" in the peacock's tail feathers symbolise the all-seeing God and – in some interpretations – the Roman state Church. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.
• **PELICAN** In medieval Europe, the pelican was thought to be particularly attentive to her young, to the point of providing her own blood by wounding her own breast when no other food was available. As a result, the pelican became a symbol of the Passion of Jesus and of the Eucharist since about the 12th century. By the way, the Eucharist was originally not a part of Christian lithurgy but was adopted clearly from the older Persian Mithras Cult. Both religions merged mainly because early Christians and Mithraists celebrated their church services in the same building, the Mythraist in the Crypt, the Christians on the ground flour above.

TITLES IN WRITING INSTEAD OF SYMBOLISM
• **SOTER, KHRISTOS, DIVI, THEOS**: Soter derives from the Greek epithet ΣΩΤΉΡ (soter) or ΣΩΤΉΡΩΣ (soteros), meaning a saviour, messiah, deliverer; feminine Σώτειρα (Soteira) or sometimes Σωτηρία (Soteria).
Soter is another name for saviour / messiah which has been taken by Christians: ΧΡΙΣΤΌΣ (Khristos) as a title of Jesus the Nasorean or Jesus of Nazareth, most particularly in the fish acronym. From ΧΡΙΣΤΌΣ (Khristos, "the anointed one"); a semantic loan from Biblical Hebrew mashiach and Aramaic mishicha, in English known as messiah or messias. In the New Testament both, soteros as well as khristos are used as a title for Jesus. The name Jesus itself is a Roman transliteration from the Greek ΙΗΣΟΎΣ ΧΡΙΣΤΌΣ (Iesous Khristos) which comes from the Aramaic forms Yoshua or Jeshua and finally from Hebrew Yehoshua which also means messiah; so the combined titles Jesus Christ literally mean "messiah messiah". The title Soter has been used as:
• a **title of gods**: Poseidon Soter, Zeus Soter, Dionysus Soter, Apollo Soter, Hades Soter, Athena Soteira, Asclepius Soter, and Hecate Soteira.
• the name of a distinct **mythical figure**, Soter (daimon)
• any **heroised or deified leaders** of Hellenistic dynasties, see Hellenistic ruler cult: Antigonus Monophthalmus [awarded the title for liberating Athens from Cassander], Ptolemy I Soter of Egypt [reigned 323-283 BC], Antiochus I Soter of the Seleucid Empire [reigned 281-261 BC], Demetrius I Soter of the Seleucid Empire [reigned 161-150 BC], Diomedes Soter, Dionysios Soter, Polyxenos Epiphanes Soter, Rabbel II Soter, Attalus I, Seleucus III Soter Ceraunus, Ptolemy IX Soter, Diodotus I Soter, Strato I Soter, Strato II Soter, Menander I Soter
• as a **title of liberators** (see also eleutherios, Kyros Soter, the Persian emperor Cyrus I who liberated the Jews from Babylonian captivity and allowed them to rebuild their Temple of Jerusalem.)
• Roman titles such as **IMP** (imperator = emperor), **AUG** (Augustus), **CAE** (Caesar), **FL** (Flavius), **DIVI**, **DIVUS**, **DIVA**, **THEOS** (God) etc. have the very same propagandistic connotation as the Jewish title "Messiah", the Greek title "Soter" and "Christ", or the messianic symbols of **Star** and **Crescent**. This was the case, regardless of which ethics, philosophy or religion the ruler felt attached to.

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COIN SAMPLES No. 1

1

Cyprus: Phoenician-Greek, Korkyra, c. 500-450 BC, AR Silver Tri-Obol, KOR, amphora; Reverse: eight-pointed messianic star. Cyprus was divided between Greeks and Phoenicians.

2

Cyprus, Phoenician, Salamis, King Evagoras II, c.361-351 BC, AE silver Obol, goddess Athena wearing crested helmet; Reverse: large messianic star of 8 rays; it symbolises Jewish messianism.

3

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

4

Phoenicia, Sidon, king Abdashtart (Straton) I. (c.365-352 BC). AR Dishekel 27mm, 25.50g, 12h, reign year 3 = 363-362 BC, Obverse: War galley; Reverse: Persian king in chariot, letters AB above

5

Carthage (Punic = Phoenician), Shekel c.230-220 BC, 7.42g, Zeugitania region, Obverse: head of Tanit; Reverse: horse with Messianic Star [as symbol for military leadership] above

6

Bactria, Menander I Soter (r.165-130 BC), AE Quadruple, 6.91g, 21 x 21mm, Text in Greek and Karoshti (Hebrew-Aramaic script around a ram head): "King Menander the Saviour;" in India known as Milinda, the 1st Greek king who became a Buddhist)

7

Alexander Jannaeus, Hasmonean Dynasty (103-76 BC) AE Prutah 11mm 0.7g; Phoenician text and messianic star; Reverse: Greek legend and anchor in circle

8

Silanus Antioch (31BC) Antioch 18-20mm, c. 7g Obverse: Zeus Reverse: Jewish symbolism: leaping ram looking back at messianic star

9

Quadratus Antioch (55-56AD) 17-19mm, 5.5g; Obverse: Tyche ANTIOXEΩN Reverse: leaping ram looking at star and crescent ΕΠΙΚΟΥΑΔΡΑΤΟΥ Quadratus

10

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

Fig. 1-10: Phoenicians, Carthaginians and Hebrews, displayed a large variety of identical symbols on their coins: rams, messianic stars, crescents, ritual jars, anchors, boats or prows.

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COIN SAMPLES No. 2

11

Herod the Great, (37-4 BC). bronze prutah, 15.5mm, 1.85g; Obverse: 2 cornucopiae; Reverse: Anchor,

12

Herod II Archelaos (4 BC-6 AD), AE Half Prutah, 15mm, 1.5g, Jerusalem mint. Prow (bow) of galley [as symbol for boat]; Legend within wreath

13

Herod Aristobulus of Calcis & Herod Salome (54-92 AD), daughter of Herodias (c. 15 BC–40 AD) AE 20.5mm, 9.13g, 11h, reign-year 13 (66-67 AD) Greek text: BACIΛEΩC APICTOBOYΛOY ET IΓ_BACIΛIC-CHC CAΛOMHC

14

Herod Aristobulus King of Armenia Minor (54-92 AD). AE 24mm 14.14g 12h. Reign Year 17 (70-71 AD). [BACIΛ]EΩC APICTOBOYΛOY E[T IZ], head with monogram within square incuse / TITΩ/ OYECΠA/CIANΩ AY/TOKPATΩ/P CEBAC/T[Ω] in six lines within wreath.

15

Shekel by Jewish Messianic Movement (in 67 AD), Phoenician text, Obverse: 'Shekel Israel Year 2', Reverse: 'Jerusalem the Holy'

16

Shekel by Jewish Messianic Movement (in 70 AD), Phoenician text, Obverse: 'Shekel Israel Yr 5', Reverse: 'Jerusalem the Holy'

17

Vespasian AU Aureus. minted in Rome (69-70 AD), Obverse: Roman text: IMP CAESAR VESPASIANVS AVG, laureate head, Reverse: IVDAEA under captive Jewess sitting in mourning

18

Vespasian Denarius (71 AD). instruments used for priestly lithurgy: simpulum (ladle), aspergillum [whip to sprinkle holy water], Jewish fluted handwash jug and lituus. PONFEX (Pontifex Maximus)

19

Bronze Sestercius (71 AD), Obverse: Portrait of Vespasian, Reverse: IVDAEA CAPTA, Roman victor & mourning Jewess

20

Titus as Caesar, Aureus by Vespasian, Rome (73 AD), 7,27g, 20mm, Pax leaning on column, holding olive branch (an early Christian symbol)

Fig. 11-14: Coins from the Middle East; Fig. 15-16: Shekels minted by the Jewish Zealots of Judaea. Fig. 17-20: Coins minted by the Flavians, the victors of the First Jewish War 66-73 AD.

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COIN SAMPLES No. 3

21

Vespasian Denarius (77-78 AD), Reverse: COS VIII, Jewish symbolism: eight-pointed messianic star over prow of a boat

22

Vespasian Denarius (77-78 AD), Jewish symbolism: goat-herd milking goat milk into jug

23

Vespasian AR Denarius Rome (77-78 AD) RIC 942. 3.36g, 18mm, 7h COS VIII, Jewish symbolism: prow of a boat with eight pointed star of the defeated Jewish Messianic Movement above.

24

Vespasian AE 26 Apameia, Phrygia (69-79 AD), 11.29g, 26mm, 6h, ΑΥΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ ΣΕΒΑΣΤΟΣ ΟΥΕΣΠΑΣΙΑΝΟΣ_ΕΠΙ ΠΛΑΝΚΙΟΥ ΟΑΥΡΟΥ ΚΟΙΝΟΝ ΦΡΥΓΙΑΣ ΑΠΑΜΕΙΣ, sheaf of five ears of corn

25

Vespasian. AU Aureus, 74 AD 19mm 7.18 g Rome mint_; Reverse: FORTVNA AVGVST, Fortuna, on altar, holding 'rudder' and cornucopiae. The rudder was another important symbol for boat

26

Flavia Domitilla daughter of Vespasian, here called DIVA DOMITILLA AUGUSTA [Goddess Domitilla Empress], at that time an unprecedented elevation of a woman; mother of Saint Domitilla, one of the very earliest saints of Christianity

27

Flavia Julia Divi Titi, daughter of Titus, AU Aureus, posthumous issue 7.47g hair massed high in front, long plait behind; Reverse: peacock in splendour. The peacock is known as Christian symbol

28

Titus Denarius (80 AD) IMP TITVS CAES VESPASIAN AVG P M; Reverse: Jewish messianic symbolism: dolphin [as fish] coiled around an anchor

29

Domitian as Augustus AR Denarius Rome mint (81 AD); Reverse: Jewish symbols: dolphin [as fish] entwined around anchor

30

Bar Kochba AR Zuz-Denarius (134-135 AD), 2 trumpets, text: 'To the freedom of Jerusalem'; lyre, text: 'Year 2 to the freedom of Israel'

Titus Flavius Clemens of Alexandria was the first one who described the first Christian symbols: anchor, boat (prow), fish, olive branch, star; and they all appear on coins of the Flavian Caesars.

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31

Simon Bar Kokhba silver coin struck from a silver denarius of Flavius Domitianus; Grapes; Jewish ritual handwash jar

32

Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). The Jerusalem Temple with messianic star above as promise to rebuild it. (Rome destroyed it in 70 AD as retaliation upon the Zealots.)

33

Bar Kokhba AR-Zuz, yr 2 133-4AD 3,41g SHM 'listen' in wreath_SH B Phoenician text: LEER YSHRL 'Year 2 of Israel's freedom', palm frond

34

AE sestercius to commemorate Hadrian's victory over Simon Bar Kokhba's War against the Romans; Reverse: IVDAEA

35

Axum coins of Endybis (227–235 AD), Left: ΑΞΩΜΙΤΩ ΒΑCΙΛΕΥC Emperor of Axum, Right ΕΝΔΥΒΙC ΒΑCΙΛΕΥC Emperor Endybis, Notice the messianic symbols crescent and star above the head. Judaism had a strong influence on Axum for a long time

36

Axum king Ezana, also spelled Aezana or Aizan (320s–360 AD) styled himself 'king of Saba and Salhen, Himyar and Dhu-Raydan'; Messianic crescent and star above head. He converted to Christianity and risked a war with the Jews (the Beta Israel), which he lost

37

Axum king Aphilas early (4th century AD), his Predecessor was Endubis and his Successor Wazeba, Greek inscription, messianic crescent and star above his head

38

Axum king Israel [Ethiopian Ge'ez language: Yisrael], (c.590 AD), the Kebra Negest states "Kaleb had two sons, Gabra Masqal and Israel", Christian symbolism: cross above head

39

Sassanid-Gold coin of Ardashir I "the great lion" "the great lion" ("Arde" = great; "shir" = lion), Pahlavi language in Aramaic script [called Middle Persian], Zoroastrian fire column as purity symbol

40

Coin of Sassanid Emperor Ardashir I (r. 224–242) and his son Shapur I (r. 240-270); legend in Aramaic script. From Ardashir, we have The Book of the Deeds, from Shapur several rock inscriptions

Fig. 31-33: Messianic coins from the 3rd Jewish War. Fig. 34: Coin of Hadrian. Fig. 35-40 Coins from Ethiopia and Persia. The Aramaic and Greek languages helped spreading religious ideas.

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COIN SAMPLES No. 5

41

Diocletian AU Pre-Reform Aureus, Cyzicus c.285 AD; Reverse: Sol standing left, raising right hand and holding globe. His wife Prisca and their daughter Galeria Valeria were Christians. So the question here is: Which Christian groups did he persecute?

42

Galeria Valeria AU Aureus, mark SIS, c.309 AD, GAL VALE RIA AVG, Reverse: crescent left. She was a Christian and married Galerius, one of the Roman "Tetrarchs" of the 4th century. Venus holding globe; and the messianic crescent and star appear again on a Roman coin

43

Constantius I Chlorus, as Caesar, AU Aureus 293AD; Reverse: Hercules holding club and fruits, mark SMAS + tiny messianc star [perhas] for Helena, his Christian wife and mother of Constantinus I (Constantine the Great)

44

Flavia Helena AU Solidus, Nicomedia Mark SMN, FL[avia] HELENA AVGVSTA; Reverse: Securitas holding olivebranch. She was a Christian. That her son Constantinus I was "the first Christian" Roman ruler is only half true. Most ruling families were Christians already

45

Gaius Galerius Valerius Maximianus, AR Argenteus, Antioch 294-295AD, he was made Caesar by Diocletian in 294 and married his daughter Galeria Valeria; Roman emperor 305-311. 4 rulers of the Tetrarchy stand in an archway, Left: a messianic star, right: a H

46

Flavius Constantinus I as Greek god, AU solidus, mark N = Nicomedia at 325-326 AD; Rev: 2 wreaths and messianic star, 250 years after Flavius Vespasianus, he adopted the name "Flavius" probably to show that he was to continue Vespasian's Christianisation

47

Flavius Julius Constans (c. 323-350, Roman emperor 337-350 AD) AR Siliqua 20mm 3.59g 337-340AD Siscia FL IVL CONSTANS P F AVG, diadem. 3 vertical palm branches, messianic star above

48

Flavius Claudius Julianus II [younger son of Julius Constantius] as Caesar, AU Solidus, 355-360AD, Antioch Mark SMAN E, 4.40g, 20.8mm; Roma holding spear, sceptre, foot on prow, messianic star on shield. He did not like the partly illogical Christian teachings

49

Flavius Heraclius (610-641 AD) and his son Flavius Heraclius Constantinus II, AU Solidus, 4.49g, minted in Constantinople, VICTORIA AVGU, cross between father and son, cross on 4 steps

50

Constantinus II (son of Flavius Heraclius), AV Solidus. minted in Constantinople struck 641AD+. DN CONSTANTINUS PP AVG, wearing crown, chlamys, holding cross globe

Emperor Constantinus I took the name Flavius to make clear that the first Flavians' attempt to establish Christianity will continue. Most patrician women worshipped Jesus, the men Mithras.

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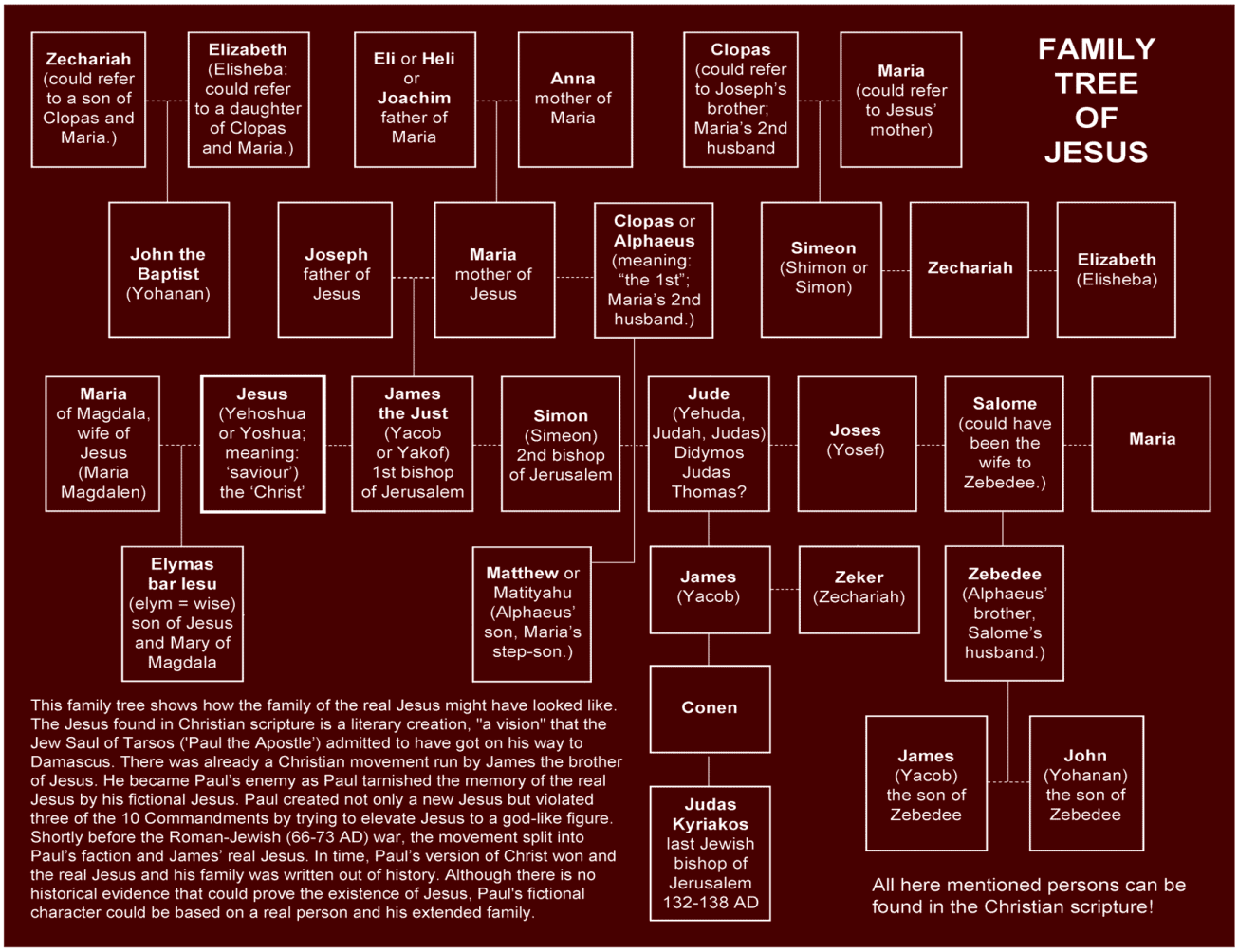
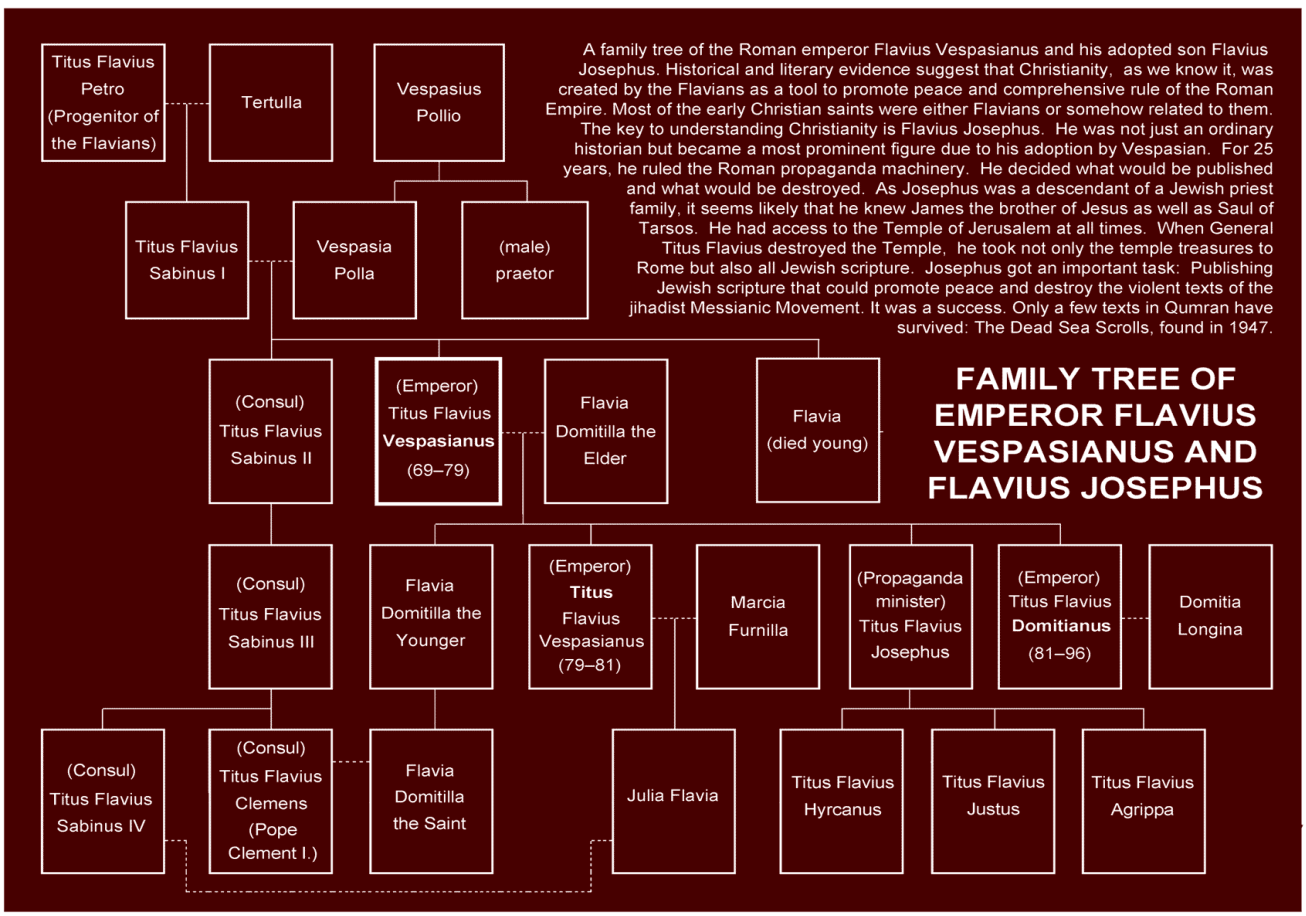

FAMILY TREE OF JESUS
Zechariah (could refer to a son of Clopas and Maria.)
Elizabeth (Elisheba: could refer to a daughter of Clopas and Maria.)
Eli or Heli or Joachim father of Maria
Anna mother of Maria
Clopas (could refer to Joseph's brother; Maria's 2nd husband
Maria (could refer to Jesus' mother)
John the Baptist (Yohanan)
Joseph father of Jesus
Maria mother of Jesus
Clopas or Alphaeus (meaning: "the 1st"; Maria's 2nd husband.)
Simeon (Shimon or Simon)
Zechariah
Elizabeth (Elisheba)
Maria of Magdala, wife of Jesus (Maria Magdalen)
Jesus (Yehoshua or Yoshua; meaning: 'saviour') the 'Christ'
James the Just (Yacob or Yakof) 1st bishop of Jerusalem
Simon (Simeon) 2nd bishop of Jerusalem
Jude (Yehuda, Judah, Judas) Didymos Judas Thomas?
Joses (Yosef)
Salome (could have been the wife to Zebedee.)
Maria
Elymas bar Iesu (elym = wise) son of Jesus and Mary of Magdala
Matthew or Matityahu (Alphaeus' son, Maria's step-son.)
James (Yacob)
Zeker (Zechariah)
Zebedee (Alphaeus' brother, Salome's husband.)
Conen
James (Yacob) the son of Zebedee
John (Yohanan) the son of Zebedee
Judas Kyriakos last Jewish bishop of Jerusalem 132-138 AD
This family tree shows how the family of the real Jesus might have looked like. The Jesus found in Christian scripture is a literary creation, "a vision" that the Jew Saul of Tarsos ('Paul the Apostle') admitted to have got on his way to Damascus. There was already a Christian movement run by James the brother of Jesus. He became Paul's enemy as Paul tarnished the memory of the real Jesus by his fictional Jesus. Paul created not only a new Jesus but violated three of the 10 Commandments by trying to elevate Jesus to a god-like figure. Shortly before the Roman-Jewish (66-73 AD) war, the movement split into Paul's faction and James' real Jesus. In time, Paul's version of Christ won and the real Jesus and his family was written out of history. Although there is no historical evidence that could prove the existence of Jesus, Paul's fictional character could be based on a real person and his extended family.
All here mentioned persons can be found in the Christian scripture!


FAMILY TREE OF EMPEROR FLAVIUS VESPASIANUS AND FLAVIUS JOSEPHUS
A family tree of the Roman emperor Flavius Vespasianus and his adopted son Flavius Josephus. Historical and literary evidence suggest that Christianity, as we know it, was created by the Flavians as a tool to promote peace and comprehensive rule of the Roman Empire. Most of the early Christian saints were either Flavians or somehow related to them. The key to understanding Christianity is Flavius Josephus. He was not just an ordinary historian but became a most prominent figure due to his adoption by Vespasian. For 25 years, he ruled the Roman propaganda machinery. He decided what would be published and what would be destroyed. As Josephus was a descendant of a Jewish priest family, it seems likely that he knew James the brother of Jesus as well as Saul of Tarsos. He had access to the Temple of Jerusalem at all times. When General Titus Flavius destroyed the Temple, he took not only the temple treasures to Rome but also all Jewish scripture. Josephus got an important task: Publishing Jewish scripture that could promote peace and destroy the violent texts of the jihadist Messianic Movement. It was a success. Only a few texts in Qumran have survived: The Dead Sea Scrolls, found in 1947.
Titus Flavius Petro (Progenitor of the Flavians)
Tertulla
Vespasius Pollio
Titus Flavius Sabinus I
Vespasia Polla
(male) praetor
(Consul) Titus Flavius Sabinus II
(Emperor) Titus Flavius Vespasianus (69–79)
Flavia Domitilla the Elder
Flavia (died young)
(Consul) Titus Flavius Sabinus III
Flavia Domitilla the Younger
(Emperor) Titus Flavius Vespasianus (79–81)
Marcia Furnilla
(Propaganda minister) Titus Flavius Josephus
(Emperor) Titus Flavius Domitianus (81–96)
Domitia Longina
(Consul) Titus Flavius Sabinus IV
(Consul) Titus Flavius Clemens (Pope Clement I.)
Flavia Domitilla the Saint
Julia Flavia
Titus Flavius Hyrcanus
Titus Flavius Justus
Titus Flavius Agrippa

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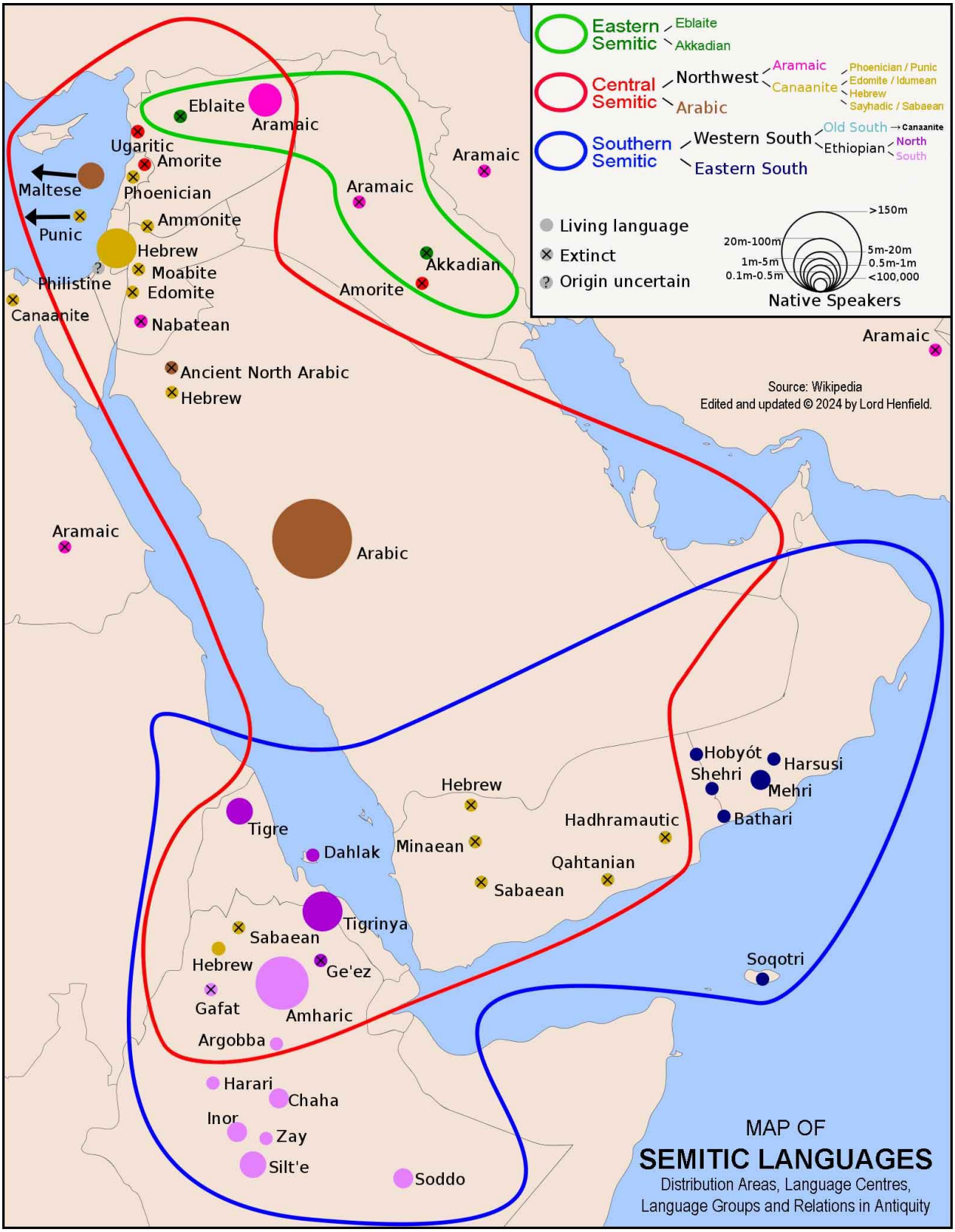

Akkadian (Assyro-Babylonian) was spoken in Mesopotamia from the 3rd to the 1st millennium BC. By about 2000 BC, Akkadian had replaced Sumerian and soon became the lingua franca of the whole Middle-East, **Amorite** (Amurru) was northern Canaanite until it spread to Babylon where it became language of Hammurabi's Amorite Dynasty. **Canaanite** (Old-Hebrew, Old-Phoenician) was the language of the 14th and 15th Hyksos-Dynasty in Lower Egypt; it was the ancestor of Sabaean, Phoenician, Hebrew and Aramaic. **Sabaean** was the language of the biblical Kingdom of Sheba (Saba). Orientalist A.F.L. Beeston found out that the 4 Old South Arabian (Sayhadic) languages Sabaean, Minaeic, Qatabanic, and Hadramautic were not South Semitic but Central Semitic like Hebrew. **Hebrew** was actually Phoenician or Carthaginian spoken by Israelites and Judaeans. **Aramaic** was the language of Jesus and his disciples. It developed in Aram (Syria) of the 11th century BC. 300 years later was it the second language of the Assyrian Empire, replaced Hebrew as common language of the Jews, became official language of the Persian Empire, spread to northwestern India and became in fact the first global language stretching from Northwest Africa to China's capital Chang'an.

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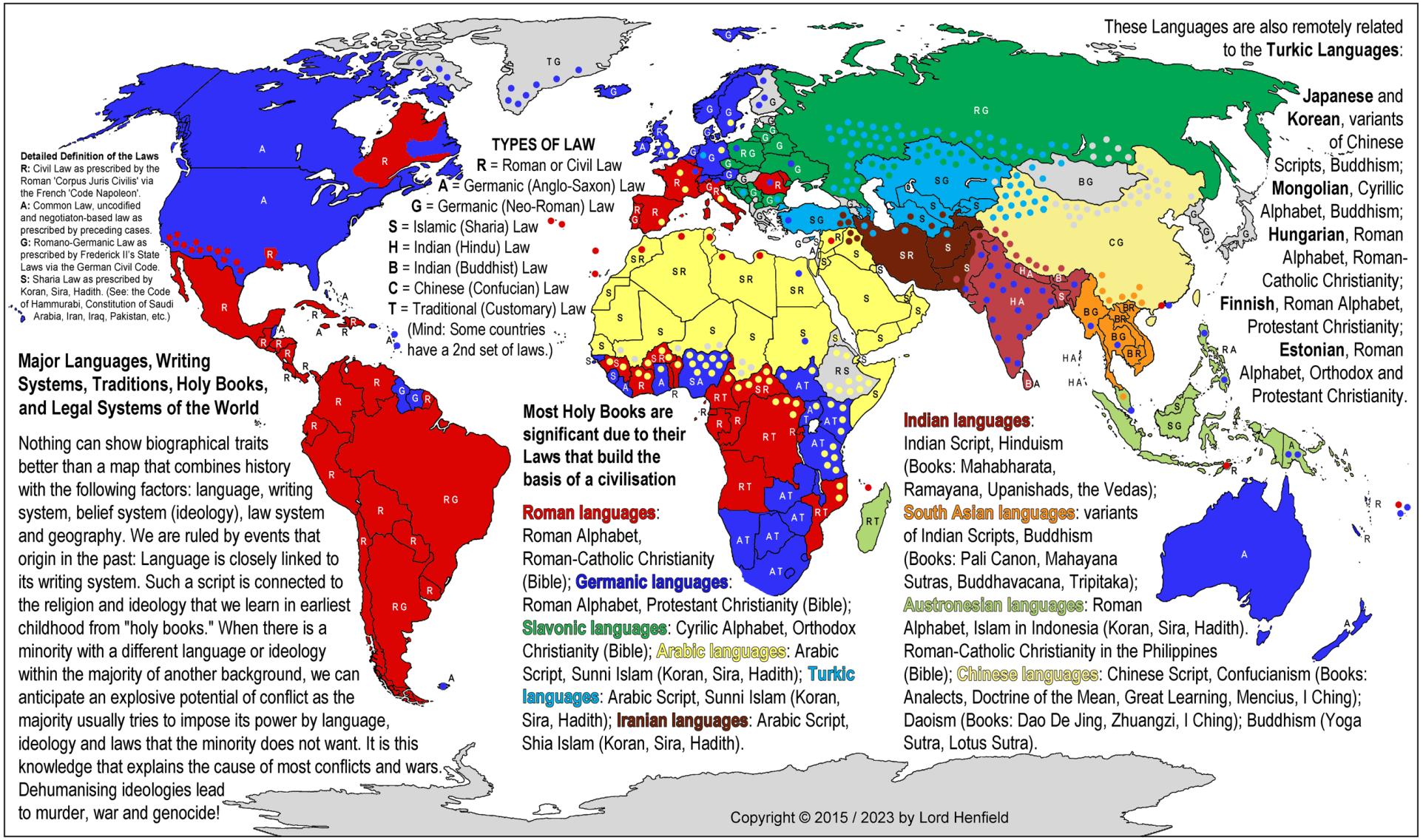
LORD HENFIELD'S GENERAL MAP OF LANGUAGE AND CULTURE FAMILIES

SHOWING THE EXTENT OF MAJOR LANGUAGES, WRITING SYSTEMS, BELIEF SYSTEMS AND LAWS OF THE WORLD


These Languages are also remotely related to the Turkic Languages:
Japanese and Korean, variants of Chinese Scripts, Buddhism;
Mongolian, Cyrillic Alphabet, Buddhism;
Hungarian, Roman Alphabet, Roman-Catholic Christianity;
Finnish, Roman Alphabet, Protestant Christianity;
Estonian, Roman Alphabet, Orthodox and Protestant Christianity.
Detailed Definition of the Laws
R: Civil Law as prescribed by the Roman 'Corpus Juris Civilis' via the French 'Code Napoleon'.
A: Common Law, uncodified and negotiaton-based law as prescribed by preceding cases.
G: Romano-Germanic Law as prescribed by Frederick II's State Laws via the German Civil Code.
S: Sharia Law as prescribed by Koran, Sira, Hadith. (See: the Code of Hammurabi, Constitution of Saudi Arabia, Iran, Iraq, Pakistan, etc.)
TYPES OF LAW
R = Roman or Civil Law
A = Germanic (Anglo-Saxon) Law
G = Germanic (Neo-Roman) Law
S = Islamic (Sharia) Law
H = Indian (Hindu) Law
B = Indian (Buddhist) Law
C = Chinese (Confucian) Law
T = Traditional (Customary) Law
(Mind: Some countries have a 2nd set of laws.)
Major Languages, Writing Systems, Traditions, Holy Books, and Legal Systems of the World
Nothing can show biographical traits better than a map that combines history with the following factors: language, writing system, belief system (ideology), law system and geography. We are ruled by events that origin in the past: Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology within the majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Dehumanising ideologies lead to murder, war and genocide!
Most Holy Books are significant due to their Laws that build the basis of a civilisation
Roman languages: Roman Alphabet, Roman-Catholic Christianity (Bible); Germanic languages: Roman Alphabet, Protestant Christianity (Bible); Slavonic languages: Cyrilic Alphabet, Orthodox Christianity (Bible); Arabic languages: Arabic Script, Sunni Islam (Koran, Sira, Hadith); Turkic languages: Arabic Script, Sunni Islam (Koran, Sira, Hadith); Iranian languages: Arabic Script, Shia Islam (Koran, Sira, Hadith).
Indian languages: Indian Script, Hinduism (Books: Mahabharata, Ramayana, Upanishads, the Vedas); South Asian languages: variants of Indian Scripts, Buddhism (Books: Pali Canon, Mahayana Sutras, Buddhavacana, Tripitaka); Austronesian languages: Roman Alphabet, Islam in Indonesia (Koran, Sira, Hadith). Roman-Catholic Christianity in the Philippines (Bible); Chinese languages: Chinese Script, Confucianism (Books: Analects, Doctrine of the Mean, Great Learning, Mencius, I Ching); Daoism (Books: Dao De Jing, Zhuangzi, I Ching); Buddhism (Yoga Sutra, Lotus Sutra).
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Learning about history does not only show us the past but also a vague outlook into a possible future. Look at this little list and you will get an idea what could lie ahead: **Regions with potential religious conflicts:** Northern Ireland, Scotland, southern France, southern Spain, Bosnia, Macedonia, the Caucasus, Lebanon, Iraq, Usbekistan, Western China, Korea, north-western India, Nigeria, Chad, Mali, Congo, the Philippines. **Regions with potential language and ethnic conflicts:** Belgium, eastern Spain, northern Italy, eastern Turkey, northern Iran, northern Iraq, southern Russia, Ukraine, Kazakhstan, Tajikistan, Kyrgyzstan, Afghanistan, Pakistan, South-east Asia, Burma, Borneo, Nepal, western China, Taiwan, East Timor, north-western India, southern India, Bolivia, Mexico, South Africa, eastern Canada, the south-west of the United States.

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IMPORTANT WRITING SYSTEMS, ABJAD SCRIPTS AND ALPHABETS

Indo-Europeans adopted Phoenician, an Abjad script. Abjad systems have a flaw: They do not show vowels.
By inventing new signs for displaying vowels, Greeks and Romans created the first true Alphabets.

Egyptian hieroglyphs 34th c. BC

- **Hieratic** (Egyptian Hieroglyphs in "cursive" or shorthand writing style) 32nd c. BC
  - Demotic (Egyptian) 7th c. BC
    - Meroitic (Nubian, Sudan) 3rd c. BC
- **Proto-Sinaitic** 19th c. BC
  - Ugaritic (Cuneiform Abjad Script, Assyria, Syria) 15th c. BC
  - Sabaean (Epigraphic South Arabian; Sayhadic) 9th c. BC
    - Ge'ez (Axum = Ethiopia, Eritrea) 5–6th c. BC
  - **Phoenician** (Lebanon, Canaanite, Israelite, Carthage, Mesopotamia) 12th c. BC
    - Paleo-Hebrew (Canaanite, Israelite) 10th c. BC
      - Samaritan 7th c. BC
    - Libyco-Berber (Phoenician-based Abjad Script) 6th c. BC
      - Tifinagh (Tuareg, Northwest Africa, Canary Islands) 5th c. BC
    - Palaeohispanic (semi-syllabic) 7th c. BC
    - **Aramaic** (Assyrian Empire, Middle East, Persia, India, China) 8th c. BC
      - Kharosthi (Bactrian, northwest Indian) 4th c. BC
      - Brahmi (north Indian) 4th c. BC
        - Brahmic family
          - Tibetan 7th c. AD
          - Devanagari (Burmese, Thai etc.) 10th c. AD
      - Hebrew (Square Script, Central Judaea) 3rd c. BC
      - Elymaic / Elamaic (Iran) 3rd c. BC
      - Pahlavi (Iran) 3rd c. BC
        - Avestan (Iran) 4th c. AD
      - Palmyrene (Syria) 2nd c. BC
      - Syriac-Aramaic (Syria, Central Asia, Silk Road, China) 2nd c. BC
        - Nabataean (north Arabian, Petra, Al Madain) 2nd c. BC
          - Arabic 4th c. AD
        - Sogdian (Usbekistan) 2nd c. BC
          - Orkhon (old Turkic-Mongolian) 6th c. AD
            - Old Hungarian (west Mongolian) c. 650 AD
          - Old Uyghur
            - Mongolian 1204 AD
      - Mandaic (Persia) 2nd c. AD
    - **Greek** (Greece, Asia Minor, East Roman Empire) 8th c. BC
      - Etruscan (Italic) 8th c. BC
        - Roman (Italic) 7th c. BC
        - Runic (Germanic) 2nd c. AD
        - Ogham (origin uncertain) 4th c. AD
      - Coptic (Greek-Egyptian Script) 3rd c. AD
      - Gothic (Germanic) 3rd c. AD
      - Armenian 405 AD
      - Caucasian Albanian (origin uncertain) c. 420 AD
      - Georgian (origin uncertain) c. 430 AD
      - Glagolitic 862 AD
      - Cyrillic (Slavonic, Romanian) c. 940 AD
        - Old Permic 1372 AD
- **Hanzi** (Chinese Logographic Script; Oracle bone script from the Shang Dynasty) 13th c. BC
  - Kanji (Japanese Script, used together with the phonetic Hiragana script) 5th c. AD
  - Hangul (Korean Script, alphabetised and phonetic script) 1443 AD
- **Olmec** Logographic Script (Earliest inscriptions found in La Venta, Monument 13, Mexico) 7th c. BC
  - Mesoamerican Logographic Script (Monte Alban, Teotihuacan, Mexico) 4th and 3rd c. BC
  - Maya Logographic Script (Earliest inscriptions, San Bartolo, Guatemala) 3rd c. BC

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LETTER NAMES AND THEIR MEANING

All Semitic characters bear Egyptian names as well as names from Mesopotamia. This is an indication of their origin. The Bible itself confirms its origin by stating that Abraham (which is likely to be a personified name for a tribe) came from Ur of the Chaldees (Hebrew: Ur Kasidim*; Genesis 11:28, 11:31, 15:7) a city in Sumer, and went to Egypt. Moses (together with his Canaanite tribe) came from (Avaris in) Egypt; the name Mose is Egyptian for "son", "child"; Semitic: ben, bar, bin. (* The contemporary name *Kasidim* or *Kashdim* refers to the Aramaic speaking Kashdu people who lived in Sumer from the 9th to the 6th centuries BC. This indicates that the Torah was composed not before that time.)

The letter names appear in scriptures without further explanation because when the texts were written, the meaning of those letter names were still well-known. Some Koran verses, for example, begin with these names. Each name stands for either an important thing of daily use or for a significant thought that could be connected to it.

Phoenician c. 1200 BC	**Yemenite** c. 900 BC	**Greek** c. 900 BC	**Aramaic** c. 900 BC	**Hebrew** c. 400 BC	**Arabic** c. 500 AD	**Meaning** (in brackets figurative)	**IPA** Range
āleph	ālep	alpha	ālap	alef	alif	cattle (wealth)	ʔ ; aː, eː
bēth	bēth	beta	bēth	bet	bā	house (home, safety)	b, β
gīmel	gāmal, ghayn	gamma	gāmal	gimel	jīm, ǧayn	camel** throwing stick* (move, transport)	g, ɣ
dāleth	dālet, dhadhe	delta	dālath	dalet	dād, dāl	door, fish** (food)	d, ð
hē	hē	epsilon	hē	he	hā	window, (joy**, light)	ɦ
wāw	wāw	digamma, upsilon	waw	waw, vav	wāw	hook (rest, calm)	w; oː, uː
zayin	zayn	zeta	zain	zayin	zāyn, zā	weapon; see ****1**	z
hēth, chet	hēt	(h)eta	hēth	chet, het	hā	walled yard **	ʜ χ
tsēth	tsēt	theta	tsēth	tet	thā	wheel***1** (perfection)	tˤ
yōdh	yōd	iota	yodh	yod	yā	arm, hand (strength)	j; iː, eː
kaf, kaph	kāph	kappa	kāp	kaf, ka, kheth	kāf, kā	palm of hand (skill, ability, technique)	k, x
lāmedh	lāmad	lambda	lāmadh	lamed	lām	goad***2** (teach)	l
mēm	mīm	mu	mem	mem	mīm	water (life)	m
nun	nūn	nu	nun	nun	nūn	fish, eel, snake****3** (danger)	n
sāmekh	semkat	xi	semkath	samech	sīn	pillar (sustain, support)	s
ayin	ayn	omicron	ayin, ē	ayin		eye (see, look, view)	ʕ ʁ
pē	pē, fē	pi	pē	pe	fā	mouth; angle, corner**	p, ɸ
tsādē	tsādē, sat	san	tsādhē	tsade	sād	papyrus, fishing hook**	sˤ
qōph	qōp	qoppa	qop	qof	qāf	eye of a needle (create) (impossible thought)	qˤ
rēsh	rēsh	rho	rēsh	resh	rā	head (mind)	r
shīn	shīn	sigma	shin	shin	shīn	tooth, sun** (god, faith)	ʃ
tāw	taw	tau	taw	tav	tā	mark (sign, symbol)	t, θ
	thaw = θ	phi					
	theth = θ	chi					
	teth = θ	psi					
	dhaleth = ð	omega					

(* according to the connotation of Egyptian hieroglyphs.) / (** according to Theodor Nöldeke, Kurzgefasste Syrische Grammatik, 1880, Compendious Syriac Grammar, 1904. The word "Syriac" here means Aramaic, Phoenician, etc.)

1 **zayn = weapon = war; also: manacle, shakles = a word for security, safety, imprisonment.
2 (c**)**het** = courtyard / wall. = The letters ***he*** and ***hēt*** come from three Proto-Sinaitic letters, ***hasir*** "courtyard", ***hillul*** "jubilation" and ***hayt*** "thread". The shape of ***hēt*** comes from ***hasir*** "courtyard", but the name comes from ***hayt*** "thread". The shape of ***he*** comes from ***hillul*** "jubilation" or "joy" but the name itself means "window".
*1 = **wheel** = The glyph was taken to represent a wheel, but it possibly comes from the hieroglyph **n-f-r** = ***nefer*** and would originally have been called ***tab*** = "good". It is the Egyptian hieroglyph for "perfect, complete" (with the extended meanings of "good, pleasant, well, beautiful").
*2 = **goad** = to drive as with a goad; spur, incite, provoke (a goad is a sharp pointed stick for urging on cattle, etc.) The root **l-m-d** mainly means "to teach", from an original meaning "to goad" (H3925 in Strong's Exhaustive Concordance to the Bible, 1979.) The KJV has 86 translations of the word **l-m-d**. The KJV translates ***lamad*** according to Strong's entry H3925 in the following manner: teach (56x), learn (22x), instruct (3x), diligently (1x), expert (1x), skilful (1x), teachers (1x), unaccustomed (with H3808) (1x).
3 = **nun = the letter name ***nūn*** is a word for "fish" (perhaps eel), but the glyph is presumably from the depiction of a snake, which would point to an original name for "snake" and therefore might also represent "danger".

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 1

PHOENICIAN

		UC	EARLY PHOENICIAN												MIDDLE PHOENICIAN					LATE PHOENICIAN / PUNIC							
Name	**IPA Range**	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ālep	ʾ, ʔ, a																									
bēt	b, v																									
gīmel	g, ʒ, ɟ, ɣ																									
dālet	d, ð																									
hē	h, e																									
wāw	w, v, y, u																									
zayin	z, ʒ																									
(c)het	h, x, ħ, ḥ																									
tēt	t, ṭ, tˁ, θ																									
yōd, yud	y, j, i, e																									
kaf, kap	k, x																									
lāmed	l, ɬ																									
mēm	m																									
nun	n																									
sāmek(h)	s																									
ayin	ʿ, ʕ, ʢ, ʔˤ																									
pē	p, ɸ, f																									
(t)sādē	ts, ʂ, sˤ																									
qōp	q, k, g, ʔ																									
rēsh	r, ɾ, ʁ, ʀ																									
shin	ʃ, ʃ, š, s																									
tāw	t, θ																									
	Vowels:																									
	a, ə																									
	(h)ə																									
	i, ʕ, ə																									
	u, o																									

UC: 1 UGARITIC CUNEIFORM, the oldest known true alphabet from the harbour city of Ugarit, northern Phoenicia, 1500 BC; From 3000 BC, Ugarit was Mesopotamia's link to the Mediterranean Sea.

EARLY PHOENICIAN ABJADS (developed out of the Ugaritic Alphabet combined with symbols from Egyptian hieroglyphs and Demotic): **2** Arrowheads from Lebanon c. 1200 BC; **3** Byblos, Ahiram Inscription c. 1000 BC; **4** Jerusalem, Gezer Calendar c. 1000 BC; **5** Inscription from Judah c. 1000 BC; **6** Cursive Script, Samaria ostraca c. 8th century BC; **7** Hebrew Seals, Judah and Israel c. 8th century BC, **8** Siloam Inscription, Jerusalem Tunnel c. 7th century BC; **9** Punic Inscription Mozia stele, Sicily c. 6th century BC; **10** Punic script, Carthage, Zeugitania c. 6th century BC; **11** Inscription from Abu Simbel (Ipsambul), Egypt; **12** Inscription from Abydos, Egypt. **MIDDLE PHOENICIAN ABJADS: 13** Byblos, Phoenicia, Lebanon; **14** Sidon, Phoenicia, Lebanon; **15** Mesha Inscription, from Moab, southwestern Jordan, c. 4th century BC; **16** CIS I 10-96 from Larnaka, Cyprus; **17** Inscription from Greece; **LATE PHOENICIAN / PUNIC ABJADS: 18** Inscription CIS I 132 Malta; **19** Inscription CIS I 143 from Sardinia; **20** Inscription CIS I 165 from Marseille, France; **21** Inscription Taff 12-14, Carthage, Tunis, Tunisia, northern Africa; **22** Jewish Messianic Coins c. 2nd century BC to 2nd century AD; **23** East Canaanite inscription from Amman, Jordan, c. 4th century BC; **24** Cirta, (Roman: Constantina Cirtensium), northwestern Algeria; **25** Inscriptions from Hadrumetum, a Phoenician colony in Sousse, c. 150km south of Tunis, Tunisia.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 2

GREEK AND ITALIC

			GREEK												ITALIC						
Name	**IPA Range**	**Symbols**	**26**	**27**	**28**	**29**	**30**	**31**	**32**	**33**	**34**	**35**	**36**	**37**	**38**	**39**	**40**	**41**	**42**	**43**	**44**	**45**
alpha	a, aː	Α α	Α	Α Α	Α Α	Α Α	Α Α	Α Α	Α	Α Α	Α Α	Α Α Α	Α Α	Α Α Α	Α Α Α Α Ο	Α Α Α	Α	Α Α	Α	Α Λ Λ Α	Α	Α
beta	b, (v)	Β β	Β			Β Β	Β	Β Β	Β	Β	Β Β	Β	Β	Β Β	Β Β Β		Β	Β	Β	Β Β		Β
gamma	g, ŋ, (ɣ, ɟ)	Γ γ	Γ	Γ	Γ Γ	Γ Γ Λ	Γ Λ Λ	Λ Λ	Λ	Γ Λ	C I	Γ Γ	C	Γ	Γ Γ Γ	Ɔ Ɣ)		Γ	>	Γ C	Ɔ C	C
delta	d, (ð)	Δ δ	Δ	Δ Δ	Δ	Δ	Δ	D Δ	Δ	D Δ	Δ Δ	Δ	Δ	Δ Δ	Δ Δ Δ O X			Δ	Ꝛ	D	D	D
epsilon	e	Ε ε	Ε	Ε Ε	Ε Ε Ε Ε	Ε Ε Ε	Ε	Ε Ε	Ε	Ε Ε Ε	Β Β Χ Ε	Β	Β	Ε Ε	Ε	Ǝ Ǝ Ǝ	Ǝ ٩	Ε	Ǝ	Ε	Ǝ	Ε
digamma	w	F Ϝ Ϛ					F Ꞙ			F Ϝ	Ϝ F	Ϝ F		F) (ж	F	ℐ ℐ	ℶ ℐ	F Ꞙ	ℶ	F	↑	F
zeta	zd, dz	Ζ ζ	Ι					Ι	Ι					Ι	Ζ Ζ Ϛ Ϛ Ϛ	ζ ± Ι	⅋ ⅋	Ι Ζ	Ι	Ζ	⅋ ⅋	Ζ
(h)eta	ɛː	Η η Ⱶ ⱶ ⱶ	Η	Η Β	Β	Η	Η	Β	Η	Β	Β	Β	Β	+	Η Η Ⱶ Ж	Β Β	⊘	Η Ж	Β	Η	Β Η	Η
theta	t, tʰ, (θ)	Θ θ	⊙	⊗ ⊕	⊗ ⊕	⊙	⊗ ⊕	Ο	⊙	⊗ ⊕	⊗ ⊕	⊕	⊕	Χ	⊕ ⊖	Ο ⊗ ()	⊙	⊙				
iota	i, iː	Ι ι	Ι	Ι	Ϟ Ϟ Ϛ Ϛ	Ϟ Ι	Ϟ Ϟ	Ι	Ι	Ι	Σ Ε Ϟ	Ϟ Ϛ	Ι	Ι	Ι	Ι Ⅎ	Ι	Ι	Ι	Ι	Ι	Ι
kappa	k	Κ κ	Κ	Κ Ⱪ	Ⱪ Κ Ⱪ	Ⱪ	Κ	Κ	Ⱪ	Κ	Κ	Κ	Κ	Κ Ⱪ Ⱶ Ⱪ	Κ Κ Κ Κ ⟅ ⟆	> ж	ж	Ⱪ	ж	Ⱪ		Κ
lambda	l	Λ λ	Λ	ᴧ Λ	ᴧ Λ Β	ᴧ Λ	ᴧ Λ Λ	ᴧ L	ᴧ	ᴧ ᴧ	ᴧ Λ	ᴧ Λ	ᴧ Λ	Λ ^	Λ Λ Λ	↓ ✓	↓	ᴧ	↓	ᴧ L	↓ Ⅎ ↓	L
mu	m	Μ μ	Μ	Μ	Μ	Μ Μ Η	Μ	Μ	Μ	Μ	Μ	Μ	Μ Μ	Μ Μ	Μ Μ Μ	⋈ Μ Ш Ш	Ш Ш Λ	Μ	Ш	Μ Μ	Ш	Μ
nu	n	Ν ν	Ν	Ν Ν	Ν	Ν Ν	Ν	Ν	Ν	Ν Ν	Ν	Ν	Ν	Ν Ν Ν ٩ ϒ	Ν Ν Ⱶ Ж	Ч И Η	И Ν	Ν	Η	Ν Ν	Ν	Ν
xi	ks	Ξ ξ	Ξ	Ξ Ξ		Ξ				Ξ	Ξ	Ξ Ξ		Ξ	Ξ							
omicron	o	Ο ο	Ο	Ο	Ο ο	Ο C	⊙ Ο	Ο	Ο	Ο ⊙	Ο	⊙ Ο	Ο ◇	Ο	Ο Ο ο			ο		Ο	Ο	Ο
pi	p	Π π	Γ	Γ Π	Γ Γ	Γ	C Γ	Γ	Γ	Γ	Γ Γ	Γ	Π Γ	Γ Γ Γ Γ Π	Π Ⱨ	٩ Λ ⊓	٩	Γ	Π	Γ Γ	⊓ Γ	Γ
san	s	Ϻ Ϸ Ϡ Ϟ													Ϡ Ϸ							
qoppa	k	Ϙ ϙ ϟ			Φ Ϙ			Ϙ	Ϙ Ϙ		Ϙ				Ϙ					٩		Ϙ
rho	r	Ρ ρ	Ρ	ᐅ Ρ D	Ρ	Ρ Ρ Ꝛ	Ρ Ρ	Ρ Ꝛ	Ρ Ꝛ	Ρ Ρ	Ρ Ρ Ꝛ	Ρ Ρ	Ρ Ꝛ	Ρ Ρ	Ρ Ρ	D ʊ Ꝺ ٩	Ꝺ ժ	Ꝛ Ρ	Ꝺ	Ꝛ Ꝛ	Ꝛ	Ꝛ
sigma	s, z	Σ σ ς C c	ξ	ξ Ε	Μ	Μ Μ Σ	Μ Σ	Ϟ Ϛ	Σ	Μ Ϟ Σ	Μ Μ	Μ Μ	Σ	ʃ ξ)	Σ C	Μ ⋈ ξ Ϛ	Ϛ Μ	Ϟ Σ	Ϛ	Ϟ Ϟ	Ϛ Ϛ	Ϛ
tau	t	Τ τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	ϟ ϟ	ϟ Ϥ	Τ	Τ	Τ	ϟ ϟ	Τ
phi	pʰ, (f)	Φ φ	Φ	⊘		Φ	Ⓘ Φ	Ⓘ Φ	Φ	Ⓘ Φ	Φ Ο Φ	Φ			Φ Φ	Ⓘ ٩	8		8			
chi	kʰ (x, ç)	Χ χ	Χ	Χ		Χ		Χ +	Χ	Χ +	Χ +	Χ		Χ Ψ Ψ ϒ Ϋ	Χ	↓	Χ	Χ	Χ	Χ	↓	Χ
psi	ps	Ψ ψ	Ψ	Ψ Ϋ							Ψ				Ψ							
omega	ɔː	Ω ω	Ω Ω	Ω	⊙	Ο								Ϋ Ϋ Ϋ Ϋ Ϋ Ϋ	Ω ш ω ω							
upsilon	y, yː, u	Υ υ	Υ Ϯ	Ν	Ν Ρ Υ	Ν Ν Υ	Ν Υ	Ν	Υ	Υ Ν	Ν Ρ Υ	Ρ	Ν Υ	Ϋ Υ Ν Ψ Ψ Ψ		Ϋ Ν Ч	Ν		Ν	Ν	Ν	Ν

The Phoenician Script spread in the Mediterranean over a vast area that was 6,000 km (4,000 mi) long and 2,000 km (1,400 km) wide. The Semitic Phoenician abjads (scripts without vowels) developed into Greek and Italic alphabets with vowels. Reason: The Semitic grammar is based on consonants while the grammar of Indo-European languages such as Greek, Italic, Iranian, and Indic, are based on vowels. The Latin adjective bonus "good" as example shows clearly that Indo-European languages need letters for vowels: bone (m. sg. voc.), boni (m. sg. gen.), bono (m. sg. dat.), bona (f. sg. abl.), bonae (f. sg. dat.).

The **GREEK ALPHABETS: 26** Halikarnassos; **27** Prokonnessos near Milet; **28** Thera; **29** Melos, **30** Crete, **31** Athens, earlier; **32** Athens, later; **33** Argos; **34** Korinthos (Corinth); **35** Korkyra (Korfu); **36** Anaklorion; **37** Lykian in the southwest of Asia Minor; **38** Indus Greek (the first letter example is from the early Bactrian Empire 3rd and 2nd centuries BC, the other examples are from the following Kushan Empire up to the 2nd century AD.); **ITALIC ALPHABETS: 39** Etruscan Alphabet Northwest Italy 8th century BC; **40** Umbrian Alphabet, Northeast of Rome 7th century BC; **41** Messapic Alphabet Southeast Italy 5th century BC; **42** Oscan Alphabet, southeast of Rome, Central Italy, 4rd century BC; **43** Early Roman Alphabet, Central Italy 4th century BC; **44** Faliscan Alphabet Northwest of Rome, 3rd century BC; **45** later Roman Alphabet, Central Italy, 1st century BC. The Greek and Roman Alphabets and their descendants Cyrillic, Coptic, Armenian, Georgian, Pinyin, and others have spread all over the planet.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 3

ARAMAIC - SYRIAC - INDIC

		ARAMAIC											PALMYRENE SYRIAC								HEBREW					INDIC			
Name	IPA Range	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73
ālap	ʔ; aː, eː	𐡀	𐡀	𐡀 𐡀 𐡀 𐡀 𐡀 𐡀	𐡀 𐡀 𐡀	𐡀 𐡀 𐡀	𐡀 𐡀	𐡀 𐡀	𐡀 𐡀	𐡀	𐡀 𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀 𐡀 𐡀 𐡀	𐤀	𐤀	𐤀	𐤀	𐤀	𑀅	𑀅	𑀅	𑀅
bēth	b, β	𐡁	𐡁	𐡁 𐡁 𐡁 𐡁 𐡁 𐡁	𐡁 𐡁	𐡁 𐡁 𐡁	𐡁	𐡁 𐡁	𐡁	𐡁	𐡁 𐡁	𐡁 𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁 𐡁	𐤁	𐤁	𐤁	𐤁	𐤁	𑀩	𑀩	𑀩	𑀩
gāmal	g, ɣ	𐡂 𐡂	𐡂	𐡂 𐡂	𐡂	𐡂 𐡂				𐡂	𐡂	𐡂 𐡂	𐡂	𐡂		𐡂	𐡂	𐡂		𐡂 𐡂	𐤂	𐤂	𐤂	𐤂	𐤂	𑀕	𑀕	𑀕	𑀕
dālath	d, ð	𐡃	𐡃	𐡃 𐡃 𐡃 𐡃 𐡃 𐡃	𐡃	𐡃 𐡃	𐡃	𐡃 𐡃	𐡃	𐡃	𐡃 𐡃	𐡃 𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃 𐡃	𐤃	𐤃	𐤃	𐤃	𐤃	𑀤	𑀤	𑀤	𑀤
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waw	w; oː, uː	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅 𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐡅	𐤅	𐤅	𐤅	𐤅	𐤅	𑀯	𑀯	𑀯	𑀯
zain	z	𐡆 𐡆	𐡆	𐡆 𐡆 𐡆	𐡆 𐡆	𐡆 𐡆 𐡆	𐡆		𐡆	𐡆 𐡆	𐡆	𐡆 𐡆		𐡆	𐡆	𐡆			𐡆	𐡆	𐤆	𐤆	𐤆	𐤆	𐤆	𑀰	𑀰	𑀰	𑀰
hēth	ḥ, ʜ, χ	𐡇 𐡇	𐡇 𐡇	𐡇 𐡇 𐡇 𐡇 𐡇 𐡇	𐡇	𐡇 𐡇 𐡇	𐡇 𐡇 𐡇	𐡇	𐡇 𐡇	𐡇 𐡇	𐡇	𐡇 𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇 𐡇 𐡇 𐡇	𐤇	𐤇	𐤇	𐤇	𐤇	𑀲	𑀲	𑀲	𑀲
tēth	ṭ, tˤ	𐡈 𐡈 𐡈	𐡈	𐡈 𐡈 𐡈		𐡈 𐡈	𐡈 𐡈	𐡈		𐡈	𐡈 𐡈	𐡈 𐡈		𐡈	𐡈			𐡈	𐡈	𐡈 𐡈 𐡈 𐡈	𐤈	𐤈	𐤈	𐤈	𐤈	𑀝	𑀝	—	𑀞
yodh	j; iː, eː	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉	𐡉	𐡉	𐡉 𐡉	𐡉	𐡉	𐡉 𐡉 𐡉 𐡉 𐡉	𐤉	𐤉	𐤉	𐤉	𐤉	𑀬	𑀬	𑀬	𑀬
kāp	k, x	𐡊 𐡊	𐡊	𐡊 𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊	𐡊	𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊	𐡊	𐡊		𐡊	𐡊	𐡊	𐡊 𐡊	𐤊	𐤊	𐤊	𐤊	𐤊	𑀓	𑀓	𑀓	𑀓
lāmadh	l	𐡋	𐡋	𐡋	𐡋 𐡋	𐡋 𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋 𐡋 𐡋	𐤋	𐤋	𐤋	𐤋	𐤋	𑀮	𑀮	𑀮	𑀮
mem	m	𐡌	𐡌	𐡌 𐡌 𐡌 𐡌 𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌	𐡌 𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌 𐡌 𐡌	𐤌	𐤌	𐤌	𐤌	𐤌	𑀫	𑀫	𑀫	𑀫
nun	n	𐡍	𐡍	𐡍	𐡍 𐡍	𐡍 𐡍	𐡍	𐡍	𐡍	𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍	𐡍 𐡍	𐤍	𐤍	𐤍	𐤍	𐤍	𑀦	𑀦	(𑀦)	𑀦
semkath	s	𐡎 𐡎	𐡎 𐡎	𐡎 𐡎 𐡎 𐡎 𐡎 𐡎	𐡎 𐡎	𐡎	𐡎	𐡎	𐡎 𐡎	𐡎	𐡎 𐡎	𐡎 𐡎		𐡎	𐡎	𐡎	𐡎	𐡎		𐡎 𐡎	𐤎	𐤎	𐤎	𐤎	𐤎	𑀱	𑀱	𑀱	𑀱
ayin, ʿē	ʕ, ʁ	𐡏	𐡏	𐡏 𐡏 𐡏 𐡏	𐡏	𐡏 𐡏	𐡏	𐡏	𐡏 𐡏	𐡏	𐡏	𐡏 𐡏	𐡏	𐡏		𐡏	𐡏	𐡏	𐡏	𐡏 𐡏 𐡏	𐤏	𐤏	𐤏	𐤏	𐤏	𑀁	𑀁	(𑀁)	𑀁
pē	p, ɸ	𐡐	𐡐	𐡐	𐡐	𐡐 𐡐	𐡐	𐡐	𐡐	𐡐	𐡐	𐡐 𐡐		𐡐	𐡐			𐡐		𐡐 𐡐	𐤐	𐤐	𐤐	𐤐	𐤐	𑀧	𑀧	𑀧	𑀧
tsādhē	ts, ṣ, sˤ	𐡑	𐡑	𐡑 𐡑 𐡑	𐡑	𐡑 𐡑			𐡑		𐡑 𐡑	𐡑 𐡑		𐡑	𐡑	𐡑		𐡑		𐡑	𐤑	𐤑	𐤑	𐤑	𐤑	𑀘	𑀘	𑀘	𑀘
qop	qˤ	𐡒 𐡒 𐡒	𐡒	𐡒 𐡒 𐡒 𐡒 𐡒 𐡒	𐡒	𐡒 𐡒	𐡒	𐡒 𐡒	𐡒 𐡒	𐡒	𐡒 𐡒	𐡒 𐡒		𐡒	𐡒	𐡒	𐡒		𐡒	𐡒	𐤒	𐤒	𐤒	𐤒	𐤒	𑀓	𑀓	—	𑀓
rēsh	r	𐡓	𐡓	𐡓 𐡓 𐡓 𐡓	𐡓 𐡓	𐡓 𐡓	𐡓 𐡓 𐡓	𐡓	𐡓	𐡓	𐡓 𐡓	𐡓 𐡓	𐡓	𐡓	𐡓	𐡓	𐡓	𐡓	𐡓	𐡓	𐤓	𐤓	𐤓	𐤓	𐤓	𑀭	𑀭	𑀭	𑀭
shin	ʃ	𐡔	𐡔	𐡔 𐡔 𐡔	𐡔	𐡔 𐡔	𐡔 𐡔		𐡔	𐡔	𐡔 𐡔	𐡔 𐡔	𐡔	𐡔	𐡔	𐡔	𐡔	𐡔	𐡔	𐡔 𐡔	𐤔	𐤔	𐤔	𐤔	𐤔	𑀰	𑀰	𑀰	𑀰
taw	t, θ	𐡕 𐡕	𐡕	𐡕 𐡕 𐡕 𐡕	𐡕	𐡕 𐡕	𐡕	𐡕 𐡕	𐡕	𐡕	𐡕	𐡕 𐡕	𐡕	𐡕	𐡕	𐡕	𐡕 𐡕	𐡕 𐡕	𐡕 𐡕	𐡕 𐡕 𐡕 𐡕	𐤕	𐤕	𐤕	𐤕	𐤕	𑀢	𑀢	𑀢	𑀢
																										𑀘𑀬𑀜 tʃ	𑀘ñ	𑀜θ	𑁍n
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The Aramaic Scripts developed from Phoenician and were spread by the Aramaic-speaking elite of the Assyrian Empire in the 8th century BC. Jewish merchants brought it to Persia, India, and China.

The **ARAMAIC ABJADS: 46** Inscription from Sam'al (Zincirli Höyük), Turkey; **47** Inscription from Aram, Syria **48** CIS 2 Slab 1-8 from Mesopotamia; **49** Inscription from Asia Minor; **50** Inscription from Arabia; **51** Inscription 122 from Egypt; **52** Inscription 123 from Egypt; **53** Inscription 141 from Egypt; **54** monument Inscriptions; **55** writing style on papyrus; **56** Inscription from Babylon; **PALMYRENE ABJADS** (early forms of Syriac Aramaic, western parts of the Sassanid-Persian Empire, Syria, Iraq)**: 57** Palmyrene Vog 30; **58** Palmyrene Tarif Inscription; **59** Palmyrene Inscription Vog 28f; **60** Palmyrene Inscription Vog 18; **61** Palmyrene Inscription, recorded by T. Nöldeke; **62** Palmyrene Inscription Rom I; **63** Palmyrene Inscription Eu 5 n N 1161; **64** other Inscriptions from Palmyra, selected forms, **HEBREW SQUARE ABJADS** (used in Judaea and Israel.)**: 65** Early Hebrew **66** Hebrew Square Script, standard font; **67** Hebrew Square Script, modern Arial font; **68** Hebrew Square Script, modern Courier font; **69** Hebrew Square Script, modern handwriting; **INDIC ARAMAIC ALPHABETS: 70** Karoshti (an Aramaic abugida) on coins and inscriptions in Bactria; **71** Brahmi (Greek and Aramaic based abugida used by Emperor Ashoka and his successors, c. 250 BC - 550 AD.), **72** Sogdian (in today's Usbekistan and the Silk Road.), **73** Malabar Alphabet (used by Jews and Christians in northwestern and southwestern India, c. 200 BC - 700 AD.).

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 4

SYRIAC - ARABIC - YEMENITE

		NABATAEAN ARAMAIC					SYRIAC ARAMAIC							ARABIC				YEMENITE / ETHIOPIAN						
Name	**IPA Range**	**74**	**75**	**76**	**77**	**78**	**79**	**80**	**81**	**82**	**83**	**84**	**85**	**86**	**87**	**88**	**89**	**90**	**91**	**92**	**93**	**94**	**95**	**96**
ālap	ʔ; aː, eː																							
bēth	b, β																							
gāmal	g, ɣ																							
dālath	d, ð																							
hē	h																							
waw	w; oː, uː																							
zain	z																							
hēth	ḥ, н, χ																							
tēth	ṭ, tˤ																							
yōdh	j; iː, eː																							
kāp	k, x																							
lāmadh	l																							
mem	m																							
nun	n																							
semkath	s																							
ʿē	ʕ, ʁ																							
pē	p, ɸ																							
tsādhē	ts, ṣ, sˤ																							
qop	qˤ																							
rēsh	r																							
shin	ʃ																							
taw	t, θ																							
	θ																							
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The Aramaic Scripts were adopted by Arabs (in Nabatea, Edom or Idumaea, Petra), and Iranians. From about 500 AD, the Syriac Aramaic script of the Sassanid Empire served as model for Arabic.

The **NABATAEAN ABJADS: 74** Early Nabataean inscriptions in Petra and Mada'in Saleh; **75** Inscription from the Hawran region; **76** Nabataean Aramaic Inscriptions from Petra; **77** Inscriptions from Hegra, Taff. 30-33; **78** Nabataean inscriptions from the Dinai peninsula; **SYRIAC ARAMAIC ABJADS: 79** Classic Syriac from Palmyra (Semitic name: Tadmur, Tadmor, or Tudmur), south-central Syria, 130 miles (210 km) northeast of Damascus; **80** Syriac handwriting (Jewish, early Christian, Gnostic, Mandaean and Manichaean documents in Persia, India, and China are written in this style); **81** Syriac Parthian style; **82** Syriac Sassanid style; **83** Syriac Psalter style; **84** Syriac Pahlavi book style (K 43); **85** Pahlavi handwriting on papyrus; **ARABIC ABJADS** (developed from Nabataean and Syriac styles)**: 86** Early Arabic; **87** Kufic Arabic (early Koran script from Kufa, 8th century AD.); **88** Arabic Naskh script; **89** modern Arabic handwriting; **YEMENITE / ETHIOPIAN ALPHABETS** (sister scripts of Phoenician. In southern Arabia thrived the Sabataean / Yemenite civilisation. It was related to the cultures of Eritrea, Ethiopia, Egypt, Kush [Sudan], and Somalia.)**: 90** Sabaean / Himyaric, c. 900 BC; **91** Sabaean (South Arabian), in brackets North Arabian forms; **92** Later South Arabian script; **93** Yemenite Ethiopian script; **94** Ethiopian script, Thamudic style c. 600 BC **95** Ethiopic consonatal script; **96** Ge'ez / Amharic script, Ethiopia c. 700 BC.

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COMPARATIVE CHARTS ON THE SPHERE OF INFLUENCE OF BIBLE CANONS

Throughout all their long history, the books in the Bible were never bound in one single volume; not even the Septuagint. Its texts were written on rather bulky material that had no standardised format; these loose papers were usually wrapped in leather folders as shown in the beginning of this picture documentation. As far as we know, the first one who made a serious attempt to display all books of the Bible in One Single Volume was Roman emperor Flavius Constantinus I. In 325 AD, he commissioned 50 bible volumes and his right-hand-man Eusebius of Caesarea gave this order to Athanasius the bishop of Alexandria. Alexandria was the best place as this large city had the material as well as enough highly educated scribes who could reliably copy all the material in a most constant quality. The Codex Sinaiticus and the Codex Vaticanus are the last suviving copies of those 50 Constantine Bibles. They served as model for all future bible productions.

All today's Bibles can be traced back to the two Flavian dynasties; this applies also for the Hebrew original of the Bible. We have to remember that Rome was a fascist empire state in which every publication went through the authorities, the Roman Imperial Cult (the ministery for religion) and its successor the Roman Church which is the direct ancestor of all catholic and orthodox churches, and subsequently all Protestant churches that came out of them. There was no free speech or the right of publishing anything you wanted in the Roman Empire, neither in the West nor in the East.

Jewish and Christian ethics, as displayed in the Christian canon, and consequently all modern atheist, agnostic or progressive ethics, draw their precepts out of the Bible. Most readers are not aware of the fact that, depending on the Bible version, about 75% to 80% of the Bible is of Hebrew-Jewish origin. Jewish jurisprudence (Halakha), which is entirely based on the Bible as authority, always has been the fairest in history; their sophisticated set-up of the Sanhedrin, the Hebrew Court of Law of 3 judges, in capital cases 23 judges and in state-affairs even 71 judges, who had to vote for a verdict unanimously, gave everyone the chance to be heard, long before the English law, the Code Napoleon or the other codified Civil Laws; (Islamic courts are the hashest because the only 1 judge (or maximum 3) has no choice.).

The authors of the Bible were floating in a continuum of influence that had many parents: Ancient Sumerian and Egyptian to begin with, followed by Akkadian, Assyrian, Babylonian, Persian, yes, and also Hindu, Buddhist and Daoist teachings that interacted with one another already in Antiquity. And we possess the original documents to prove it (see The Grand Bible). Precepts such as Thou shalt not murder, Thou shalt not steal anything, Thou shalt not commit sexual havoc, Thou shalt not bear false witness (or spread distorted propaganda) and Thou shalt not wish for the moneychest of others (being greedy, grabby and jealous of the success of others) are universal. Ideologies that try to circumvent these Five Universal Precepts are evil; and those ones who ignore, deny or hide these precepts are evildoers by implication. This includes particularly blind followers of the immoral and violent teachings such as Communism, Socialism, Islam, Fascism and Nazism. All of these teachings say the same thing: *It is always the opponents of these distorted teachings, "The Others" who are gilty! The zealots of those distorted teachings rather portray themselves as victims.* The perpetrators use always the same ploy that attempts to justify and try to make their evil deeds generally accepted by: devaluating the Five Precepts, and by accusing others of gilt, by dehumanising their opponents and by depicting themselves as innocent and virtuous victims. Anyone with the tiniest spark of righteousness in their heart and the smallest amount of common sense in their brains ought to recognise envy and evilness in the jacket of venomous zealotry.

The founder of today's Christianity was the Apostle Paul (Saul of Tarsos), a Roman citizen who took his name from Roman Proconsul, Lucius Sergius Paulus. There is the possibility that Paul and Titus Flavius Josephus knew each other because both wrote reports about a shipwreck they had in about 62 AD when they were travelling to Rome. They stayed there for years. Both of them were Pharisees, meaning Roman citizens whose faith was Roman Judaism. Otherwise, they had nothing to do with the rebellious Zealots back in the Holy Land. Josephus might have listened to Paul's ideas with great interest; he also might have picked them up again and implemented them after the Jewish War (66-73 AD) when he became the chief propagandist of the Flavians. The Flavian dynasty were involved in a first attempt to establish a kind of first Roman Christianity, and Josephus was part of that dynasty; and so was the author of 1 + 2 Clement whose full name was Titus Flavius Clemens and who probably was the first Pope of Rome. Clement of Rome probably wrote the Clementine literature (also referred to as the Clementine Romance or Pseudo-Clementine Writings by the Church) that survives in two recensions known as the Clementine Homilies and the Clementine Recognitions. It is likely that the text is genuine or close to it as it describes the fight of the Jewish faction against the Pauline faction pretty faithfully (like Paul's Galatians), which ended in the schism of both Jesus-movements. He served as consul from January to April in 95 AD. In about 95 or 96 AD, Clement had a clash with his cousin Titus Flavius Domitianus and got killed. This seem to have triggered an uproar in which all members of the Flavian family were murdered in 96 AD, including Domitian and Josephus.

The Historical Background of Samuel, Kings, and Chronicles is of overarching interest as they describe the history of the Hebrews from different viewpoints. Chronicles tells the same history as Kings, but with a focus on the priestly or worship aspects of Hebrew history. Their contents are: (1st) From Tribal Confederation to Monarchy, (2nd) Monarchy's Golden Age, (3rd) From Failed Monarchies to Exile. Each of these books comes in 2 volumes because they are pretty large. In Antiquity, books were written on scrolls, long strips of parchment or similar material. The strips were wound around two sticks. This works well for small books, but large books become cumbersome. For looking up a passage you would have a lot of winding and unwinding to do to get to the part you are interested in reading; so one volume has become two.

The following 4 tables of Bible canons will show us the contents of the most important Bibles in comparison. The contents were decided on by the authorities of the state in which the Bibles were published. The first Hebrew Bible that was published in the West was the Septuagint, a Greek translation of the Hebrew Bible made by Jews from c. 286 BC to c. 250 BC whose ancestors came together with their brothers, the Phoenician traders, to the northern Mediterranean shores several centuries earlier. The translation became necessary because over the centuries, the Greek and Roman Jews did not speak Hebrew anymore but the languages of their hosts.

Each table's headline begins with the spheres of influence e.g., Roman Empire, Western Roman Empire, Western Tradition, Anglican Church, KJV (King James Version 1611). The word "Western Tradition" stands synonymous for "Roman Catholic Church" that ruled before Protestantism for many centuries. The term "Church of the East" refers to the Malabar Church in India founded by the Apostle Thomas, but it refers also to the Nestorian Church in Tang dynasty China. We have also mentioned the most important non-canonical works that were not part of the canons but closely related to them, or were only part of the canon of one or the other denomination but not of the others. Almost all canonical and non-canonical works can be found in the latest edition of The Grand Bible; it includes also works of other religions.

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
	Masoretic			KJV	Vulgate	Septuagint						Tewahedo	
	Torah	**Pentateuch**											
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
	Nevi'im	**Major Prophets**											
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua, Josue	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges
1 + 2 Samuel	Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel
1 + 2 Kings	Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaias	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremias	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezechiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Trei Asar	**Twelve Minor Prophets** (The items are not independent books in the Trei Asar but chapters.)											
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
	Ketuvim	**Wisdom Literature**											
Psalms 1-150	Psalms 1-150	Psalms 1–150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Book of Job	Job, Iyov	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job
Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Canticle of Canticles	Aisma Aismaton	Aisma Aismaton	Aisma Aismaton	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon
Ruth	Rut	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Esther	Ester	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther
Daniel	Daniyel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel
1 Ezra	Ezra	1 Ezra	1 Ezra	1 Ezra	1 Esdras	Esdras B'	1 Esdras	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra
2 Ezra	Nehemiah	2 Ezra	2 Ezra	2 Ezra	2 Esdras	Neemias	Neemias	Neemias	2 Ezra	2 Ezra	2 Ezra	2 Ezra	2 Ezra
1 + 2 Chronicles	Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
		Non-Canonical Books (There are 33 further non-canonical works of the Old Testament in The Grand Bible)											
1 Esdras (3 Ezra)				1 Esdras (Apocrypha)	3 Esdras in Appendix	Esdras A'	2 Esdras	2 Ezra	2 Ezra	2 Ezra in some mss.	1 Esdras in some mss.	Ezra Kali	2 Ezra in some mss.
2 Esdras 3–14 (4 Ezra / Apocalypsis of Esdras)				2 Esdras (Apocrypha)	4 Esdras in Appendix	2 Esdras 3–14 lost Greek ms.	3 Esdras in appendix	3 Ezra as noncanonical	3 Ezra	3 Ezra in some mss.	2 Esdras 3–14 in some mss.	Ezra Sutu'el	3 Ezra in some mss.
2 Esdras 1–2; 15–16 (5 and 6 Ezra or Apocalypsis of Esdras)				in part of 2 Esdras apocryphon	4 Esdras in Appendix	2 Esdras 1–2; 15–16 in Greek ms.							
Tobit				Tobit (Apocrypha)	Tobias Deuterocanon	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit
Judith				Judith (Apocrypha)	Judith Deuterocanon	Judith	Judith	Judith	Judith	Judith	Judith	Judith	Judith
Wisdom of Solomon				Wisdom of Solomon (Apocrypha)	Wisdom of Solomon Deuterocanon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon
Wisdom of Jesus ben Sirach (1–51)				Sirach (1–51) (Apocrypha)	Ecclesiasticus Deuterocanon	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)
1 Baruch				1 Baruch (Apocrypha)	1 Baruch Deuterocanon	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch
Letter of Jeremiah				Letter of Jeremiah (Apocrypha)	Letter of Jeremiah, Baruch Deuterocanon	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah; Säqoqawä Eremyas	Letter of Jeremiah
Psalm 151						Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151
Psalms 152–155										Psalms 152–155, in mss.			Psalms 152–155, in mss.
Psalms of Solomon						Psalms of Solomon, in mss.				Psalms of Solomon, in mss.			Psalms of Solomon, in mss.
Ascension of Isaiah									Ascension of Isaiah, in mss.			Ascension of Isaiah, in mss.	
Ethiopic Lamentations (6; 7:1–11:63)												Ethiopic Lamentations (6; 7:1–11:63)	
Syriac Apocalypse of Baruch (2 Baruch 1–77)										Syriac Apocalypse of Baruch (2 Baruch 1–77)			2 Baruch 1–77, in some mss.
Letter of Baruch (2 Baruch 78–87)										2 Baruch 78–87 in some mss.			2 Baruch 78–87 in some mss.
Greek Apocalypse of Baruch (3 Baruch)													
Comment:	No Apocrypha	No Apocrypha	No Apocrypha	No Apocrypha									

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
4 Baruch												4 Baruch	
Additions to Daniel				Additions to Daniel (Apocrypha)	Additions to Daniel Deuterocanon	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel
Prayer of Manasseh				Prayer of Manasseh (Apocrypha)	Prayer of Manasseh, in Appendix	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes			Prayer of Manasseh	Prayer of Manasseh, in 2 Chronicles	
Additions to Esther				Add. to Esther (Apocrypha)	Add. to Esther Deuterocanon	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther
1 Maccabees				1 Maccabees (Apocrypha)	1 Machabees Deuterocanon	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
2 Maccabees				2 Maccabees in Apocrypha	2 Machabees Deuterocanon	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees		2 Maccabees
3 Maccabees						3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees			3 Maccabees
4 Maccabees						4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees early tradition	4 Maccabees in some mss.	4 Maccabees in Coptic ms,		4 Maccabees in some mss.
5 Maccabees										5 Maccabees			
Jubilees												Jubilees	
1 Enoch												1 Enoch	
2 Enoch													
3 Enoch													
1 Meqabyan												1 Meqabyan	
2 Meqabyan												2 Meqabyan	
3 Meqabyan												3 Meqabyan	
Joseph and Asenath									in some mss.			early tradition?	
Prayer of Solomon (Sirach 52) KJV													
Testaments of the 12 Patriarchs						in Greek ms.			in some mss.				
Josippon; Zena Ayhud; Pseudo-Josephus												In Broader Canon	
Josephus' Jewish War					addition or supplement	addition or supplement				in some mss.			in some mss.
Comment:	**Deuterocanon** is not part of the Tanakh (the 1st canon) but free available as 2nd canon in other books	Deuterocanon is only available in extra books or mss.	Deuterocanon is only available in extra books or mss.	Deuterocanon, was part of the Bible, in the 2nd section of the **KJV** as Apocrypha, **until 1885**	Deuterocanon always has been part of the **Old Testament**, also in English	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Protestant Tradition			Romance	Eastern Orthodox Tradition			Oriental Orthodox Tradition				
NEW TESTAMENT		**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate							Tewahedo	
		The Four Canonical Gospels (There are 33 non-canonical gospels in The Grand Bible)											
Matthew		Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark		Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark
Luke		Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke
John		John	John	John	John	John	John	John	John	John	John	John	John
		Acts of the Apostles (There are 42 non-canonical Acts in The Grand Bible)											
Book of Acts		Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts
		Pauline Epistles (* epistles by Paul himself. The Roman citizen Saul of Tarsos (the Apostle Paul) from the South of Asia Minor was founder of today's Christianity.)											
Romans*		Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*
1 Corinthians*		1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*
2 Corinthians*		2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*
Galatians*		Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*
Ephesians*		Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*
Philippians*		Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*
Colossians		Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1 Thessalo-nians*		1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*
2 Thessalo-nians		2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians
1 Timothy		1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy
2 Timothy		2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy
Titus		Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus
Philemon		Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews		Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
		General Epistles (letters; also known as Catholic epistles; There are 39 non-canonical Epistles in The Grand Bible)											
James		James	James	James	James	James	James	James	James	James	James	James	James
1 Peter		1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter
2 Peter		2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter
1 John[		1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John[	1 John	1 John
2 John		2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John
3 John		3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John
Jude		Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude
		Apocalypses (There are 18 non-canonical Apocalypes in The Grand Bible)											
Revelation		Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation
		Church Fathers and Christian Laws. Works that were attached to canonical documents. (Alexandria Cx = Codex Alexandrinus, Jerusalen Cx = Codex Hierosolymitanus)											
1 Clement											Alexandria Cx		
2 Clement											Alexandria Cx		
Shepherd of Hermas						Codex Siniaticus				early tradition	Codex Siniaticus		
Epistle of Barnabas						Codex Siniaticus					Codex Siniaticus		
Didache										Jerusalen Cx			

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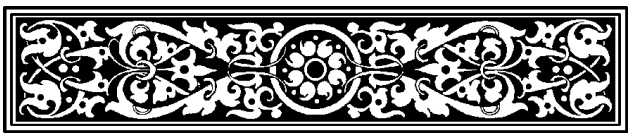
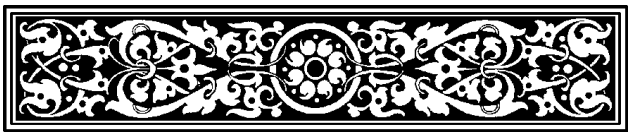


APPENDIX C

EXPLORATION ON HISTORY
BIBLICAL STUDIES
HISTORICAL EVENTS
(Analyses, Archaeology, Debate)



EXPLORATION ON HISTORY

The Quest for the Origin of Holy Books

Some time has past since the publication of my largest pet-project, the Grand Bible, in 2021. The Grand Bible was originally meant as a kind of study recording, just for myself. I wanted to find out what was behind all the scriptures because I could not find answers that satisfied me. The Grand Bible is not a religious work in a closer sense of meaning but an encyclopaedic compilation of texts that have been used not only in a religious context but have implication on philosophy, way of life, culture, literature, ideologies, politics, and jurisprudence. It took many years to search for these texts, analyse, introduce, and compile them with all the necessary details of information. Many of those texts represent the earliest examples of written and authorised law in history. I have been surprised to see so many readers downloading my humble work. To be honest, I have underestimated the readers' interest in holy texts. The Grand Bible has occupied much of my time for more than 8 years. I have never explained why I embarked on this laboursome task in the first place. I think, it is time to share with you now how my quest for the origin of holy books began.

It was a lovely and sunny afternoon in 2014. My wife and I were on the way to the largest bookshop in town. For months, I had tried to find a complete bible in English, not an easy task because I lived in a city in the Far East. The air of the bookshop was filled with the distinctive odour of books. I run up the stairs, heading towards the 5th floor, smelling already my prey. This was the location of the foreign language books—English books and some in French, German, Spanish. I saw books that I could read. Finally! Marching through the aisles, I saw suddenly a black book with golden letters among all the colourful printworks on one of the upper shelves. A Holy Bible, KJV, King James Version. At last, I found what I was searching for.

Back home, at my desk, I discovered however that a large chunk of the Bible, originally positioned after the Tanakh (the Old Testament), was missing. That part of the Bible, containing 14 books, to others known as Hebrew Apocrypha ("hidden writings," so named by the Roman Church), was known to me as the Hebrew Deuterocanon (2nd Hebrew Canon). It contains two Books called Maccabees and they explain the origin of the Hanukah-festival that commemorates the Jewish wars of independence against the mighty Persian Empire that led to victory by Judas Maccabaeus in 165 BC. I was disappointed not to find them in my new bible. I was furious when I found out that the Protestants had removed it furtively from the entire bible canon in about 1885 that once was approved by Emperor Flavius Constantinus in the early 300s AD.

In the library of my old home in Europe, I used a KJV-Bible from the Victorian era, mid-19th century, and that one was complete. I admit that I never have been much interested in religion or holy texts—I certainly have had this attitude in common with many people. Yet, I worked as teacher for linguistics, taught languages as well as history, archaeology, geography and other related subjects. I wanted to show text examples of the Early Modern English language to my students, Chaucer, Shakespeare, and of course the Bible, in order to make them aware that all languages change over time and above all that the Bible reflects real events in the past. It was my fury that drove me to start the Grand Bible project. I embarked on a task that would not want to end. Anyhow, I was rewarded with wonderful discoveries that I really could not have expected.

According to Eusebius' "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus (Constantine the Great) and prepared by his right-hand man Eusebius of Caesarea. The 50 complete volumes were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." We have examples of both versions. The three-column version is known as Codex Vaticanus (The Grand Bible, Image Plate 22, page 37) because it is kept in the Vatican Library. The four-column version was discovered in 1844 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (The Grand Bible, Image Plate 21, page 36).

At first, I just wanted to find a Bible in its completeness that had its origin in that edict of emperor Flavius Constantinus in the early 300s. Therefore, I took the matter much more seriously than ever before. In the beginning, I was searching the internet, looking for the Deuterocanon. There I found this:

- 1 Esdras (3 Ezra) Greek
- 2 Esdras 3–14 (4 Ezra) from Hebrew
- 2 Esdras 1–2 (5 Ezra); 15–16 (6 Ezra) from Latin
- Book of Tobit, Tobias, Tobi
- Book of Judith
- Additions to Esther (The rest of Esther)
- Wisdom of Solomon or Book of Wisdom or Wisdom
- Sirach (Ecclesiasticus 1–51) or Wisdom of Jesus ben Sira
- Prayer of Solomon (Sirach 52)
- 1 Baruch (Extant original: Greek)
- Epistle (Letter) of Jeremiah (Addition to 1 Baruch)
- The Prayer of Azariah and Song of the Three Holy Children
- Susanna and the Elders (Addition to Daniel)
- Bel and the Dragon (Second addition to Daniel)
- Prayer of Manasseh
- 1 Maccabees (Origin: Hebrew)
- 2 Maccabees (Origin: Greek)

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Right from the start, my research was hampered by the fact that quite a lot of books in the Bible bear more than just one title. A title like "The Rest of Esther" can be in another publication "Additions to Esther." On the other hand, "Prayer of Solomon" (Sirach, chapter 52) is not in the original Deuterocanon simply because it was attached to other chapters, and / or it was kept separately. That is just a typical example. Parts of other holy texts may have been unknown before they were rediscovered, or they were rejected and therefore eliminated from the canon.

To my surprise, the books were originally not all written in Hebrew but some of them were in Greek. Now, not only my interest in History was awakened but also my old interest in Linguistics got lit up again. I asked myself, "Why did Jews write some of their own books in another language but Hebrew?" — Soon, I found out that the Jews had translated the entire Old Testament into Greek already at around 300 BC! This work became known under the title Septuagint (Roman for 'Seventy') because, it is said, the translation was done by 70 or 72 translators. I wondered, "Why, on Earth, did the Hebrews embarked such a monumental task?"

I began to check historical as well as archaeological sources and after some months, the clouds in my mind vanished. During the 5th and 4th centuries BC, Greek became the lingua franca of the entire upper class of the nations residing on the northern, the European shore, of the Mediterranean Sea. When the Roman Republic turned into an empire, education in Greek was paramount to everyone who wanted to strive for a better position in society. Cornelius Sulla, Gaius Julius Caesar, Titus Livius, Cleopatra, the Herods, Titus Flavius Josephus, Paul the Apostle, all Roman emperors, governors, generals, traders, navigators, artists and writers used Greek on a daily basis, pretty much like modern people of all countries use English.

My studies in linguistics proved to be vital. Almost overnight, I began to understand the contents of Indian and Chinese texts and what they were talking about. The answer was clear: Already in the 9th and 8th centuries BC, the Hebrews travelled together with their brothers and cousins, the Phoenicians! Both, Hebrews and Phoenicians, spread their culture and ideas, their language Phoenician (also called Old Hebrew) and writing system, their Hebrew calendar and their weights and currencies (the Shekel) throughout the entire Mediterranean and soon also to India, Central Asia, and China. The scope of their relations and connexions was breathtaking.

Hebrew and Phoenician traders brought their alphabet to Greeks and Romans. The latter two used it later in their propaganda against the Semitic Cartaginians, such as the Atlantis Saga which just described the Phoenician city of Carthage and its circular War Harbour. The northern (Indoeuropean) Mediterraneans (Greeks and Romans) became enemies of the southern (Semitic) Mediterraneans (Phoenicians and Hebrews) although they lived together in Greek and Roman cities since the 8th century BC.

Who is really meant when we talk about Semitics? — I shall give you here a foretaste: Abram, Abraham, Aram, Aramaean, Aramaic, Assyria, Syria, Syriac, Canaanite, Abhira, Abhiri, Ahyr, Ahir, Ophir, Ofir, Habiru, Hebrew, Heka Khasut, Hyksos, Akkad, Akkadian, Sea-People, Phoenicia, Carthaginian, Amurru, Amorite, Judea, Judaea, Yehuda, Yaudheya, Yadava, Yoddheya, Yudah, Judas, Jude, Jew, Israel, Israelite, Bene Ysrael, Beta Ysrael, Sheba, Saba, Sabaean, Mose, Ramose, Rameses, Ahmose, Dedimose, Thutmose, Musa, Avaris, Pi-Rameses; Reuben, Simeon (Simon, Shimon), Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph (Yusip), Benjamin . . . . and all derivatives of these words or names represent the same kind of people and their relatives: Jews, Hebrews, Israelites, Semites, depending who speaks about them. Involved here is the same language, same lifestyle, same calendar, same units of weights and currency, similar beliefs and laws, and to some degree even similar habits.

It is pretty much the same as if we today talk about: Latin, Italian, Sardinian, Corsican, Sicilian, Romanian, Moldovan, Catalan, Occitan, Galician, Portuguese, Spanish, Castillian, Aragonese, Mexican, Columbian, Venezolan, Peruvian, Chilenian, Argentine, Paraguay, Uruguay, Brazil, Timor, Guatemala, Nicaragua, Panama, etc. — they are all Romans, they all speak a Roman[ce] language, they are Roman Catholic (except Romanians and Moldovans who are Orthodox), they follow Roman Law, enjoy sunny weather and a Roman-like cuisine.

I became aware that this is all about the centre piece, the foundation, the core of history teaching. Anybody who does not understand that history (including a modern biography) is based on language, will not understand human basics. This is a fact because with his or her national language, each and every single person learns about everything in a very distinctive way: religion, philosophy, behaviour, traditition, habits, biasses, opinions, prejudices, lifestyle, yes, and it goes even so far that we can include sexual behaviour, allegiances, and geography. Human behaviours and habits are millions of years old and cannot be changed overnight by ideological nonsense and socialist dreams that will turn into nightmares, sooner or later.

The works of Jane Goodall, Jared Diamond, Desmond Morris and others clearly show that human feelings are very much the same as those of Chimpanzees, or other Primates for instance. When a homogenous group is invaded by another group of the same species, there will be sharp conflicts that can lead to war. Chimpanzees engage in wars on each other, like humans.

That a rich country like Canada has a nice collection of problems at home, does not come as a surprise to me. There are two main populations that are diametrical opposed to one another. The majority of Canadians spreaks English (Germanic), their society is based on German Protestantism and (Germanic) "Common Law." The minority speaks French (Roman) and their society and laws are based on Roman-Catholicism and the (Roman) "Napoleonic Law

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Code." These in Quebec living "Roman" Canadians would love to return into the arms of their "Roman" mother France, whilst the English-speakers would have no problems in applying membership to the mainly Protestant United States of America. This is one reason why most of them speak English with a strong "American" accent. Bear the following rules in mind: Each language group tries to get suppremacy over the other groups. The very same applies for religions. Luther's Reformation caused horrible wars for 130 years. Resentments are still alive today. Language and religion are tools to gain and keep political power. This has nothing to do with ill-will but much more with the DNA that is in us like it is in chimpanzees, cats or dogs.

Other nations who are paralysed by linguistic and religious conflicts are: Belgium, Ireland, France, Spain, Russia, Ukraine, the Balkans, Iraq, Syria, Iran, China, India, Pakistan, Afghanistan. That the United States have lost its recent wars in Iraq and Afghanistan has its reasons in the American ignorance of language division and religious hatred of Islam towards non-Muslims, regardless whatever benevolent projects the non-Muslims want to catch the Islamic populace with. Political Correctness and naive dreams of bringing socialism and democracy to other nations killed countless people. Almost all African countries have this problem too: Rwanda, Nigeria, Ethiopia, Chad, Mali, etc., the list is very long.

The conflict and subsequent war between Russia and Ukraine has not surprised me either. The Russian demography is (just like the Chinese, German, and others) in terminal decline. This war is probably the last war Russia could launch on anyone. All the 9 conflicts Putin has launched have had the aim to secure the borders of his empire. On top of that, there is the ideology of a certain Nazi known as Aleksandr Dugin who has been Putins ideological teacher for years. His books (like "Foundations Of Geopolitics" or "The Fourth Political Theory," based on the Nazi teachings by Martin Heidegger) struck cord with the majority of the ethnic Russian population. We should remember that ideology is also a significant part of religion. How could it be otherwise explained that the Patriarch Kirill of Moscow, the pope of the Russian Orthodox Church, was—like the entire Russian leadership and Putin himself —member of the KGB. If Putin is gone, he will just be replaced by another ex-KGB member.

In time, I discovered more and more texts that had to do with the Old Testament. Here, I could figure out a pattern. These texts were also written in Greek, Hebrew, but quite some texts were also written in Aramaic (a kind of new Hebrew and new Phoenician). I learned more interesting facts that are never really mentioned by historians. According to linguistic scientists, Aramaic became some sort of "world language" between the 7th century BC and the 7th century AD, stretching from the Phoenician-Carthaginian possessions in the northwest of Africa, along the Silk Road, reaching out to the gates of Chang'an (modern Xi'an) and Luoyang, the two main capital cities of China in Antiquity.

After the liberation from captivity in Assyria and then in Babylon, many Jews did not just return to their Holy Land but stayed in service as Aramaic writers and bureaucrats with their new allies, the Persians. Aramaic was the main trade language of the Assyrian Empire as well of its follower the Iranian empires of the Medes and the Persians. Aramaic was also the main language of the Hebrews and other people in the Middle East. When Alexander the Great arrived in Afghanistan and India, the Hebrews were already there for 300 years. Aramaic rock inscriptions and vellum documents from the Persian Empire bear witness to it. Indian texts, the Mahabharata especially, talk about the Persian allies and that they built two little republics in the northwest of ancient India: one was called Yadava or Yoddheya (Judaea) and the other, the to Yadava related republic was called Abhira or Ahir ("Hebrew-land," in the West also known as "Ophir"). It was geographically located north of the modern Indian state of Gujarat and had therefore access to the sea. Traditionally, the northwest of India was an important trade partner of Mesopotamia and Egypt; one of the reasons why several harbour cities were found in Gujarat.

In Egypt, Pharao Khakaure Senusret III let his engineers build "the Canal of the Pharaos," the first "Suez Canal," in circa 1850 BC. It began in the Nile-delta nearby Bubastis and was creeping east towards the "Bitter Lakes" and from there to the Red Sea. At the spot where the canal was approaching the Bitter Lakes is a place called Succoth. With trade, not only people travelled, but also their ideas and the language used to convey these ideas. This is the reason why I also had a look for all kinds of itinerary documents and inscriptions. I knew some of them already from the time when I studied history and archaeology. The findings have made me truely speechless.

47 Artefacts and Historical Documents (Documents of people who had first-hand knowledge on religions and intercultural relationships in Antiquity), 20 Exploration Accounts (Documents that reveal how much people of ancient civilisations really knew of one another and how ideas spread to other parts of the World) and 15 New Creations and Fabrications (Writings that try to popularise a certain religious viewpoint or make a new religion legitimate.). The Gospel of Jesus's Wife is, as far as we know today, a blunt fake. The scriptures of Sikhs and Bahai'is on the other hand are legitimate and new creations that have found a great many followers. Both of these religions came into being due to the brutality of Islam towards women and non-Muslims. Islam is by no means just a "religion of peace"—Martin Luther already knew that and he wrote about it. (See Grand Bible, pp.4367.)

The Islamic prophet committed 95 wars and battles on "Kafirs" (Kufre = evil Islam-rejectors) and they are revered by Muslims as "acts of jihad" that each true Muslim has to emulate. This copying behaviour produced, since the assault on the twin towers in New York City on 9/11, 2001, and after that, circa 45,000 terror attacks with about 300,000 deaths and many more injured (over 90% of the victims are

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Muslims!)—an equivalent of 3 - 4 Hiroshima size atomic bombs. Very peaceful indeed! (Search for the constantly actualised list of victims at "www.thereligionofpeace.com".)

Islam is based on three books: the Koran (Mohammed's notebook), the Sira (Sirat Rasul Allah, the biograpy of Mohammed), and the Hadith (the deeds and sayings of Mohammed). The Constitutions of Saudi Arabia, the Islamic Republic of Iran, Hamas, the Muslim Brotherhood and others make it very clear: Their law is based on Koran, Sira, Hadith. All three books are books of law! This is the very reason why they are called "holy" in the first place. The Sira and the Hadith explain in detail what the verses in the Koran really mean. Without these two books the act of reading the Koran is useless!

The Koran is actually two Korans in one binding: the first one written in Mecca, the second one written in Medina. One significant fact that explains Islam: Due to Mohammed's rules of abrogation (2:106), the violent verses of the Medina-Koran always supersede the peaceful verses of the older Mecca-Koran. The chapters of both periods are intermingled on purpose from the longest chapters to the shortest. Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. The shortest and most revealing hadith is *"War is deceit."* and the earliest verse that Muslim children learn is *"Do not make disbelievers (non-Muslims) your friends as Allah will not protect you (if you are a Muslim).* A hadith says it better: *"Do not seek friendship from non-Muslims because then you are one of them"* (meaning: then you, the Muslim, are a traitor (to Islam). To put it simple: the allegiance of each and every Muslim is always towards the "Umma," the "Islamic (over)nation," not towards the country he or she just lives in! Islam is a political and legal doctrine (found in the Koran, Sira, Hadith) that no-one can escape —not even the non-Muslims. Islam's main tool is migration, and the womb. The Reliance of the Traveller tells us about it all. God help us. The Western World (and parts of the East) are lost in a pacifist dream! (If people are dreaming, it means they are asleep. It is time they bloody wake up.)

My research led me to all sorts of subjects. I checked graphs that recorded the activity of volcanoes as intensive as I checked climate graphs that showed climate change and all sorts of consequences: extreme weather, floodings, drought, famine, civil war, plague and epidemics. Civilisations, nation states and empires develop rapidly when climate and weather are stable and reliable. The Roman Republic rose in ideal conditions: The weather was warm, the climate stable, no epidemics in sight, record harvests led the population grow uninterrupted, one expedition after another brought more land and people into the growing state. Colder climate in the first half of the 1st millenium caused some distress. A huge volcano eruption at around 535 AD brought the state almost to a halt. Emperor Flavius Justinianus survived the following plague but his dream of restoring the old empire did not.

My investigations turned out to be an enlightening journey that I never had expected in this form. Everybody knows the story of Abraham and also the story of Moses. Not many know how they are connected. Most scriptures are not a bunch of old papers talking about God, belief, or spirituality all the time. They actually are interesting sources of information. Anyone who is able to read "between the lines" can gain some understanding. Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, plague, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse.

The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC). Today, they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen), the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded for them by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, the newcomers have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt.

When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites / Habiru (Hebrew) and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Mose (Egyptian: "son").

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose I) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: "And the children of Israel journeyed from Rameses (Pi-Rameses, Pi-Ramose, City of the son of Ra), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The text was obviously written long after the exodus, heroic actions of the Israelites were mixed into the text.

The starting point of the Hebrews was not Pi-Rameses because that city was build later by Rameses I (Ramose = the son of Ra). The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which

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was at the very same location. When the author used the name Pi-Rameses several hundred years later, the name Avaris was long forgotten or shamefully replaced. Here the story of the Exodus took place. The Bene Israel (the sons / children of Israel) had to leave Avaris and trecked along or nearby the Canal of the Pharaos in east direction. They came to a place called Succoth. When they left that place, they found something they had never seen before. The Bible reports that Mose "stretched his hand over the water (KJV: 'sea')" just as "the Lord" commanded him to do, and "the water went away" and "made the water dry land, and the waters were divided. (Exodus, Chapter 14:21, 22) And the children of Israel went into the midst of the water upon dry ground: and the waters were a wall unto them on their right hand, and on their left." Mose repeated this mechanical wonder: "... the children of Israel walked upon dry land in the midst of the water; and the waters were a wall unto them on their right hand, and on their left." (Exodus, Chapter 14:29). What we read here is the description of working water locks. The locks were located after Succoth and before the Bitter Lakes in order to keep the salty water away from the River Nile; the saltwater would have destroyed the fertile ground of the Nile-delta. The name Succoth was chosen not accidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or any confinement, such as a canal lock.

Today, Sukkot is known as a festival's name—"the Festival of Ingathering at the year's end" (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us much more.

The expulsion of the Canaanite Hyksos (or the sons / children of Israel, as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC!

By searching the internet for non-canonical scriptures, the number of search result began to rise exponentially. Very often, I could not find what I was looking for. Equally often, I found things that were totally unknown to me. Particularly, American Christians seem to believe in a "gap" between period of the Old Testament (the Hebrew Bible) and the times of the New Testament (the Christian scripture). I found this claim unbelievable. From history lessons I attended, I knew that the period between say 400 BC and the 1st century AD was full of important events; the most important one being the Greek-Persian Wars and the final victory of Alexander the Great.

The Dead Sea Scrolls, discovered nearby Qumran, Israel, in 1947, were my most important find. Not only filled they the gap, they actually represent the only bulk of scripture that did not go through any kind of editorial commitee. They are a valuably time capsule. And their contents rang my alarm bells. They show a kind of messianic Judaism that is dead today. The laboursome checking of the Babylonian Talmud confirmed what I was only guessing: Modern Judaism and modern Christianity are not "Hebrew" religions at all. Modern Jews are the descendents of the Pharisees, the branch of Romanised Jews who came between the 8th and 6th centuries BC together with their Phoenician brothers to the northern shores of the Mediterranean to trade with Greeks and Romans. They stayed. Those Jews saw the necessity to translate the Tanakh (the Old Testament) into Greek because their descendants began to forget their original Hebrew language. The translation was completed already at around 300 BC. There is the possibility that the conquests of Alexander somehow triggered this event. Actually, the occupation of the Holy Land brought the Dead Sea Scrolls and their hostile attitude towards feireigners about. This was the time when Jews craved for any messiah who could deliver a military victory onto the invaders.

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The Dead Sea Scrolls cover also the period of Jesus and they talk about the Zaddik, the "Teacher of Righteousness," most likely representing a character almost forgotten among Christians: James the Just or Righteous, Jacob the Zaddik, James the Brother of Jesus. He seem to have been a holy man in his own right. The War Scroll reveals a very xenophobic ideology in which the "Messianists" followed harsh doctrines that later we would meet again in Islam. By learning about it, I realised why the New Testament was not written in Hebrew but in Greek. It was not written by Hebrew people at all, it was composed by Greek-speaking Romans such as Shaul ha-Tarsi, Saul of Tarsos who claimed in his letters that he was a Roman citizen. Christians know him better as "Paul the Apostle," although he was not one of Jesus' original apostles. He confirms in his letters that he actually was a persecuter of Jesus' people. That means, he was a Roman official as no-one was allowed to persecute people in the Roman Empire without having an official permit for doing this. Christianity as we know it today is a Roman religion. All non-Roman Christians, and all non-Roman Jews were merciless executed like Jesus, many of them in the Colosseum. Most came to death in the 1st Roman-Jewish War (66-70 AD); those who survived fled into the Arabian desert and reappeared hundreds of years later as "Muslims." Unbelievable? — Check the facts, Jews and Muslims have lots of things in common. The males of both are circumcised; both wear a kippa if they are men and a veil if they are women; the central building of the Muslim temple in Mecca has the same size and shape as the central building of the Temple of Jerusalem: it is a cube measuring circa 12m in length, 12m in width and 12m in height. Both buildings were decorated with curtains; Jews and Muslims have a similar food law: pork and blood products are forbidden to eat; the Islamic Sharia Law is almost identical to the Jewish Halaka Law with one exception: the Jewish Court of Law has 23 judges for capital offence cases, the Islamic Court of Law has only one (this makes the Islamic law much harsher and the Jewish law much fairer); The Koran has 25 Jewish prophets in it, including John the Baptiser, Jesus, and Mary the mother of Jesus. John was probably, together with James and others, the instigator of dangerous and subversive ideas such as Jewish kingship. John was also a Roman citizen, that is why he was executed with the sword and not hanged on a cross; according to Roman law, it was unlawful to crucify Roman citizens.

The Grand Bible grew bigger and more texts came to it. Next, I stumbled right into another bulk of texts I had no idea about: The Nag Hammadi Library, discovered nearby Nag Hammadi, Egypt, in 1945. The Nag Hammadi texts were found in a big pottery jar and bound into a dozen of leather folders. They talk about New Testament events. Just like the Dead Sea Scrolls, their texts represent a very valuable time capsule, left behind by people who never retrieved the books. The authors belonged to different Christian communities, mostly non-Roman Christians, such as Gnostics, those Christians who were persecuted and executed by Roman Christians.

When I read the Gospel of Thomas, I had the strange feeling that I had read the phrases in that text before. It was talking about "cycles of life," about the "kingdom of heaven" (which stands for the "kingdom of wisdom"). Wisdom has been very important to the writers of some of the books because Gnostics (also known as Gnostic Christians) use that word in the same sense of meaning as Buddhists do. The Greek word gnosis means knowledge. The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The fragments are dated to the first half of the third century. A complete Coptic copy was unearthed in Nag Hammadi. The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.). The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, has some of the same contents as the canonical gospels but, according to its old-fashioned writing style, it is the oldest gospel and probably has been written c. 50 or 60 AD. As I reached the last chapter, I read something that made me almost fall off the chair.

In Chapter 114 we read: Simon Peter [who was known as a woman-hater.] said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: The Gospel of Didymus Judas Thomas, Grand Bible, page 760.]

This story is a little more detailed and better understandable in the Lotus Sutra. Briefly narrated, it goes like this: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, only 5 km

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away or one hour walk from Galilee's Sepphoris, then they had the Silk Road station right in front of their door. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Didymos Judas Thomas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

Who was Thomas? Judas Thomas was very successful as apostle in Persia and India. As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, in Greek "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome. Judas Thomas was most likely one of Jesus' original disciples and also one of his brothers. For the Roman Christians who were followers of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism (and therefore also in Islam), as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus (the Apostle Paul) into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian Church of Jerusalem.

I began to realise that the entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Buddhist teachings become obvious each time we read in Christian texts about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when "Dharma," willful deprivation (Asceticism) is mentioned, or purity law, purification, righteousness, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it is useful to remember that, after the Third Buddhist Council, held under the patronage of Emperor Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public in his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma (righteousness) that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamaya (Ptolemy II Philadel-phos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script, the script of the Perian emperor Kurush, Cyrus), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, today better known as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada*) in the Greek-speaking world and around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, also in Egypt and so most likely no coincidence.

[* The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas.]

The following Stoic text could have been written by a Buddhist as well as by a Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 (Grand Bible, p.3073)

Modern society is based on Critical Thought and on the Golden Rule (Do not harm others as you do not want them to harm you.) Islam does not allow critical thought when it contradicts the basis of Islam: The Koran, the Sira, the

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Hadith. Muslims, by Islamic doctrine and law, apply the Golden Rule only to members of the Umma, the "House of Islam." In Islam there are 2 humanities: the "House of Islam" and the "House of War," all non-Muslims. The name of the latter implies that this is the adversary on whom Islam can make war through the hand of the believers (Muslims).

In Christian and Jewish societies, the Golden Rule is expressed by the second part of the Ten Commandments. That Islam does not really foster the belief in any of these two concepts has drastic consequences. The Organisation of Islamic Cooperation (OIC) with its 57 states (48 Muslim majority countries) build the largest voting block in the UN. They all recognise the Koran, Sira, Hadith as their books of law or at least as guideline. And they act according to the Sharia Law in which slavery, Dawah (Islamic propaganda), Jihad (persecution and war against non-Muslims), death penalty, forced amputation of limbs, supressing of women is not only allowed but mandatory. Everything you see Muslims do or not do is written and dictated by Koran, Sira, Hadith. Everything is prescribed: it literally goes from how you as a Muslim have a meal to how you have sex.

I realised some facts. Scripture, holy texts, lithurgical literature, were not primarily written to serve the spiritual mind of believers, and if they did, it always was for the advantage of the religious group or community in question. From the earliest times, giving money to the temple was an important tool of political power. So, I assumed that at the core of religious texts must be some rules, regulations or laws—just as in the Islamic Trilogy, the Koran, Sira, Hadith. I took a closer look at the most famous book in the world: The Bible. The Christian Bible is divided into two main parts: the Hebrew Bible (the Old Testament) and the Christian Bible (the New Testament).

The most important part of the Hebrew Bible is the Torah (the Pentateuch, the Five Books of Moses). I wondered why the Christians took the holy book of the Jews as their own. So, I checked the contents of the New Testament. I found 4 gospels but none of them contained a law code, they all contained stories about Jesus narrated in a wildly different way. There were a bunch of open letters, most of them attributed to Paul the Apostle (and peppered with antisemitism like the gospels), the Acts (history) of the Apostles, and a weird book called "Revelation." But there was no law book. In about 135 AD, Marcion of Sinope rejected the Old Testament and accepted only the Gospel of Luke, ten letters of Paul, 1 Timothy), 2 Timothy, Titus. He lost his battle against Roman Church because he had no law book. At 325, the Roman emperor Flavius Constantinus accepted the Old Testament as legal guideline for the Roman Church.

THE 613 MITZVOT

According to Jewish tradition, the Torah is the main Jewish Book of Law. It contains almost 650 different laws, formulated most as do's and don'ts of any Jewish person. 613 commandments (Hebrew: taryag mitzvot). The Babylonian Talmud tells us that a Roman editorial commitee had the task to edit the Jewish books and get rid of anything that could be dangerous to the Roman Empire. Emperor Titus Flavius Vespasianus just concluded a four-years war, the 1st Roman-Jewish War of 66-70 AD, against a radical messianic movement who caused by conducting this war of liberation over one million deaths. The pacifying editor in charge was the Jewish general and Commander of the Jewish Messianic Army of the north in Galilee, Joseph bar Matityahu. He was captured by the Roman Army at the begining of that war. Then, due to his ability to converse in Greek, he began an astonishing transformation, he was adopted by Vespasian, and when he came to Rome, he lived next door to Vespasian in the imperial palace and in reach of the library of the destroyed Temple of Jerusalem which was brought to the emperors palace. His task: becoming propaganda minister to the imperial family and transform messianic Jews and Christians into members of peaceful religions that are allied to the Roman Empire . . . by editing all their scripture into peaceful and pro-Roman texts. All anti-Roman texts were burned just as all messianic opponents were executed on the cross. The Ten Commandments survived and the Death Sea Scrolls that tell us what the men around the historical Jesus really thought.

THE TWO PARTS OF THE TEN COMMANDMENTS

The Ten Commandments (Hebrew: Aseret haDebarim, lit. 'The Ten Words'), or the Decalogue (Latin: decalogus, Greek: dekálogos, lit. "ten words"), are a set of biblical principles relating to ethics and worship that play a fundamental legal role in Judaism and Christianity. The text of the Ten Commandments appears twice in the Hebrew Bible: at Exodus 20:2–17 and Deuteronomy 5:6–21. The Ten Commandments survived because they also reflected Roman law. As I grew up among Europeans as well as among Eastern Asians, I knew that the Ten Commandments are composed out of two distinct parts:

1st part (about God)

- I am the Lord thy God: Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image.
- Thou shalt not take the name of the Lord thy God in vain.
- Observe the sabbath day, to keep it holy.
- Honour thy father and thy mother .

2nd part (Basic civil and ethical Laws)

- Thou shalt not kill.
- Thou shalt not steal.
- Thou shalt not commit adultery.
- Thou shalt not bear false witness against thy neighbour.
- Thou shalt not covet or desire thy neighbour's things.

The first part is about God, the sabbath for worship and family.

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The second part represents an ethical set of laws that is also well-known in eastern and southern Asia as **Pancha Sila** (the Five Precepts). So it does not come as a surprise to find this part three times in the **New Testament**: The Letter of **Paul to the Romans** 13:9, the Gospel According to **Matthew** 19:18-19 and the Gospel According to **Mark** 10:19

THE SEVEN LAWS OF NOAH

In Judaism, the Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), otherwise referred to as the Noahide Laws or the Noachian Laws (from the Hebrew pronunciation of "Noah"), are a set of universal moral laws which, according to the Talmud, were given by God as a covenant with Noah and with the "sons of Noah"—that is, all of humanity. They usually apply to non-Jews when living with Jews together. The seven Noahide laws as traditionally enumerated in the Babylonian Talmud Sanhedrin 56a-b and Tosefta Avodah Zarah 9:4.

They are the following:

1. Do not worship idols.
2. Do not curse God.
3. Do not commit murder.
4. Do not commit adultery or sexual immorality.
5. Do not steal.
6. Do not eat flesh torn from a living animal.
7. Do establish courts of justice.

The Mishna Sanhedrin (The Guide to Jurisdiction)

The Ten Commandments and the Seven Laws of Noah build the core of Jewish law. Why is this important to know? —To answer it in a simple way: Western civilisation is based on it, and, as you will see in a moment, Eastern civilisation as well! It is also significant to know how these laws have been applied. So let us talk about the legal authority.

According to the Mishnah Sanhedrin (lit. Guide to Jurisdiction or Legal Authority, Grand Bible p. 1048), minor cases like money matters are judged by three (3) judges. Capital cases like murder or slander is judged by twenty-three (23) judges. If found guilty, the delinquent is "put to death by twenty-three," meaning sentenced unanimously by all 23 judges. As it is unlikely that all judges agree, hardly ever anybody was sentenced to death. The Supreme Court of Law, the great Sanhedrin Highest Court, charged with deciding cases and appeals that had national significance. It was comprised of seventy-one (71) scholars who had received the full traditional rabbinical ordination, and its decisions fixed Jewish practice for subsequent generations.

The written (codified) Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the same antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni (Islamic) jurisprudence (Hanbali, Hanafi, Maliki and Shafi`i) as well as Shia (Islamic) schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both, the rules of civil disputes and application of penal law, Sharia distinguishes between men and women (1 woman = 50% of 1 man!), between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more:

Whilst in Jewish law, the court structure makes it almost impossible to apply the death penalty as all these judges almost never agree to such a harsh penalty. In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties.

This explains also in part why the (messianic) Jewish communities in Arabia have fought against Mohammed and his Islam so passionately. In consequence, Mohammed's distortion of the Jewish Law has brought about the mutual hatred between Jews and Muslims. Nothing is to Jews more holy than God and his Law because they are the only legal authority! They fought at least 10 wars against the Romans over this issue between the years 66 to 620 AD. At the end of the 10th Roman-Jewish War, the exhausted Jews had to fight against Mohammed's Islamic troups as well, and lost. What is the legal authority of Islam? -- Answer: The Koran and Mohammed, meaning: Koran, Sira, Hadith.

THE TEN COMMANDMENTS IN ISLAM

The Quran states that tablets were given to Moses, without quoting their contents explicitly. (Koran 145) The closest single passage in similarity to the Ten Commandments occurs in the chapter of the cattle (surat al-an'am). In this passage, many of these biblical commandments are restated, with a heavy emphasis on fulfilling the rights of Allah and the rights of people. Verse 151 begins with a summary of what is prohibited in Islam. One should "not kill the life that Allah has made sacred," with the notable caveat: "except in the course of justice." A hadith depicts Muhammad explaining that the "blood of a Muslim ... cannot be shed except in three cases: in Qisas [retaliation, revenge] for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims." (Bukhari, vol. 9, book 87, no. 6878.) So adultery, apostasy, and revenge are the only justifications for taking a life.

THE TEN COMMANDMENTS IN THE KORAN

151. Say, Come, I will recite to you what your Lord has made a sacred duty for you, that you ascribe nothing as a partner to him and that you do good to parents, and that you do not kill your children because of poverty, we provide for you and for them, and that you do not come close to lewd things, whether open or concealed. And that you do not kill

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the life that Allah has made sacred, except in the course of justice. This he has commanded you, so that you may discern. 152. And do not approach the wealth of the orphan except with what is better, until he reaches maturity. Give full measure and full weight, in justice. We do not burden any soul beyond its ability. And if you give your word, do justice, even though it be a relative, and fulfill the covenant of Allah. This he commands you, so that perhaps you may remember. 153. And this is my straight path, so follow it. Do not follow other ways, so that you will not be parted from his way. He has ordained this for you, so that you may fear Allah. Koran (Mecca, late) 6:151-153

It becomes clear that Mohammed knew the Torah well, however, for the political reasons of achieving total suppremacy over all non-Muslims, he **split up the law-set of the Ten Comandments and hid them among other verses in the Koran in order to eliminate their universal authority.** His followers will so not be aware that they used to be a set of laws that belong together.

1. First commandment: You shall have no other gods before Me (Bible). — Know that there is no God except Allah. Koran (Medina) 419

2. Second commandment: You shall not make idols (Bible). — And do not call upon any other god along with Allah. There is no God except him. Koran (Mecca) 28:88

3. Third commandment: You shall not take the name of the Lord your God in vain (Bible). — Make not Allah's name an excuse to your oaths. Koran (Medina) 2:224

4. Fourth commandment: Remember the Sabbath day and keep it holy (Bible). — When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. Koran (Medina) 62:9

5. Fifth commandment: Honour your father and your mother (Bible). — Do good to your parents, relatives and neighbours. Koran (Medina) 4:36 (Another version: Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honour. Koran (Mecca) 123)

6. Sixth commandment: You shall not murder (Bible). — Do not take the life which Allah has forbidden except in justice, and do not commit adultery, and whoever does this will pay the penalty. Koran (Mecca) 25:68

7. Seventh commandment: You shall not commit adultery (Bible). — Do not come near to adultery. Indeed, it is an abomination and an evil way. Koran (Mecca) 132

8. Eighth commandment: You shall not steal (Bible). — Do not waste your property among yourselves on vanity, nor seek by it to gain the hearing of judges so that you may knowingly devour a portion of others' property wrongfully. Koran (Medina) 2:188 (An amendment from the Code Hannurabi: As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Koran (Medina) 5:38-39)

9. Ninth commandment: You shall not bear false witness against your neighbour (Bible). — Do not hide testimony. He who hides it, indeed his heart is sinful. Koran (Medina) 2:283

10. Tenth commandment: You shall not covet (Bible). — Those people are the ones Allah has cursed, . . . are the ones who are jealous of mankind because of what Allah has bestowed upon them out of his bounty. Koran (Medina) 4:52-54

THE KORANIC COMMANDMENT OF ABROGATION

Whatever message We (Allah / Mohammed) abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that God is Possessor of power over all things? (Koran 2:106; Maulana Muhammad Ali, 1917)

[Modern version: We (Allah / Mohammed) do not abrogate or cause to be forgotten anything of our revelation unless we bring something better or like it. Do you not know that Allah is able to do all things? (Koran 2:106, Robert Spencer, 2021).]

Traditionally, the suras of the Koran are classified as Meccan, that is, dating from the first twelve years of Muhammad's career, when he and his few followers lived in Mecca, and Medinan, or dating from the last eleven years of Mohammed's career, after the hijrah, or migration (expulsion), from Mecca. Because of the doctrine of abrogation, Medinan suras are generally considered to take precedence over Meccan suras in the formation of Islamic theology and law. And they cause serious ideological probems for our modern World!

The structure of the Koran text is dualistic. The doctrine of abrogation is the foundation of the widespread Islamic understanding that the violent verses of the Koran take precedence over the more peaceful verses revealed earlier, since they come later in the lifetime of Mohammed. For good reasons, the concept of naskh, abrogation, has for centuries been part of the skeptics' claim that Muhammad was a false prophet whose revelations were conveniently tailored for the advantage of the moment.

I am going to show now two versions of the chronological order of the chapters in the Koran.

The German Orientalist Theodor Nöldeke (1836-1930) arranged his chronological Koran order according to historical context, wording, writing style, and what kind of rhyme was used. The Nöldeke Chronology of the 114 chapters of the Koran are ordered in two main groups or periods: 1st, The Mecca Group (which contains 3 distinctive groups); 2nd, The Medina Group.

THE (peaceful) MECCA KORAN, Group 1 (48 Suras): 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1; Group 2 (21 Suras): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18; Group 3 (21 Suras): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

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THE (violent) **MEDINA KORAN, (24 Suras): 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.**

I also show you the traditional chapter arrangement by Mohammed's cousin Ibn Abbas:

THE (peaceful) MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

THE (violent) **MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.**

Whatever number system you prefer to use, in terms of the dualistic Koran division they are almost the same, therefore: any nice and peaceful text from Mecca can be abrogated by the hateful and violent verses of the Medina Koran in either system. Instructions for the use of abrogation: When there is a text in the Koran that contradicts another text in the Koran, then the younger text automatically has authority over the older text! This is the reason why the most violent chapters 9 and 5, for example, outweigh any of the other chapters!

THE FIVE PRECEPTS IN BUDDHISM

Since my childhood, when I was living together with Asian Buddhists, I was aware that the second part of the Ten Commandments had been well-known in the Eastern World. What I did not know was the extent and form they had. I did find the following examples within a couple of days.

The Five Precepts (Sanskrit and Pali: Pancha Sila) or five rules of training is the most important system of morality for Buddhist lay people. They constitute the basic code of ethics to be respected by lay followers of Buddhism. The Five Precepts build the foundation of all Buddhist practice, and in that respect, can be compared with the Ten Commandments in Judaism and Christianity or the ethical codes of Confucianism. According to the Dhammika Sutta and other Buddhist texts, the Buddha notes that a householder's obligations prevent a "householder" (married person, layman) from fully pursuing a monk's path. Thus, the Buddha articulates "the layman's duty" (Pali: gahatthavatta), what are essentially the Five Precepts, as follows:

1. Do not kill or hurt living beings or incite others to kill (Abstention from killing living beings; mind kindness and compassion)

2. Do not steal or take what is not given or incite others to do so (Abstention from theft; mind generosity and renunciation)

3. Do not have sex with another's wife; as monk observe celibacy (Abstention from sexual misconduct; mind contentment and respect for faithfulness)

4. Do not lie or incite others to lie (Abstention from speaking lies or falsehoods; mind being honest and dependable)

5. Do not drink alcohol or incite others to drink intoxicants (Abstention from intoxication; preserve mindfulness and responsibility)

Siddhartha Gautama, most commonly referred to as "the Buddha" ("the awakened or enlightened"), was born in Lumbini, today's Nepal. He lived in the northeast of India during the 6th or 5th century BC and founded Buddhism. He died in Kushinagar, attaining pari-nirvana; his ashes were burried in Piprahvah, India, only a few miles apart from Lumbini in Nepal. His tomb was found by William Claxton Peppe in 1889. An inscription on the lid of an urn identified the massive pyramid-like tomb as that of the Buddha.

Originally, Buddhism was not founded as a religion but developed out of psychoanalysis and treatment of a mind-suffering person. The psychoanalysis has been called the "Four Noble Truths" which are traditionally identified as the first teaching given by the Buddha, and considered one of the most important teachings in Buddhism. Basically, they are dealing with a psychlogical analysis on the misery and sufferings that all humans come across in their lifetime. 2500 years before Sigmund Freud, Siddharta Gautama formulated his analysis in four points and called them **The Four Noble Truths**:

1. dukkha is **the suffering itself**; life itself always contains suffering.

2. samudaya is becoming aware of the **origin of the suffering** which lies in unrealistic high desire or attachment on possessions

3. nirodha deals with the teaching how to end of this situation by **renouncement**.

4. magga is path to a **successful treatment by** going through the stages of **the Noble Eightfold Path**.

The Buddha's Psychotherapy deals principally with self-disciplinising which is called the "**Noble Eightfold Path**." The suffering person is taught how to go through the 8-step programme. The teaching deals with the correction of harmful habits and behaviours and learning how to keep discipline in a new lifestyle that is less harmful to ones mind and to others. One could call this process Purification. The programme in short:

1. The Right Speech: **no lying**, no rude speech, no telling one person what another says about him to cause discord or harm their relationship.

2. The Right Conduct or Action: **refraining from killing**, stealing, sexual misconduct

3. The Right Livelihood: Gaining one's livelihood by **benefiting others** also not selling weapons, poisons or intoxicants

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4. The Right Effort by **doing meditation** about oneself

5. The Right Mindfulness: learn how to **never be absent minded** and being conscious of what one is doing at all times

6. The Right Concentration: **focus ones mind on one particular task** and execute it from the beginning to the end

7. The Right View: our actions have consequences, **death is not the end**, and our actions and beliefs have consequences after death.

8. The Right Resolve or Intention: the giving up of home and adopting the **life of compassion** into an environment of non-sensuality, **non-ill-will** (to loving kindness), peaceful renunciation of wordly things (stay away from always wanting some things), **stay away from cruelty**, have (compassion) towards **loving God** and all life.

Later followers have deified the Buddha out of gratitude towards him and at the same time elevated his teachings to that what western people call "religion". Buddha himself perhaps had no intention to establish a new religion as he hardly ever mentioned gods or which gods he would favour. The general attitude of an Indian religious group called the Jains is similar to Buddhists.

THE FIVE JAIN VOWS

Jainism was founded or restored by a man called Mahavira. He was born in the early part of the 6th century BC into a royal Kshatriya Jain family in ancient India. His earliest iconography is from archaeological sites in the North Indian city of Mathura, and is dated from between the 1st century BC and the 2nd century AD.

Historically, Mahavira, who revived and preached Jainism in ancient India, was an older contemporary and distant relative of Gautama Buddha whose Shakya clan was also a branch of the Solar dynasty.

In Indian tradition, the Ikshvaku dynasty was founded by the legendary king Ikshvaku. The dynasty is also known as Sūryavaṃśa ("Solar dynasty" or "Descendants of the Sun"), which means that this dynasty prays to the Sun as their God and their originator, and along with the Lunar dynasty, comprises one of the main lineages of the Kshatriya Varna.

Jain ethical code prescribes two dharmas or rules of conduct. One for those who wish to become ascetic and another for the śrāvaka (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by sravakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these fives vows more strictly and therefore observe complete abstinence. All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are himsa as indulgence in these sullies the pure nature of the soul. According to the Jain text in the Purusartha Siddhyupaya, there are five vows:

• Ahimsa (non-injury) is the vow **not to kill** and injure anyone.

• Satya (Truth) is the vow **not to lie**, and to speak the truth.

• Asteya (Non-stealing) is the vow **not to take anything** which is not freely given and without permission.

• Brahmacharya (Chastity) is the vow to remain **sexually faithful** to one's chosen partner.

• Aparigraha (Non-possession) is the vow of **not to covet** or being greedy.

THE FIVE PRECEPTS IN DAOISM

The Five Precepts are also known in China. In Daoism (Dao = 'the way'), the Five Precepts (Chinese: Wǔ Jiè) constitute the basic code of ethics undertaken mainly by laymen. For monks and nuns, there are more advanced and stricter precepts. The Five Precepts are nearly the same as the Five Precepts of Buddhism; however, there are minor differences to fit in with Chinese society. Laozi said: "These five precepts are the fundamentals for keeping one's body in purity, and are the roots of the upholding of the holy teachings. For those virtuous men and virtuous women who enjoy the virtuous teachings, if they can accept and keep these precepts, and never violate any of them till the end of their lifetimes, they are recognised as those with pure faith, they will gain the Way to Dao, will gain the holy principles of enlightenment." According to the Zhengtong Daozang (正統道藏), there are five basic precepts (with definitions by Laozi):

1. No Killing: "All living beings, including all kinds of animals, and those as small as insects, worms, and so forth, are containers of the uncreated energy, thus one should not kill any of them."

2. No Stealing: "One should not take anything that he does not own and is not given to him, whether it belongs to someone or not."

3. No Sexual Misconduct: "If a sexual conduct happens, but it is not with your married spouse, it is a Sexual Misconduct.

4. No False Speech: "If one did not witness what happened himself but telling something to others, or if one lies with knowing it's a lie, this constitutes False Speech."

5. No Taking of Intoxicants: "One should not take any alcoholic drinks, unless he has to take some to cure his illness, to regale the guests with a feast, or to conduct religious ceremonies."

THE FIVE YAMAS AND THE FIVE NIYAMAS (10 Commandments) IN HINDUISM

The teaching that comes closest to the Jewish teachings is Hinduism, and the probable reason for that is history. The Commandments of the Hindus are probably the oldest in India.

The Hebrews appeared in India in the 7th or 6th century BC when the Persian Empire expanded. They worked for their liberators from Babylonian captivity. They became scribes and even Persian government officials for the simple fact that all of them spoke Aramaic, the official language of Persian foreign affairs. At that time, writing was totally onknown in the Indian civilisation. Hindus, Buddhists and others used monasteries as "memorisation factories" for their holy texts; monks had to memorise the texts and teach them

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to other monks. The conquest of Alexander the Great changed everything. Chandragupta Maurya, who witnessed the events, became some years later emperor. He and his right-hand-man Chanakya recognised the value of writing and developed from the Aramaic alphabet an own Indian writing system called Brahmi. For the first time, law texts were written down in India, such as the following ones:

1. Yamas

Yamas are ethical rules in Hinduism and can be thought of as moral imperatives (the "don'ts"). The Yoga Sutras of Patanjali, in Book 2, states how and why each of the above self-restraints helps in an individual's personal growth. For example, in verse II.35, Patanjali states that the virtue of nonviolence and non-injury to others (Ahimsa) leads to the abandonment of enmity, a state that leads the yogi to the perfection of inner and outer amity with everyone, everything. The Five Yamas pretty much look like the second half of the Ten Commandments. They are listed by the Yoga Sutras of Patanjali (and by the Ashtanga Yoga) 2.30 as follows:

1. Ahimsa: **Nonviolence**, (non-harming other living beings)
2. Satya: **Truthfulness**, (non-falsehood)
3. Asteya: **Non-stealing**
4. Brahmacharya: Chastity, (marital fidelity or **sexual restraint)**
5. Aparigraha: N**on-avarice**, non-possessiveness (do not covet)

2. Niyamas

The second component of Patanjali's Yoga path is niyama, which includes virtuous habits and observances (the "dos"). As with the Yamas, Patanjali explains how and why each of the Niyamas helps in personal growth. For example, in verse II.42, Patanjali states that the virtue of contentment and acceptance of others as they are (Santosha) leads to the state where inner sources of joy matter most, and the craving for external sources of pleasure ceases. The Niyamas remind us of Jewish and Stoic teachings. Sadhana Pada Verse 32 lists the 5 niyamas as:

1. Shaucha: **purity**, cleanness of body, mind and speech (very important rules also in Judaism and Persia's Zoroastrianism)
2. Santosha: **contentment**, acceptance of others, acceptance of one's circumstances as they are in order to get past or change them, optimism for self
3. Tapas: **persistence**, perseverance, austerity, asceticism, self-discipline
4. Svadhyaya (Selfstudy, **Meditation**, study of Vedas, introspection of self's thoughts, speech and actions
5. Isvara Pranidhana (**Devotion to the Lord**, the "supreme being" who is called Brahma and known as True Self and Unchanging Reality; God)

THE INSTRUCTIONS OF SHURUPPAK

After that research, I did not find anything for quite a while. I was not sure which versions were the older ones, the versions in the Hebrew Bible or those ones from India. The next document on ethical law, I found three years later . . . and it made me stop breathing for a while.

In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book from 2600 BC was a sensation as it was the very oldest example of the commandments or precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh. Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

• Thou **shouldst not speak arrogantly** to thy mother.
• Thou **shouldst not kill**.
• Thou **shouldst not steal**.
• Thou **shouldst not commit robbery**.
• Thou **shouldst not speak improperly**.
• Thou **shouldst not play with a young married woman**.
• Thou **shouldst not have sex** with thy slave girl.
• Thou **shouldst not wish** for the money chest.
• Thou **shouldst not** pass judgement when thou **drinkst beer**.
• Thou **shouldst not** pick a **quarrel**.

Some of the commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not

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play around with a married young woman: the slander could be serious. (lines 32–34). To me, the Instructions of Shuruppak is one of the most impressive prose texts I have ever come across. I am convinced that these "stone tablets" made of clay, are the blueprint for the Ten Commandments as well as all the many versions of the precepts in Asia. Almost all of the 100 precepts of Shuruppak do still have their value in the upbringing of our young people today. This book has the most beautiful voice from the past I have ever heard because it speaks to us all as loud and clear as 4600 years ago.

FINAL REMARKS

The biblical scholar and translator of the Dead Sea Scrolls, Robert Eisenman, said in an interview something we should think about: "We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. Once it had only been relegated to unthinking people. And [today's] thinking people say, 'oh, I'm not religious.' — We all need to be religious! And this will allow us to get our teeth into a challenging problem."

Never before was Bible research so easy—just google your questions and you will be rewarded! After my years long battle with hundreds of manuscripts and holy texts, I have created a compilation that might be of value to students and scholars. The Grand Bible was growing to an enormous size that I have not expected in the beginning.

When I commenced my search, I still had the illusion, I could print my work or at least present it as printable document. Soon, however, that document grew beyond the 2000-page-limit that I have set. And equally soon, I have lost interest in any printed display as editors from outside my house would have cut down my discoveries, rendering them to some sort of standard junk. Instead of that, I discovered that a larger PDF-document had definitely its advantages over a printed book, even if it was printed in several volumes. PDF-apps usually have a search field in which we can type what we are looking for.

My compiled standard MS-document reached 36,000 pages in Times New Roman and 40,000 in Arial. I had to shrink the size of the fonts onto 7.5 and choosing a Times Roman Narrow font — still larger than a package leaflet for medication. Some smart phones struggle with that document due to its size of almost 250MB, but tablets, laptops and PCs display it nicely. Anyone — who has the money and a good printshop — can print the Grand Bible, in A3 if needed.

It had 7554 pages in the 3rd edition of 2021. The book underwent many changes and improvements. In 2022, I added a 4th edition of the Grand Bible that has now, after 8 years, 8062 pages as I have expanded the Appendices with additional photos, maps and texts. Like some of my other books, the Grand Bible is being updated from time to time. The download is for free.

I hope that I have contributed something that helps to solve the problem of understanding holy books. These texts are not weird stories to serve the spiritual needs of individuals only. As texts of law and advice, they represent in fact the basis of our civilisation.

Lord Henfield, October 2023.

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BIBLICAL STUDIES

Some Known Facts

Biblical studies is the academic application of a set of diverse disciplines to the study of the Bible (the Old Testament and New Testament) by a Biblical scholar. For its theory and methods, the field draws on disciplines ranging from ancient history, historical criticism, philology (linguistics), theology, textual criticism, literary criticism, historical backgrounds, mythology, and comparative religion.

Many secular as well as religious universities and colleges offer courses in biblical studies, usually in departments of religious studies, theology, Judaic studies, history, or comparative literature. Biblical scholars do not necessarily have a faith commitment to the texts they study, but many do.

Several academic associations and societies promote research in the field. The largest is the Society of Biblical Literature (SBL) with around 8,500 members in more than 80 countries. It publishes many books and journals in the biblical studies, including its flagship, the Journal of Biblical Literature. SBL hosts one academic conference in North America and another international conference each year, as well as smaller regional meetings. Others include the European Association of Biblical Studies, the Canadian Society of Biblical Studies, the Evangelical Theological Society, the Institute for Biblical Research, the American Schools of Oriental Research, and the Catholic Biblical Association.

The Original Languages of the Bible

The Hebrew Bible, the textual basis of the Christian Old Testament (although with order rearranged and some books split into two), was originally written in Biblical Hebrew, although a few chapters were written in Biblical Aramaic. Deuterocanonical books removed from the Old Testament in some Protestant Christian Bibles are variously written in Hebrew, Greek or Aramaic. The New Testament was originally written in Koine Greek (common Greek).

The first complete translation of the Hebrew Bible was the Septuagint, also known as Greek Old Testament. Up to that time, this was the largest translation project in history. The knowledge of those old languages is the basic tool of text analysis. Therefore, Hebrew, Greek and sometimes Aramaic continue to be taught in most universities, colleges and seminaries with strong programs in biblical studies.

There are few original Old Testament / Hebrew Bible manuscripts, and while the ancient translations (such as the Septuagint) are available, there comes a problem with comparing the translation to the original Hebrew (because we have it). This may lead to problems of establishing the reliability of translations like the Septuagint. In order to overcome this, researches have come up with methods to use the very few manuscripts we have and continually draw conclusions and compare to original texts using those conclusions to provide more reliability to available texts. In order to indicate if a translation is authentic or not, it is crucial to look for keywords that may seem unique and that are not translated from a root language such as Hebrew or any of the other original languages. This shows that there are many other languages present in the translations that seems as if it was reinvented over and over again. However, it is normal to see such a change, and it shows the difference between the original writings versus the final outcome of the translations.

Biblical criticism

Biblical criticism is the scholarly "study and investigation of biblical writings that seeks to make discerning judgements about these writings". Viewing biblical texts as being ordinary pieces of literature, rather than set apart from other literature, as in the traditional view, biblical criticism asks when and where a particular text originated; how, why, by whom, for whom, and in what circumstances it was produced; what influences were at work in its production; what sources were used in its composition; and what message it was intended to convey. It varies slightly depending on whether the focus is on the Hebrew Bible, the Old Testament, the letters of New Testament or the canonical gospels. It also plays an important role in the quest for a historical Abraham, Moses, Solomon, Jesus, or other biblical protagonists.

It also addresses the physical text, including the meaning of the words and the way in which they are used and its preservation, history and integrity. Biblical criticism draws upon a wide range of scholarly disciplines, including archaeology, anthropology, folklore, comparative religion, oral tradition studies and historical and religious studies.

New Testament and Old Testament rhetorical analysis differ because if the context in which they were written. The New Testament was written during a time that had many new Greek and Roman ideas on literature and rhetoric, which provide an avenue on what is known and gives additional resources on to study New Testament texts in those contexts.

Old Testament texts were not written in the same context, and due to their ancient nature have few additional resources to refer to for common themes in rhetoric and literature. There are many abstract text styles in the Old Testament, including historical accounts, proverbs, poetic texts, praise texts (such as psalms) and prophetic texts. The New Testament is different in that it has primarily two styles present: the gospels, which are mostly historical accounts, and the letters, or epistles.

When it comes to textually analyzing and criticizing the New Testament, there are a couple of eclectic approaches to understanding the text on a deeper level. External criticism in the context of biblical studies involves understanding the

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who, what and when of New Testament texts. It does not analyze within the text itself, which is referred to as internal criticism. External criticism focuses on the source and dates of text and what type of text it is (in the New Testament, that is mostly a gospel account or a letter to a church or person). Internal criticism focuses specifically on the content and nature of the texts. Things like the literary style and the theology of the author may affect how one reads the text. That may require some external criticism knowledge since who the author is will shine light on what they may be saying what they are saying.

Biblical exegesis

Biblical exegesis is the explanation or interpretation of the scriptures traditionally known as The Bible. Much biblical exegesis is founded upon historical-literary dynamics, either using scripture to interpret history and science, or using science and history to interpret scripture.

This is particularly important when applied to the person of Jesus Christ and the Gospels in the New Testament. Many people agree that Jesus was a real historical person, but whether he was truly the Son of God is debatable among many people, and this distinction proves to be important for one's interpretation of texts and whether the Gospels should be read literally or symbolically.

The Book of Revelation is very different from the other books of the Bible, drawing need for additional analysis to determine whether it should be read literally or symbolically. The goals of the author of the book (John) also have implications toward how one reads the book. If one reads Revelation as a literal unfolding of the end times vs reading Revelation as a highly symbolic book, there will be different outcomes in the interpretation of particular sections.

Additionally, one's view of the scriptures as sacred and written by God or as a historical text has implications on one's interpretation of text.

Textual criticism

Textual criticism is a branch of textual scholarship, philology, and literary criticism that is concerned with the identification and removal of transcription errors in texts, both manuscripts and printed books. Ancient scribes made errors or alterations when copying manuscripts by hand. Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the urtext, archetype or autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original.

There are three fundamental approaches to textual criticism: eclecticism, stemmatics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

The phrase "lower criticism" is used to describe the contrast between textual criticism and "higher criticism", which is the endeavor to establish the authorship, date, and place of composition of the original text.

Biblical history

Historical research has often dominated modern biblical studies. Biblical scholars usually try to interpret a particular text within its original historical context and use whatever information is available to reconstruct that setting. Historical criticism aims to determine the provenance, authorship, and process by which ancient texts were composed. Famous theories of historical criticism include the documentary hypothesis, which suggests that the Pentateuch was compiled from four different written sources, and different reconstructions of "the historical Jesus", which are based primarily on the differences between the canonical Gospels.

There is much controversy around using the Bible as a historical source. The Old Testament is supposed to serve as a continuous account of the establishment of ancient Israel. While many historians agree that figures like King David and King Solomon are real historical figures, there comes trouble when seeking to affirm or deny events like the creation of the world and the flood of Noah.[9] The use of terms like "myth" vs "history" also creates controversy due to some connotations that each word has. Oftentimes "myth" or "mythical" texts are seen as not true stories, where as "history" or "historical" texts are seen as fact. Mythical stories can also sometimes be seen as stories which serve some sort of religious or moral lesson, but are not necessarily true, however this does not mean that true historical stories do not have religious and moral lessons that accompany them. These views on myth and history are examples of a few difficulties when it comes to analyzing the Old Testament as a historical text.

New Testament historical analysis is also difficult due to the nature of the original texts that we can analyse, specifically their translatability as well as how oral tradition had effects on written tradition during the formation and canonisation of gospel texts and the teachings of Jesus.

Biblical Archaeology

Biblical archaeology is an academic school and a subset of Biblical studies and Levantine (Near East) archaeology. Biblical archaeology studies archaeological sites from the Ancient Near East and especially the Holy Land (also known as Land of Israel and Canaan), from biblical times.

Biblical archaeology emerged in the late 19th century, by British, German and American archaeologists, with the aim of confirming the historicity of the Bible. Between the 1920s, right after World War I, when Palestine came under British rule and the 1960s, biblical archaeology became the dominant American school of Levantine archaeology, led by

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figures such as William F. Albright and G. Ernest Wright. The work was mostly funded by churches and headed by theologians. From the late 1960s, biblical archaeology was influenced by processual archaeology ("New Archaeology") and faced issues that made it push aside the religious aspects of the research. This has led the American schools to shift away from biblical studies and focus on the archaeology of the region and its relation with the biblical text, rather than trying to prove or disprove the biblical account.

The Hebrew Bible is the main source of information about the Holy Land region and mostly covers the Iron Age period. Therefore, archaeology can provide insights where biblical historiography cannot. The comparative study of the biblical text and archaeological discoveries help understand Ancient Near Eastern people and cultures. Although both the Hebrew Bible and the New Testament are taken into account, the majority of the study centres around the former.

The term biblical archaeology is used by Israeli archaeologists for popular media or an English speaking audience, in reference to what is known in Hebrew as "Israeli archaeology", and to avoid using the poisoning term "Palestinian" as it was used already by the Romans as such .

History of Biblical Archaeology

The study of biblical archaeology started at the same time as general archaeology and obviously its development relates to the discovery of highly important ancient artifacts. The development of biblical archaeology has been marked by different periods or stages:

• Before the British Mandate in Palestine: The first archaeological explorations started in the 19th century initially by Europeans. There were many renowned archaeologists working at this time but one of the best known was Edward Robinson who discovered a number of ancient cities. The Palestine Exploration Fund was created in 1865 with Queen Victoria as its patron. Large investigations were carried out around the Temple in Jerusalem in 1867 by Charles Warren and Charles William Wilson, for whom Jerusalem's "Wilson's Arch" is named. The American Palestine Exploration Society was founded in 1870. In the same year a young French archaeologist, Charles Clermont-Ganneau, arrived in the Holy Land in order to study two notable inscriptions: the Mesha Stele in Jordan and inscriptions in the Temple of Jerusalem. Another personality entered the scene in 1890, Sir William Matthew Flinders Petrie, who has become known as the "father of Palestine archaeology". In Tell-el-Hesi, Petrie laid down the basis for methodical exploration by giving a great importance to the analysis of ceramics as archaeological markers. In effect, the recovered objects or fragments serve to fix the chronology with a degree of precision, as pottery was made in different ways and with specific characteristics during each epoch throughout history. In 1889 the Dominican Order opened the French Biblical and Archaeological School of Jerusalem, which would become world-renowned in its field. Such authorities as M-J. Lagrange and L. H. Vincent stand out among the early archaeologists at the school. In 1898, the Deutsche Orient-Gesellschaft (German Oriental Society) was founded in Berlin, a number of its excavations were subsequently funded by Emperor William II of Germany. Many other similar organisations were founded at this time with the objective of furthering this nascent discipline, although the investigations of this epoch had the sole objective of proving the veracity of the biblical stories.

• During the British Mandate in Palestine (1922–1948): The investigation and exploration of the Holy Land increased considerably during this time and was dominated by the genius of William Foxwell Albright, C. S. Fischer, the Jesuits, the Dominicans and many others. This era of great advances and activity closed with a flourish: the discovery of the Dead Sea Scrolls at Qumran in 1947 and its subsequent excavation, which would in large part be directed by the Frenchman Roland de Vaux.

• After the British Mandate: 1948 marked the start of a new social and political era for the Holy Land with the foundation of the State of Israel and the entrance on the scene of the Israeli archaeologists. Initially their excavations were limited to the territory of the state, but after the Six-Day War they extended into the occupied territories of the West Bank. An important figure in the archaeology of this period was Kathleen Kenyon, who directed the excavations of Jericho and the Ophel of Jerusalem. Crystal Bennett led the excavations at Petra and Amman's citadel, Jabal al-Qal'a. The archaeological museums of the Franciscans and the Dominicans in Jerusalem are particularly notable.

• Biblical archaeology today: Twenty-first century biblical archaeology is often conducted by international teams sponsored by universities and government institutions such as the Israel Antiquities Authority. Volunteers are recruited to participate in excavations conducted by a staff of professionals. Practitioners are making increasing efforts to relate the results of one excavation to others nearby in an attempt to create an ever-widening and increasingly detailed overview of the ancient history and culture of each region. Recent rapid advances in technology have facilitated more scientifically precise measurements in dozens of related fields as well as more timely and more broadly disseminated reports.

Summary of important archaeological sites and findings can be found at:

- List of inscriptions in biblical archaeology
- List of burial places of Abrahamic figures
- List of Hebrew Bible manuscripts, List of New Testament papyri and List of New Testament uncials
- List of biblical figures identified in extra-biblical sources

Archaeological and Textual Forgeries

Biblical archaeology has also been the target of several celebrated forgeries, which have been perpetrated for a variety of reasons. One of the most celebrated is that of the James Ossuary, when information came to light in 2002 regarding the discovery of an ossuary, with an inscription

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that translated to "Jacob, son of Joseph and brother of Jesus". In reality the artifact had been discovered twenty years before, after which it had exchanged hands a number of times and the inscription "and brother of Jesus" had been added. This was discovered because it did not correspond to the pattern of the epoch from which it dated.

The object came by way of the antiques dealer Oded Golan, who was accused by the Israel Antiquities Authority (IAA) of forgery, but after a 7 year trial he was acquitted on the grounds of reasonable doubt. Another item that came from the same dealer was the Jehoash Inscription, which describes repairs to the temple in Jerusalem. The authenticity of the inscription has been revealed as smart forgery as well.

Biblical Archaeology and Doctrines

There are some groups that take a more fundamentalist approach and which organise archaeological campaigns with the intention of finding proof that the Bible is factual and that its narratives should be understood as historical events. Archaeological investigations carried out with scientific methods can offer useful data in fixing a chronology that helps to order the biblical stories. In certain cases these investigations can find the place where these narratives took place. In other cases they can confirm the veracity of the stories. However, in other matters they can question events that have been taken as historical fact, providing arguments that show that certain stories are not historical narratives but belong to a different narrative genre.

Archaeology certainly does not prove literal readings of the Bible...It calls them into question, and that is what bothers some people. Most people really think that archaeology is out there to prove the Bible. No archaeologist really thinks so. The truth of the matter today is that archaeology raises more questions about the historicity of the Hebrew Bible and even the New Testament than it provides answers, and that is very disturbing to those people who promote a certain doctrine and no other.

Jews and Muslims feel threatened when they hear that archaeology was not able to find physical evidence of the Bible text that readers examine for the literal truth. Many Christians feel threatened if they hear that most of what was written in the Bible is (in historical terms) untrue and that none of the four New Testament Gospels was written by the author listed at the top of the text.

This is what archaeologists have learned from their excavations: in Egypt were never the Israelites (but their ancestors the Hyksos-Canaanites), the Hebrew were not a little bunch of poor farmers but known to the Egyptians as the Habiru who conquered almost all of Lower Egypt but were defeated by Ahmose from Upper Egypt and then expulsed from Egypt, did not wander in the desert for 40 years (but lived in the neighbourhood of the Holy Land for 400 years), did not conquer the land in a military campaign (but infiltrated into the Canaanite population over centuries) and did not pass it on to the 12 tribes of Israel (because they gradually have left the land for new destinations such as Ethiopia, Yemen, Persia, India, Central Asia, and even China). Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was hardly more than a small tribal kingdom. And it will come as an unpleasant shock to many that the God of Israel, YHWH (Yahweh), had a female consort and that the early Israelite religion was polytheistic like Hinduism, that monotheism was first introduced by Pharao Amenhotep IV (Greek: Amenophis IV or Echnaton; best known as Akhenaten, reigning between c. 1353 and 1334 BC), that monotheism was gradually adopted by Hezekiah (c. 716–686 BC) as a uniting factor against Assyrian and Babylonian threats and not at Mount Sinai, that Jews were not just an insignificant, little tribe but were, together with Akkadians, Canaanites, Amorites, Sabaeans, Phoenicians, Carthaginians and Aramaeans, part of the very influential Semitic civilisation that reached from West Africa to India and held garrisons in southern Egypt and settlements on the River Indus and beyond.

Archaeology, as it is practiced today, must be able to challenge, as well as confirm, the Bible stories. Some things described there really did happen, but some did not and others happed in such a different way that one is just stunned. The 'larger than life' portraits of the Bible are unrealistic and contradicted by the archaeological evidence but the biblical narratives about Abraham, Moses, Joshua and Solomon probably reflect some historical memories of people, names and places. The study of archaeology has helped illuminate the Bible by casting light on its historical and cultural location. With increasing clarity, the setting of the Bible appears more vividly within the framework of general history and in a sense of geographical, cultural, legal, and philosophical range, much wider than we ever have thought possible.

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KEY EVENTS IN HISTORY

There can be no doubt that comprehensibility of scripture largely depends on the knowledge the reader has beforehand. What we need first is to grasp a wider view on key events in history. They might have nothing to do with events created by humans but often have their origin in natural disasters. If we observe the past carefully, we can figure out 5 major events that led to paradigm shifts with dramatic results.

CATASTROPHES AND PARADIGM SHIFTS

Consciousness is the normal state of our mind. That we are usually the master of our mind and our actions is what most people still believe. Hardly anyone is aware of the fact that consciousness is the smaller part of our lives, like the visible tip of an iceberg. Pretty much like the main bulk of the iceberg, hidden under water, it is the Unconscious Mind that rules 90% of our lives. Mostly we are driven by our desires and aversions, steered by our Unconsciousness. Hardly anyone recognises how small the role of reason and logic really is in most peoples lives. In pretty much the very same way, we believe that we are the master of our environment and that we rule the World. Anyone who believes that could not be farther away from the truth! Each and everyone of us is ruled by the past. Each and everyone is surrounded by events we have no power over at all, like the greatest part of the iceberg is surrounded by water. How many people, do you think, will be uneffected by a giant impact of a 5-mile-meteorite on Earth? How many of us will continue their way of life when a large volcano blasts its pulverised top into the stratosphere?

Since the VEI 8 Explosion of the Toba Volcano in Sumatra, Indonesia in about 73,000 BC, the human race has almost been wiped out, just like other large-sized species. Analyses of mitochondrial human DNA suggest that only 3,000–10,000 individuals may have survived. In about 70,000 BC the population slowly grew to 10,000 - 50,000 individuals. It took the humans another 60,000 years to grow to a more significant number so that it reached in 9,000 BC circa 2-3 million individuals. The following figures show the population growth on the planet Earth (in million), from cradle of civilisations to the first large empires: 5000 BC: 5-6; 3000 BC: 15; 2000 BC: 30; 1000 BC: 50; 500 BC: 100; 100 AD: 200; 600 AD: 700; 1000 AD: 400; from the Rennaissance to now: 1500: 450; 1700: 700; 1750: 800; 1800: 1000; 1850 1300; 1900: 1700; 1940: 2000; 1960: 3000; 1975: 4000; 1988: 5000; 1998: 6000; 2011: 7000; 2020: 8000. The following key events, in which natural disasters are prevalent, will demonstrate to you how much we are still ruled by natural disasters.

One may ask what catastrophes have to do with holy texts. Religious writings, just as scientific writings of the old days, were not topic-orientated as our modern books - even if their title may suggest it. A modern book on, let us say geology, contains only geology-related matters. A book on "nature" written 2000 years ago such as the "Natural History" by Pliny the Elder could contain anything besides nature: comments and remarks on history, economy, animals, plants, medicine, war, famine, ethnology, politics and even financial matters. The texts found in holy books can contain a similar wide range of topics. That is why we will find also reports on natural events or disasters in religious texts or in rock carvings. We can assume that some of those events ended old religions as well as nurtured new religions. Therefore we want to show here examples that had great influence on religion and scripture. There are a handful of records of natural catastrophes that undoubtedly and severely changed the course of history by inalterable paradigm shifts:

A.) The Great Flood, in Gilgamesh, Noah's Flood, The Great Flood of Gun-Yu

B.) The eruption of the Thera Volcano in about 1600 BC

C.) The 4 Volcano Eruptions and Climate Change of 535 (540, 574, 583) AD.

D.) The 5 Volcano Eruptions and Climate Change (The Little Ice Age) of 1257 (1228-1284) AD.

E.) The 3 Volcano Eruptions and Climate Change of 1783 (1708-1812) AD.

A.) THE GREAT FLOOD
(between 2500 and 2100 BC,)

Various themes, plot elements, and characters in the Epic of Gilgamesh have counterparts in the Hebrew Bible—notably, the accounts of the Garden of Eden, the advice from Ecclesiastes, and the Genesis flood narrative. Many civilisations have preserved a story about a great flood. If all these stories have to do with a common cause is unknown. A great flood as described as global flood event in these myths is, at least up to now, inconsistent with the physical findings of geology, archaeology and paleontology. Some scholars argue that such a global flood actually occurred between 2600 BC and 2100 BC. and that its origin might have been either the impact of a Meteorite (with a diameter of at least 7 kilometres which smashed into an ocean) or an explosive volcano eruption that caused tsunamis and other unusual weather events. The only two candidates for such an event could have been the Mount Vesuvius (Italy in c. 2420 BC.) and the Cerro Blanco (Argentina in c. 2300 BC.).

The violent explosion of the Vesuvius seemingly have had a very immediate effect on Egypt. During the reign of Pharao Menkauhor Kaiu (2421–2414 BC), the 5th Dynasty of the period of the Old Kingdom, slipped into a fast decline. During the Sixth Dynasty (2345–2181 BC) the power of the pharaoh weakened in favour of local dynasties that largely became independent from the central authority of the Pharaoh. The final blow was the 22nd century BC drought in the region that resulted in a drastic drop in rainfall and humidity in general. For at least some decades between 2200 and 2150 BC, this prevented the normal flooding of the Nile. Then came the collapse of the Old Kingdom which was followed by decades of famine, strife and epidemics. An important inscription on the tomb of Ankhtify (Ankhtifi) in Hierakonpolis or Nekhen in today's central Sudan, a

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governor during the early First Intermediate Period (c. 2181–2055 BC), describes the pitiful state of the country when famine stalked the land: "I gave bread to the hungry and clothing to the naked; I anointed those who had no cosmetic oil; I gave sandals to the barefooted; I gave a wife to him who had no wife. I took care of the towns of Hefat [i.e. el-Moalla] and Hor-mer in every [situation of crisis, when] the sky was clouded and the earth was parched and when everybody died of hunger on this sandbank of Apophis.The south came with its people and the north with its children; they brought finest oil in exchange for the barley which was given to them. . . . The whole of Upper Egypt died of hunger and each individual had reached such a state of hunger that he ate his own children."

The empire of Akkad fell in around the 22nd century BC, within 180 years of its founding, ushering in a "Dark Age" with no prominent imperial authority until Third Dynasty of Ur. Archaeological and soil-stratigraphic data define the origin, growth, and collapse of Subir, the third millennium rain-fed agriculture civilisation of northern Mesopotamia on the Habur Plains of Syria. At 2200 BC, a marked increase in aridity and wind circulation, subsequent to a volcanic eruption, induced a considerable degradation of land-use conditions. After four centuries of urban life, this abrupt climatic change evidently caused abandonment of Tell Leilan, regional desertion, and the collapse of the Akkadian Empire based in southern Mesopotamia.

1. Great Flood in Mesopotamia: Though the account of Noah in the Hebrew Bible has long been the most studied flood story by scholars, in the 19th century Assyriologist George Smith translated the first Babylonian account of a great flood. Further discoveries produced several versions of the Mesopotamian flood myth, with the account closest to that in Genesis found in a 700 BC Babylonian copy of the Epic of Gilgamesh. The known versions of the Mesopotamian flood myths have as their protagonists Atrahasis (in the 18th century BC Atrahasis Epic), Ziusudra (in the 17th century BC Sumerian Flood Story), and Utnapishtim (in the 7th century BC Gilgamesh flood myth). The Sumerian King List (an ancient text in the Sumerian language, listing kings of Sumer (ancient southern Iraq) from Sumerian and neighbouring dynasties, their supposed reign lengths, and the locations of the kingship) relies on the flood motif to divide its history into preflood (antediluvian) and postflood periods. In ancient Mesopotamia, the Sumerian King List reads: "After kingship came down from heaven ... the kingship was taken to Shuruppak. In Shuruppak, Ubara-Tutu became king; he ruled for 5 sars and 1 ner (18,600 years; the real meaning here is probably 'days' which accounts then for circa 50 years, a feasable span of reign). In 5 cities 8 kings; they ruled for 241,200 years ('days', which is about 660 years. Similarly, we can find such huge age numbers in the Jain "24 Tirthankaras" from India). Then the flood swept over."

2. Great Flood in the Genesis: The Genesis flood narrative is a flood myth found in the Tanakh (chapters 6–9 in the Book of Genesis). The story tells of God's decision to return the Earth to its pre-creation state of watery chaos and then remake it in a reversal of creation. Scholars submit that the Genesis flood narrative matches that in Gilgamesh so closely that few doubt that it derives from a Mesopotamian account. What is particularly noticeable is the way the Genesis flood story follows the Gilgamesh flood tale "point by point and in the same order or sequence". In a 2001 Torah commentary released on behalf of the Conservative Movement of Judaism, rabbinic scholar Robert Wexler stated: "The most likely assumption we can make is that both Genesis and Gilgamesh drew their material from a common tradition about the flood that existed in Mesopotamia. These stories then diverged in the retelling." Ziusudra, Utnapishtim and Noah are the respective heroes of the Sumerian, Akkadian and biblical flood legends of the ancient Near East.

3. The Great Flood in India: Both, in Hindu and Buddhist texts, a ship in involved. The Hindu story goes like this: Manu, or the first man, was not visited by a God, but rather by a fish. In some tellings of this story, the fish is the deity, Lord Vishnu. This fish/God told Manu that the world would be destroyed in a great flood. Manu built a boat and tied it to the horn of the great fish. The fish guided Manu’s boat through the floods and, not surprisingly, to the top of a mountain. When the floodwaters receded, Manu performed a ritual sacrifice and poured butter and sour milk into the sea. After a year, a woman rose from the water and announced herself as “the daughter of Manu.” So it is Manu and his “daughter” that repopulate the earth.

The Buddhists have an elaborate flood story called "Samudda-vanija Jataka": In an Indian village, there lived 1000 families of dishonest carpenters. These carpenters would tell people that they could build anything from houses to chairs and would take the money and never deliver any goods or do any work. Because of this they were, not surprisingly despised in the village and quickly needed to find a new place to live. They built a ship and sailed until they found a beautiful island. The island was populated by a man who had been shipwrecked.

4. The Great Flood of "Gun and Yu" in China: The Chinese flood story is unique as it covers a very realistic background. It is about canals, not a boat. The Great Flood is said to have occurred during the reign of Emperor Yao. After the flooding began, he sought the advice of his advisors, the Four Mountains, who told him to appoint his distant cousin Gun to control the floods. Gun accepted the commission and chose to steal Xi Rang, a self-expanding soil, from the supreme deity. He continuously used this soil to build dams and embankments to battle the oncoming flood, but they would not hold and generally collapsed. Nine years later Emperor Yao resigned in shame and appointed another distant relative recommended by the Four Mountains, Shun. Shun became co-emperor and reorganised the kingdom the better deal with the flood. Despite these efforts, Gun was still unable to hold off the flood waters and four years later the waters were still said to be rising. Gun continued his efforts, claiming that the hard work of the people to build dams,

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dikes and embankments would eventually gain control of the flood waters. Continuous failing led Shun to banish Gun, his son Yu then taking over the efforts. Yu implemented canal and drainage systems and was thus able to accomplish what his father never could.

The Great Flood of Gun and Yu, also known as the Gun Yu myth, was a major flood event in ancient China that might have lasted for at least two generations, which resulted in great population displacements among other disasters, such as storms and famine. People left their homes to live on the high hills and mounts, or nest on the trees. According to mythological and historical sources, it is traditionally dated to the third millennium BC, or about 2300-2200 BC, during the reign of Emperor Yao. This dating might be questionable because archaeological evidence of an outburst flood on the Yellow River, comparable to similar severe events in the world in the past 10,000 years, has been dated to about 1920 BC (a few centuries later than the traditional beginning of the Xia dynasty which came after Emperors Shun and Yao), and is suggested to have been the basis for the myth. A colossal landslide created a natural dam across the river which was breached about a year later. The resulting flood could plausibly have travelled 2,000 km (1,200 mi) down the river and the resulting instability of river canals that might have lasted up to twenty years. About this time, the Neolithic gave way to the Bronze Age in the Yellow River valley. It is suggested that this coincided with the beginning of the Xia, several centuries later than traditionally thought, and that the Erlitou culture is an archaeological manifestation of the Xia dynasty.

B.) THE BRONZE AGE VOLCANO ERUPTIONS (from c. 2000 BC to 1400 BC.)

The Middle Bronze Age was a period of unusually cold climate in the North Atlantic region, lasting from about 1800 BC to about 1500 BC. It was followed by the collapse of major civilisations in the late Bronze Age (1500—900 BC) and historians wondered was the cause might have been. Modern science found the answer to that. During that epoch, a series of volcanic eruptions occurred that were so violent that we only can describe them as massive explosions. This includes explosions of Mount Vesuvius (Avellino eruption, about 1660 BC), Mount Aniakchak (about 1645 BC), and the infamous Thera explosion (Minoan eruption, about 1620 BC) which was so massive that it ripped off an entire island from the face of the Earth. These are the 13 most violent eruptions:

1.) 2040 BC, VEI 6, Long Island (Papua New Guinea), Bismarck Volcanic Arc; 2.) 2030 BC, VEI 6, Deception Island, South Shetland Islands; 3.) 1995 BC, Mount Vesuvius (Avellino eruption), VEI 6, Naples, Campanian volcanic arc, Italy; 4.) 1900 BC, VEI 6, Black Peak, Aleutian Range; 5.) 1890 BC, VEI 6, Mount Hudson, Andes, Southern Volcanic Zone; 6.) 1860 BC, VEI 6, Mount St. Helens, Cascade Volcanic Arc; 7.) 1750 BC, VEI 6, Mount Veniaminof, Aleutian Range; 8.) 1645 BC, VEI 6, Mount Aniakchak, Aleutian Range; 9.) 1610 BC, (Minoan eruption), VEI 7, Youngest Caldera, Santorini South Aegean Volcanic Arc; 10.) 1500 BC, VEI 5, Avachinsky, Kamchatka Peninsula; 11.) 1460 BC, VEI 6, Taupo Volcanic Zone; 12.) 1370 BC, W-K2 tephra (Witori-Kimbe), VEI 6, Pago Bismarck Volcanic Arc; 13.) 1350 BC, tephra layer IIAV3, VEI 5, Avachinsky, Kamchatka Peninsula.

These 13 major volano explosions caused also several dozen smaller volcanoes to erupt, magnifying and maintaining the dust layers in the atmosphere around the Earth for about 600 years. Result: colder climate, massive crop failure, plague, famine, war, piracy and all the rest of it. Piracy committed by so-called "Sea People" is recorded in Egyptian and Greek texts. The pirates were mainly from any island who found themselves deprived of their livelihood. Due to the over-proportional crop failure the islanders had to search for a new "income" by boat. This includes pirates from Greek islands. And like in the Early Middle Ages [at around 540 AD, as well as in the Late Middle Ages at around 1260 AD], people called their era (1100-900 BC) "Dark Ages" which is not a surprise as the volcanoes maintained the high dust level swimming between the troposphere and stratosphere, with less sunshine and crop failure as a result. There were two eruptions we could call outstanding: The Avellino eruption of Mount Vesuvius in c. 1995 BC and the Thera Volcano Eruption in 1627 BC.

The Avellino eruption of Mount Vesuvius (in c. 1995 BC.)

The Avellino eruption of Mount Vesuvius refers to a Vesuvian eruption in c. 1995 BC. It is estimated to have had a VEI of 6 or 7, making it larger and more catastrophic than Vesuvius's more famous and well-documented 79 AD eruption. It is the source of the Avellino pumice (Italian: Pomici di Avellino) deposits extensively found in the comune of Avellino in Campania.

Characteristics of the eruption: "Assessment of volcanological factors" in one scientific study reconstruct a minimum eruption time of 3 hours in which an initial explosion raised a column of 23 km (75,000 ft) and deposited about 0.32 km3 of white pumice ("the white pumice phase"), while a second, more intense explosion raised a column of 31 km (102,000 ft) depositing 1.25 km3 of grey pumice ("the grey pumice phase"). These pumices appearing in Apulian pottery can be used to establish relative chronology of pottery phases.

A 2008 study of the lithofacies (deposits from the eruption) distinguishes three phases. Pyroclastic flows (PDC's) of Phases 1 and 2 were generated by "magmatic fragmentation" and had "small dispersal areas" mainly on the slopes of Vesuvius. Phase 3 was created by "phreatomagmatic fragmentation," in which clastic fragments are driven by superheated steam from ground water mixed with the other gases released from the magma. The authors characterize Phase 3 as "the most voluminous and widespread in the whole of Somma-Vesuvius's eruptive history." Some facies a

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few cm thick were found 25 km (16 mi) from the source. The vent was 2 km (1.2 mi) west of today's center.

The overall results of the Avellino eruption were catastrophic and widespread. The deposit thickness of ash and other eruptive material ranges from 15m close to the vent to 50 cm around Avellino, and creating a subaquaeous debris-flow in the bay of Naples.

Date of the eruption: The date of the Avellino eruption remains to be determined with a precision greater than about 500 years within the framework of the Early/Middle Bronze Age. A range of 2000–1500 BC includes the great majority of estimates. Ample opportunity to obtain Carbon-14 dates from charcoal and soil buried under the deposits has existed and still exists. Sporadic radiocarbon dating continues, with each scientist claiming to have obtained "the latest". Consistency with previous and subsequent work remains elusive. Since a real and very precise calendar date of the eruption must have existed, variation in estimations can only be the result of limitations to the carbon-dating method, which, given a plenitude of reliably emplaced samples, can only produce a date within a window of roughly 500 years in a maximum elapsed time of roughly 4000 years or 1⁄8 (12.5%).

According to Giardino, the problem of establishing a reliable date results from the differences of calibration - organic samples (such as charcoal: 1880–1680BC) versus soil facies (1684–1535 BC). He prefers the earlier as the more reliable date. The Avellino Eruption separates archaeologically the Early Bronze Age in Campania from the Middle Bronze Age

A study published in 1990 by Vogel and others suggested that the Avellino eruption partly caused the climatic disturbances of the 1620s BC, dates verified by tree-ring series and ice-core layers. The authors had just obtained carbon dates of 3360±40 BP, or 1617–1703 calibrated BC. They were suggesting a coincidence of a number of eruptions, such as the Minoan eruption on Santorini. The hypothesis remains unverifiable a generation later, due to the overall imprecision of the dates.

The Nola bronze-age village: The eruption destroyed several Bronze Age settlements. The remarkably well-preserved remains of one were discovered in May 2001 at Croce del Papa near Nola by Italian archaeologists, with huts, pots, livestock and even the footprints of animals and people, as well as skeletons. The residents had hastily abandoned the village, leaving it to be buried under pumice and ash in much the same way Pompeii was later preserved.

The Thera Volcano Eruption (in 1627 BC.)

Unlike most other rapid-onset natural hazards, volcanic eruptions can have global effects. Particularly feared are volcano eruptions of the so-called Plinian type as they usually are massive explosions in which the entire mountain top is smashed to dust and catapulted into the Stratosphere or even into open space. When these explosions have a strength of VEI 6 or 7 (Volcanic Explosivity Index; VEI 8 is the highest level which happened last circa 72,000 years ago), this dust swims in the statosphere like oil on water and it can block the sunlight worldwide for months or even years in the northern as well as in the southern hemispheres. Due to the less intensive sunshine, less water would evaporate from the oceans with less rainfalls and dryer air which results in drought. The Earth will experience a cold period of time with crop failure, famine, war, and epidemics. After that, the air warms up again causing droughts and crop failure again followed by massive floods. The whole sequence of such events can last for several years or even decades. And political consequences can hardly be overestimed. The situation of civilisations and their people can end up with a population decline of 20%, 30% or even over 50% when the volcano eruption was a multiple eruption of several volcanoes within a short period of time as it happened in around 535 AD and again in around 1257 AD. To make clear what kind of eruption we are we here dealing with, it may help to know that a volcano explosion of VEI 6 is equivalent to the energy outlet of several hundred thousand Hiroshima Atomic bombs in a couple of hours. The energy outlet of VEI 7 even equals to the energy of several tens or hundreds of millions of Hiroshima bombs!

The Thera eruption was such a massive incident in which a large Volcano literaly blasted the island of Thera away (the remains of that island today are called Santorini). Thera in Antiquity, was an island in the southern Aegean Sea, about 200 km (120 mi) southeast of Greece's mainland. It was part of the 500 km long chain of volcanoes in that area. The island was the site of one of the largest volcanic eruptions (the also called Minoan eruption or Thera eruption) in recorded history which occurred about 3,600 years ago at the height of the Minoan civilisation. The water-filled caldera (crater) of the Thera volcano has an enormous diameter of approximately 20 km (13 mi). It was formed by the eruption which in reality was a gigantic explosion. It may have been one of the largest volcanic eruptions on Earth in the last few thousand years, with an estimated VEI (Volcanic Explosivity Index) of 7 and a dense-rock equivalent (DRE) of c. 60 cubic kilometres (14 cu mi) according to the last studies published in 2006, confirming the prior values. The eruption has led indirectly to the collapse of the Minoan civilisation on the island of Crete, 110 km (68 mi) to the south, through a gigantic tsunami. The devastating volcanic eruption of Thera has become the most famous single event in the Aegean before the fall of Troy. Radiocarbon dates, including analysis of an olive branch buried beneath a lava flow from the volcano that gave a date between 1627 BC and 1600 BC.

Significant studies of the dense-rock equivalent erupted volumes of the Bronze-Age Minoan eruption in Santorini have provided data to archeologists to better understand the effect of the eruption on development of several civilisations including Ancient Greek and Ancient Egyptian cultures. Through careful analysis of pumice and ash deposits (including deep sea core samples), researchers have been able

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to make dense-rock equivalent volume estimates for each of the major eruptions of Thera. It must be said that the Thera Eruption had consequences that lasted not only for a year but for at least a whole century: Besides the immediate following tsunamis and after-shock earthquakes, a global dust layer covering the entire northern hemisphere caused a cooling down at first, leading to crop failure for two or three decades, famine, war, migration, epidemics or even pandemics. It is very likely that after-eruptions and earthquakes followed, besides unfavourable weather conditions that lasted for years or even decades. After that, the heating up of the atmosphere in a kind of glasshouse effect caused drought and crop failure, more famine, wars and other kinds of havoc again. Weaker civilisations had no chance of survival. Only the strongest civilisations such as Egypt, Mesopotamia or China survived, but they were shaken severely by an incalculable chain of events leading to the development of new kind of civilisations.

The "Tempest Stele" of Pharao Ahmose (c. 1550-1525), that was found in Egypt by French archaeologists in the years 1967 and 1968, tells us an amazing weather account that is most likely a reflexion on this catastrophical event. See: Table of Contents.

C.) THE 4 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 535 AD.

1. In 1984, R. B. Stothers postulated that there was an event in 535 AD that caused the downfall of many civilisations and this event might have been an extreme violent eruption of the Rabaul volcano in what is now New Britain, near Papua New Guinea. In 1999, David Keys suggested that the volcano Krakatoa exploded at the time and caused the changes. This eruption is believed to have been one most violent volcano oubreaks in history. Then, in 2009, Dallas Abbott of Columbia University's Lamont–Doherty Earth Observatory in New York published evidence from Greenland ice cores that spherules (tiny balls formed from minerals) have been found in the ice. Meteor impacts, or volcanic eruptions can form these tiny balls and terrestrial debris ejected into the atmosphere transported these round dust particles to Greenland. In 2010, Robert Dull, John Southon, and colleagues presented evidence suggesting that an eruption of the Ilopango Volcano also could be considered a possible source for the extreme weather events of 535–536 AD. The eruption produced circa 84 cubic kilometres (20 cubic miles) of tephra, thus rating a 6 or 7 on the (VEI) Volcanic Explosivity Index and a magnitude of 6.9, making it one of the biggest volcanic events on Earth in the last 7,000 years. The ash-cloud fallout blanketed an area of at least 10,000 square kilometers waist-deep in pumice and ash", which would have stopped all agricultural endeavor in the area for decades. As it is difficult to determine the source of the volcanic eruption with certainty, scientist came up with a wide range of suggestions as to the identity of the volcano. The Krakatoa seem to be the most likely choice as it was known as "The Fire Mountain" during Java's Sailendra dynasty, with records of seven eruptive events between the 9th and 16th centuries. These have been tentatively dated as having occurred in 850, 950, 1050, 1150, 1320, and 1530 and contributed to the Little Ice Age (lasting from the 16th to the 19th centuries). The Krakatoa is still active today and is considered to be extremely dangerous.

2. Extreme weather events of 535 onwards: As a matter of fact, all above mentioned scholars were right because we are talking here about four consecutive volcano explosions with a VEI between 6 and 7 each. In 535 the Rabaul Volcano exploded, then in 540 the Krakatoa, and 24 years later in 574, when the world was just recovering from those two explosions, the third volcano exploded and laid waste to the vulnerable climate, probably the Ilopango Volcano. In 683 the Rabaul Volcano exploded again (proved by corrected radiocarbon) with a VEI force 6. Extreme weather events followed immediately and they started the most severe climate change of cooling in the Northern Hemisphere in the last 2,000 years. These large volcanic eruptions created an extensive atmospheric dust veil in the Earth's atmosphere causing unseasonable weather, crop failures, and famines worldwide.

The consequences were the "Dark Ages" (in its most literal meaning!) triggered by volcano-related dust layer in the earth's atmosphere: It darkened the sun and triggered a series of climate related changes in the 6th century: the fall of Teotihuacán (a vast city empire in Mexico), the emergence of the Plague of Justinian (that was prevalent in the Eastern Roman Empire from 541 to c. 720 AD.), the decline of the Avars, the migration of Mongolian tribes towards the West, the end of the Sassanid Empire, the expansion of Turkic tribes, the collapse of the Gupta Empire, and above all, the rise of Islam. Islam that spread from north Africa to India and China, from Egyt to the heart of the Roman Empire, and across the entire Mediterranean Sea severing Europe's trading lifelines. No wonder that the people in Europe called their period of time "The Dark Ages". In the past 1,400 years, Islamic wars, slavery, executions, and genocide caused round about 250 million deaths.

3. The Plague of Justinian between 541 and 750 AD: The Plague of Justinian (541–542 AD) with recurrences until 750 was a pandemic that afflicted the Eastern Roman (Byzantine) Empire and especially its capital, Constantinople, as well as the Persian (Sassanid) Empire and port cities around the entire Mediterranean Sea, as merchant ships harboured rats that carried fleas infected with plague. The Plague might have either originated in Africa and travelled north via the ivory routes or in China and then travelled along the Silk Road to the West.

Caused was the plague by the Yersinia pestis bacterium, which first causes the flee's gut to be blocked by a clot. As Plague epidemics are temperature related the gut of the flee gets blocked particularly when the temperature sinks unter 25°C. As no blood can be absorbed, the hungry flee becomes more hungry and therefore more agressive. The starving flee now bites anything and anyone to get blood. The infected rat

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flea skips so to humans and brings the Yersinia pestis bacterium over to humans, with disastrous results. In other words: the decreasing temperture after a volcano eruption could well have triggered the Plague. Some historians believe that the plague of Justinian was one of the deadliest pandemics in history, resulting in the most agonising deaths of an estimated 25–50 million people during two centuries of recurrence, a death toll equivalent to 13–26% of the world's population at the time of the first outbreak. The plague's social and cultural impact has been compared to that of the Black Death that devastated Eurasia in the fourteenth century originating from a massive volcanic eruption in 1257.

D.) THE 5 VOLCANO ERUPTIONS AND CLIMATE CHANGE (The Little Ice Age) OF 1228-1284

As a precursor, (1st) the Zao Volcano, Japan, exploded in 1228 / 1230 (recorded in the historical Japanese chronicle 'Azuma Kagami') with a strength of about 5 to 6 VEI. Then (2nd), as a recent study found out, an especially catastrophic volcanic eruption ocurred in 1259, caused by the twin volcanoes of Mount Samalas and Mount Rinjani, Lombok Island, Indonesia. Three smaller eruptions followed: (3rd) one in 1268, another (4th) one in 1275 (Mount Tarawera, New Zealand), and (5th) the eruption in 1284 (Mount Quilotoa, Ecuador) did not allow the climate to recover.

The eruption in 1259 of the Samalas and Rinjani volcanoes on the Indonesian island of Lombok were massive. Already before the site of the eruption was known, an examination of ice cores around the world had found a large spike in sulfate deposition around 1259, indicating that a large volcanic eruption had occurred somewhere in the world. The event had a VEI (volcanic explosivity index) of 7, making it one of the largest and most catastrophic volcanic eruptions during the current Holocene epoch. It created eruption columns reaching tens of kilometres into the atmosphere and pyroclastic flows that buried much of Lombok and crossed the sea to reach the neighbouring island of Sumbawa. The flows destroyed human habitations, including the city of Pamatan, which was the capital of a kingdom on Lombok. Ash from the eruption fell as far as 340 kilometres (210 mi) away in Java; the volcano deposited more than 10 cubic kilometres (2.4 cu mi) of rocks and ash.

The eruption was witnessed by people who recorded it on the Babad Lombok, a document written on palm leaves. It left behind a large caldera that contains Lake Segara Anak. The aerosols injected into the atmosphere reduced the solar radiation reaching the Earth's surface, cooling the atmosphere for several years and leading to famines and crop failures in Eurasia and elsewhere. The eruption may have helped trigger the Little Ice Age, a centuries-long cold period during the last thousand years.

4. The Black Death: The Black Death, also known as the Pestilence, the Great Plague or the Plague, or less commonly the Black Plague, was one of the most devastating pandemics in human history, resulting in the deaths of an estimated 75 to 200 million people in Eurasia, peaking in its first wave in Europe from 1347 to 1351. The Great Plague, that (and this is a fact most of us are not aware of) began in China at around 1330 and lasted with its recurrences and waves for more than 400 years before it almost vanished in around 1750. Up to then it cost the lives of roughly a third or even the half of the World's population!

The bacterium Yersinia pestis, which results in several forms of plague (septicemic, bubonic and, the most dangerous, pneumonic), has been the cause. The Black Death was a major European outbreak of plague and the second plague pandemic after the first one from 541 to 720 AD. The plague created a number of religious, social and economic upheavals, with profound effects on the course of European history. The Black Death probably originated in Central Asia or East Asia, from where it travelled along the Silk Road, reaching Crimea by 1343. From there, it was most likely carried by fleas living on the black rats that traveled on Genoese merchant ships, spreading throughout the Mediterranean Basin, reaching the rest of Europe via the Italian peninsula. The Black Death is estimated to have killed 30% to 60% of Europe's population. In total, the plague may have reduced the world population from an estimated 475 million to 350–375 million in the 14th century. It took 200 years for Europe’s population to recover to its previous level and some regions like Florence only recovered by the 19th century. The plague recurred as outbreaks (and this is another fact that people usually forget) until the early 20th century!

The 1259 volcano eruptions caused farming problems in China. Marco Polo wrote that Kublai Khan created an alarm system in which commissioners reported any change of weather, harvest, and plague. Huge granaries were built. In the 1330s, many natural disasters and plagues led to widespread famine, starting in 1331, with a deadly plague arriving soon after. Epidemics that may have included the plague killed an estimated 25 million across Asia during the fifteen years before it reached Constantinople in 1347. The disease may have traveled along the Silk Road with Mongol armies and traders and it may also have arrived via ship. By the end of 1346, reports of plague had reached the seaports of Europe. India was depopulated, Tartary, Mesopotamia, Syria, Armenia were covered with dead bodies. Plague was reportedly first introduced to Europe via Genoese traders from the port city of Kaffa in the Crimea in 1347. The plague reached Sicily in October 1347. By autumn 1347, the plague reached Alexandria in Egypt, through the port's trade with Constantinople, and ports on the Black Sea. During 1347, the disease travelled eastward to Gaza, and north along the eastern coast to cities in modern Lebanon, Syria, Israel and Palestine, including Ashkelon, Acre, Jerusalem, Sidon, Damascus, Homs, and Aleppo. Within two years, the plague had spread throughout the entire Muslim empire from Arabia across North Africa. From Italy, the disease spread northwest across Europe, striking France, Spain (which was hit due to the heat – the epidemic raged in the early weeks of

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July), Portugal and England by June 1348, then spread east and north through Germany, Scotland and Scandinavia from 1348 to 1350. Medical knowledge had stagnated during the Middle Ages. The importance of hygiene was recognised only in the nineteenth century; until then streets were commonly filthy, with live animals of all sorts around and human parasites abounding facilitating the spread of transmissible disease. The recurrent waves of plague lasted for almost 500 years!

As in other European cities, the plague was still very present in 17th century London. There were 30,000 deaths due to the plague in 1603, 35,000 in 1625, and 10,000 in 1636, as well as smaller numbers in other years. The disease periodically erupted into massive epidemics such as the the Great Plague, lasting from 1665 to 1666 and it was the last major epidemic of the bubonic plague to occur in England. It is unclear exactly where the disease first struck but the initial contagion may have arrived with Dutch trading ships carrying bales of cotton from Amsterdam, which was ravaged by the disease in 1663–1664, with a mortality given of 50,000. The Great Plague of 1665 killed an estimated 100,000 people—almost a quarter of London's population—in 18 months. Plague cases continued to occur sporadically at a modest rate until the summer of. It is believed that the Great Fire of London in 1666 was the main contributor that put an end to the epidemic. One of the last outbreaks lasted until 1750 in form of themost dangerous epidemic of them all: pneumonic plague.

Between 2011 and 2015, some 3,500 burials from the 'New Churchyard' or 'Bethlam burial ground' were discovered at Liverpool Street. Plague pits have been archaeologically excavated and Yersinia pestis DNA was found in the teeth of individuals, confirming they had died of bubonic plague. Although concentrated in London, the outbreak affected other areas of the country as well. Perhaps the most famous example was the village of Eyam in Derbyshire, England. The plague arrived with a merchant from London who carried bales of cloth for sale in which flees were already waiting for new victims. They first bit and infected the seller. When the plague broke out a few days later, the villagers immediately imposed a quarantine on themselves to stop the further spread of the disease. This prevented the disease from moving into surrounding areas, but around 33% of the village's inhabitants died over a period of fourteen months.

This extraordinary and heroic sacrifice gave American geneticist Stephen J. O'Brien the basis on which he found out (in several years of research and experiments) why some infected persons died but others survived. The researchers extracted DNA from the today's inhabitants of Eyam because church records showed that all of them are descendants of those Eyam villagers who survived. Responsible for the survival of the Eyam persons was a gene that has undergone a mutation in the primary structure of a human genome (or allele) which is called CCR5 Δ32 (CCR5 delta 32). This mutation (alteration, change) was caused by a previous plague which was most likely the Plague of 1353 or even the Justinian Plague that ravaged Europe between 541 and 720 AD. This CCR5 delta 32 genome appears to be most effective in persons who inherited it from both parents as it is responsible for a high survival rate of persons who get infected by HIV, SARS, COVID 19 and may be even Alsheimer and cancer. Bone marrow transplants (from a donor with 2 copies of CCR5-delta 32 mutation gene) containing stem cells from a matched donor was then used to strengthen the immune system. CD8+ T cells, also known as "killer cells", are cytotoxic - this means that they are able to directly kill virus-infected cells as well as cancer cells. After 600 days, the patient was healthy and no levels of HIV in blood and tissues could be detected.

General Death toll: There are no exact figures for the death toll; the rate varied widely by locality. In urban centres, the greater the population before the outbreak, the longer the duration of the period of abnormal mortality. It killed some 75 to 200 million people in Eurasia. About 45–50%, or even 60%, of the European population died during a four-year period. There is a fair amount of geographic variation. In Mediterranean Europe, such as Italy, France and Spain, where plague ran for about four years consecutively, the death toll could have been 75–80% of the population. In Germany, Scandinavia and England, it was probably closer to 25%.

Half of Paris's population of 100,000 people died. In Italy, the population of Florence was reduced from 110,000–120,000 inhabitants in 1338 down to 50,000 in 1351. At least 60% of the population of Hamburg and Bremen perished, and a similar percentage of Londoners may have died from the disease as well. Before 1350, there were about 170,000 settlements in Germany, and this was reduced by nearly 40,000 by 1450. In 1348, the plague spread so rapidly that before any physicians or government authorities had time to reflect upon its origins, about a third of the European population had already perished. In crowded cities, it was not uncommon for as much as 50% of the population to die. The disease bypassed some areas, and the most isolated areas were less vulnerable to contagion. Monks, nuns and priests were especially hard-hit since they cared for victims of the Black Death. The most widely accepted estimate for the Middle East, including Iraq, Iran and Syria, during this time, is for a death rate of about a third. The Black Death killed about 40% of Egypt's population. The black Death triggered the final decline of the Roman Empire so that the Islamic Ottomans could finish it off with ease by in 1453.

6. The Little Ice Age: The Little Ice Age (LIA) was a period of cooling that occurred after the Medieval Warm Period. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. It has been conventionally defined as a period extending from the 16th to the 19th centuries, but some experts prefer for good reasons an alternative timespan from about 1300 to about 1850.

Gifford H. Miller, and a dozen other scientists, link (in Geophysical Research Letters. 39 (2): Science Daily, 30

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January 2012) the Little Ice Age to an "unusual 50-year-long episode with four large sulfur-rich explosive eruptions, each with global sulfate loading >60 Tg" and notes that "large changes in solar irradiance are not required."

Throughout the Little Ice Age, the world experienced heightened volcanic activity. When a volcano erupts, its ash reaches high into the atmosphere and can spread to cover the whole earth. The ash cloud blocks out some of the incoming solar radiation, leading to worldwide cooling that can last up to two years after an eruption. Also emitted by eruptions is sulfur, in the form of sulfur dioxide gas. When it reaches the stratosphere, it turns into sulfuric acid particles, which reflect the sun's rays, further reducing the amount of radiation reaching Earth's surface.

A recent study found that an especially massive tropical volcanic eruption in 1259, possibly of the now-extinct Mount Samalas near Mount Rinjani, both in Lombok, Indonesia, followed by three smaller eruptions in 1268, 1275, and 1284 did not allow the climate to recover. This may have caused the initial cooling, and the 1452–53 eruption of Kuwae in Vanuatu triggered a second pulse of cooling. In the 13th century, pack ice began advancing southwards in the North Atlantic, as did glaciers in Greenland finishing off the last Vikings. Summers can maintained to be cold by sea-ice / ocean feedbacks long after volcanic aerosols were gone. The NASA Earth Observatory notes three particularly cold intervals: one beginning about 1650, another about 1770, and the last in 1850. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. The Little Ice Age, by anthropologist Brian Fagan of the University of California at Santa Barbara, tells of the plight of European peasants during the 1300 to 1850 chill: famines, hypothermia, bread riots and the rise of despotic leaders brutalising an increasingly dispirited peasantry. In the late 17th century, agriculture had dropped off dramatically: "Alpine villagers lived on bread made from ground nutshells mixed with barley and oat flour."

Direct and Indirect Consequences

Other volcanoes that erupted during the era and may have contributed to the cooling include Billy Mitchell (ca. 1580), Huaynaputina (1600), Mount Parker (1641), Long Island (Papua New Guinea) (ca. 1660), and Laki (1783). The 1815 eruption of Tambora, also in Indonesia, blanketed the atmosphere with ash; the following year, 1816, came to be known as the Year Without a Summer, when frost and snow were reported in June and July in both New England and Northern Europe. In other words: such a volcano explosion can have serious ramifications for 600 years !

7. Ramifications - Religious And Ethnic Conflict. As we humans tend to think only in terms of our own personal lifespan of 30 or 40 years creative activity, most of us hardly can see the wider canvas. Each and every event in history has (perhaps a long line of) precurors. When we look back at the volcano explosion of 1259, having all relevant facts before our very eyes, we clearly can see the outcome of this incidence. Here some details:

• John Wycliffe (c. 1328–1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. When the Black Death reached England in the summer of 1348, John Wycliffe was about 20 years old. Within the following years, he experienced the horror of the Black Death. He lost family members, friends, and above all, he lost almost all colleagues with whom he could discuss religious matters in Latin. In fact, there was almost no-one alive who could read the Bible or anything else after 1352. Before the Black Death arrived, only a few percent of the entire population could read and write. Now, the educated populace, the elite, was gone. He knew that this meant total disaster for the country and for Christianity that was supposed to hold the country together. Reform was needed and a translation of the Bible into the language of the people: English! In 1384 he completed a translation directly from the "Vulgate" Latin Bible into Middle English. Additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395. And this English Bible became known as Wycliffe's Bible. Translating the Bible was by the Roman Church considered heresy and carried the death penalty because when everyone could read the Bible on their own, there was no priest needed. The Church could feel her power base shaking as Wycliffe had many followers, the so-called Lollards spoke up against corruption in the church publicly.

• Jan Hus (c. 1372 – 6 July 1415) was a Czech theologian and philosopher who became a church reformer and an inspirer of Hussitism, a key predecessor to Protestantism and a seminal figure in the Bohemian Reformation. Jan Hus was born in Husinec, Bohemia to poor parents. In order to escape poverty, Hus trained for the priesthood. He experienced the ramifications of the Black Death from the years 1346-1353.

Like Wycliffe, he was convinced that the Roman Catholic Church had left the paths of Jesus' teachings. He opposed many aspects of the Catholic Church in Bohemia, such as their views on ecclesiology, simony, the Eucharist, and other theological topics. On 20 December 1409, Alexander V issued a papal bull that empowered the Archbishop to proceed against Wycliffism in Prague. All copies of Wycliffe's writings were to be surrendered and his doctrines repudiated, and free preaching discontinued. After the publication of the bull in 1410, Hus appealed to Alexander V, but in vain. The Wycliffe books and valuable manuscripts were burned, and Hus and his adherents were excommunicated.

Hus spoke out against indulgences, but he could not carry with him the men of the university. Hus asserted that no Pope or bishop had the right to take up the sword in the name of the Church; he should pray for his enemies and bless those that curse him; man obtains forgiveness of sins by true repentance, not money. Three men from the lower classes who openly called the indulgences a fraud were beheaded. Tensions grew. The tumults at Prague had stirred up a sensation; papal legates and Archbishop Albik tried to

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persuade Hus to give up his opposition to the papal bulls, and the king made an unsuccessful attempt to reconcile the two parties.

On October 18, 1412, he appealed to Jesus Christ as the supreme judge. By appealing directly to the highest Christian authority, Christ himself, he bypassed the laws and structures of the medieval Church. Hus, willing to make an end of all dissensions, agreed to go to Constance, under Sigismund's promise of safe conduct. On 5 June 1415, he was tried for the first time, and church officials tried to make him renounce his opposition to the Roman Church. The condemnation of Jan Hus took place on 6 July 1415, in the presence of the assembly of the Council in the Cathedral. Then followed his degradation and he was sentenced to death. Hus was led away to the place of execution where he was burned to death alive.

Responding with horror to the execution of Hus, the people of Bohemia moved even more rapidly away from Papal teachings, provoking Rome to pronounce a crusade against them (1 March 1420): Pope Martin V issued a Papal bull authorising the execution of all supporters of Hus and Wycliffe. King Wenceslaus IV died in August 1419 and his brother, Sigismund of Hungary, was unable to establish a real government in Bohemia due to the Hussite revolt.

Hus was also, unlike the vast majority of preachers at the time, an advocate for women and feminism. He believed women were given rights in the Bible. Hus stated that "Women were made in the image of God and should fear no man." He allowed women to preach and serve in battle, and they later fought in the Hussite wars.

A century after the Hussite Wars began, as many as 90% of inhabitants of the Czech lands were Hussites (although in the Utraquist tradition following a joint Utraquist—Catholic victory in the Hussite Wars). Although Bohemia was the site of one of the most significant pre-reformation movements, there are only few Protestant adherents remaining in modern times; mainly due to historical reasons such as persecution of Protestants by the Catholic Habsburgs, particularly after the Battle of White Mountain in 1620.

Jan Hus was a key contributor to Protestantism, whose teachings had a strong influence on the states of Europe and on Martin Luther. The Hussite Wars resulted in the Basel Compacts which allowed for a reformed church in the Kingdom of Bohemia—almost a century before such developments would take place in the Lutheran Reformation. Following examples may clear up what happened:

• Johannes Gutenberg (c. 1397–1468) a German inventor, blacksmith, and goldsmith created an almost perfect printing system that changed the course of history. In about ten years' time, he developed in secrecy adjustable moulds, a process for mass-producing mechanical movable types of metal, the use of oil-based varnish for printing books, and a massive printing press. Some leaflets and little grammar books were among the first of his publications. In 1455 then, Gutenberg came out with a sensation: a complete Bible, known as the "Gutenberg Bible". About 180 copies were printed, most on paper and some on vellum. In order to understand the impact of his technological revolution, one has to know that before his invention, it took a single scribe about four years to copy an entire Bible by writing it by hand. Gutenberg could make a Bible in a few weeks, and with some helpers in few days! If we transfer the income figures of a highly qualified scribe into the modern age, we could estimate a years' income of £20,000 to £25,000. That is a sum of £80,000 to £100,000 in total for the production of only one Bible! No-one could afford to buy such an expensive book. Gutenberg could produce a Bible for a tiny fraction of this sum. It is this economical fact that made Gutenberg's printing systen trigger the Renaisance. It was Gutenberg whom we owe a new birth of education, a new birth of Western Civilisation as a whole. It was his invention that made extraordinary people such as Magellan, Columbus, Copernicus, Mercator, Kepler, and Martin Luther possible.

• Martin Luther, (1483–1546) was a German professor of theology, composer, priest, monk, and a linguist who spoke half a dozen languages fluently, including Hebrew, Greek, and Latin. In many ways, it was Luther who fulfilled Wycliffe's vision of a Bible that everyone could read. And like Wycliffe and Jan Hus, he had objections as to how the Roman Church was run. In 1517 when Martin Luther published his Ninety-five Theses as reaction against abuses in the sale of indulgences by the Roman Catholic Church. Speaking up against the all-powerful Church in Rome could mean death. Therefore he went into hiding for ten years. His 95 Theses launched the powerful Protestant Movement. And while Protestantism spread over large areas of northern Europe, he began in his hiding place on the Wartburg in central Germany a work that was even more dangerous: The translation of the Bible into the German language of ordinary people: the Old Testament from the original Hebrew and the New Testament from the original Greek languages. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments with Apocrypha, in 1534. When Luther finished his work, he had the edge over Wycliffe because he had Gutenberg's printing system. Thousands of German Bible copies spread all over Europe in an ever accelerating speed. And so did his Protestant Movement. Peasant revolts turned central Europe into a battlefield. Most Germanic-speaking countries, the Netherlands, Scandinavia, and the northern kingdoms in the Holy Roman Empire, went into military conflict against the Roman Church in Rome and her armies from Spain, Italy and France.

• The Roman-Catholic war against the Protestants. Protestantism began in Germany in 1517 when Martin Luther published his Ninety-five Theses as a reaction against abuses in the sale of indulgences by the Roman Catholic Church, which purported to offer the remission of the temporal punishment of sins to their purchasers. Luther spread this paper, reproduced with Gutenberg's printing press in their thousands, throughout the Holy Roman Empire of German Nations and caused some upheaval.

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Charles V, Emperor of the Holy Roman Empire (and since 1516 King of Spain and all her colonies), sided with Pope Leo X and called a diet (assembly) in 1521. The Diet was conducted in the City of Worms from 28 January to 25 May 1521, with the Emperor Charles V presiding. At this very moment, Charles V (and with him the entire Habsburg Dynasty) was the most powerful man on Earth, ruling over the Holy Roman Empire and the Spanish Empire too, (almost all of western Europe, except France and England).

Luther was summoned by Charles to renounce his views. To everybody's surprise Luther reaffirmed his accusations against the Catholic Church because he believed that the Church was acting against the teachings of Jesus. After the Diet of Worms, Emperor and Pope had declared Martin Luther an outlaw and they demanded that all religious innovations not authorised by the Diet be abandoned by 15 April 1531. Failure to comply would result in prosecution by the Imperial Court. The emperor's reluctance to reform anything resulted in unforseeable ramifications.

The conflicts began with the minor Knights' Revolt (1522), followed by the larger German Peasants' War (1524–1525) in the Holy Roman Empire. In response to the stubbornness of Emperor Charles V, Lutheran princes set up Protestant churches in their own realms and in addition met in the town of Schmalkalden in December 1530. Here they banded together to form the Schmalkaldic League, an alliance designed to protect themselves from the Imperial and Catholic action. Its members organised a defence, and each state was to provide 10,000 infantry and 2,000 cavalries for mutual defence. In 1532 the Emperor, pressed by external troubles, stepped back from confrontation, offering the "Peace of Nuremberg", which suspended all action against the Protestant states pending a General Council of the Church. The moratorium kept peace in the German lands for a decade, yet Protestantism became further entrenched, and spread, during its term.

Despite holding the imperial throne, Charles's real authority was limited by the German princes. They gained a strong foothold in the Empire's northern territories. Charles V revitalised the medieval concept of the universal monarchy and spent most of his life defending the integrity of the Holy Roman Empire from the Protestant Reformation, the expansion of the Islamic Ottoman Empire, and a series of wars with France.

Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, Latvia, Estonia, and Iceland. Reformed (or Calvinist) denominations spread in Germany, Hungary, the Netherlands, Scotland, Switzerland and France by reformers such as John Calvin, Huldrych Zwingli, and John Knox. England's political separation from the Roman-Catholic Church, executed by King Henry VIII and under strong influence of his Protestant spouse Anne Boleyn, brought his "Church of England" as Anglicanism into the camp of the Reformation movement.

However, after Charles made peace with King Francis of France, he focused on suppressing Protestant resistance within his empire. Warfare against the Protestants intensified after the Catholic Church began the Counter-Reformation in 1545 against the growth of Protestantism. Luther had repeatedly argued against the legality and morality of a war between the Empire and the Schmalkaldic League. When Luther died in February 1546, the atmosphere between Catholics and Protestants immediately deteriorated. War broke out in Swabia when a united army of several Lutheran Imperial cities occupied the Catholic town of Füssen, a possession of the Augsburg prince-bishops, and made the Imperial forces move toward the fortress of Ingolstadt in the Bavarian duchy. From 1546 to 1547, in what is known as the Schmalkaldic War, Charles and his allies fought the League over the territories of Ernestine Saxony and Albertine Saxony. Although the League's military forces may have been superior, its leaders were incompetent and unable to agree on any definitive battle plans. In 1548 the victorious Charles forced the Schmalkaldic League to agree to the terms set forth in the Augsburg Interim. However, by the 1550s, Protestantism had established itself too firmly within Central Europe to be ended by brute force. Three years later, the Peace of Augsburg granted Lutheranism official status within the Holy Roman Empire and let princes choose the official religion within the domains they controlled according to the principle of 'Cuius regio, eius religio', meaning: the religion of the ruler was to dictate the religion of those ruled. The Peace of Augsburg, also called the Augsburg Settlement, was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League, signed in September 1555 at the imperial city of Augsburg. It officially ended the religious struggle between the two groups and made the legal division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state.

The document itself had critical problems due to the many factions which had split the Protestant Movement in the meantime. While it gave legal basis for the practice of the Lutheran confession, it did neither accept any of the Reformed traditions, such as Calvinism, Hussitism, nor any others. Although the Peace of Augsburg was moderately successful in relieving tension in the empire and increasing tolerance, it left important things undone. Neither the Anabaptists nor the Calvinists were protected under the peace, so many Protestant groups living under the rule of a Lutheran prince still found themselves in danger of the charge of heresy. The Article 17 states: "However, all such as do not belong to the two above named religions shall not be included in the present peace but be totally excluded from it." The intolerance towards Calvinists caused them to take desperate measures that led to the Thirty Years' War.

• **The (first) Thirty Years' War:** By 1617 Germany was bitterly divided. When both, the fierce Catholic Emperor Matthias II, and the then King of Bohemia Ferdinand II (later Holy Roman Emperor) began oppressing the rights of Protestants in Bohemia, the resulting Bohemian Revolt led

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to outbreak of the Thirty Years' War in 1618. Triggered was the Thirty Years' War in 1618 by the rejection of Archduke Ferdinand as Crowned Head, when his representatives were defenestrated (or thrown out of a castle window) in Prague. The Protestant Bohemians ousted the Habsburgs and elected the Protestant Calvinist Frederick V, Elector of the Rhenish Palatinate as the new king of the Kingdom of Bohemia. Frederick's wife was Elizabeth Stuart, the daughter of King James VI of Scotland. Frederick took the offer without the support of the Protestant Union. The southern states, mainly Roman Catholic, were angered by this. Led by Bavaria, these states formed the Catholic League to expel Frederick in support of the Emperor. The Empire soon crushed the perceived Protestant rebellion in the Battle of White Mountain, executing leading Bohemian aristocrats shortly after. Protestant rulers across Europe unanimously condemned the Emperor's action.

After the atrocities committed in Bohemia, Saxony finally gave its support to the Protestant Union and decided to fight back. Troops from Scotland, England and the Netherlands came to help. Troops from all kind of neighbouring countries rushed into the German-speaking part of the Holy Roman Empire to join the war, siding with one party or the other. Peace following the Imperial victory at Stadtlohn (1623) proved short-lived, with conflict resuming at the initiation of Denmark–Norway. Danish involvement, referred to as the Low Saxon War, began when Christian IV of Denmark, a Lutheran who also ruled as Duke of Holstein, a duchy within the Holy Roman Empire, helped the Lutheran rulers of the neighbouring principalities in what is now Lower Saxony by leading an army against the Imperial forces in 1625. To fight King Christian, Emperor Ferdinand II employed the military help of Albrecht von Wallenstein, a Bohemian nobleman who had made himself rich from the confiscated estates of his Protestant countrymen. Wallenstein pledged his army, which numbered perhaps 50,000 soldiers, to Ferdinand II in return for the right to plunder the captured territories. Christian, who knew nothing of Wallenstein's forces when he invaded, was forced to retire to Denmark. Wallenstein's army marched north, occupying Mecklenburg, Pomerania, and Jutland itself, but proved unable to take the Dano-Norwegian capital Copenhagen on the island of Zealand. Both sides were ready to negotiate a status quo. Thus, in the following two years, the Catholic powers subjugated more Protestant land. Colonel Alexander Leslie, a Scottish soldier in Swedish and Scottish service held the port of Stralsund (on the Baltic coast in Pommerania, north Germany) against Wallenstein's troops, preparing it for a full-scale Swedish invasion under King Gustavus Adolphus in 1630. From 1630 to 1634, Swedish-led armies of 150,000 men drove the Catholic forces back, regaining much of the lost Protestant territory. The upper hand had now switched from the Catholic side to the Protestant side, led by Sweden. In 1635, the Imperial and Protestant German sides met for negotiations, producing the Peace of Prague.

France, although mostly Roman Catholic, was a rival of the Holy Roman Empire and Spain which were also Roman Catholic. The French Cardinal Richelieu, chief minister of King Louis XIII of France, considered the Austrian Habsburg Dynasty too powerful, since they held a number of German-speaking territories (Alsace-Lorraine) between France's eastern border and the River Rhine, including portions of the Low Countries. He thought, this were the right moment to increase French territory on costs of the Germans, a decision that would ensure the French undevided hatred of the entire German population for the next 300 years, leading directly into the World Wars.

Richelieu had already begun intervening indirectly in the war with money. The Treaty of Bärwalde, France agreed in 1631 to support the Swedes with 1,000,000 gold livres each year in return for a Swedish promise to maintain an army in Germany against the Habsburgs. After the Swedish defeat at Nördlingen in 1634 and the Peace of Prague in 1635, in which the Protestant German princes sued for peace with the Emperor, Sweden's ability to continue the war alone appeared doubtful, and Richelieu made the decision to enter into direct war against the Habsburgs. The Habsburg triumph at Nördlingen followed by the Treaty of Prague could have been decisive in ending the war, enhancing Habsburg dominance in Europe. The Spanish forces of the Habsburgs were no longer engaged in Germany, and now posed a direct threat to France all along its frontier. France had long been financing the enemies of the Habsburgs, but now they no longer were strong enough to be relied upon. France therefore intervened directly against the Habsburgs by declaring war against Spain on May 21, 1635 - a disastrous mis-calculation.

French military efforts met with disaster, and the Spanish counter-attacked, invading French territory. The Imperial and Spanish troops ravaged the French provinces of Champagne, Burgundy, and Picardy, and even threatened Paris in 1636. Then, the tide began to turn for the French. The Spanish army was repulsed. The French conquered Arras from the Spanish and took all of Flanders. The Swedish army regained the initiative in the German campaign, occupied Saxony in 1642, took Bohemia in 1644. The French army's effort on the Rhine had little result, in contrast to its string of victories in Flanders and Artois. In 1645, the Swedes entered Austria and besieged Vienna, the heartland of the Habsburgs. After five months, the Swedish army, severely worn out, had to withdraw. In 1648, the Swedes and the French defeated the Imperial army. The Swedish captured Prague and took many valuable treasures, including the Codex Gigas, which is still today preserved in Stockholm. The Battle of Prague in 1648 became the last action of the Thirty Years' War. The warring parties were exhausted and central Euope was a giant graveyard.

Over a four-year period, the warring parties (the Holy Roman Empire, France, and Sweden) were actively negotiating at Osnabrück and Münster in Westphalia. The end of the war was not brought about by one treaty, but

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instead by a group of treaties such as the Treaty of Hamburg. On 15 May 1648, the Peace of Münster was signed, ending the Thirty Years' War and establishing a new political order that is now known as 'Westphalian sovereignty'. Over five months later, on 24 October, the additional Treaties of Münster and Osnabrück were signed. The Netherlands and Switzerland were confirmed independent. The peace institutionalised the Catholic, Lutheran, Calvinist religious divide in Germany, with populations either converting, or moving to areas controlled by rulers of their own faith. The Imperial power retreated to Austria and the Habsburg lands. Smaller skirmishes lingered on between France and Spain in Catalonia until 1659. The Portuguese Restoration War ended with the Treaty of Lisbon in 1668, that terminated the 60-year Iberian Union.

• **Result of the War:** The Thirty Years' War was one of the most destructive conflicts in human history. France lost against Austria at 80,000 killed or wounded and against Spain (including the years 1648–1659, after Westphalia) circa 300,000 dead or disabled. Sweden and Finland lost, by one calculation, 110,000 dead from all causes. Another 400,000 Germans, British, and other nationalities died in Swedish service. The Swedish army alone, which was no greater a ravager than the other armies of the Thirty Years' War, destroyed 2,000 castles, 18,000 villages and 1,500 towns during its tenure of 17 years in Germany. During the war, Germany's population was reduced by at least 30% on average. In the territory of Brandenburg, the losses had amounted to 50%, while in some areas an estimated 65% or 70% of the population died. The population of the Czech lands declined by 35%. For decades, armies and armed bands had roamed Germany like packs of wolves, slaughtering the populace like sheep. Huge damage was done to monasteries, churches and other religious institutions. The story of The Adventurous Simplicissimus with its lively descriptions of life during the Thirty Years' War, publishished in 1669, kept the Germans' memory on that terrible war alive.

The war had proved disastrous in particular for the German-speaking parts of the Holy Roman Empire. The Germans lost directly 8,000,000 people. Especially the Protestant northern Germans never forgot France's involvement through which they lost around 50% of their population. Germany was traumatised and henceforth further divided into hundreds of largely impotent semi-independent states. Her neighbours wanted to keep it like that since they had to fear a German wrath of revenge.

As a matter of fact, all major European conflicts can be traced back right to the 'First' Thirty Years' War (1618-1648) which was the greatest religio-political conflict. And it most likely started with the volcano eruption of 1257. The loss of population and territory to the French laid the seeds of hatred between Germans and French lasting for 300 years culminating into the "Second Thirty Years' War", better known as World War I and World War II.

E.) THE 3 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 1783 (1708-1812) AD.

Western Historians widely regard the French Revolution as one of the most important events in human history. The only problem is that almost no-one of those historians have a clue as to what was the trigger of the Revolution. Some historians have their eyes on the Seven Years' War and the American Revolutionary War. The French government was deeply in debt. It attempted to restore its financial status through unpopular, heavily regressive taxation schemes, which was true. Others blame years of bad harvests that have worsened. by deregulation of the grain industry that may have inflamed popular resentment of the privileges enjoyed by the aristocracy and the Catholic clergy of the established church. All of this was also true. But such theories hardly can explain the origin because such circumstances plagued the populace before. A quick look on climate charts and volcanic records would have put a sudden end to the experts' clever speculations.

From 1783 to 1785 accounts from both Japan and America describe terrible droughts, exceptional cold winters, and disastrous floods. In Europe, the exceptionally hot summer of 1783 was followed by long and harsh winters. The resulting crop failures may have triggered one of the most famous insurrections of starving people in history, the French Revolution of 1789-1799. Epidemics became rampant. Only this time it was not the Black Death but "filth epidemics" such as tuberculosis, small pox, cholera and others that cost the lives of circa 25 to 35% of the French population during these years. The French Revolution triggered a series of Revolutionary Wars that gradually assumed a global dimen-sion. When we take a look at charts of volcano eruptions and climate change, we immediately find the guilty cause.

1. The Grímsvötn Volcano and some neighbouring volcanoes along the Laki fissure erupted violently and repeatedly in southeast of Iceland between 1783 and 1785. The system erupted violently (VEI 5 to 6) over an eight-month period between June 1783 and February 1784 from the Laki fissure and the adjoining volcano Grímsvötn, pouring out an estimated 42 billion tons or 14 cubic kilometres (3.4 cu mi) of basalt lava and clouds of poisonous hydrofluoric acid and sulfur dioxide compounds that contaminated the soil, leading to the death of over 50% of Iceland's livestock population, and the destruction of the vast majority of all crops. This led to a famine which then killed approximately 25% of the island's human population. The Laki eruption and its aftermath caused a drop in global temperatures, as 120 million tons of sulfur dioxide was spewed into the Northern Hemisphere. This caused crop failures in Europe and may have caused droughts in North Africa and India. The climate of the Little Ice Age (which the people still lived in for about 400 years by now) worsened. But this was not the end of it.

2. Ice cores from Greenland and Antarctica showed scientists that there was another volcano eruption in

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1808/1809 which was previously unknown. It was the second most explosive SO2-rich volcanic eruption in the last two centuries, eclipsed only by the cataclysmic VEI 7 Tambora eruption in April 1815. The 1808 mystery eruption was a large volcanic eruption (with a strength of VEI-6) conjectured to have taken place in late 1808, possibly in the southwest Pacific.

3. Between the years 1808 and 1813, 6 other large volcanic eruptions (with VEIs at least 4): (1st) The Taal Volcano, Philippines, erupted in March 1808; (2nd) the Volcano Bocas de Fogo (Portuguese for "mouths of fire") near Urzelina Village, Velas municipality, São Jorge Island, Azores, which erupted in May and June 1808; (3rd) there was a major eruption of the Putana Volcano in Chile that occured in about 1810 (exact year unknown); (4th) the Soufrière erupted on Saint Vincent in the Caribbean in 1812; (5th) the Awu erupted in the Sangihe Islands, Indonesia 1812; and (6th) the Suwanosejima erupted in the Ryukyu Islands, Japan in 1813.

4. Then in 1814, the Mayon Volcano, also known as Mount Mayon, a large stratovolcano in the province of Albay in Bicol Region, on the large island of Luzon in the Philippines erupted. Its most destructive recorded eruption occurred on February 1, 1814 (VEI 5).

5. In April 1815, the Mount Tambora on the island of Sumbawa, Indonesia, had a massive eruption after it woke up already in 1812. The eruption had a VEI 7, a colossal event that ejected at least 100 cubic kilometres (24 cu mi) of material. Its volcanic activity lasted for 4 months and paused on 15 July 1815. In August 1819, the Tambora erupted a last time together with some earthquakes. The Tambora eruption was the largest since the eruption of 1258, and it was intensified by the 1814 eruption of the Mayon in the Philippines.

• **Aftermath:** The eruptions of the Mayon and the Tambora are believed to have contributed to the accumulation of atmospheric ash leading to the "Year Without a Summer" in 1816. These eruptions had built up a substantial amount of atmospheric dust. As is common after a massive volcanic eruption, temperatures fell worldwide because less sunlight passed through the stratosphere. According to a 2012 analysis by Berkeley Earth Surface Temperature, the 1815 Tambora eruption caused a temporary drop in the Earth's average land temperature of about 1 °C. Smaller temperature drops were recorded from the 1812–1814 eruptions. The Year Without a Summer was an agricultural disaster. It resulted in major food shortages across the Northern Hemisphere. The climatic aberrations of 1816 had greatest effect on most of Canada and the United States, as well as parts of western Europe. European fatality total of 200,000 deaths. A major typhus epidemic occurred in Ireland between 1816 and 1819. An estimated 100,000 Irish perished during this period. In China, the cold weather killed trees, rice crops, and even water buffalo, especially in the north. Floods destroyed many remaining crops. The monsoon season was disrupted, resulting in overwhelming floods in the Yangtze Valley. In India, the delayed summer monsoon caused late torrential rains that aggravated the spread of cholera from a region near the Ganges in Bengal to as far as Moscow.

• **The Second Thirty Years' War (1914-1945).** The concept of a "Second Thirty Years War" (which are the two World Wars including origin and aftermath) came from the French general and president Charles de Gaulle when he had mentioned it in the speech in Bar-le-Duc (28 July 1946) evoking "the drama of the thirty years war, we just won". De Gaulle was the first who admitted that the First World War and the Second World War were a single conflict, the interwar period just being a truce. In 1948 British Prime Minister Winston Churchill gave the idea a boost when, in the first paragraph of the Preface to The Gathering Storm (1948, Volume 1 of his monumental hexalogy The Second World War)), he says his books will "cover an account of another Thirty Years War".

The 20th century was a century with unequalled and great achievements, no doubt. But at the same time, it brought humanity onto the brink of total destruction and misery on an scale never seen before. The human race experienced one disaster after the next in events such as the Balkan Wars (1912–13), World War I (1914–18), Russian Civil War (1917–23), Ukrainian–Soviet War (1917–21), Polish–Soviet War (1919–21), Great Depression (1929–1939), Spanish Civil War (1936–39) World War II (1937–45) and the Cold War (1946–1990).

According to Rudolph Joseph Rummel (1932–2014), an American professor of political science of Yale University, over 272-400 million (at least!) innocent, non-combatant civilians were murdered by their own governments during the twentieth century. At least 40 million died by execution and systematic Genocide by starving throughout the 20th century. During a period of about 100 years, and we can see the scale of misery best in numbers:

• **The first half of the 20th century**. When the First World War was over, the death toll did not decrease but increased (by settling old scores in civil war manner). The largest death toll was produced between the World Wars: The Armenian Genocide by the Islamic Ottoman Empire 1914-1923: 1.500,000; The Russian Civil War 1917–1922: 7,000,000–12,000,000 (U.S.S.R. death toll by Leninists and Stalinists 1917–198 62,000,000); Greek Genocide by the Islamic Ottoman Empire and Turkish Republic 1918–1922: 750,000; Spanish Flu 1918-1920: 50,000,000 (India: 13,000,000, Europe: 10,000,000); The Turkish War of Independence 1919 –1923: 700,000; Assyrian Genocide by the Islamic Ottoman Empire and Turkish Republic 1915-1923: 600,000; Iranian (Persian) Famine of 1917–1919: 6-7 million; Chinese Famine and drought in northern China 1928–1930: 5-7 million; Ukrainian Genocide by Communist Soviets 1932–33: 7.500,000; Kazakh Genocide by Communist Soviets 1932–33: 1.500,000; Polish Genocide by German Nazis 1939-1945: 2.500,000 (17% of Poland's population); Jewish Genocide (incl. Christians, Russians etc.)

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by Nazis 1942-45: 7.400,000; Iranian Famine 1942–1943: 3,000,000; Chinese Famine in Henan 1942–1943: 2.500,000; Indonesian Genocide in Java by Japanese killings 1944–1945: 2.4 million; Smaller here not mentioned killings and famines between the 2 World Wars may account for another 10,000,000 deaths.

• **The second half of the 20th century.** After the Second World War there basically happened the same thing as after the First World War: Settling old scores and thriving for hegemony and total suppremacy. The so-called Cold War was as brutal as the World Wars and resulted in a death toll of roughly 10,000,000! Here some figures: Communist persecution of Christians in Poland 1945–1948: 1,600,000; Korean War 1950-53: up to 1,000,000; First Vietnam War or First Indochina War 1946-1950: 800,000; Mao Zedong's (Communist) Landreform and the Great (Communist) 'Leap Forward' 1958-1962: 50-70 million; The Cambodian Civil War by Pol Pot's Communists 1967-1975: 2 million (25% of the population). The Angolan Civil War 1975-2002: 500,000; Second Vietnam War or Second Indochina War (United States and South Vietnam against Communist North Vietnam) 1963-1975: 4 million; Genocide of Hindus in Islamic Bangladesh, 1971: 3 million; Genocide of the Hutus in Burundi 1972: 300,000; Genocide of the Kurds in Islamic Turkey, Syria, Iraq, Iran 1977-1991: 400,000; Soviet Occupation of Afghanistan 1979-1983: 1.5 up to 2 million (35% of the population); Genocide in East Timor by state terrorism of Islamic Indonesia 1975-1999: 250,000 (30% of the population); Famine in Ethiopia 1983–1985: 500,000; Civil War (Orthodox-Catholic-Muslim conflict) of Yugoslavia 1991–2001. 140,000; Genocide (ethnic conflict) in Rwanda 1994: 500,000 (70% of Tutsis and 35% of Twa in Rwanda, 20% of Rwanda's population); North Korean (Communist) famine 1994–1998: 2-3 million; Second Congo War 1998–2004: 2.7 million; The Genocide in Darfur (by Arab Muslims) from 2003 up to now: 400,000 Christians.

Conclusion:

• The political branches of Christianity (that have no authorisation by scripture) has cost the lives of between 20,000,000 and 30,000,000 people in the last 1900 years.

• The corrupt branches of enlightenment (nationalism, natioanal-socialism, facsiscm, socialism, communism, marxism, leninism, stalinism, maoism, and all the other ideologies), which was a result of the endless religious wars, has cost the lives of roughly 200,000,000 people.

• Islam, (through its violent ideology in the Medina Koran, the Sira, and the Hadith and therefore) by design and default, has cost the lives of 250,000,000 up to more than 300,000,000 people in constant warfare since 1400 years.

We cannot prevend natural catastrophies. Epidemics and pandemics will come over us with frequent certainty. But we can fight epidemics by certain rules of hygiene, rules of cleanliness, protecting our environment, and by not creating squalour and misery in which we raise our political and religious opponents, out of which we newly create epidemics by our very selves. It is a significant fact that the leadership of all those above mentioned ideologies do not care for the lives of their own population and consequently even least of all the others they want to dominate. We certainly can overcome the pestilence of failed ideologies and there is only one remedy to do it: ruthless and unpartisan EDUCATION with delivering all facts and without using bluring, dishonest tools such as Political Correctness or using bluring names.

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OVERVIEW ON THE WAR BETWEEN SEMITIC AND WESTERN CIVILISATIONS

We are ruled by events that origin in the past. In order to understand historical facts, we need an analytic approach. These events can be very minor—like your school time, your teachers, and your socialising background, for instance. As usual, in history we must begin with the events that occured before any other events. It is a logical sequence that can make us understand what was going on. However, that approach alone does not always help much about the origin of conflicts. Often, we are on the wrong track, particularly when we have to examine written information. Then we need information of a much more fundamental character. And the reason is, that we perceive reality through words. And if we do not have a clear definition of the words, if the words are fuzzy, our perception of reality is fuzzy! In other words: The analysis of error begins with the analysis of language.

Nothing can show biographical traits better than the knowledge of following factors:

1.) **Language** and **writing system**
2.) **Belief-system** and **law system** (religion, ideology)
3.) **Geography**

Each and everyone of us has inhaled a certain set of moral codes, behaviours and values with our mothertongue from earliest childhood. Some conformity is important for the functioning of a society and a low rate of conflicts. So, when we know about the moral codes and values of a religion or ideology, we also know what the nation or the individual likes or dislikes. It is easy to find out about the controversities of each of these teachings: We can hear about them in the news almost every day. This rule of dumb applies for the analysis of entire nations as well as for finding out about the general character of a single individual.

Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology (belief system) within a majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Here again: The (totalitarian) perpetrators and murderers are well-known —we hear of them in the news almost every day. They do their evil deeds because of (1st) their belief-system, (2nd) its inhumane ideologies and (3rd) its sets of behaviours. Bear in mind: Dehumanising ideologies inevitably lead to murder, war and genocide! Usually all 3 come together to cover up each other.

History and Geography go together as we all have neighbours. If we want to understand major events in world history, we must know what the core of any society is. Nations are made by these values, qualities and properties: Language and belief! Believes are reflected in that what we call religion, philosophy or ethics. Those beliefs are based on certain traditional writings. We may call them holy books. They carry all what we believe in, our basic laws, our virtues and moral rules, our philosophies and approach on life in general. And these main contents are delivered in the language of the people in a certain time.

Modern names often blur the real facts. One Example: The modern state languages Portuguese, Spanish, French, Italian, and Romanian are all daughters of the dead language Latin and scientists call them Romance Languages (Latin had been spoken by the Romans, therefore we call it here just Roman.). All of them have about 90% of their vocabulary and grammar in common. Their manner of speech might differ, but for an Italian-speaker it takes only a few weeks to learn Spanish or French! Another example: The languages English, Dutch, German, Danish, Swedish, Norwegian, and Islandic have one ancestor and we call them Germanic Languages and they also have the main vocabulary and grammar in common. It takes a considerably short time to learn the other when you already speak one of them.

By the beginning of the first millenium, people in Europe began to experience migration on an unprecedented scale. Due to climate change and therefore the arrival of the Huns (in Asia known as Xiong'nu), thousands of people and even entire nations were on the move. The German tribes of the Goths, Franks or Saxons stormed through Europe towards territories of the Roman Empire. At the same time, Christianity spread throughout the entire Roman Empire too, and later, to the regions beyond. So, in the first millenium, the Germanic people became Christians as well. The Roman Empire has become too large to be ruled smoothly by only one government. In about 300 AD, the Romans decided to split their government in two, in a West and an East government. That worked well for about 100 years until crucial events tore West and East apart.

Lots of Germans served in the Roman Army, admired the Roman way of life, learned about Roman achievements, took on Roman habits and laws. Whilst the Huns pushed them from the East into the territories of the Western Roman Empire. Romans and Germans together defeated and annihilated the Huns in about 470, and those Germans felt now entitled to take over the weakened Western Roman Empire. Here, they built their own Kingdoms and the Empire in the West ceased to exist, while the Eastern Roman Empire fiercely defended its borders against anyone for another 1,000 years. After the fall of the Western Roman Empire, each Germanic state on its ground, and beyond, gradually lost its power to the Roman-Catholic Church. No king or government was really able to act freely without the consent of the Pope in Rome, the mighty leader of the Roman Church in the West. The Christianity of the East spread its religion, its Greek language and culture from Constantinople over all its territory and with the Slavonic people it went to a land which we later call Russia.

The rise of the Islam in the 6th century was the main reason why the Western European nations lost contact to China that was established between the Chinese Han Dynasty and the

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Roman Empire. In 1453, the declining Eastern Roman Empire was crushed by the Turks and their religion of Islam. Western explorers, such as Ferdinand Magellan, Vasco da Gama and Christopher Columbus, as well as Eastern explorers, such as Admiral Zheng He, tried to establish those old contacts again. They simply wanted to go round the Islamic powers who blocked the Silk Road and charged too high a tax so that business with them and through them became worthless for the western European merchants.

For those readers who are interested in the the condition of a state or country, please find out data about the following 8 points and their sub-categories:

- **Geography** (access obstacles, geology, sources, soil)
- **Agriculture** (water access, climate, exact calendars)
- **Energy** (geological resources, geographical abilities)
- **Transport** (access of rivers, lakes, the sea, roads)
- **Politics** (military, strategy, incentive diplomacy, reserves)
- **Finance** (taxes, customs, tolls, mathematics, science)
- **Industrial Materials** (inventions, chemistry, physics)
- **Manufacturing** (work force, medicine, demography, education)

Focus on the people and persons (rather than on systems or organisations!) in order to find out who was responsible for a certain situation and why.

If we want to really grasp what happened, we need to show a chain of events that lasted for more than 1,000 years. And to show the facts in several different steps is the very best way to get familiar with the events. The following events had certain political consequences inside the Holy Land. Therefore, we show them step by step:

• **Geography:** The (hi)story begins with the Canaanites (southern Phoenicians) and the place they lived in. This place has several distinct names: Judaea, Israel, the Near East, the Middle East, or the Holy Land. Where is this place? Well, to put it short, this place is on the eastern coast of the Mediterranean Sea, exactly in a geographical spot which we could call the junction, intersection, crossroad, or perhaps more precisely, the "nodal point" between Africa, Asia, and Europe. All trade routes had to pass that nodal point. The position of this spot had dramatic implications on the people who lived there, and still has it today.

In ancient times, when most people travelled on foot or on horseback, anyone who came from Egypt (which is on the western side of the nodal point) and wanted to go safely to Mesopotamia (east of the nodal point) or Europe (north of the nodal point), had to cross the Holy Land. Otherwise he had to cross the deadly Nefud Desert or the vast deserts north of Arabia. The typical trade route went through the north of the Sinai peninsula, along the Mediterranean coast, then northwards through today's Israel to Sepphoris in Galilee, then from there in a large bow, following the "Fertile Crescent" through Damascus, and finally entering Mesopotamia from its north-west. And what happened to the travellers when they wanted to cross the nodal point? As it was normal at that time in any part of the world, they had to pay customs or tariffs to the rulers of the nodal point, in other words: tax money. There was no such thing as rights for free travel. And paying customs was one of the main revenues of the nodal point's rulers. Thus, this nodal point, the Holy Land, became highly attractive for any invader. It changed hands for many times. All empires were keen on that land: the Egyptians, Assyrians, Babylonians, Hittites, Phoenicians, Persians, Greeks under Alexander the Great, Romans, Muslim Arabs, French, British.

• **Earliest History:** The existence of the Canaanites (The word Canaanites serves as an ethnic catch-all term covering various indigenous and semitic-speaking populations—both settled and nomadic-pastoral groups—throughout the regions of the Levant or Canaan) can be traced back to the 15th century BC. and their descendants the "People of Israel" as far back as the 13th century BC. Conquerors trampled on the Israelites like a herd of Rhino. The captured Israelite elite was, as it was custom in those days, taken hostage and brought to Memphis in Egypt, Babylon in Mesopotamia, and Rome in Europe. However, the Israelites, who we call Jews today, survived and made the best of their situations. Not all captives returned to the Holy Land as the Old Testament might suggest, but some stayed and others moved on to India. They built huge nets of trade connexions. Archaeologcal finds in Elephantine, in the south of Egypt, confirmed this, when an excavation team in 1967 found letters in one of a the oldest Jewish settlements outside the Holy Land from the 5th century BC. Together with their semitic cousins, the Phoenicians, they spread all over the Mediterranian lands to Carthage, Cartagena, Marseille and Rome in the West, but also to the Persian Empire and the north-west of India in the East. Their language, Aramaic, became even a kind of lingua franca in the East from Persia to India.

• **Phoenicians, Carthaginians and the Jews.** What do the three peoples have to do with one another? Everything! Why? Because they spoke more or less the very same language. And because of that, they also shared lots of similarities in their culture. In terms of archaeology, language, lifestyle, and religion, there was little to set the Phoenicians apart as markedly different from other residents of the Levant, such as their close relatives and neighbours, the Israelites.

• Most people do not know a **Phoenician from an Israelite**, just the same as they cannot distinguish one Christian denomination from another or one Chinese nation from another. The true identity of the Phoenicians as Semitic peoples, however, reveals an often ignored fact. And this distinction can be seen in a quick analysis of language,

• **Phoenician was a Canaanite** language originally spoken in the coastal (Mediterranean) region then called "Canaan". It is a part of the Canaanite subgroup of the Northwest Semitic languages. Other members of the family are Hebrew, Ammonite, Moabite, and Edomite. The entire group is also closely related to Aramaic. The area where Phoenician was spoken includes Greater Syria and, at least as a prestige language, Anatolia, specifically the areas now including

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Lebanon, coastal Syria, coastal northern Israel, parts of Cyprus and some adjacent areas of Turkey. It was also spoken in the area of Phoenician colonisation along the coasts of the southwestern Mediterranean Sea, including those of modern Tunisia, Morocco, Libya and Algeria as well as Malta, the west of Sicily, Sardinia, Corsica, the Balearic Islands and southernmost Spain. Punic, also called Carthaginian or Phoenicio-Punic, is the newer form of the now extinct Phoenician language. It was spoken in the Carthaginian empire in Northwest Africa and several Mediterranean islands by the Punic people throughout Classical antiquity, from the 8th century BC to the 5th century AD. Hebrew is the only living Canaanite language left. A speaker of Punic could have easily understood Hebrew.

• The **Clash of Antique Civilisations.** The Semitic peoples of Antiquity experienced a massive clash of civilisations with the Greek-Roman peoples that culminated in the so-called Punic Wars. This clash was a dramatic event resulting in the death of millions of people. Let us look back.

Phoenicia was an ancient Semitic-speaking Mediterranean civilisation that originated in the coastal areas of Lebanon and northern Israel, and southern Syria reaching as far north as Arwad. Phoenician sailors followed the north African coastline and built colonies in the Western Mediterranean, such as Cádiz in Spain and Carthage, between 1500 BC and 300 BC. They even explored regions in the Atlantic Ocean. "Phoenicia" is an ancient Greek term used to refer to the major export of the region, which was cloth dyed in a special "Tyrian purple" colour from the Murex mollusc, and referred to the major Canaanite port towns Tyre, Sidon, Arwad, Berytus, Byblos, and later: Carthago and Nova Carthago (Carthage and Cartagena). These cities developed and organised in city-states, similar to those of ancient Greece. Although each city-state was a politically independent unit, and we can estimate that all speakers of these Canaanite languages understood themselves as a culture family.

Already before 1200 BC, there was trade between the Canaanites (the early Phoenicians and Isaelites) and Egypt, Cyprus, and Greece. In a shipwreck found off of the coast of Turkey (the Ulu Bulurun wreck), Canaanite storage pottery along with pottery from Cyprus and Greece was found. The Phoenicians were famous for their metalworks, and by the end of the 8th century BC, Greek city-states were buying these metal goods. Along with this lucrative business, the Phoenicians brought their phonetic alphabet to their business partners and so it became one of the most widely used writing systems. Phoenician merchants spread their alphabet across the Mediterranean world, where it evolved and was assimilated by many other cultures, including the Greek, Etruscan and Roman alphabets. Though there is no evidence to support the suggestion, it is probable that during this period that Phoenicians and Isralites spread their religious ideas across the entire Mediterranean.

So for example to "Carthago", which is the Roman name for Qart-Hadast, lit. 'New City', in English better known as Carthage. Phoenicians founded Carthage in 814 BC. Initially a dependency of the Phoenician state of Tyre, Carthage gained independence around 650 BC and established its political hegemony over other Phoenician settlements throughout the western Mediterranean, this lasting until the end of the 3rd century BC. At the height of the city's prominence, it served as a major hub of trade, with trading stations extending throughout the region. This new Phoenician state developed into that what we know as "Carthaginian Empire". The empire was growing over much of the coast of Northwest Africa as well as encompassing substantial parts of coastal Iberia and the islands of the western Mediterranean Sea such as Sardinia, Corsica and Sicily. It was these invasions that brought a steadily growing source of conflict with the Greeks in Sicily and with the Roman Republic. These tensions exploded to a series of armed conflicts known as the Sicilian Wars (c. 600–265 BC) and the Punic Wars (264–146 BC) respectively. In 146 BC, after the third and final Punic War, Roman forces destroyed Carthage. Nearly all Phoenician city-states and former Carthaginian dependencies subsequently fell into Roman hands.

Remember: Huntington's term "Clash of Civilisations" does not only apply for the present or a possible future. It has already happened between Afroasiatic-Semites (Berber, Egyptian, Akkadian, Babylonian, Phoenician, Punic, Amharic, Aramaic, Syriac, Hebrew, Arabic, etc.) and Indo-Europeans (Latin, Italian, Spanish, Portuguese, Romanian, Greek, German, English, Scandinavian, Russian, Hindi, Bengali, Punjabi, etc.) for thousands of years. And it is still going on. Let us look back onto some of the key events of this historical and indeed epic clash:

• **Alexander's Conquest:** From 335 to 323 BC, Alexander the Great needed only 12 years to turn the entire World of Antiquity upside-down. He did not only conquer Egypt, Mesopotamia and Persia but also the Holy land. And that was the starting point when the real trouble began. Alexander's successors spread the Greek culture and language over all conquered areas. The urban upper class of the Jews, embraced Greek lifestyle while the lower, more traditional and conservative orientated, classes wanted to strengthen Jewish law and identity. The Jewish people became aware that the Greek culture was a threat to their own culture and they formed a religious-political movement which we could call the ancient "Messianic Movement" because its "Sons of Light" longed for a strong military leader, a messiah like King David who leads the Jewish nation to military victory again.

• **Resistance and Propaganda:** And we have proof of that too - in the Messianic Movement's writings of that that were found in the caves of Qumran, above the cliffs of the Dead Sea in 1947. The texts of Qumran (the War Scroll, for instance) do not reflect any attitude that peaceful Jews have today, quite the reverse, they show a Jihadist doctrine which we can find in the Koran! It seems that those speculations are

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right that suspects Mohammed's origin in an Arab Jewish tribe that once has escaped the many Roman-Jewish Wars.

• **Jewish Victory:** The Maccabees were such a group of Jewish rebel warriors who took control of Judaea, which at the time was part of (the Greek) Seleucid Persian Empire. They founded the so-called Hasmonean dynasty, that is the dynasty of Judas Maccabeus (who was the main driving force in the Maccabean Wars, fought from 167 to 160 BC., against the Greek-Persian Empire of the Seleucid dynasty), which ruled from 167 BC to 37 BC, being a fully independent kingdom from about 110 to 63 BC., creating a Judaean–Samaritan–Idumaean–Ituraean–Galilean alliance.

• **Puppet Regime of Rome:** Independent Hasmonean rule lasted until 63 BC, when the Roman general Gnaeus Pompeus (Pompey the Great) intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of Royal Goveror on Hyrcanus and Procurator on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Marcus Antonius, who now ruled the Roman east with Cleopatra of Egypt.

• **Rome Tightens Her Grip:** The Hasmonean dynasty ended in 37 BC when the Idumean (Edomite, Arab) Herod the Great (c. 74 BC – c. 4 BC) became king of Israel, designated "King of the Jews" by the Roman Senate, effectively transforming the Hasmonean Kingdom into Herodian Kingdom. Herod the Great's final step in his campaign to secure the throne of Judaea was the Siege of Jerusalem (37 BC) in order to drive his enemies out and destroy them. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias (Hebrew: Matityahu, English: Matthew), ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• **Jews Under Roman Law:** The Herodian dynasty began with Herod the Great, who assumed the throne of Judea as a relatively strong leader. With Roman support, he got rid of the century long Hasmonean Kingdom, he, however, managed to keep large parts of Jewish laws intact. His kingdom lasted until his death in 4 BC. The downfall of Jewish independence was pregrogrammed when the kingdom was divided between his sons and lasted for about only 10 years. Most of the Jewish lands were incorporated into Judaea Province from 6 AD, though limited Herodian de facto kingship continued until Agrippa I's death in 44 AD and nominal title of kingship continued until 92 AD, when the last Herodian monarch, Agrippa II, died and Rome assumed full power over his de jure domain.

• **The Spread of the Messianic Movements** in Antiquity. The Gospel's depiction of Judaea and Galilee as an idyllic land of peaceful fishermen and sheep farmers is deception and utter nonsense as the entire region was a war zone generations before Jesus, and generations after him for a long period of time. This has largely to do with geography. Israel or Palestine has always been a transport hub or point of interchange between Egypt and Mesopotamia. Therefore, this region was always an attractive outpost for either of them. The armies of King Hammurabi and the Egyptian armies marched here, as well as hundred thousands of troops of Alexander the Great and Pompey the Great's Roman Legions. Anyone who wanted to go on land from Egypt to Rome, or Persia, or India and farther afield, had to cross this region. And so did the southern route of the Silk Road which went right through the provincial capital of Sepphoris, only three miles (5 km) away from Jesus' own doorstep in Nazareth, on the other side of the hill which lies beween those two places.

The Jewish - and do not forget, the early Christians were Jewish too - people at those times were not the peaceful traders as we would recognise them today. They were rebellious and notoriously opposing any authority by any means, inspired by their teachers with religious propaganda and messianic slogans.

Uprisings, terror attacks, tribunals, executions, reprisals were commonplace. And the trial, death sentence and its swift execution was nothing special. That happened on a daily basis. Hundreds of crucifixions could be seen outside the cities and towns at any time. Crucifixion was the type of execution reserved for non-Romans because of the long and agonising death that took place after two, three or more days. Roman citizens usually had a merciful death by decapitation, just like John the Baptist. Anyone who opposed the Roman rulers by word or deed was liable to this treatment. The Roman authorities could not make a difference between messianic Jews and Messianic Christians, just like us when we talk about today's terrorism; we also cannot distinguish one terror group from another. This resulted in events which we call Persecutions of Christians. In reality, it was the messianic movements that have been first persecuted.

After that, particularly between the 2nd to the 4th centuries, Christians were involved as perpetrators of those persecutions as well, in order to get rid of rival groups in the Jewish and Christian movements themselves. They blamed the Roman state, calling them just persecutions of Christians. The rift went right through the Roman families. The emperor's Flavian family is a good example for the unclear frontlines in those battles for the "right faith".

After the end of war, disaster struck and the Romans performed that what we today call ethnic cleansing. Hundreds of thousands of messianic Jews and Christians were enslaved and deported. And we know the cities where those messianic people found their new home first: the Greek cities of Ephesus, Laodiceia, Philippi, Corinth, Tessalonika, and the capital of the empire: Rome. Sounds familiar? It should

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be because these are the places where Saul of Tarsos, a renegate Jew better known as Paul the Apostle, has sent his epistles to the first non-Jewish Christians whom he had converted to his new religion, as a guideline how to behave, so to speak.

Another common misconception is about the first Jewish diaspora (the Jews who spread throughout the world). That the Jewish people were forced by the Romans to leave the Holy Land after the Jewish–Roman Wars is only half true. The first exile began when the Assyrians took the Jewish elite captive to guarantee that the remaining Jews in the Holy Land behave well. King Tiglath-Pileser III of Assyria began this process in 733 BC and it was completed by Sargon II with the destruction of the kingdom in 722 BC, concluding a three-year siege of Samaria begun by Shalmaneser V. The next experience of exile was the Babylonian captivity, in which the elite of the Kingdom of Judah was deported in 597 BC and again in 586 BC by the Neo-Babylonian Empire under the rule of Nebuchadnezzar II. Before that, Jewish traders and businessmen followed the Phoenician and Greek settlers into the Mediterranian and set up new communities there. They went to Italy, Spain, Egypt, Persia, and even to India and China long before Greeks and Romans came along. Jewish family bonds have always been the greatest strength and made Jewish trade so successful. The diaspora activities were based on family, religious teachers (who are also known as prophets, apostles or disciples) and their political leaders, of which the latter were often identical with the last. It was this net of connexions that was also used by Jesus' apostles. The knowledge about these networks makes it quite clear why Judaism, Christianity and the Messianic Movements spread so quickly.

THE LINE OF WARS FROM ALEXANDER TO MOHAMMED IN DETAIL

• **The Impact of Alexander's Conquests** (335 BC.) Alexander III of Macedon (356 BC–323 BC), commonly known as Alexander the Great, was a king of the ancient Greek kingdom of Macedon and a member of the Argead dynasty. He was born in Pella in 356 BC and succeeded his father Philip II to the throne at the age of 20. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, and by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to northwestern India. He was undefeated in battle and is widely considered one of history's most successful military commanders.

During his youth, Alexander was tutored by Aristotle until age 16. After Philip's assassination in 336 BC, he succeeded his father to the throne and inherited a strong kingdom and an experienced army. Alexander was awarded the generalship of Greece and used this authority to launch his father's pan-Hellenic project to lead the Greeks in the conquest of Persia. Due to the fact that the Persian Empire posed a serious treat to Greece for several hundred years, Alexander was determined to finish the Persian Empire off. In 334 BC, he invaded the Persian Empire (also called Achaemenid Empire due to its dynasty) and began a series of campaigns that lasted 10 years.

Taking over the invasion project of Philip II, Alexander's army crossed the Dardanelles in 334 BC with approximately 48,100 soldiers, 6,100 cavalry and a fleet of 120 ships with crews numbering 38,000. After an initial victory against Persian forces at the Battle of the Granicus, Alexander accepted the surrender of the Persian provincial capital and treasury of Sardis; he then proceeded along the Ionian coast, granting autonomy and democracy to the cities.

In spring 333 BC, Alexander took Tarsos at the Mediterranean coast of Anatolia. Then he marched on towards Syria where he defeated the Persian king Darius at Issus. Darius fled the battle, causing his army to collapse, and left behind his his mother, wife, his two daughters, and a substantial treasure that financed the campaign. Alexander took Syria, and annexed the Persian provinces Phoenicia (Lebanon), Israel, Judaea, Philistine. The latter three fell quickly but in the following year, 332 BC, he was forced to attack the Phoenician city state of Tyre, which he captured after a long and difficult siege.

332 BC: Jerusalem capitulates to Alexander the Great, during his six-year Macedonian conquest of the empire of Darius III of Persia. Alexander's armies took Jerusalem without complication while travelling to Egypt after the Siege of Tyre (332 BC).

With Gaza and Jerusalem taken, Alexander marched into Egypt in late 332 BC. The Egyptians hated the Persians. They welcomed Alexander as their king, placed him on the throne of the Pharaohs, giving him the crown of Upper and Lower Egypt, and named him the incarnation of Ra and

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Osiris. He set in motion plans to build Alexandria, and, though future tax revenues would be channeled to him, he left Egypt under the management of Egyptians, which helped to win him their support.

After the detour through the Holy Land and Egypt, Alexander marched all the way back through the Holy Land and then advanced from Syria towards the heart of the Persian empire, crossing both the Euphrates and the Tigris rivers without any opposition. Although historians claim that Alexanders army had no more than 50,000 troops, it is quite feasible that the army has swollen considerably in Egypt, as there lived a large Greek diaspora.

In 331 BC, he marched eastward into Mesopotamia (now northern Iraq) and met Darius' giant army of 120,000 to 200,000 troops (according to Diodorus Siculus and Plutarch, the Persian Army accounted for one million men which sound like an exageration or referred to the entire army stationen in all parts of the empire which had a huge size comparable to India. Despite the much larger size of Darius' army, at the Battle of Gaugamela (also called Arbela, close to the modern city of Dohuk in Iraqi Kurdistan) he was decisively defeated again. Darius once more fled the field, and Alexander chased him but Darius fled over the mountains to Ecbatana (modern Hamedan), while Alexander captured Babylon.

He began to follow the fleeing Persian army battalions to the east and in August 329 BC. he arrived the north-easternmost outpost of Persia in the Fergana Valley (modern Tajikistan) He immediately founded the City of Alexandria Eschate or Alexandria Eskhata (which means in English literally: "Alexandria the Farthest", Chinese name: Yalishanda Dadi, today: Kuzhan or Khujand; Latin: Alexandria Ultima). The city is situated at the south-western end of the Fergana Valley (modern Tajikistan). It was the most north-easternrly outpost of the Greek Empire right at the gates of China. The last Chinese outpost on the Silk Road was right at beyond the eastern end of the passlike valley that leads into the Taklamakan Desert. Here, Alexander may well have heard about the Chinese states and their armies that could swell to millions of soldiers (no exageration). The historian Strabo claims that the Greeks "extended their empire even as far as the Seres (the Chinese). This might have been the first time in which he realised, "a conquest of the entire world" was only a dream that he never could achieve.

Alexander defeated the last of the Persian Empire's forces in 328 BC. At the end of successful occupation of the Sogdian Rock, a fortress located north of Bactria in Sogdiana, he met Princess Roxana, the daughter of the defenders and he built a political bond between Greeks and Bactrians by marrying Roxana.

In 327 BC he began a new campaign against the various Indian kings and went southwards. In 326 BC, Alexander personally led a campaign into the Punjab where he could win King Poros as ally. Fearing the prospect of facing other large armies and exhausted by years of campaigning, Alexander's army mutinied at the Hyphasis River (Beas), refusing to march farther east. General Coenus pleaded with him to change his opinion and return home as most troops were exhausted after years of fighting. Alexander eventually agreed and turned south, marching along the Indus. Along the way his army conquered other tribes, cities and secured their conquest politically by installing pro-Greel vassals.

Alexander and his tired army reached Susa in 324 BC. and some weeks later Babylon. In June 323 BC, Alexander died in the palace of Nebuchadnezzar II unexpectedly and of unknown causes.

The Partition of Babylon was the first of the conferences and ensuing agreements that divided the territories of Alexander the Great. It was held at Babylon in June 323 BC. Alexander's death at the age of 32 had left an empire in the size of China stretching from Greece all the way to India, 5000 km from one end to the other. About two dozen potential successors got their share of Alexander's empire. General Seleucos got Persia, Ptolemy got Egypt. The other parts fell subject to succession wars for the next 47 years.

All successors spread Greek language and culture. The Chinese found good trade partners in them and therefore made the Silk Road an effective route with hundreds of stations. Civilisation from Greece (and later Rome) began exchange ideas with those from India and even China.

• The **First Punic War** (264 to 241 BC) was the first of three wars fought between Ancient Carthage and the Roman Republic, the two great powers of the Western Mediterranean. For 23 years, in the longest continuous conflict and greatest naval war of antiquity, the two powers struggled for supremacy, primarily on the Mediterranean island of Sicily and its surrounding waters, and also in North Africa. The war began in 264 BC with the Roman conquest of the Carthaginian-controlled city of Messina in Sicily, granting Rome a military foothold on the island. The Romans built up a navy to challenge Carthage, the greatest naval power in the Mediterranean, for control over the waters around Sicily. In naval battles and storms, 700 Roman and 500 Carthaginian quinqueremes (main battle ships) were lost, along with about 700,000 to 800,000 lives.

• The **Second Punic War** (218 to 201 BC), also referred to as the Romans the War Against Hannibal, was the second of three wars between Carthage and the Roman Republic, with the participation of Greek polities and Numidian and Iberian forces on both sides. Against Hannibal's skill on the battlefield, the Romans adopted the Fabian strategy – the avoidance of battle against Hannibal and defeating his allies and the other Carthaginian generals instead. It was one of the deadliest human conflicts of ancient times. Fought across the entire Western Mediterranean region for 17 years and regarded by ancient historians as the greatest war in history, it was waged with unparalleled resources, skill, and hatred. It saw hundreds of thousands killed, some of the most lethal battles in military history, the destruction of cities, and massacres and enslavements of civilian populations and prisoners of war by both sides. The Roman Army suffered 300,000 deths, the Cathaginian Army 270,000 deaths, the

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civilian death toll on both sides is estimated between another 300,000 and half a million. Enslavement on both sides are estimated 1 to 1.5 million. Carthage lost Hispania forever, and Rome firmly established her power there over large areas. Rome imposed a war indemnity of 10,000 silver talents (300 tonnes/660,000 pounds), limited the Carthaginian navy to 10 ships (to ward off pirates), and forbade Carthage from raising an army without Roman permission. The Numidians took this opportunity to capture and plunder Carthaginian territory.

• The **Maccabean War** (167-160 BC) The Maccabean Revolt was a Jewish rebellion, lasting from 167 to 160 BC, led by the Maccabees against the Seleucid (Greek-Persian) Empire and the Greek influence on Jewish life.

Timeline: In the narrative of 1 Maccabees, after Antiochus IV issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who had stepped forward to take Mattathias' place in sacrificing to an idol as well as the Greek officer who was sent to enforce the sacrifice. Afterwards, he and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenised Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Hellenised Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer".

The revolt itself involved many battles, in which the light, quick and mobile Maccabean forces gained notoriety among the slow and bulky Seleucid army, and also for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, re-establishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom. 1.) Battle of Wadi Haramia (167 BC); 2.) Battle of Beth Horon (166 BC); 3.) Battle of Emmaus (166 BC); 4.) Battle of Beth Zur (164 BC); 5.) Battle of Beth Zechariah (162 BC); 6.) Battle of Adasa (161 BC); 7.) Battle of Elasa (160 BC)

• The **Third Punic War** (149–146 BC)

It was the last of the Punic Wars fought between the former Phoenician colony of Carthage and the Roman Republic. It can be considered a "finish-off war". The Roman have been waiting for the right situation. It came in 151 BC when Numidia (which is west of Carthago) launched another border raid on Carthaginian soil, besieging the Punic town of Oroscopa, and Carthage launched a large military expedition (25,000 soldiers) to repel the Numidian invaders. Rome showed displeasure with Carthage's decision to wage war against its neighbour without Roman consent. In 149 BC, Rome declared war against Carthage. Many Carthaginians died from starvation during the later part of the siege, while many others died in the final six days of fighting. When the war ended, the remaining 50,000 Carthaginians, a small part of the original pre-war population, were sold into slavery by the victors. Carthage was systematically burned for 17 days; the city's walls and buildings were utterly destroyed. The remaining Carthaginian territories were annexed by Rome and reconstituted to become the Roman province of Africa. Death toll on Carthage 200,000, on Romans 80,000. The Third Punic War ended Carthage's independent existence. By her victory, Rome had taken a key step towards what ultimately became her domination of the Mediterranean world. At the end of this genocidal war, the Romans wiped out the entire Phoenician community from the face of the Earth.

• **Rome's War with Jugurtha** [or Numidia] (111-104 BC) or The Jugurthine War was a major moment in the beginning of Rome's transition from a republic into an empire.

Background: We can identify the Numidians by their language. Numidian, also known as Old Libyan, was the language of the Maesulians, ethnic Berber, of the eastern part of ancient Numidia during the Pre-Roman era in northern Africa. The language is identified as belonging to the Afroasiatic family. The Afroasiatic is a large language family of about 300 languages that are spoken predominantly in West Asia, North Africa, the Horn of Africa and parts of the Sahel. To it belong Berber, Chadic, Cushitic, Egyptian, and the large Semitic branch with Phoenician, Canaanite, Aramaic, Hebrew, and Arabic. So, the Numidians were Berber related to the Phoenician (or Punic) Cartaginians they fought against with the help of the Romans.

Numidia had become the most powerful kingdom on the North African coast after the Phoenicians of Carthage were annihilated by the Romans in a series of exhausting wars. Located in modern Algeria, this major Mediterranean trade centre was also one of Rome's most important allies; the two had fought together in the Punic Wars.

After the death of the long-lived Masinissa around 148 BC, he was succeeded by his son Micipsa. When Micipsa died in 118 BC, he was succeeded jointly by his two sons Hiempsal I and Adherbal and Masinissa's illegitimate grandson, Jugurtha who was very popular among the Numidians. Jugurtha had served under the great Roman general Scipio in his youth, giving him a chance to learn all about Roman military tactics and to create a network of professional contacts throughout Rome. After a quarrel, Jugurtha had Hiempsal killed, which led to open war with Adherba. He

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incurred the wrath of Rome in the process by killing some Roman businessmen who were aiding Adherbal. After a brief war with Rome, Jugurtha surrendered and received a highly favourable peace treaty, which raised suspicions of bribery once more. Adherbal responded by calling out to his kingdom's top ally, Rome, for help.

The Romans were very concerned to hear about the crisis in Numidia, so they sent ambassadors to check it out. Jugurtha, however, was clever and used his knowledge of Roman politics and his connexions in Rome. By the time that the Roman ambassadors left Numidia, they had decided that Jugurtha really had not done anything wrong, and recognised both his and Adherbal's claims to a now divided kingdom. Jugurtha, however, wanted all of Numidia. He launched a new campaign against Adherbal, despite Roman warnings. What Jugurtha may not have been aware of was the fact that Adherbal's army contained a large number of Roman and Italian soldiers. Rome demanded that Jugurtha stop the attack, but the power-hungry king continued. In 112 BC Adherbal was killed, and his soldiers (including the Italians) were executed. Rome had no choice but to declare war.

The Roman Senate sent an army into Africa, which quickly negotiated peace with little fighting. It was believed that Jugurtha had used his connections in Rome to basically buy his way out of trouble. Some politicians demanded that Jugurtha be brought to Rome for trial, in order to determine which politicians were in his pocket. Jugurtha came to Rome, but the corrupt courts controlled by the Roman elites released him. Jugurtha, back in Numdia, responded by trying to assassinate another cousin, flaunting his impunity. As a result, the Senate declared war again in 110 BC, and raised another army to be sent into Africa. This army was ambushed then bribed by Jugurtha, and it soon left Numidia. The people of Rome could not believe that the Senate would allow this, and riots broke out across the city. The Roman Senate was quickly losing the support of the people and realised that they needed a win. So, they reached out to Quintus Caecilius Metellus, a prominent Roman general from one of the most prestigious military families in the republic. Metellus marched his armies into Africa, but it was not the general himself who defeated the Numidians. It was his chief subordinate, a plebeian (non-aristocratic) man named Gaius Marius (c. 157-86 BC.), the uncle-in-law to Gaius Julius Caesar. He sent his Quaestor Lucius Cornelius Sulla to neighbouring Mauretania in order to eliminate their support for Jugurtha. With the help of Bocchus I of Mauretania, Sulla captured Jugurtha and brought the war to a conclusive end. Jugurtha was brought to Rome in chains and was placed in the Tullianum. Jugurtha was executed by the Romans in 104 BC, after being paraded through the streets in Gaius Marius' Triumph.

• The **Intervention Of Pompeius** (61 BC). In 63 BC, following his victory in the Third Mithridatic War, Pompey the Great intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of ethnarch on Hyrcanus and epitropos (or Procurator) on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Mark Antony, who now ruled the Roman east.

• The **Pompeian–Parthian invasion** of 40 BC. After the defeat of the Parthian-backed Pompeians in the Liberators' civil war by Mark Antony and Octavian, Orodes II sent a Parthian force under Prince Pacorus I and the Pompeian general Quintus Labienus in 40 BC to invade the eastern Roman territories while Antony was in Egypt. (The Liberators' civil war was started by the Second Triumvirate to avenge Julius Caesar's murder. The war was fought by the forces of Mark Antony and Octavian (the Second Triumvirate members) against the forces of Caesar's assassins Marcus Junius Brutus and Gaius Cassius Longinus in 42 BC.). Roman soldiers in Syria, many of whom were former Republicans fighting in the last civil war, joined the force, and the Levant and much of Asia Minor were swiftly overrun by Pacorus I and Labienus, respectively. In 39 BC, Antony sent Ventidius, who defeated and executed Labienus in a counter-attack, and then drove Pacorus I out of the Levant. A second Parthian invasion of Syria by Pacorus I resulted in the latter's death and Parthian failure. Antony later began a campaign with a massive force against Parthia, but ended in Roman defeat.

• **Herod's Siege Of Jerusalem** (37 BC). Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• The currant estimates range the entire population of the Roman Empire between 40 million and 50 million inhabitants. By observing the following numbers, we quickly realise that the Jewish-Roman Wars belong to the deadliest military conflicts in history by having "World War-character" in size as well as in numbers. Uprisings occured, sporadically at first, but when the Romans took over from the Greeks. and their laws and tax had a firm grip on the Jewish population, an explosion of revolts engulfed the Roman Empire in total war. Let us take a closer look:

• The Jewish Messianic Revolt of **Simon of Peraea** (3 AD). Simon of Peraea, also known as Simon son of Joseph, was a former slave of Herod the Great who rebelled in Peraea, in the modern north of Jordan. Some have identified him as possibly being the messiah of The Gabriel Inscription. Titus Flavius Josephus writes: ". . . This man was elevated at the disorderly state of things, and was so bold as to put a diadem

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(crown) on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and he thought himself more worthy of that dignity than any one else. . . . He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many other of the king's houses in several places of the country, utterly destroyed them, and permitted those that were with him to take what was left in them for a prey. He would have done greater things, but care was taken to repress him immediately. [The commander of Herod's infantry] Gratus joined himself to some Roman soldiers, took the forces he had with him, and met Simon. And after a great and a long fight, no small part of those that had come from Peraea (a disordered body of men, fighting rather in a bold than in a skillful manner) were destroyed. Although Simon had saved himself by flying away through a certain valley, Gratus overtook him, and cut off his head." This event took place some time after Herod's death in 4 BC.

• The **Revolt Against Flaccus In Egypt** (38 AD). The years 7–26 were relatively calm, but after 37 the province again began to be a source of trouble for Emperor Caligula. The cause of tensions in the east of the Empire was complicated, involving the spread of Greek culture, Roman Law and the rights of Jews in the empire. Caligula did not trust the prefect of Egypt, Aulus Avilius Flaccus. Flaccus who had been loyal to Tiberius, conspired against Caligula's mother and had connexions with Egyptian separatists. In 38, Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population, who saw Agrippa as the king of the Jews. Flaccus tried to placate both the Greek population and Caligula by having statues of the emperor placed in Jewish synagogues. As a result, extensive religious riots broke out in the city. Caligula responded by removing Flaccus from his position and executing him. In 39, Agrippa accused Herod Antipas, the tetrarch of Galilee and Perea, of planning a rebellion against Roman rule with the help of Parthia. Herod Antipas confessed and Caligula exiled him. Agrippa was rewarded with his territories.

• The **Alexandria Riots** (40 AD). Riots erupted in the Egyptian harbour city Alexandria in 40 AD. between Jews and Greeks. Jews were accused of not honouring the emperor. Disputes occurred also in the city of Jamnia. Jews were angered by the erection of a clay altar and destroyed it. In response, Caligula ordered the erection of a statue of himself in the Jewish Temple of Jerusalem. The governor of Syria, Publius Petronius, fearing civil war if the order were carried out, delayed implementing it for nearly a year. Agrippa finally convinced Caligula to reverse the order.

The sole source is Philo of Alexandria, himself a Jew, who witnessed the riots and afterwards led the Jewish delegation to Caligula, and requested the re-establishment of legal Jewish residence in Alexandria. Philo's writings on the topic are found in two sources: In Flaccum (meaning "Against Flaccus"), which is wholly devoted to the riots, and Legatio ad Gaium (meaning "Embassy to Caligula"), which makes some references to the event in its introduction. Scholarly research around the subject has been divided on certain points, including whether the Alexandrian Jews fought to keep their citizenship or to acquire it, whether they evaded the payment of the poll-tax or prevented any attempts to impose it on them, and whether they were safeguarding their identity against the Greeks or against the Egyptians.

• The **Jacob And Simon Uprising** (46 AD) Background: The Crisis under Caligula (37–41) has been proposed as the "first open break between Rome and the Jews", even though problems were already evident during the Census of Quirinius in 6 and under Sejanus (before 31). In the year 46, an insurrection by the Jews broke out in Judea province. The Jacob and Simon uprising was instigated by the two eponymous brothers, and lasted between 46–48 AD. The revolt, which concentrated in the Galilee, began as sporadic insurgency and in 48 was put down by Roman authorities and both brothers executed.

Flavius Josephus' Jewish Antiquities states that there were three main Jewish sects at this time, the Pharisees, the Sadducees, and the Essenes. The Zealots were a "fourth sect", founded by Judas of Galilee (also called Judas of Gamala) in the year 6 against Quirinius' tax reform, shortly after the Roman Empire declared what had most recently been the tetrarchy of Herod Archelaus to be a Roman province, and that they "agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." (18.1.6)

According to the Jewish Encyclopedia article on Zealots: "Judah of Gaulanitis is regarded as the founder of the Zealots, who are identified as the proponents of the Fourth Philosophy. In the original sources, however, no such identification is anywhere clearly made, and the question is hardly raised of the relationship between the Sicarii, the upholders of the Fourth Philosophy, and the Zealots. Josephus himself in his general survey of the various groups of freedom fighters (War 268–70) enumerates the Sicarii first, whereas he mentions the Zealots last." Others have also argued that the group was not so clearly marked out (before the first war of 66-70/3) as some have thought.

The information on the revolt which erupted in Galilee, then part of the Roman Judaea province, is limited. The sources however indicate that the revolt was motivated by anti-Roman sentiments and driven by Zealots. The revolt, which was concentrated in the Galilee, began as sporadic insurgency and then climaxed in 48 AD. Two of Judas the Galilean' sons, Jacob and Simon, were involved in a revolt and were executed by Tiberius Alexander, the procurator of Iudaea province from 46 to 48.

Aftermath: 18 years after the events of the revolt in Galilee the entire province of Judaea revolted against Rome, in what became known as the Great Revolt of Judaea or the First Jewish-Roman War

• The **First Jewish–Roman War** (66–73 AD) or The Flavian War against the Jews: According to Josephus, violence began in 66 AD in Caesarea, the Roman Capital of

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the Province Judaea, where there was religious tension between the Greek and Jewish population. It was provoked by Greeks of a certain merchant house sacrificing birds in front of a local synagogue. In reaction, one of the Jewish Temple clerks Eliezar ben Hanania ceased prayers and sacrifices for the Roman Emperor at the Temple. Protests over taxation joined the list of grievances and random attacks on Roman citizens and perceived 'traitors' occurred in Jerusalem. The Jewish Temple was then breached by Roman troops at the order of the procurator Gessius Florus, who had seventeen talents removed from the treasury of the Temple, claiming the money was for the Emperor. In response to this action, the city fell into unrest and some of the Jewish population began to openly mock Florus by passing a basket around to collect money as if Florus was poor. Florus reacted to the unrest by sending soldiers into Jerusalem the next day to raid the city and arrest a number of the city leaders, who were later whipped and crucified, despite many of them being Roman citizens. Shortly, outraged Judean nationalist factions took up arms and the Roman military garrison of Jerusalem was quickly overrun by rebels. Fearing the worst, the pro-Roman king Herod Agrippa II and his sister Berenice fled Jerusalem to Galilee. Judean militias later moved upon Roman citizens of Judaea and pro-Roman officials, cleansing the country of any Roman symbols. Among other events, the Sicarii (dagger men) rebel faction surprised the Roman garrison of Masada and took over the fortress. General Gallus went up against the rebels and lost a crucial battle at Beth Horon in 68 AD.

Initially the outbreak of violence had been an internal factional conflict between the Jews; those who were in favour of rebellion and those who were opposed. Huge loss of life occurred, including that of the former High Priest Ananias. The Roman garrison on Jerusalem's western border became besieged and was unable to assist those who opposed rebellion. Eventually, led by their commander Metilius, the garrison surrendered in exchange for unhindered passage from the city, but, led by Eliezar, the Jewish rebels slaughtered all the surrendered soldiers, except for Metilius, who was forced to convert to Judaism.

After this humiliating defeat, Emperor Nero replaced General Gallus with a specialist in religious warfare: General Titus Flavius Vespasianus, in short: Vespasian. Some years before, he got several legions under his command to crush the Druid Movement in Britannia. He was so successful that we today know next to nothing about the Celtic Druids. Vespasian systematically distroyed the religion and everything that could remind the Celts of their old gods.

The first Jewish rebellion against the Romans was led by Yohanan ben Levi (also called Yohanan mi-Gush Halav or John of Giscala), Eleazar ben Simon, Yosef ben Matityahu (Josef son of Matthew, better known as Flavius Josephus), and Yoshua (Jesus) ben Gamla the Jewish high priest in about 64-65 AD. The Romans, under the leadership of General Flavius Vespasianus, needed about 120,000 legionaries to fight the Messianic Movement down.

He crushed the Northern and Southern leadership and the rebellion began to fall apart. Later that year, Nero was deposed. The Roman forces besieged Jerusalem and breached the walls by 70 AD. Once they got into the walls, the Roman soldiers burned and ransacked the city also destroying the Second Temple. The final stronghold at Masada was taken in 73 AD and when the Roman soldiers broke through the defences, they discovered all the defenders had committed suicide.

Already in the first year of the war, Vespasian met the Greek-speaking Jewish general of the Northern Messianic Army: General Yosef bar Mattitiyahu. He had surrendered to the Romans. Not only that, in the course of the following months, he offered lots of valuable information. As he listened to soldiers he knew that Nero was dead and Vespasian on the brink to become next emperor, and he told him so. Mattityahu became Vespasians adviser and at the end of the war he was adopted son to Vespasian. As such, he changed his name to Titus Flavius Josephus.

The war ended with the Empire winning. According to Titus Flavius Josephus, 1.1 million Jewish soldiers and civilians died in Judaea and 100,000 in Galilee, 97,000 were sold into slavery. Thousands of Jewish survivors were scattered all over Arabia and Persia. This war did not end the Jewish-Roman wars. On the contrary: The Jewish-Roman Wars became a series of 10 wars fought in the next 600 years.

• The **Second Jewish–Roman War** (115–117 AD) or The Kitos or Quietus War: The Kitos War occurred in the years between 115–117 AD. The reasons are clear to us. Just like in the First Jewish-Roman war, it was religion and the totally contrary concepts behind it. The Jews who were following the Laws of God felt undermined and pushed aside in their own land by Greeks and Romans who followed laws made by man.

Cyrenaica: In 115, as Emperor Trajan's army advanced victoriously through Mesopotamia, ethnic Judeans in its rear began attacking the small garrisons left behind and major uprisings in Cyrenaica, Cyprus and Egypt spiraled out of control, resulting in a widespread slaughter of left-behind Roman garrisons and Roman citizens by Jewish rebels. The revolts were triggered by high taxation and desecretion of Jewish laws, temples and worshippers in Cyrene, where one Lukuas (also called Andreas) ordered the Jews to destroy the Roman temples in retaliation. The Romans fled to Alexandria, where they captured and killed many Jews. (With a population of some 150,000 Jews, Alexandria was Judaism's largest city and in many cities the Jewish population had reached a percentage of 5-15%) In 116, the Jews organised themselves and had their revenge.

Egypt: Lukuas led the rebels toward Alexandria, entered the city, which had been abandoned by the Roman governor, Marcus Rutilius Lupus, and set fire to it. The Egyptian temples and the tomb of Pompey were destroyed. Jewish rebels reportedly also prevailed in a battle at Hermopolis in 116, as indicated in a papyrus.] Trajan sent new troops under

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the praefectus praetorio Marcius Turbo, but Egypt and Cyrenaica were pacified only in autumn 117.

Cyprus: In Cyprus a Jewish band under a leader named Artemion took control of the island, killing tens of thousands of Cypriot Greek civilians. The Cypriot Jews participated in the great uprising against the Romans under Trajan (117), and massacred 60,000 Greeks. A Roman army was dispatched to the island, soon reconquering the capital. After the revolt had been fully defeated, laws were created forbidding any Jews to live on the island.

Mesopotamia: A new revolt sprang up in Mesopotamia, while Trajan was in the Persian Gulf. Trajan reconquered Nisibis (Nusaybin in Turkey), Edessa, the capital of Osroene, and Seleucia (Iraq), each of which housed large Jewish communities.

Judaea: The Jewish leader, Lukuas, fled to Judaea. Marcius Turbo pursued him and sentenced to death the brothers Julian and Pappus, who had been key leaders in the rebellion. Lusius Quietus, the conqueror of the Jews of Mesopotamia, was now in command of the Roman army in Judaea, and laid siege to Lydda, where the rebel Jews had gathered under the leadership of Julian and Pappus. Lydda was next taken and many of the rebellious Jews were executed, including the rebel leaders.

Lusius Quietus, whom the Emperor Trajan had held in high regard and who had served Rome so well, was quietly stripped of his command once Hadrian had secured the Imperial title. He was murdered in unknown circumstances in the summer of 118, possibly by the orders of Hadrian.

Aftermath: Further developments occurred in Judea Province in the year 130, when Emperor Hadrian visited the Eastern Mediterranean and, according to Cassius Dio, made the decision to rebuild the city of Jerusalem as the Roman city of Aelia Capitolina, derived from his name Publius Aelius Hadrianus Augustus (24 January 76 – 10 July 138) and meaning "The little capital of Aelius". The decision, together with Hadrian's other sanctions against the Jews, was allegedly one of the reasons for the eruption of the 132 Bar Kokhba revolt — an extremely violent uprising. The rebellion ended with a ban upon the Jewish faith across the Roman Empire, which was lifted in 138, upon Hadrian's death. after the Roman commander Lusius Quietus (115–117 AD). The Jihadists of the Messianic Movement (also known as the "Zealots") killed more than 400,000 Roman citizens in the Eastern Mediterranean. The Jewish communities of the Messianic Movement suffered 200,000 deaths at least.

• The **Third Jewish–Roman War** (132–136 AD) or The Bar Kokhba Revolt: The Bar Kokhba Revolt (Hebrew: Mered Bar Kokhba) was a rebellion of the Jews of the Roman province of Judaea, led by Simon bar Kokhba, against the Roman Empire under Emperor Hadrian from 117 to 138 AD. [The Leader Shimon bar Kokhba called himself Shimon ben Koseva, meaning Simon "the son of the star," or more precisely "son of the Messianic Movement." Others gave him the title Nasi or Nazorean, "Keeper of the Law." Kokhba built tunnel hideouts and in one of them, a cluster of Bar Kokhba's letters, was found by Lieutenant General Yigael Yadin in 1960.] The revolt erupted as a result of ongoing religious and political tensions in Judaea following on the failure of the First Revolt in 66-73 AD. These tensions were related to the establishment of a large Roman presence in Judaea, changes in administrative life and the economy, together with the outbreak and suppression of Jewish revolts from Mesopotamia to Libya and Cyrenaica. Dio Cassius reports 220,000 gentiles were killed. He also reports cannibalism and mutilation. The Romans sent 120,000 legionaries to fight down the 200,000–400,000 Jewish soldiers. According to Cassius Dio, 580,000 Jews were killed, 50 fortified towns and 985 villages razed; "many more" Jews died as a result of famine and disease. In addition, many Judean war captives were sold into slavery. Massive Roman military casualties was the result. A large portion of the surviving Jewish Messianic Movement escaped to Egypt, Persia, and Arabia to fight on another day. Although Jewish Christians regarded Jesus as the Messiah and did not support Bar Kokhba, they were barred from Jerusalem along with the other Jews. The Romans could not distinguish any messianic group from another, pretty much as we would not distinguish Al-Qaeda from Hamas or ISIS.

Aftermath: The Jews were prohibited from living in Judaea. The centre of activity moved to Galilee. Hadrian bans Torah study, tortures Rabbis. Antoninus Pius (father of Marcus Aurelius and Roman emperor 138-161 AD.) allowed only the Jews to circumcise their own sons. He also allows Jewish bodies to be buried.

• The **Fourth Jewish–Roman War** (351-352 AD) or the Revolt against Constantius Gallus: In 350 AD, Emperor Constantius II (son of Constantine the Great) was engaged in a campaign in the East against the Sasanid Persians. He was however forced to return to the West to counter the usurpation of Magnentius, who had murdered Constantius' brother and colleague, Constans. Constantius therefore appointed his cousin Gallus Caesar of the East, on March 15, 351 at Sirmium. Gallus arrived at Antioch, his capital, on May 7 and shortly after the Jews revolted in Palestine. The rebellion was led by Isaac of Sepphoris (also known as Isaac of Diocesarea). The revolt began with a night assault on the Roman garrison of Diocaesarea, which was destroyed, and allowed the Jews to procure the necessary weapons. According to the 9th century author Theophanes the Confessor subsequently the rebels killed the people of different ethnicities, pagan Greek Hellenes and Samaritans. He is the first author to make this claim. In 351 or 352, Gallus sent General Ursicinus to quell the revolt. Tiberias and Diospolis, two of the cities conquered by the rebels, were almost destroyed, while Diocaesarea was razed to the ground. Ursicinus ordered several thousand rebels to be executed.

• The **Fifth Jewish–Roman War** (484 AD) or **The 1st Samaritan Revolt** or The Justa Uprising or Justa's War against Emperor Flavius Zeno: The Samaritans are a group of Jews who have created their own Judaist belief system. The

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Samaritans or Shamerim, which means "Guardians of the Torah", are an ethnoreligious group of the Holy Land originating from the Israelites. Their name explains already what they belief in. The Samaritans accept only the Torah as sacred scripture and reject all other Hebrew writings. Despite Christian domination, through 4th and 5th centuries Samaritans developed a semi-autonomy in the hill country of Samaria, a move which gradually escalated into a series of open revolts. The four major Samaritan Revolts during this period caused a near extinction of the Samaritan community, as well as significant Christian losses. In the late 6th century, Byzantines and their Christian Ghassanid allies took a clear upper hand in the struggle.

During the reign of Eastern Roman Emperor Zeno (r. 474-475 and 476-491), tensions between the Christian community and the Samaritans in Neapolis (Shechem) grew dramatically. According to Samaritan sources, Emperor Zeno persecuted the Samaritans with no mercy. The Emperor went to Neapolis, gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and rebuilt the synagogue into a church. Zeno then took for himself Mount Gerizim, where the Samaritans worshipped God, and built several edifices, among them a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb. Later, in 484, the Samaritans revolted, provoked by rumours that the Christians intended to transfer the remains of Aaron's sons and grandsons. Samaritans reacted by entering the cathedral of Neapolis, killing the Christians inside and severing the fingers of the bishop.

The Samaritans elected Justa (or Justasas) as their king and moved to Caesarea, where a noteworthy Samaritan community lived. There many Christians were killed and Justa celebrated the victory with games in the circus. After that provocation Justa was defeated and killed and his head was sent to Zeno. The Emperor then went personally to Samaria to quell the rebellion. Zeno forbade religious ceremonies on the mountain and confiscated their Samaritans synagogue there. These actions fueled Samaritan anger towards the Christians further. Some modern historians however believe that the order of the facts preserved by Samaritan sources should be inverted, as the persecution of Zeno was a consequence of the rebellion rather than its cause, and should have happened after 484, around 489.

• The **Sixth Jewish–Roman War** or **The 2nd Samaritan Revolt** or The War against Emperor Flavius Anastasius (495 AD). Samaritans rebelled again in 495, during the reign of Emperor Anastasius I Dicorus, reoccupying Mount Gerizim. The Samaritan mob commanded by a Samaritan woman is said to have seized the Church of St. Mary and massacred the garrison. The revolt was subsequently suppressed by the Eastern Roman governor of Edessa, Procopius, and the Samaritan leaders were slain.

• The **Seventh Jewish–Roman War** (529-531 AD) or **The 3rd Samaritan Revolt** or The War of Ben Sabar against Emperor Flavius Justinianus: Under a messianic figure named Julianus ben Sabar (or ben Sahir), the Samaritans launched a war, sometimes referred as the final Samaritan revolt, to create their own independent state in 529. This was perhaps the most violent among all the Samaritan uprisings. The violence erupted due to restrictions imposed on Samaritans by the Eastern Roman authorities via Emperor Justinian's edicts. Sectarian tensions between Christians and Samaritans might have been another cause for the revolt.

Following massive riots in Scythopolis and Samarian countryside, the rebels could quickly conquer Neapolis and ben Sabar emerged as their leader, being proclaimed a king. Ben Sabar followed a strict anti-Christian policy: Neapolis' bishop and many priests were murdered and he persecuted the Christians, destroyed churches and organised guerrilla warfare in the countryside, driving the Christians away. By 531 the rebellion had been put down. The forces of Emperor Justinian I quelled the revolt with the help of the Ghassanid Arabs; tens of thousands of Samaritans died or were enslaved, with their death-toll possibly being between 20,000 and 100,000. The Christian Eastern Roman Empire thereafter virtually outlawed the Samaritan faith. Julianus' revolt has been compared to the Bar Kokhba Revolt 400 years prior. Both revolts against foreign imperial occupation led by self-proclaimed Messiahs were initially successful, only to be later brutally quashed. However, unlike the Jews, the Samaritan community never recovered from their ethnic cleansing, and has been a minority in Samaria since.

• The **Eighth Jewish–Roman War** (556 AD) or **The 4th Samaritan revolt**. The Roman emperor Flavius Justinianus faced another major revolt in 556 AD. On this occasion the Samaritans and all the other Jews seem to have made common cause, beginning their rebellion in Caesarea early in July. They fell upon the Christians in the city, killing many of them, after which they attacked and plundered the churches. The Roman governor, Stephanus, and his military escort were pressed hard, and eventually the governor was killed, while taking refuge in his own house. Amantius, the governor of the Diocese East was ordered to quell the revolt, after the widow of Stephanus reached Constantinople.

Despite the Jewish participation, the rebellion seems to have gathered less support than the revolt of Ben Sabar. The Church of the Nativity was burned down, suggesting that the rebellion had spread south to Bethlehem. Either 100,000 or 120,000 are said to have been butchered following the revolt. Others were tortured or driven into exile. However, this is probably an exaggeration as punishment seems to have been limited to the district of Caesarea.

• The **Ninth Jewish–Roman War** (572 AD) or **The 5th Samaritan Revolt:** Still, the tensions were not over yet. Emperor Flavius Justinus II (c. 520–578, r. 565-578) complained about "outrages committed by....Samaritans at the foot of Mount Carmel upon the Christian Churches and the holy images".Probably in response to this event, Justin II issued an order in May 572 rescinding the restoration of rights granted by Justinian. In response, a second joint

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Samaritan-Jewish revolt took place in summer 572 and again in early 573 or alternatively in 578. John of Ephesus and John of Nikiû may have described this revolt. The Samaritan faith was outlawed and from a population of nearly a million, the Samaritan community dwindled to near extinction. The situation of Samaritans further worsened with the failure of Jewish revolt against Flavius Heraclius and slaughter of Jewish population in 629.

• The **Tenth Jewish–Roman War** (602–630 AD.) or The Jewish **revolt against Flavius Heraclius** was part of the (eastern) Roman–Persian (Sasanid) War of 602–628 and is considered the last serious Jewish attempt for gaining autonomy in the Holy Land prior to modern times. In 614, Palaestina Prima and Palaestina Secunda were conquered by a joint Sassanid and Jewish army. The event shocked the Christian society, as many of its churches were destroyed and the True Cross taken by the Persians to Ctesiphon. The Jewish generals Nehemiah ben Hushiel and Benjamin of Tiberias would shortly capture Jerusalem without resistance. Around 22,000 Jewish soldiers sided with the Persian Army to regain the Holy Land. But by 617 AD the Persians had reversed their policy and sided now with the Christians over the Jews, probably because of pressure from Mesopotamian Christians in Persia itself. However, the Persians were smashed by the Romans. On 21 March 630, Emperor Flavius Heraclius marched in triumph into Jerusalem and the Jewish population was slain. The clashes between the Jews and the Christian Romans probably cost 100,000 to 200,000 lives during the whole campaign from 602 to 630 AD, without the casualties of the Roman-Persian war itself. The series of wars did not end here but ruthlessly continued. After withdrawal of the Persian troops and the subsequent surrender of the local Jewish rebels, the area was re-annexed by Eastern Rome in 628.

• The **Jewish War against Mohammed** (622-632 AD.)

When Mohammed, after the expulsion from his hometown, gathered troops in 622 AD to conquer the other Arab cities and tribes, he was in for a horrible surprise. Large army remnants of the Jewish Messianic Movement were fighting against him alongside those Arabs who wanted to retain their independence and freedom. These veterans were still fierce fighters and they killed Mohammed's troops in their thousands. Mohammed was furious as he considered himself of Jewish descent. He thought of these Jewish soldiers as traitors against him and therefore they entered the Islamic scripture as "the most vile of human beings". The merciless killing went on until literally no Jewish tribe in the freshly conquered Islamic territory of Arabia survived at the time of Mohammed's death in 632 AD.

After Mohammed, the Arab-Islamic troops conquered in hundreds of battles one Christian land after another. The Islamic invasion of the Holy Land had dramatic consequences for Samaritans and other Jews. Roman control of the province was again and irreversibly lost in 636 AD, during the Muslim conquest of Syria. Many of them fled to Egypt and Syria first, then into the Roman Empire itself, to Persia and even to India. The last survivors converted to Islam due to pressure from the Sharia and to avoid the devastating Jizya tax implemented on non-Muslims.

• The **Islamic Wars against Persia, India, and China.**

Persia and India were next on the Islamic conquest spree. Jews, Nestorian Christians and other Christians then fled to China and built new communities in Xi'an and other cities. After that, the Islamised Turks in central Asia soon after began conquests on their own behalf. Tamerlane, another Islamic conqueror, ravaged Persia and her neighbours producing during his 35 years career of conquest and murder, between 1370 and 1405, about 15-20 million deaths. His victims were Zoroastrians, Christians, Jews, Buddhists and Hindus. The Muslim Jihadists entered Central Asia and then went to western China until they were stopped by devastating defeats delivered by huge Chinese armies and a scorched earth strategy at the border of the "Middle Kingdom".

The Islamic conquests, that have continued for 1400 years, account for a casualty figure that lies somewhere between 200 million and 250 million. The few meagre Crusades hardly can compete with that.

• The **Crusades against the Muslims**, 1095-1272 A.D.
or the Christian War to regain Control over the Holy Land

The Crusades were a series of religious wars sanctioned by the Roman Church in the West during the medieval period. In 1095, Pope Urban II called for the First Crusade in a sermon at the Council of Clermont. He encouraged military support for the (Eastern) Roman Empire and its Emperor, Alexios I, who needed reinforcements for his conflict with westward migrating Islamic Turks colonising Asia Minor (Anatolia, today Turkey). One of Urban's aims was to guarantee pilgrims access to the Holy Land that was under Muslim control. Urban's other motive and strategy may also have been to unite the Eastern and Western branches of Christendom, which had been divided since the East–West Schism that happened only a few years earlier in 1054. There are considered nine crusader campaigns to reclaim the Holy Land which took place between the years 1095-1272 A.D. The crusades lasted about 177 years. An accurate count of the death toll during the entirety of the crusades does not exist. The common guess brings the body count from 1 to 1.2 million. An estimated 70-80% of them were casualties in the (Eastern) Roman Empire itself caused by blunder and misorganisation of the Crusaders. This number includes killings of Jews and Orthodox Christians, and those who died from disease, those who were sold into slavery and many crusaders who died before they made it to the Holy Land.

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HISTORICAL EVENTS
Analyses, Archaeology, Debate

The Holy Land is in a unique geographical position. It is like the hinge of the three great continents Africa, Europe and Asia. Located right in the centre, it is the nodal point of the entire region. So anyone who comes from Mesopotamia has to cross the Holy Land in order to get to Egypt. Anyone who comes from Europe via Anatolia has to cross the Holy Land in order to get to Egypt. That applies also for the way back. So any ruler of the Holy Land could make travellers pay toll and custums; a promising money machine. But it is a dangerous place to live because the location is small and it can for this reason not be the centre of a powerful nation-state or even an empire. The suffering, the glory, as well as the genius of the Jews is closely linked to this geography.

If we ever want to understand the past, we need to look for geographical details. The second-most-important feature that opens us doors to grasp the reality is language because with our mother tongue, we learn in our childhood everything—from behaviour patterns to ideological mindsets. In simple words: People with similar or closely related languages behave in a similar way; this is valid for or applies to almost all language groups. Speakers of the Roman languages Italian, Spanish, Portuguese, Catalan, French usually obey Roman mindsets because their main philosophy on life is Roman Catholic; basically, these people are culturally still Romans today!

The same applies for people who grew up with a Semitic language, such as Canaanite, Akkadian, Balylonian, Phoenician, Carthaginian, Punic, Amorite, Aramaic, Syriac, Arabic and of course Hebrew (Israelite, Judaean, Samaritan) because they share the same world of thought. All of them used the same day-names, the same calendar, the same weight and currency units (shekel, 'pound'), units, length units (e.g. the cubit = circa 50 cm); and the same attitudes apply pretty much for anything else such as music, poetry, education, sript system, religion, law system, marriage, sex, behaviour, cuisine, etc. We learn those things from our parents, teachers and friends. In addition, there is the question whether the mentioned people or persons can be identified as 'herder' (nomad, trader) or as 'farmer' (settled people, craftsmen) because this also decides to what degree they foster peaceful cooperation or violent attitudes. So, if we take a look at details of upbringing and education, then we get a pretty good idea whom we are dealing with. Equiped with this minimum set of knowledge, we can find out what happened and why.

The stories in the Bible are often rejected as pure fantasy. However, their origin can be traced back to texts and names from Sumer and Egypt, the patrons of the Hebrews.

When Abraham and his clan left the city of Ur in Sumer (Mesopotamia, Iraq) in about 2000 BC, their heads were full of texts they have learned at school, such as the Babylonian epic of creation called Enuma Elish, or Sumerian flood stories The Eridu Genesis, The Gilgamesh Epic, or the Akkadian Epic of Atra-Hasis, and the Sumerian laws as recorded in The Instructions of Shuruppak and The Law Code of Ur-Nammu (all in: The Grand Bible, pp. 5212)

The characters in those stories got Semitic names and the texts were enriched with the adventures of Noah, Abraham and Moses. Semitic names such as Adam and Eve make sense as they have a clearly defined meaning. The male name Adam, the first human according to the Hebrew Bible, derives from the Akkadian noun adamah, meaning "soil" or "earth" as synonym for "beginning." When used as noun, it means "man", "human" or "humanity" and the term "son of man," bene Adam (benedom) comes from it. Eva or Hava (Greek) is also a Semitic name and comes from Akkadian "Hawwah" and figuratively it means "living one" and "source of life" (a perfect decription of a woman!) as it is phonetically similar to "haya", "to live", from the Akkadian root hyw, refering to a figure of creation in the Book of Genesis in the Hebrew Bible. Eve was born in "the Garden of Eden" which is often identified as Punt and Ophir (northwestern India).

Ancient believes about the begining of the world lie in the meaning of the names, and the scenes of the Hebrew Bible's events has been precisely staked out in Genesis, chapter 2:

"10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads (fertile river deltas). 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (Indus Valley Civilisation, Harappa, northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (exported to Sumer). 13 And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Napata, in Sudan). 14 And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria (Ashur). And the fourth river is Phrath (Euphrates; Aramaic: Perath; Akkadian: Purattu, Sumerian: Burannu)." These 4 large rivers fed the centre world of the Hebrews when they finalised the Five Books of Mose in Babylon. This was the world the Hebrews knew well. Everywhere from Carthage and Egypt to India, from Greece to Cush and Ethiopia, one could find Hebrews and their advanced civilisation.

Abraham's Journey

The name has two parts "Abra" (Habiru, Hebrew, Abhira) for people (Abba, "father of") + haʿmon (or ham, him) for "multitude of" or "many;" so Abraham means "multitude of people." The joumey of Abraham and his many people might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in

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the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius (Italy) in around 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused several dark summers with no harvest. Extreme weather conditions trigger droughts and floodings. Starving people are fleeing to regions in which they hope to find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civlisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amuru or Amorites) are invading the area around Babylon where they build the new Sermitc dynasty of the later king Hammurabi.

Abraham's Joumey looks like a flight from famine or war. When Abraham left his Sumerian hometown Ur for Harran, in the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km (18 mi) southeast of Sanlıurfa. It is an old settlement from circa 6200 BC.

After staying there for a while, the decision has been made to head to Canaan but Abraham has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.

In the era of Egypt's 13th Dynasty (1803 BC-1649 BC), probably even in the 12th Dynasty (1991-1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat / has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725-1650 BC) and the 15th Dynasty (1650-1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC-1649 BC), 16th Dynasty (1649-1582 BC), 17th Dynasty (c. 1580-1550 BC), and the 18th Dynasty (1550-1290 BC) When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt. In the Bible, of course, as this story would sound negative, the authors changed its negative notion into a positive one and called this event "Exodus" in which the perpetrators became the victims. We can find this change of notion or attitude in several places of the Bible and this includes also Jesus.

How Jacob changed into Israel

The history of the people we now call the "Israelites" begins with Jacob: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. We can be pretty sure that the name Jacob, just like Abraham or Moses, also stands for the name of a whole tribe. When we bear that in mind, many Bible stories suddenly make much more sense.

The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect".

The name Israel (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name "Israel" also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Jacob (Israel) and his 12 Tribes

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel, and it is also known that he had a daughter, Dinah. Here again, these names are names of persons as well as names of tribes or clans.

Mose

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundreds of years. Ezekiel (c.

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622-570BC) writes (30:13-17): *"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros* [Upper Egypt, Thebes] *desolate, and will set fire in Zoan* [Tanis], *and will execute judgements in No* [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. *And I will pour my fury upon Sin* [the Desert of Sin or Tsin: between Elim and Mount Sinai], *the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily.* [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] *The young men of Aven* [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] *and of Pibeseth* [Bubastis] *shall fall by the sword: and these cities shall go into captivity."*

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they began to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549-1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot Exodus 12:37), a place of store houses and canal locks.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret Ill who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wildeness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amana Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360-1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer. the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. 400 years would past before the Israelites could take Canaan.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the Biblical Mount Sinai. Potential candidates had to meet the following criteria: 1. The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. 2. It must have a water source to support the people. 3. It must be accessible and easy to climb (due to the old age of Moses). 4. It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) 5. It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: 1. Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. 2. Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. 3. Be within "goat grazing distance" of Midianite territory. Moses (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.

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Joshua the Conqueror

Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was Hoshea (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from the New Testament's Jesus the Nazorean (the Keeper of the Law) or of Nazareth.

First Kingdoms

Kingdoms of Saul, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small.

David

The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was David (Hebrew for: "beloved by family"). David (Dawid, Hebrew: "beloved by family," reigning c. 1000 to c. 962 BC) was, according to the Hebrew Bible, the third king of the United Kingdom of Israel. Samuel describes David as a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan, but he is forced to go into hiding when Saul suspects that David is trying to take his throne. After Saul and his son Jonathan are killed in battle, David is anointed king by the tribe of Judah and eventually all the tribes of Israel. He conquers Jerusalem, makes it the capital of a united Israel, and brings the Ark of the Covenant to the city. He commits adultery with Bathsheba (literal meaning: "daughter of Sheba," Saba, a land in Ethiopia and Yemen; perhaps related to the Queen of Sheba) and arranges the death of her husband, Uriah the Hittite. David's son Absalom later tries to overthrow him, but David returns to Jerusalem after Absalom's death to continue his reign. David desires to build a temple to Yahweh, but he is denied because of the bloodshed in his reign. (Did he know the Temple of Sheba in Yeha, Ethiopia?) He dies at age 70 and chooses Solomon, his son with Bathsheba, as his successor instead of his eldest son Adonijah.

There is little detail about David that is concrete and undisputed. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. The Tel Dan stele, an Aramaic-inscribed stone erected by a king of Aram-Damascus in the late 9th / early 8th centuries BC to commemorate a victory over two enemy kings, contains the phrase bytdwd (bet Dawid, 'House of David').

Solomon

Solomon (Hebrew: Shlomoh from shalom, "peace or peaceful;" c. 970 to 931 BC), was a monarch of ancient Israel and the son and successor of King David, according to the Hebrew Bible or Old Testament. Just like Philo of Alexandria a 1,000 years later, he was also called Jedidiah, "beloved of Yahweh, Jah, God). The Hebrew Bible or Old Testament portrays him as wealthy, wise and powerful, and as one of the 48 Jewish prophets, and as the builder of the First Temple of Jerusalem, dedicating it to Yahweh, or God in Judaism. (It was most likely built in the southeast, in the "City of David, near the Pool of Siloam, because a temple needed fresh well water for the obligatory purification rituals; on the so-called templemount is no such well.)

After his death, his son and successor Rehoboam, who succeeded him, would adopt a harsh policy towards the northern tribes, eventually leading to the splitting of the monarchy into the northern Kingdom of Israel under Jeroboam, while Rehoboam continued to reign over the smaller southern Kingdom of Judah. Henceforth the two kingdoms were never again united. Following the split, his patrilineal descendants ruled over Judah alone. Solomon is also the subject of many later references and legends, most

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notably in the Testament of Solomon (part of first-century biblical apocrypha).

Historicity of Solomon

The historicity of Solomon is hotly debated. As for Solomon himself, scholars generally agree that he probably existed. However, a historically accurate picture of the Davidic king is difficult to reconstruct. According to some archaeologists, Solomon could have only been the monarch or chieftain of Judah, and that the northern kingdom was a separate development. Such positions have been criticised by other archaeologists and scholars, who argue that a united monarchy did exist in the 10th century BC, while agreeing that the biblical accounts contain some exaggerations.

Whatever the speculations are, the 3 important benchmarks that make the historicity of the character Solomon more likely than unlikely are: 1st, the existence of the Temple of Jerusalem which is certain; 2nd, the mentionings of trade with Saba and Ophir (Abhira, India) which is also certain; and 3rd, the existence of the Queen of Sheba (Saba) which is equally certain when we mean a relationship of the Hebrews with the Sabaeans. Their many life-size copies of the Temple of Jerusalem in Yemen and Ethiopia they have built, prove it. We shall go into some details after this chapter.

Besides that there are other claims that are hard to prove because we find them only in the Bible and other Hebrew literature. According to Jewish tradition, King Solomon wrote three books of the Bible:

• Mishlei (Book of Proverbs), a collection of fables and wisdom of life.

• Kohelet (Qoheleth, Ecclesiastes), a book of contemplation and self-reflection.

• Shir ha-Shirim (Song of Songs), a collection of erotic verse. The verse has been interpreted both literally (describing a romantic and sexual relationship between a man and a woman) and metaphorically (describing a relationship between God and his people).

• Rabbinical tradition ascribes Wisdom of Solomon to Solomon, although this book was probably written in the 2nd century BC. It is included within the Hebrew Greek Septuagint, in the Scriptures of the Eastern Orthodox and the Catholic Church, but is considered apocryphal in Protestant traditions.

• Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Jewish historian Eupolemus, who wrote about 157 BC, included copies of apocryphal letters exchanged between Solomon and the kings of Egypt and Tyre.

• The Gnostic Apocalypse of Adam, which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him.

The life of Solomon is primarily described in 2 Samuel, 1 Kings and 2 Chronicles. Solomon was born in Jerusalem, the second-born child of David and his wife Bathsheba (widow of Uriah the Hittite). The first child (unnamed in that account), a son conceived adulterously during Uriah's lifetime, had died seven days after birth. It is suggested in Scripture that this was a judgement from God. Solomon had three named full brothers born to Bathsheba: Nathan, Shammua, and Shobab, besides six known older half-brothers born of as many mothers.

For some years before his death, David was engaged in collecting materials for building a temple in Jerusalem as a permanent home for Yahweh and the Ark of the Covenant. Solomon is described as undertaking the construction of the temple, with the help of an architect, also named Hiram, and other materials, sent from King Hiram of Tyre.

After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel (a hilly promontory in central Jerusalem). This complex included buildings referred to as:

• The House (or Hall) of the Forest of Lebanon

• The Hall or Porch of Pillars

• The Hall of the Throne or the Hall of Justice as well as his own residence and a residence for his wife, a daughter of Egypt's Pharaoh. These kind of dynastic marriages were already common at that time

According to the Bible, Israel enjoyed great commercial prosperity during Solomon's reign, with extensive trading connexions on land routes with Tyre (Phoenicia / Lebanon), Egypt (Goshen, Canal of the Pharaos), and Arabia (Yemen, Ethiopia), and by sea with Tarshish (Tarsos, southern Anatolia), Ophir (Abhira, Gujarat, northwest India), and South India (perhaps Kerbala).

They all have to do with one another as we shall read in 1Kings 4-10. His good relationship with the Phoenicians, the encounter with Sabaeans from Ethiopia and the trade with Indians in Ophir are important topics as well.

The Hebrew Bible records that the Tyrians (Phoenicians from the City of Tyre) played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram (or Huram-abi) forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers.

A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7). Hiram (or Huram) agrees to Solomon's request to supply him with cedar and cypress trees for the construction of the Temple. He tells Solomon that he will send the trees by sea: *"I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away."* In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple. In other words: Hebrews and their closest kinsmen, the Phoenicians, built the Temple together.

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INTERLUDE
Comparative Archaeology

Description of the Temple in the Bible

(The description of Solomon's Temple given in 1 Kings, Chapter 6 and II Chronicles is remarkably detailed, but attempts to reconstruct it, have met many difficulties. The description includes various technical terms that have lost their original meaning to time. We shall therefore concentrate on the description of the Sanctuary, the 'Holy of the Holies.'

This smal cube-shaped model of the Temple of Jerusalem was discovered in Khirbet Qeiyafa, an archaeological site 30 km (30 mi) southwest of Jerusalem. It was made between 1025 and 975 BC, at the time of David or Solomon. (Bible-Lands-Museum Jerusalem)

There can be no doubt that the translators of the Septuagint, being exposed to grand Greek buildings, were much more able to grasp details in architecture than their Hebrew fellows in the Judaean countryside. For this reason, we shall quote from the Greek Septuagint, 3rd century BC,.):

*"**4.** And for the house he made hidden, peep windows* [embrasures, or more likely: a skylight in the roof].

***5.)** And he placed beams on the wall of the house all around the shrine and the dabire* [oracle], *and he made sides* [casings within a sill-like indentation that goes] *all around.*

***6.)** The lower side* [podium] *5 cubits its width* [height] *and the middle 6 and the third 7 its width* [height]* *in cubits; he gave the house a space all around**, outside the house* [it was free standing], *in order that they should not lay hold of the walls of the house.* [* The temple had 3 levels: the ground-floor (the solid podium) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps used as library) was 7 cubits high; together with top balustrade it makes 20 cubits.]; [** The beams rested freely on a sill* so that the wood can work without cracking the wall; see: inner walls of the temple in Yeha, Ethiopia;]

***8.)** And the gateway** of the lower side* [storey] *was under the right shoulders* [on the right-hand side] *of the house, and there was a winding ascent* [staircase] *into the middle and from the middle to the third-storey.* [* the door to the staircase (was on the right, like in the Kaaba of Mecca) whose stairs went up to the 1st (middle) storey and from there to the top.]

***9.)** And he built the house and finished it, and he made a coffered ceiling* [out of beams that crossed each other, from one wall to the opposite wall, and so building rigid squares stabilising the ceilings] *for the house from cedars.*

***10.)** And he built the bondings* [sills] *through the whole house, its height 5 in cubits, and he enclosed the bonding* [sills] *with cedar boards* [so that the heavy beams could move on the boards but not the ashlars out of position as they were laid without cement! - like in Elephantine, Marib and Yeha].

***20.)** The length* [of the temple was] *20 cubits and 20 cubits the width and 20 cubits its height, ..."*

[One cubit in antiquity used to measure a man's arm from the elbow to the tip of the longest finger, circa 50 cm or half a metre; so, the Temple of Jerusalem was shaped like a cube and was 10 m wide, 10 m long, 10 m high—just like the Kaaba in Mecca; the temples in Yeha and Marib are larger, measuring one cubit as entire arms-length, circa 75 cm. The inside of that cube was divided into rooms and storeys.]

Architecture

Although no remains of Solomon's Temple have ever been found, it is believed to have existed between the 10th and 6th centuries BC. The Phoenicians built the temple like a cube. In 2011, three small models of the Temple of Jerusalem, portable shrines, were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BC, a range that includes the biblical date for the reigns of David and Solomon. The small shrines are cube-shaped with different decorations showing impressive architectonic and decorative styles. We can find the cube-shaped temple also on a coin that was minted by Simon bar Kokhba, the leader of the 3rd Jewish-Roman War in 133-134 AD.

Jewish coin minted by Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). It is the only coin series that shows the cube-shaped Temple of Jerusalem; messianic star above as promise to rebuild it; General Titus Flavius destroyed it in 70 AD. (The Grand Bible, 5th ed, 2023, p.68.)

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram. After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over

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twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.

The Hebrews admitted that the Temple was built by their 'brothers' the Phoenicians. This is an Interesting fact because this shows us how close the were.

Another important relationship is following directly 2 Chronicles (chapters 2–7) in 2 Chronicles chapters 8-9 which is the Queen of Sheba; Quote (ch 8:16-18):

"16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. 17 Then went Solomon to Eziongeber*, and to Eloth*, at the sea side in the land of Edom. (* Elath; Hebrew: Elat, Latin: Aila; Greek: Ela was an ancient city mentioned in several places in the Hebrew Bible on the northern tip of the Gulf of Aqaba. It was nearby Ezion-Geber.) 18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, near the Indus River in Gujarat, India), and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

(2 Chronicles Chapter 9:1-12) 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed (had an intimate talk, experience strong emotions) with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *'It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice.'* 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir (Abhira, near the Indus River in Gujarat, India), brought algum (album) trees (Indian sandalwood) and precious stones (carnelian, carnaline from the Indus). 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Relationship with the Queen of Sheba

In a brief, unelaborated, and enigmatic passage, the Hebrew Bible describes how the fame of Solomon's wisdom and wealth reached even the far-off Queen of Sheba (Queen Makeda of Saba in Ethiopia). The queen is described as visiting with gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked", she left satisfied (1 Kings 10, and the Ethiopic Epic Kebra Nagast). Whether the passage is simply to provide a brief foreign witness of Solomon's wealth and wisdom, or whether the visit is meant to have more significance, is unknown. Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Ethiopia, Somalia and Yemen, in Arabia Felix; although other sources place it in the area of what is now northern Ethiopia and Eritrea—for good reasons.

In a Rabbinical account (e.g. Targum Sheni, Colloquy of the Queen of Sheba), Solomon was accustomed to ordering animals to dance before him (a power granted by God), and upon summoning the mountain-cock or hoopoe (Aramaic name: nagar tura), the bird told him it had discovered a land in the east, rich in gold, silver, and plants, whose capital was called Kitor and whose ruler was the Queen of Sheba. Solomon then sent the bird to request the queen's visit.

The Kebra Nagast (The Glory of the Kings), the national epic of Ethiopia, written in Ge'ez by Nebure Id Ishaq (Isaac) of Aksum continues the account of 2 Chronicles Chapter 9 as to how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon The Kebra Nagast states that the Queen of Sheba had sexual relations with King Solomon and gave birth beside the Mai Bella stream in the province of Hamasien, Eritrea; just a few dozen miles north of Yeha, Ethiopia . The Ethiopian tradition has a detailed account of the affair. The child was a son who became Menelik I, King of Axum, and founded a dynasty that would reign as the Jewish, then Christian, Empire of Ethiopia which lasted 2900 years until Haile Selassie was overthrown in 1974. Menelik was said to be a practicing Jew who was given a replica of the Ark of the Covenant by King Solomon. The claim of a Solomonic lineage and of possession of the Ark was an important source of legitimacy and prestige for the Ethiopian monarchy through the centuries, and had important and lasting effects on Ethiopian culture. The Ethiopian government and church deny all requests to view the alleged ark.

The Ethiopian Orthodox Tewahedo Church claims to possess the Ark of the Covenant in Axum (Aksum). Whether that is true, or the ark be just a copy, is of no significance, but that Eritrea and the north of Ethiopia was once a Jewish

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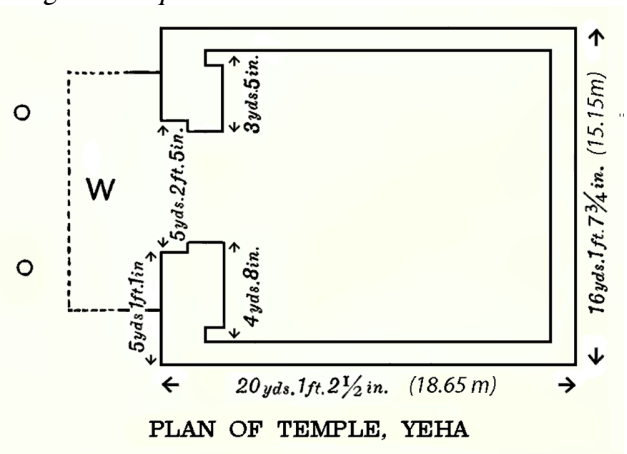
state in the first millenium BC and that there is a Temple of Yahweh in Ethiopia certainly is.

Theodore Bent Discovers a Solomonic Temple

The Beginning of 1893, Yeha, Ethiopia. In his book "Sacred City of the Ethiopians" (by Theodore & Mabel Bent, 1893), the explorer and archaeologist James Theodore Bent notes the moment when he and his illustrator and wife Mabel Bent approach Yeha (page 136-152):

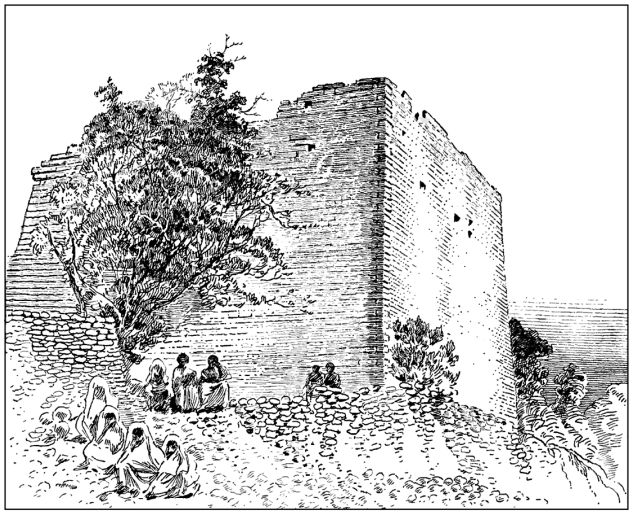
". . . . . after another hour's ride we reached our destination, about three o'clock in the afternoon.

The first sight of Yeha impressed us exceedingly. On a rounded knoll stands the large ruin, a massive piece of ancient masonry; by the side of it is a more modern church, built out of ancient fragments; around all this is the usual sacred grove and the wall of inclosure. We pitched our tents just outside this wall, under a far-spreading sycamore, and looked down on the extensive modern village buried in verdure, and around it fields with flourishing crops, showing a degree of prosperity which we had seen nowhere else in Abyssinia. Behind the village rise precipitous rocky mountains of every form and shape. The inhabitants of Yeha were exceedingly inquisitive about us, but at the same time polite. . . . . The priests of the monastery were somewhat jealous of the close scrutiny to which we submitted the ruins; but, on receipt of a few dollars, they showed us everything, and assisted us in discovering many inscriptions. The superstitious believe that these old Sabaean inscriptions point to where treasure is hidden, and watched us narrowly when we walked about, believing that we should find the spots; and one widow woman who had three inscriptions built into her house most reluctantly allowed us to take squeezes, gradually working herself up into hysterics, and eventually refusing to accept the gratuity we offered her through a belief that we should work magic with them and bring disaster upon her.



PLAN OF TEMPLE, YEHA

The great building on the knoll is one of special interest, being the centre of the old civilisation as it here existed, and having been fortunately preserved to us, owing to the fact that it is within the sacred precincts, and that it has a Christian church within it, now deserted. It is 20 yds. 1 ft. 2 1/2 ins. in length, and 16 yds. 1 ft. 7 3/4 ins. in width. On the east side there are preserved fifty-two courses, and on the top of this ran the pattern given in the illustration. The building was probably about 50 ft. in height, and there are no traces of a window in it. The stones are large, and put together without cement; the four bottom courses give a batter of 3 ins. each, and the corner stones are 3ft. 3/4 in. in length, 28 ins. thick; they are all 'drafted stones'—that is to say, with a carefully chiselled line edging each stone. The stone is a hard yellowish limestone, and the preservation of the whole is excellent. To the west was a larofe doorway, 5 yds. 2 ft. 5 ins. in width, with holes for hinges; and here, too, are marks of fire. In the interior on either side of the doorway are two recesses; otherwise, inside the temple is simple in the extreme.



TEMPLE AT YEHA

Before this entrance there was apparently a vestibule, some few stones of which are in their places; but the greater part of this wall is of late construction, and let into it are two fragments, with Himyaritic inscriptions upon them. In front of the vestibule stood two rough monoliths, at the base of one of which is an altar with a circular disk on it, presumably, from the analogy of those at Aksum, for receiving the blood of slaughtered victims. In the little ruined church inside the walls there are several decorated fragments, notably a fragment of a reddish sandstone column with many grooves. A few yards from this building is the modern church, square, and constructed like that at Asmara; it has been built out of the ruins, and one interesting little fragment let into the walls gives us what is evidently a portion of a monolith, like those at Aksum, with windows and battlements represented thereon. Much soil has here accumulated all round, and a dense growth of reeds, and I am convinced that a thorough excavation of this spot would yield very interesting results for the student of Sabaean art.

The priests had two Sabaean inscriptions hidden away in this church, which after much difficulty we succeeded in seeing—one, a portion of a very richly-carved stone, with Himyaritic letters in relief (Bent, Yeha No. 6 & 7, p. 237). It appears to agree in height, and in the decoration which runs along the top, with the fragment inserted in the wall of the vestibule [porch], *and probably ran along above the entrance*

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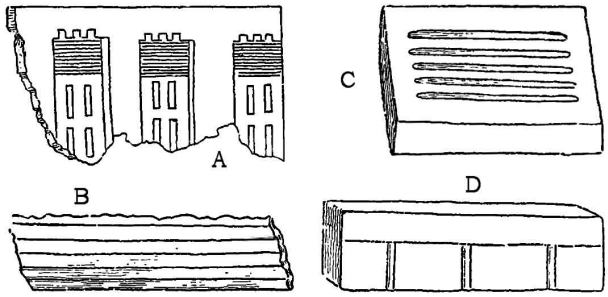
before it was destroyed. [It is more likely that they run along the top of the sacrificial altar; See Appendix A.]



FRAGMENTS FROM YEHA

My impression is strongly in favour of this building having been a temple dedicated to the old Sabaean cult of sun and star worship. Like such buildings, it has had no windows ; the monoliths and altar in front also point to the same thing, and the fact that the sacredness of the spot has been handed down to our days is also in favour of its having been originally a temple rather than a fortress."

The Temple of Yeha was not the only cube-shaped temple in Ethiopia. The Temple of Meqaber Gaʿewa near Wuqro in Tigray Region, was a smaller temple. It was destroyed but its altar has completely survived. It seems to be a twin of the Yeha altar. Look at the design of the fragments found by Mr Bent (above) and the stone fragments of the Yeha temple (photo Appendix A).

The temple Mr Bent described was not just "a temple," it was the Solomonic Temple of Yeha, a place that had in antiquity the name "Ava," and was probably a former capital city of the legendary Queen of Sheba (Saba), Bent told us also what other things he found:

"Outside the inclosure one sees plainly how extensive the place must have been in ancient days. On every side are fragments of columns, dressed stones, and other objects of interest let into the walls of the cottages, and about three hundred yards from the temple on the other side of the village stood a building [an office building or palace with many rooms], *only a few stones of which are in situ and these are of colossal size, rivalling the colossal stones of any early Greek or Etruscan building. This building is now almost buried in the ground, and would be an exceedingly interesting spot to excavate.* [Stone fragment B was probably from a sacrificial altar that might have stood in the temple's centre.

Modern accounts of the antiquities of Yeha are very few. Salt gives us a little description of it, and copied one or two of the inscriptions; but in those days the Himyaritic script was unknown. Alvarez, in 1520, also visited it, and his quaint little description is worth quoting here. He calls the spot Abafacem, and thus describes it: 'There is a very good church of Our Lady, well built. Close to this church is a very great and beautiful tower, noticeable both for its well-proportioned height as for its thickness and exquisite masonry; but it has already begun to fall into ruins, though built very strongly, and of hewn stone, covered and enriched with such excellent work that it displays nothing less than a royal grandeur, such as 1 have never seen another like. This tower is surrounded by houses which match well with it, with both good walls and terraces above, like residences of great lords.' He goes on to tell us the Abyssinian legend that the ark of the covenant was kept here prior to its removal to Aksum, and that 'Queen Candace chose this place as her residence because her home was not far from here, where she became a Christian, which does not seem at all improbable.'

Modern Archaeology Analyses the Finds

French, Italian and German archaeologists made great discoveries. Since 1978, the German Archaeological Institute, the DAI, conducts examinations, excavations and reconstruction works in Yemen and Ethiopia on a large scale.

Beginning in the 9th century, the independence of Phoenicia was increasingly threatened by the advance of Assyria, the kings of which several times exacted tribute and took control of parts or all of Phoenicia. The Assyrians were well-known for their blood-thirsty brutalities. After several decades, Phoenicians of Tyre have had enough and founded on the north coast of Africa the City of Carthage (Phoenician for New City) in 814 BC. Many other Phoenicians, Aramaeans, Israelites, some Samarians and some Judaeans accompanied them; all these Semites were closely related to each other, sharing language, calendar, currency, weight units, etc. In 734 BC a portion of Galilee's population, their leadership in particular, was taken into captivity after the victory of the Assyrian king Tiglath-pileser III over the Israelite kingdom. Samaria was crushed in 722 BC, while the southern Kingdom of Judah thrived until it was overrun by the Babylonians 14 decades later. Some Israelites, Samarians and Judaeans fled south into the Arabian desert and some of then might have reached Yemen and Ethiopia between 800 and 700 BC. This is exactly the time when the Solomonic temples appeared in both places, Yemen and Ethiopia.

Inscriptions testify that Sabaeans, mainly from Mâ'rib, settled in Northern Ethiopia around (or during) the reign of the Sabaean mukarrib, Karib'il Watar son of Dhamar'alî in the mid-7th century BC. They may have been military men, trading colonists, stone cutters and architects. Inscriptions found at some of these sites, Axum, Yeha and Hawelti-Melazo, include the names of persons bearing the traditional

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South Arabian title of Mukarrib (priest-king), apparently indicating a ruler with something of a "priest-status", not otherwise known in Ethiopia (Fig. 1).

It appears that these South Arabian immigrants were in numerous but there is no sure indication that they were politically dominant. A major entity was founded on the Tigray plateau, from Aksum (Axum)/Yeha to Tekondo, which was called Da'mat (or Di'amat) as appears in the name of "Mukarrib of Da'mat and Saba". The rulers, mukarribs, by including the name of Saba in their titles, appear to have claimed control over the Sabaeans residents in their country. The inscriptions of mukarribs (rulers) of Da'mat and Saba' are known from Addi Galamo, Enda Cherqos and Melazo.

On the premisses of the monastery, within the walled area, is the Almaqah Temple (on the right-hand side)

The Sabaeans in Tigray appear, from the use of some place-names like Marib in their inscriptions, to have kept close contacts with their homeland and indeed the purpose of their presence may have been to maintain links across the Red Sea to the profit of South Arabia's trading network. It may have worked also for the benefit of the indigenous Ethiopian rulers. The archaic texts were written in two languages, pure Sabaean and in another language that may be called Proto-Ethiopian (or ancient Ge'ez). A number of tribes and families are mentioned; among them some are described as masons or stonecutters. They left inscriptions, altars and temples: some are purely "Sabaean" and some influenced by the Ethiopian traditions. In the present stage of our knowledge, it is unclear how much the material (pottery) has been influenced by South Arabia and how much local traditions have remained. But it is obvious that some buildings were "Sabaean".

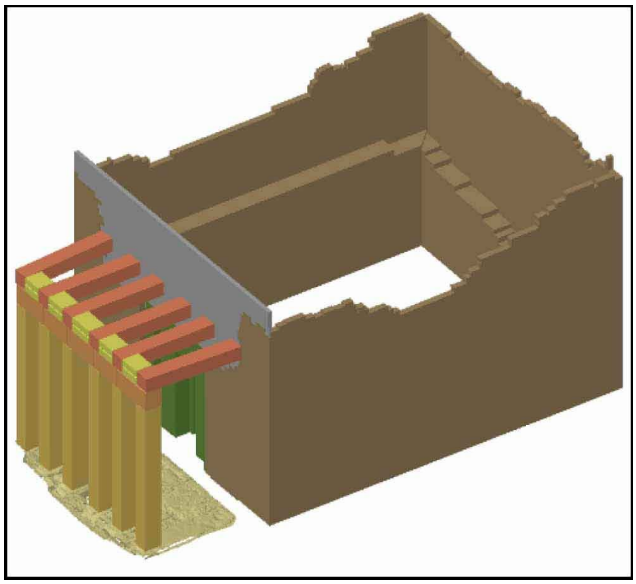
Despite the generally poor condition of the buildings, a reasonable comprehensive picture has emerged from Sabaean and Minaean architecture and construction in Yemen and Ethiopia.

The Temple of Yeha, Province Tigray, Ethiopia

Two of them are the temples of Yeha, situated in Tigray, 30 km north-east from Axum, probably built around 700 BC. The archaeological site contains two nearby buildings, the cube-shaped temple (named MTRYn) is dedicated to Almaqah (LMQH) (Robin & de Maigret, 1998), and a southern one, Grat Be'al Guebri (Anfray, 1997) which probably was a multi-storey palace or office building covering a surface area of roughly 70 by 60 metres.

A preliminary model of the Great Temple of Yeha based on terrestrial 3-D laser scanning (M. Lindstaedt, HafenCity Universität Hamburg).

The Almaqah temple, 18,60 m by 15 m, is preserved up to 13 m high. It stands on a stone basement of an irregular height because of the unevenness of the rock of the hill (Fig. 2). The temple comprises a large rectangular hall (the cella) with a lower part at the entry and an elevated part at its eastern end (in front of the chapel). The hypostyle hall (Hall of Pillars) is divided into five naves by four lines of three pillars each, the central nave being broader than the others. The pillars, 0,73m by 0,65m in section, originally 6,30m high, rested on powerful monolith bases. The carefully paved Hall of Pillars (B1a and B1b), is surrounded on all its sides with a bench that is 0,45m high.



Perspective view of the virtual 3D model of the Almaqah Temple, generated as a mesh in the software Geomagic

East of the hall, a double stair gave access to a chapel (B2a), framed of two walls (M6 and M7) now demolished. Two side

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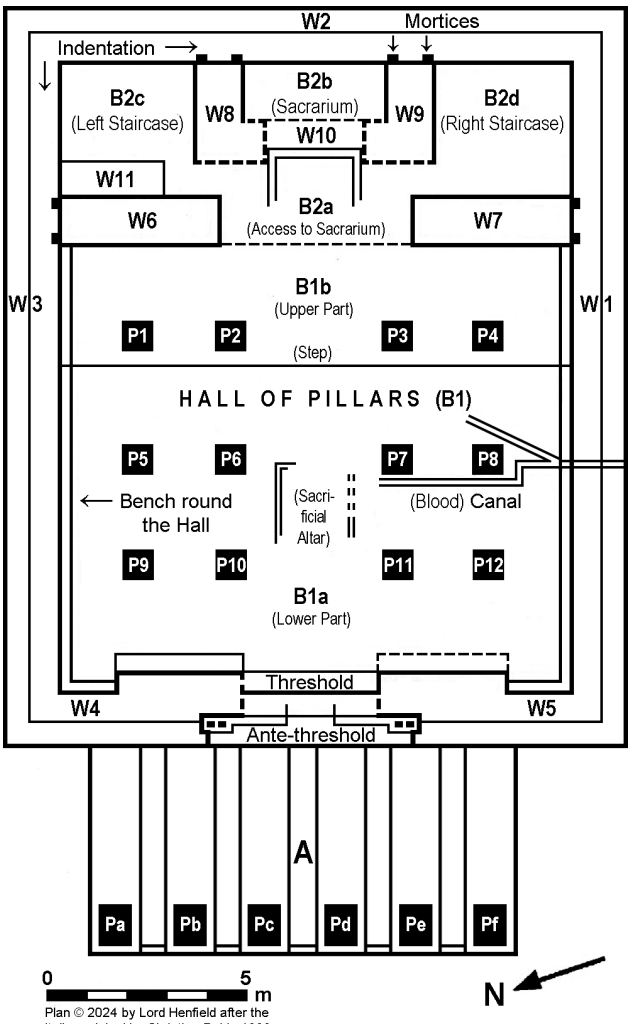
staircases, coupled these two walls, gave access to the first floor of the temple. Against the east wall the oratory (B2b) was isolated by a device (or a barrier) and enclosed by two walls (M8 and M9).

The temple comprised a ground floor, 6,30 m high, as high as the wall built with two horizontal lines of stretchers (and headers) by course and 1,20 m thick. The first floor, 5,70 m high, corresponds to the highest part of the wall built with one stretcher by course and 1 m thick only. On the recess resulting from the lesser thickness of the walls the beams of the first floor were embedded in mortises laid out per pairs. These bearing elements were made out of wood, just like probably the pillars of the hypostyle hall (no fragment of stone pillar was discovered, unless they were completely destroyed or reused).



Plan © 2024 by Lord Henfield after the Italian original by Christian Robin 1998

Location of architectural features:
A: PORCH
B: TEMPLE
B1: Hall of Pillars
B1a: lower part
B1b: upper part
B2: entrance to the sacrarium
B2a: access room
B2b: sacrarium (Ark of the Covenant
B2c: left annex (left staircase)
B2d: right annex (right staircase)
W1-W11: ashlar walls
P1-P12: internal pillars (position)
Pa-Pf: external pillars (position)

On the west, an impressive podium stands in front of the temple: 10,40m (north to south) by 5,10m (east to west) and more than 3 m high (A). On this podium, six limestone monoliths were regularly laid in rows, their western end showing rectangular mortices intended to receive six stone pillars, 9,20m high each (0,90m by 0,75m in section) (Pa-Pf), constituting a monumental entrance lobby. The entry of the temple, 3,80m wide, is delimited by the two walls M4 and M5, whose ends have a 0,55m broad and a 5-7cm deep recess on all their height. Series of mortises in vertical lines shows that (may be removable) panels (of wood or of stone) reduced the passage from 3,80m wide to 1,40m only.

A reconstruction of the front façade of the Great Temple of Yeha with six pillars and a narrow wooden door (M. Schnelle, DAI)

THE "SOLOMONIC" TEMPLES IN YEMEN

Since the 10th century BC, Canaanites, Phoenicians, Habiru (Hebrews, Israelites, Judaeans), Aramaeans, Idumaeans (Edomites, Petraeans, Arabs) spread their interconnected cultures and ideas by trade and migration in a much stronger way then it could be expected from such a minor group of nations. Particularly when the Assyrians were conquering the whole Middle East, they had set in motion several waves of migrations that reached western Africa, Central Asia and India. With them the migrants took their languages, writing systems as well as their moral codes and laws. It seems that they also took the idea of a cube-shaped temple with them, a temple whose model was built in Jerusalem by Phoenicians and Hebrews. As the Hebrews got their precepts and laws largely from Mesopotamia, so their temples too were copies of those temples on top of the temple pyramids that we know as ziggurats. From about the 8th century, these cube-temples began to pop up in many regions. In Yemen alone, there are at least 9 cube-shaped temples in 1. as-Sawda (2), 2. Baraqish (1), 3. Ma'in (1), 4. Sirwah (1), 5. Mahrib (3), 6. Shabwa (1). We shall present to you the three best examples: as-Sawda, Barakish, and Mahrib.

The Temple 1 at as-Sawda, Yemen

The site of as-Sawda, the ancient Nashan, is located in the middle valley of Jawf, 130 km north-northeast of Sanaa, 40 km northwest of Baraqish (Nakrah). It is on the left bank of Wadi al-Buhayra, 4 km east of al-Bayda, the ancient Nashq.

There are two temples at the site of as-Sawda: The "Athtar dhu-Risafum Temple" or "as-Sawda Temple No. 1" also known as Jawf Temple or Temple of the Valley of Jawf or Temple of Nashan (Nashshan / Našān) in as-Sawda. The "as-

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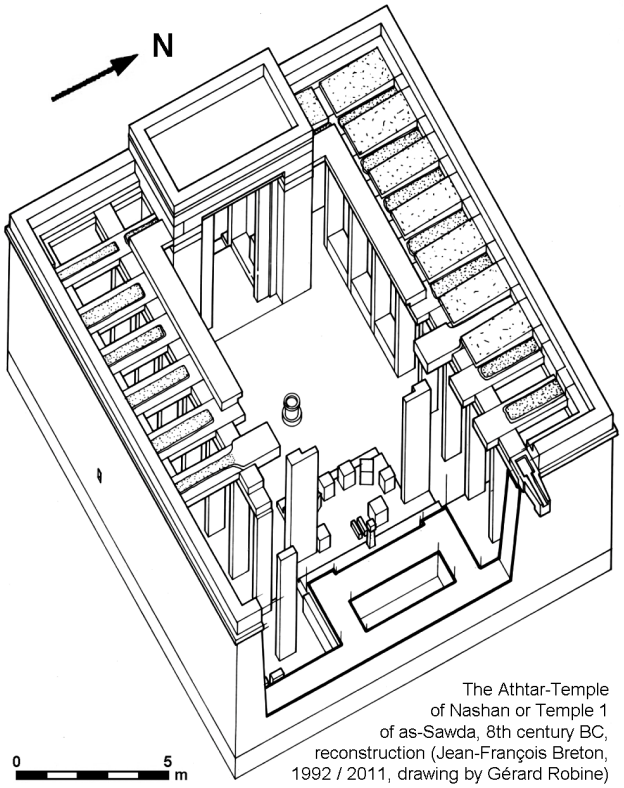
SawdaTemple No. 2" is also known as "Aranyada (intra-muros) Temple" Aranyadaʿ Temple (intra-muros) was built about 60m south of Temple 1. Both temple can be found 700m east of the town.

This temple's perimeter walls are 15.5m x 14.1m delimiting a relatively small courted hall. Two pillars (5 m high, 93 cm wide) flanked the monumental entrance at the western front of the temple. Access to the courtyard is given by a small antechamber, supported by two additional pillars. The internal court is flanked in its lateral sides by two rows of rectangular pillars (4 m high) which supported a roof constructed with stone lintels and slabs.

In the rubble of the temple were most parts of the roof preserved, so was it possible to draw a good reconstruction. The system of roofing was built with large blocks bounding them with metal cramps. The result was a coffered roof made of stone while the coffered ceiling in the Yeha-temple was probably built of wooden beams.



The Athtar-Temple of Nashan or Temple 1 of as-Sawda, 8th century BC, reconstruction (Jean-François Breton, 1992 / 2011, drawing by Gérard Robine)

Two lines of nine rectangular pillars, distant of 1,40 m each, border the central open court of the sanctuary. These pillars were surmounted by architraves of which some were still in place or hardly moved. Each architrave rested at its ends on the half-width of each pillar. On their upper side, vertical metal cramps were used to fix long transverse stone slabs. The stone slabs were ca. 3,50m long (but exceptionally 4,23m: slab n° 68). One end of each slab rests on the external wall of the temple. The other end had originally extended from 0,46m above the central court, but above pillars 6 and 14, the slabs extended from 0,72m to 0,84m. Each of these slabs had a central part undressed and two long side mortises. Obviously, these side mortises were intended to receive upper slabs ensuring the total cover of the porticoes. The cover of the two porticoes was thus completely ensured by these broad slabs, as in Nefas Mawcha.

Benches were positioned between the pillars at the western edge of the temple. The area at the opposite of the entrance is flanked by two more pillars, and here, on a raised platform, are seven inscribed stone blocks in a hemispherical arrangement which were delimiting the cellae area. A closed vane has been retained behind which, unique case so far, was used as a funerary chamber.

The excavation have clarified that the building underwent four major phases: A: (8th century BC), B: (7th century BC), C: (6th–5th centuries BC), an abandonment follows, and D: (2nd and 1st centuries BC). The monolithic pillars of the temple are decorated with incisions representing chevrons, ibexes, intertwined snakes, vessels, ostriches and human figures. This repertoire is that of the so called Banāt Ad Temples, which is also found in Haram and Qarnaw.

There is a temple in Nefas Mawcha, Ethiopia, that was built a 1000 years later but shares some similarities with this Athtar temple.

The Temple 1 in Baraqish (Nakrah / Yathill), Yemen

This archaeological report is based on information published by Alessandro De Maigret, Christian Robin an Jean-François Breton. The Italian Archaeological Mission of the "Istituto italiano per il Medio ed Estremo Oriente" of Rome cleared, during two excavation campaigns in 1990 and 1992, a Minean temple located in the southeastern sector of the ancient city of Baràqish, 110km north-northeast of Sanaa. The Minaean Kingdom, or the kingdom of Ma'in, was a small political and cultural entity that existed alongside the much larger Sabaean Kingdom.

The Temple of Baraqish (Nakrah / Yatill), seen from the south-east, and from its backside, towards the end of the excavation and before the dismantling of the supporting steel sceleton.

The ancient Nakrah or Yathill, known today by the Arabic name of Baraqish, was, after the capital Qarnaw, the most important city of the kingdom of Ma'in (c. 130km NNE of Sanaa). Its name Yathill is mentioned by Strabo—in its Greek form "Athroula." Baraqish's beginnings go back a

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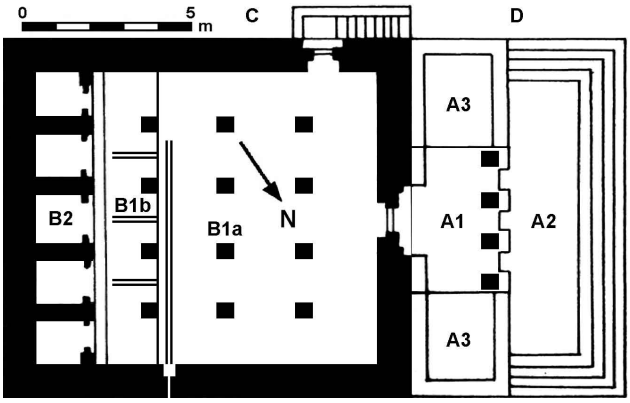
long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those—all predating the 7th century BC.

The name of the temple (dedicated to the god Nakrah) is given by two inscriptions. The first text is a decree, engraved on a block (called "Y.92.B.A 15") embedded in the southern side terrace of the avant-corps, which mentions "the square and the building of Barran", but without explicitly indicating that Barran is the name of the temple. The second, written on two fragments of slabs which served as a chancel (called "Y.92.B.A 21 + 30/7"), repeats this name, this time as the word “temple Barran.” The juxtaposition of these two documents allows us to conclude without doubt that Barrân was indeed the name of the excavated monument. This Barrân temple should not be confused with the city of Barran, whose ruins are today in the Nihm, at the top of the al-Farda pass, and which belonged to the Yursam tribe in ancient times. Likewise, it should be distinguished from the Barran, the temple of Mahrib dedicated to Almaqah which is also known as Arsh Bilqis, the "Throne of Bilqis", in English: the "Throne of the Queen of Sheba (Saba).

The Temple itself was built in the 6th century. Temple 1 covered a surface area of 12m by 11m and had an estimated height of circa 7m. The entrance on the west-front had a propylaea, a porch with the pillars which was c. 7m tall. The temple had a Hall of Pillars. The archaeologists were able to figure out how the ceiling looked like; it was a coffered ceiling as described in 1 Kings, Chapter 6, Vers 9.



General plan of the Barran temple dedicated to Nakrah: A: Front body: A1 Propylaea, A2 Podium with monumental staircase on three sides, A3 Side terraces; B: Hypostyle hall (Hall of Pillars): B1 The five naves: B1a The lower part, with the area of ritual feasts, B1b The upper pert and ante-cella (or sacrifice area) which is accessed by a step; B2. The five cella or chapels; C: Annex; D: Court (© 2024 by Lord Henfield after J. F. Robin, G. Tilia, A. Bizzarro)

In most of the cities of the Middle East, Egypt, Mesopotamia, temple buildings consist of a high stone platform, either rectangular or square. In South Arabia, these podiums are composed of a grid of stone walls with rubble-filled compartments. These high platforms were approached by front stairs or a lateral staircase. Most of these podiums are between ca. 3 m and 5 m high.

In Ethiopia, most of the buildings, as far as recorded, consist of a similar platform whatever the substance of the soil: rock, silt, earth, or sand. It seems to be a building technique imported from South Arabia as no previous buildings display similar platforms.

In South Arabia, an important part of the masonry was ashlar masonry built with finely dressed blocks. It should be considered that all the buildings in the Jawf valley use “massive heavy masonry” (fr. grand appareil) and “ashlar masonry” (fr. appareil rectangulaire). In general, the courses range from 26 cm to 53 cm in height. It seems that the firm oolithic quality of limestone allow higher courses possibilities than the hard quality limestone.

Dressed masonry (fr. parement dressé) is used sparingly in the remaining buildings though, of course, much larger pieces were employed for the stelae. Doorways, corner reinforcements, stairways, pillars and door-jambs are examples of such dressed masonry. Roof and floor blocks use bronze or iron cramps to hold the stones together, as found in Nefas Mawcha, Ethiopia.

Wood was used in heavy constructions such as entrance frames, divider-walls, and coffered ceilings. Usually, heavy beams were laid over cross, like those ceilings made of rectangular or quadrangular stone beams. The framework consists in crosspieces, long beams, and posts. They are assembled in such a way to make regular timber framings, all over the building, firmly assembled by mortises and tenons.

Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those — all predating the 7th and 6th centuries BC — that we found in the Sabaean excavation archaic of Yala south of Ma'rib. This discovery, as well as the notable thickness of the pre-Minean levels, encourages us to give history of the pre-Islamic Baraqish lasting about a millennium.

Radiocarbon-14 dating reveals that Baraqish, destroyed in the 2nd century BC, was still frequented at the 1st century AD. However, immediately afterwards, Baraqish seems to have been abandoned for more than a thousand years. The city was abandoned until the 12th century. The Islamic occupation afterwards left a thick archaeological layer of three to four meters, which completely covered the Minean layers. If it constitutes an obstacle to the clearance of structures of classical period, it helped to protect and preserve them intact. What the archaeologists found in all that rubble was quite remarkable. They found a Jerusalem-style temple almost completely intact. Here a short description

In 1990, the excavations, after having cleared the Islamic levels, had reached the hypostyle room (an archaelogical term for "hall of supporting pillars") of the temple (fig. 2, B), allowing its upper structures to be exposed6. It is a complex framework of monolithic blocks, perfectly squared and decorated, topped by a roof of stone slabs, largely preserved. The slabs, held together by plaster, rest on limestone beams 2 m long and 0.35 m thick which, arranged perpendicular to the axis of the temple, rest in turn, at regular intervals, on beams more large, 0.45 m thick and up to 4.40 m long,

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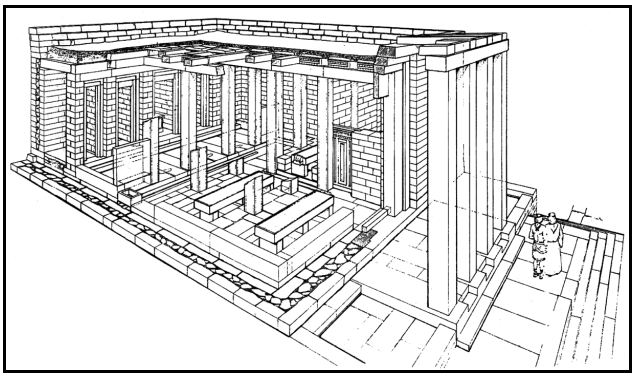
parallel to the axis of the construction. The intervals between the minor beams are occupied by rectangular metopes, decorated with dentils. The framework rests on the exterior walls of the room and is supported in the center by twelve pillars approximately 4m high, of the same thickness as the main beams. Both the pillars and the frame are decorated with the typical pattern of light bush hammering framed by a smooth band.

The exterior wall, which has a rectangular (but almost quadrangular) shape measuring approximately 12 m by 11 m, is made up of two walls made of large squared blocks perfectly matched with the same decoration of bush hammering and smooth bands. The space between the two walls is filled with a sort of conglomerate of plaster and small crushed stones. The wall is preserved almost in its entirety in the southern part of the building; on the other sides, only the lower seats remain. To the east, it is topped by a thinner and less neat wall, built in medieval times.

The 12 pillars, arranged in four rows, divide the room into five parts, with a central nave 1.70 m wide and two side naves on either side, 1.50 m wide. Only the roof of the central nave and the two adjacent naves has been preserved in its entirety. But it is easy to assume that the same type of cover protected the entire room.



Section of the Temple of Baraqish, seen from the north-west

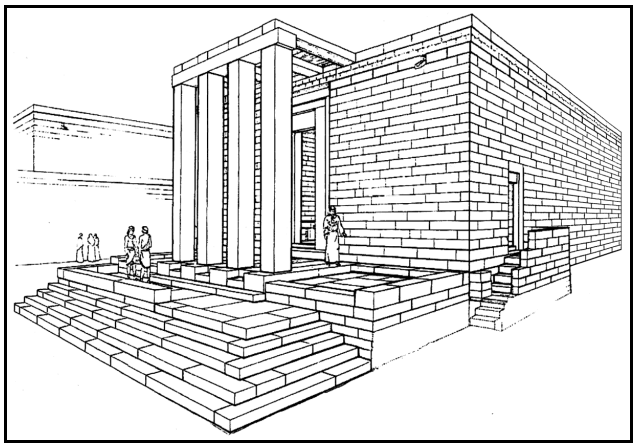
In 1992, the resumption of excavations, after the consolidation of the supporting structures, made it possible to understand the architectural layout of the large hypostyle room, to list the construction techniques and to highlight the particularities of the paving and the details of the installations (Fig. 3).

The visitor, who enters this room through the main door, flanked by two high monolithic doorframes which must have supported a heavy architrave, and leaves on the right a room communicating with the outside, walks through the central nave of the temple which ends in a small this, somewhat elevated. On the left side of this nave are two half-partitioned compartments, each equipped with stone benches and a large offering table, the end of which is decorated with a row of ibexes in relief (photo. 2). Each table is supported by two slabs, one of which (the one located along the corridor below the ibexes) is inscribed, reporting the dedication. The tables and benches, as well as the primitive annex building at the southern wall, are a later additions.

After passing the area of the offering tables, one enters a large and free space, arranged transversely, limited at the bottom by a step which is the entire width of the hypostyle room and leads to a raised area, further to the east. A channel, dug out of the vast quadrangular slabs of the floor, runs at the foot of this step and flows outside through a conduit which crosses the northern wall of the room. At the start of this conduit, the bench which goes around the lower parts is interrupted, although it exists everywhere else (fig. 2, B1). In its place, we see a quadrangular base which supports a stone basin. The front face of this base bears an inscription in which the same Basil Ibn Ma's (here, in reality, we have the dhù-Ma's variant) mentions the dedication of a mws3lt - an obscure term - to the god Nakrah (Y.92. B.A 327).

Three secondary channels, dug in the step, flow into the main channel. They come from the ante-cella (fig. 2, B1b) where three superficial oval-shaped recesses, intended to collect liquids, are dug in the paving: this is where the victims consecrated to the divinity were immolated, just in front of the five cells of the temple (fig. 2, B2). The recesses and channels allowed the blood to flow outwards and were also probably used to clean the sacrificial area. If we rely on the indications given by the pavement, the sacrifices were only made in front of the three central cells.

On the bench which, in B1b, runs along the north wall of the room, Basil dhù-Ma's has again engraved an inscription reporting the dedication of a second mws3lt to Nakrah (Y.92.B.A 5). Right next to it, on a base which, parallel to the step, connects this bench to the neighbouring pillar, was a large inscribed slab, decorated in its upper part with a double pattern of denticles and furrows. This slab, made up of two pieces superimposed, was found on the ground to the west, under the step. The decorated and inscribed side was turned upwards, a detail which suggests that, when the slab was in place, the decoration and the inscription looked towards the cells. The inscription (Y.92.B.A 21+30) is again a dedication to Nakrah. A similar slab, also made up of two pieces superimposed but without inscription, was found, in pieces, in the southern part of the antecella; it was to stand, symmetrically, on the base uniting the pillar to the bench which runs along the southern wall of the room.



Reconstruction of the Temple of Baraqish, seen from the soutth-west

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These two large slabs, when they were in place, must have hidden the two cells located at the corners, which would confirm the secondary value or, at least, the different function of these two pieces, already noted with regard to the distribution of the recesses in the sacrificial zone. The five cells (fig. 2, B2), in any case, are the highest part of the room, which marks — it seems — the important value that they all have. This upper part dominates by two steps (approximately 40 cm) the sacrificial zone (fig. 2, Blb) and by three steps (approximately 60 cm) the largest area of the large room, where the offering tables are located (fig. 2, Bla).

The five cells constitute the culmination of the five naves whose dimensions they reproduce, with a central cella wider than the lateral cellae. Of their partitions, only those of the central lacella remain which still support an architrave. The partitions of the other cells, although disappeared, can be recognised by the traces left by their installation in the eastern wall of the room and by the recesses in the paving where the door frames were housed. In the center of each of the three central cells, rectangular cavities, 6 to 7 cm deep, can be seen in the paving: they undoubtedly indicate the location of the divine simulacra. In front of them, shallower recesses housed the alabaster slabs (of which the Mission found fragments) intended, it seems, to mask the bases of the simulacra. The disappearance of the pavement of the corner cells prevents us from verifying whether, there too, such cavities existed; the hypothesis that these parts had a different function would also exclude this possibility.

The "Throne of the Queen of Sheba" in Marib

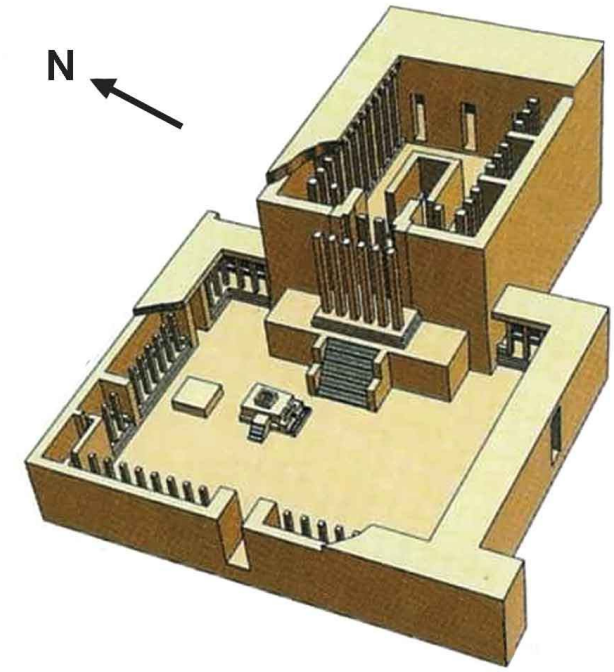
In spite of the geographical distance of 2050km, and a travelling distance on roads of over 2500km (1560mi), from Jerusalem to Yemen, not only the temple buildings were copied but even these little temple models made from stone and found at the site of the Barran Temple. They look exactly like those models found near Jerusalem at Khirbet Qeiyafa (see photo page 1355) and both probably served as house shrines symbolising a deity.

There have been over two dozen cube-shaped temples* in the Middle East that seem to have imitated the Solomonic Temple of Jerusalem; all of them are younger. The Barran Temple was the oldest and also the grandest of them. It was two times larger than the Temple of Yeha in Ethiopia and it was in operation for more than 1,500 years, from the 10th century BC until around the 6th century temple of AD. The Barran Temple was an important religious site for pilgrims coming from Arabia, Ethiopia, and may be even from the Holy Land. (* See: The Kaaba Conundrum, Lord Henfield)

This particular temple bears several different names: Barran Temple, Bar'an Temple, Arsh (or Arash) Bilqis, which means the Throne of Bilquis (or Bilquis), the Throne of Queen Makeda or more clearly: the Throne of the Queen of Sheba. Sheba is the Bible version of the name Saba referring to the people of the Sabaeans who are sometimes also called South Arabs although these people had, linguistically and culturally, less to do with modern (northern) Arabs than in fact with Ethiopians.

The Barran Temple is located 3 km south of the ancient city of Marib and 1.4 km west of Awam Temple. The Temple of Barran is one of the most important Sabaean temples built outside Marib, the capital of the Sabaean Empire. It is also called the Throne of Bilqis because locals believed it was the actual throne of Queen Bilquis, mentioned in the Bible (Kings, Chronicles) as "the Queen of Sheba" and associated with and to King Solomon.

The temple was dedicated to the moon god Almaqah and was built in the first millennium BC. Built from large limestone and alabaster blocks, some of the walls are up to three meters high. It served as an important pilgrimage destination until around the sixth century.



Reconstruction drawing of the "Throne of the Queen of Sheba" in Marib. The purification well is almost in front of the temple stairs and the foundation of a basin is nearby it.

The temple was looted many time and from the 1940s, some of its stones were used as building material in Marib Governorate. The temple building itself has completely vanished but the foundations of walls and other installations

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still can be seen. In 2000, the German Institute of Archaeology began an intensive renovation project on the temple that was completed in 2007.

The results of the German excavation shows that the temple complex went through 4 historical phases. The 1st phase in which volcanic rock was used for construction dates back to the 10th century BC. On the ruins of the 1st phase was built another rectangular temple in the 2nd phase. It is surrounded by several small rooms uncovered in the eastern part, the sacred area in the middle and the remains of the northern and southern arcades. All this and the ceramic fragments found during this phase of construction suggest that the temple of the 2nd phase lasted until the last quarter of the 9th century BC.

In the 7th century BC, in the 3rd phase, the Mukarrib (King) of Sheba made important architectural developments that we still can see today. He erected the podium and built the temple from large, carefully polished limestone ashlars. The floor was paved with marble and alabaster and the temple was surrounded by corridors and rows of columns. The 4th phase dates back to the 5th century BC in which the temple was expanded to a large courtyard in order to hold rituals and religious ceremonies for the deity Almaqah.

In the 1st century, Judaism gradually replaced the ancient South Arabian religion and Christianity followed in the 4th century AD. The Barran Temple was neglected, resulting in mud deposits on its walls and plazas.

Aerial photograph showing the "Throne of the Queen of Sheba" in Marib. On the left is the temple reaching with its front and the 6 porch pillars into the quadrangular templeyard. Clearly visible is also the "hidden room" on the right-hand side of the quadrangular temple podium or platform. A wide fortress wall from the begining of the 1st millenium AD with 3 towers goes round the temple ensembe like a C.

Description of Walls, Entries and other Installations

The temple complex was surrounded by several walls, the oldest of which dates back to the first phase of the temple's construction. It appears that these first walls (built at the beginning of the 1st century BC) were destroyed when Aelius Gallus, the Roman prefect in Egypt, led a campaign against Marib (25-24 BC). A medieval wall, covering an area of 62m × 75m, surrounds the western half of the old temple complex; it is three to five meter high mud wall with three rectangular towers was built around the western half of the temple precinct. It builds a formidible defence line and it seems that the old temple has been used as a military fort.

The temple complex had several entries. Two of the three entrances to the courtyard have been blocked by mud and sand, leaving only the northern entrance open. The western (front) gate was the main entrance to the Azarah (Temple Court) before the temple stairs (dais) that led to the monumental porch with its six (8.20m high) pillars.

The Azarah or Temple-Atrium

The Azarah, the front courtyard, is surrounded by a limestone wall, the inner stone facade of which bears Sabaean inscriptions praising the god Almaqah. The extent of the court yard is 36.5 meters from north to south and 31.5 meters from east to west. Inside, the courtyard is surrounded by an outer wall built from monolithic stone and inner colonnades, of which only the bases and some columns up to four meters high remain. Several ancient South Arabian votive inscriptions were found in the courtyard but also on the walls of the temple podium itself. On the floor were found traces where bronze statues of the Sabaean kings or deities once stood. An inscription indicates that a Sabaean leader named “Rabb Shams Yazd” donated these statues.

The Divine Purification Spring

In the centre of the courtyard is a sacred well made of polished limestone. The fountain dates back to the 6th century BC and is over 18 metres deep. It was dug for water that was used in purification ceremonies. Next to the fountain there is a monolithic stone basin in which the water was collected and channeled into a canal. The canal ends in a carved bull's head, the symbol of the moon god. Eventually the water flowed into another, lower, monolithic stone basin.

The vestibule is surrounded on the north, west and south sides by several three-meter-high walls made of carved limestone. Behind the vestibule there are clay walls two to five meters high and two to four meters wide on the west, north and south sides. In front of the western wall are several cubic marble benches and stone tables with geometric decorations in the form of windows and massive niches inscribed with inscriptions in Musnad script and the names of those who sacrificed to the god Almaqah. Only footprints remain of the bronze and stone statues.

The Temple Building Itself

The cube-shaped temple is destroyed long ago. Only the temple base or podium has survived; it dates back to the seventh century BC. The podium is made of polished limestone in the form of two circa 1.70 metres high terraces; total height 3.50 metres. Access was via a polished limestone staircase with 18 steps 4.7 metres wide. There were bronze

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statues on the side of the steps, of which only the bases remain.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of approximately 36m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 19.40m, and the "hidden room" [behind the main podium] with the sacrarium on top of it almost 9m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

The hidden room was a kind of annex built behind the massive temple podium. There is the possibility that stairs led from the top of the podium down into that "hidden chamber." An L-shaped rest of a supporting wall suggests that the room had a ceiling carrying the sanctuarium and wooden staicases to the temple roof like in the temple of Yeha. Such a hidden room, althouth much smaller exists also in the Yeha-temple just before the backwall.

The podium is a compact base and six monumental stone columns with a height of 8.2 metres are on it; the German archaeologists restored them and fixated them to the ground with steel bases. Each column weighs about 13 tons and has a rectangular cross section of 87 × 62 centimetres; the distance between the columns is 63 centimetres. All of them are still standing except for the first column, which has lost its upper part. The Sabaean rulers used the same design to build the Temple of Yeha in Ethiopia in the seventh century BC.

Through these pillars one enters the actual place of worship where the vows and offerings for Almaqah were made. The structure consists of a central Hall of Pillars, that had beam-shaped benches (like in the Temple of Yeha) going round the edges of the hall, of which only the foundations remain. In the centre there are two large plates with holes and remains of bronze, indicating the presence of statues. Archaeologists could not find out whether the Hall of Pillars consists of just one floor level or rather two levels like the temple in Yeha.

Large part of the temple walls are covered by Sabaean law texts and the rulers' achievements. The design of the texts is brilliantly clear; builders even did not forget the small print.

The temple complex, which is in front of the temple building itself, has a rectangular floor plan with a side length of. It was built from lime and alabaster stones that come from the mountains around the Marib oasis and are partly two metres long and 30 to 50 centimetres high. It was dedicated to the Sabaean main god called Almaqah (lmqhw, Ilmuqah, Ilmuqahu, Almaqah or Almaqahu (lmq - horned, crescent, moon, bull + ah, iah, ahu = god).

Wall Inscriptions

An extensive archive of events experienced by the Sabaean state since the first millennium BC was inscribed on the walls, which made researchers realise that the temple was also a documentation centre for the Sabean state. Some of the walls of the temple might have been covered by bronze plates that contained writings and diverse motifs. However, these writings were removed and only the bronze nails on the walls remain.

Analysed Range of Dating

In 1975 the German Archaeological Institute began to investigate and document the antique oasis systematically. Radiocarbon datings were of great importance for clarification of the building's history. From 1988 to 1997 the Sanaa Branch of that Institute excavated the Almaqah Temple of Barran in Marib, locally also known as Arsh Bilqis, ("Throne of the Queen of Sheba").

The architectural and stratigraphic evolution from a temple to a sacred compound covering at least some 1500 years is very complex, indeed, reflecting simultaneously both a horizontal and a vertical growth. Through its entire use, the core of the complex was the temple proper. Raised on a solid platform of maximum 4 m high (almost 6.5m including foundation, plus about 9m of superstructure on the platform) during Period II this podium encased the foundations and walls of the preceding Temples 1 and 2 of Period I.

The German Archaeological Institute (DAI) gave the analysing task to the Leibniz-Laboratory, University of Kiel, Germany. The tree ring count of the 24 found charcoal and wood samples could not be determined but the Carbondating C14-measurements had clear results. Dating series extend from the 10th century BC to the 12th century AD divided into 4 periods. The calibration intervals were presented for a confidence of 68.2% and are rounded off to 10 years. The temple, of which four building phases could be observed up to now, was used from 9th century (840–790) BC till the end of the 4th century (320–410) AD; tolerance 40-50 years maximum. (J. Görsdorf, B. Vogt, 2000)

Sabaean - Linguistic-Geographical Assessment

The ancient kingdom of Saba (1000 BC - 275 AD) is mentioned as Sheba in the Hebrew Bible and by the Roman historian Titus Flavius Josephus, (Antiquities of the Jews II.10.). The connexions between Saba and the Hebrews have been manyfold. According to Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. Saba particularly features in the tradition of Orthodox Tewahedo in today's Yemen and is also asserted as the home of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda

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in Ethiopian texts and as Bilqis (or Bilquis) in Arabic texts. The Encyclopaedia Britannica posits that the biblical narrative about Sheba was based on the ancient civilisation of the Sabaeans in South Arabia.

The exact location of Saba / Sheba is a bit vague. Modern historians agree that the centre of the Sabaean civilisation was originally located in the region around Marib and Sirwah (c. 100-180km east of Sanaa), in what is now Yemen. They later expanded their presence into parts of North Arabia, the Horn of Africa, and into modern-day Ethiopia.

That Solomon's trade with Ophir in India (1 Kings 9:26-28) and the Queen of Sheba are mentioned together in the Bible (1 Kings 10) is not a literary accident but is done on purpose.

Old South Arabian (also known as Ancient South Arabian, Epigraphic South Arabian, Sayhadic, or Yemenite) is a group of these 4 closely related extinct languages: **Sabaean** (Sabaic), **Minaeic** (or Minaic, Minaean, Madhabic, the language of Ma'in), **Qatabanic** (the language of Qataban), **Hadramitic** (or Hadramautic, the language of Hadramaut). They were all spoken in the Arabian Peninsula (Yemen) from 8th century BC. until the 6th century AD. They were written in the Ancient South Arabian script, a consonantal abjad deriving from the Phoenician abjad (See Lord Henfield's Script Identification Chart No. 4, p.1296). Compared with other parts of the ancient world, the number of surviving inscriptions is very high. About 10,000 inscriptions exist. The Sabaean lexicon contains about 2,500 words.

The four main Sayhadic languages Sabaean, Minaeic, Qatabanic, and Hadramitic were all considered dialects of the Old South Arabian language. In the mid-twentieth century, the orientalist A.F.L. Beeston proved that the Old South Arabian languages were not South Semitic at all. His new classification places Old South Arabian (Old Yemenite), along with Ugaritic, Canaanite, Hebrew, Aramaic in a "Central Semitic" group while Modern South Arabian and Ethiopic build a separate group. (Linguistic rule of thumb: the further we go back in time, the more similar related languages become.) That has implications on old stories from the Bible. It simply means that Phoenician, Old Hebrew and Old Yemenite have been mutual intelligible to some degree so that King Solomon and the Queen of Sheba could have talked to each other without an interpreter being present.

END OF THE INTERLUDE

King Hezekiah

Hezekiah (Hebrew: Hizqiyya, Greek: Ezekias), son of Ahaz, and the 13th successor of David as king of Judah at Jerusalem. He is mostThe dates of his reign are often given as about 715 to about 686 BC, but inconsistencies in biblical and Assyrian cuneiform records have yielded a wide range of possible dates. Hezekiah reigned at a time when the Assyrian empire was consolidating its control of the entire Levant. His father had placed Judah under Assyrian suzerainty in 735 BC. Hezekiah may have taken part in a rebellion against King Sargon II of Assyria (reigned 721–705 BC), which the Assyrians apparently crushed in the year 710. The elite of the Hebrew polpulation is led to Assyria into captivity. Isaiah reports about it; some of them might have fled to Carthage, Egypt, South Arabia, Ethiopia and India.

At the accession of King Sennacherib (705–681 BC), further rebellions broke out all over the Assyrian empire. Phoenicians and Hebrews offered the Assyrians fierce resistance. When Sennacherib's army approached, Sidon immediately expelled Assyria. The other allies either surrendered or were defeated. Israel, the northern kingdom of the Hebrews, was overrun by the Assyrian army, with Samaria, the capital, falling in c.721 BC. Judah was fighting on. Hezekiah may have been the leader of the rebellion in the Holy Land, which included the city-states of Ascalon and Ekron and gained the support of Egypt. In preparing for the inevitable Assyrian campaign to retake Palestine, Hezekiah strengthened the defenses of his capital, Jerusalem, and dug out the famous Siloam tunnel (2 Kings 20:20, 2 Chronicles 32:30; see the Siloam Inscription p.1213.), which brought the water of the Gihon springs to a reservoir inside the wall of the City of David. (See p 1280.)

King Sennacherib finally put down the rebellion in 701 BC, overrunning Judah, taking 46 of its walled cities, and placing much conquered Judaean territory under the control of neighbouring states. While Sennacherib was besieging the city of Lachish, Hezekiah sought to spare Jerusalem itself from capture by paying a heavy tribute of gold and silver to the Assyrian king, who nevertheless demanded the city's unconditional surrender.

In his religious reforms, Hezekiah established monotheism and asserted Judah's inherited Hebrew traditions and practices against imported cults of the Assyrian gods. He thus tried to achieve both political and religious independence for Judah, but the catastrophe of 701 BC left among his people an unmistakable yearning for an ideal king who would restore the golden age of David.

King Josiah

In 622 BC, King Josiah of Judah revolutionised the religious system. He implements the notion that only one God should be worshiped by all Judahites and Israelites, and that Jerusalem should be the only legitimate place where sacrifices to YHWH (the LORD, God) should be made. The basis of these reforms is a "Book of Law" found or created at the temple in Jerusalem during repairs ordered by King

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Josiah. Deuteronomy or Devarim, contains the basic confession of the Jewish faith: "Hear, o Israel, YHWH, our God, YHWH is One."

The king commanded the high priest to bring out the vessels made ford Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He deposed the idolatrous priests . . . Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. This he did to fulfill the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

Captivity of the Hebrews in Babylon

Between 589 and 586 BC, Babylon conquers Jerusalem, destroys Temple, and deports population to the City of Babylon; reported by Jeremiah and Ezekiel. In 589 BC the people of Judah last of the Israelites rebelled against the Babylonian King Nebuchadnezzar. He responded by ordering his troops to lay waste to Jerusalem and destroy the Judeans most precious possession: the Temple of Solomon. Then Nebuchadnezzar ordered that the king of Judah should watch his sons be put to death as a sign to all that his Royal Line had come to an end. Afterwards, the Babylonians led the people of Jerusalem into Exile in Babylon.

During this period, texts such as Lamentations, which was probably written in Jerusalem, and Job, written after the exile, as well as many of the Psalms, Hebrew literature takes on a despairing quality. Jewish leaders no longer spoke about a theology of judgement, but a theology of salvation. In texts such as Ezekiel and Isaiah, there is talk that the Israelites would be gathered together once more, their society and religion purified, and the unified Davidic kingdom be reestablished. It is most likely that the Torah (the Five Books of Moses) took its final shape during this period or shortly afterwards.

Emperor Kurush the Messiah

538 - 532 BC. This revival of religious tradition grew when Cyrus the Great (Kurush II), emperor of the Persian Empire conquered Mesopotamia, he allowed the Jews to return home to rebuild the Temple in Jerusalem.

In 538 BC the Persians conquered Babylon. Then the Persian king freed all people from Babylonian captivity. One people he encouraged to return home were the Judeans. Kurush II, the king-emperor of Persia says this: *"Yahweh the god of Heaven has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah, whoever among you belongs to the full tally of his people may his God be with him. Let him go up to Jerusalem in Judah and build the Temple of Yahweh God of Israel."* (See the Cyrus Cylinder, p.1214.) The Jews hailed Kurush as Messiah ever since. This was not a problem because the Persians were Zoroastrians, monotheists like the Jews. But returning to a land their grandparents had left decades before was a daunting challenge and many Jews who had made successful lives for themselves, remained in Persian service also due to the fact that the daily language of the Jews was Aramaic at that time; Aramaic was also the official language of the Persian bureaucracy from Anatolia to India. Because of their love for learning, most Jews could read and write. It was the adventurous and the deeply religious who had drawn to Jerusalem to rebuild the Temple.

Ezra, Nehemia and the Papyri of Elephantine

There is no-one who can explain the legal foundation of Judaism better then the German orientalist Eduard Meyer. This is the reason why we place a large excerpt of his work The Elephantine Papyrus Find into this Bible. The following stort biography about the author shows how he gained his ability to explain the facts in such a wonderfully interconnected way.

Eduard Meyer (1855 - 1930) was a German specialist on ancient history. Meyer's initial study goal was to learn as many languages of the ancient Near East as possible so that they could be used for historical studies. Similar to E. A. Wallis Budge, he was one of the few historians to write comprehensive scientific accounts of antiquity, that did not only include Greco-Roman antiquity but a much wider range. Besides English, French and Italian, he studied a dozen antique languages, among them: Latin, Greek, Turkish, Arabic, Old English, Old High German, Egyptian, Akkadian, Hebrew, Aramaic, Syriac, Persian, and Sanskrit.

In addition to Indo-European and Semitic linguistics, Meyer also turned to ancient religious history. He studied history, philosophy and ethnography as well. Meyer saw it as a healing compulsion, which ultimately led him to deal with ancient history in its entirety and within the other ancient cultures. The plan for an overall history of antiquity emerged. The first volume appeared in 1884 and established the author's outstanding reputation in professional circles. By examining the historical development in the entire Middle East, he placed it in a comprehensive political, economic, religious and cultural historical framework.

Among others, Meyer's main work is The Origin of Judaism (1896) and his monomental work The History of Antiquity (in 5 large volumes, 1884–1902). He was a significant contributor to the Encyclopaedia Biblica (1903), the Encyclopaedia Britannica (1911); and sections of The Historians' History of the World.

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THE ELEPHANTINE PAPYRUS FIND

Documents from a Jewish community in the Persian period
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Dokumente einer jüdischen Gemeinde aus der Perserzeit
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Excerpt from Eduard Meyer's Foreword

The finds of Jewish papyri from Elephantine have occupied my most lively interest ever since they first became known in the summer of 1907. In the following years, I gave lectures on this subject several times, both in Germany and in America, where, thanks to the kindness of my esteemed colleague Mr. [Eduard] Sachau and the courtesy of the officials of the Royal [Prussian] Museums, I already could provide some important information from the as yet unpublished texts. So I was delighted to follow my publisher's request to arrange a comprehensible overview of these unique finds and their significance to wider circles in this publication.

The Emergence of Judaism and the Elephantine Papyri

Judaism is a creation of the Persian Empire [introduced by Ezra as a law code in 445 BC] that influences us still today. It was possible to impose this law onto the rebellious Jews in Jerusalem and the surrounding region of Judaea, who all were completely preoccupied with different interests, only because the wealthy and influential Jews of Babylonia managed to gain the authority of the Persian king [emperor] to carry out the religious demands that one of their members, the priest Ezra, "the scribe of the law book of the God of Heaven," formulated [in the Torah, Pentateuch] as a revelation given to Moses. We call this code of law the "Priestly Code", and it includes the second part of the book of Exodus, the whole of Leviticus and the first part of the book of Numbers. Ezra received from the Persian king Artaxerxes I [Artakhshasa I, 465-424 BC] and his councilors a firman in 458 BC, which gave him the authority "to make an investigation into Judah and Jerusalem according to the law of your God, which is in your hand," and this law in "the whole people in the province of Syria", appointing judges, in order to "make judgements on everyone who does not obey the law of your God and the law of the [Persian] king." At first, Ezra proved unable to carry out his legal mission because his attempt to annul marriages between Jews and women from other peoples (Gentiles) led to conflicts with the neighbours, especially the Samaritans. Then, as the Jews set about rebuilding the walls of Jerusalem in order to be resistant to impending attacks, the Jewish cupbearer Nehemiah used an opportune moment in 445 BC to request a permission the rebuild the walls of Jerusalem from the good-natured [Persian] king and that he may appoint him as governor to Judaea with far-reaching authority. After his arrival in Jerusalem he immediately went to work. Unconcerned about the opposition of the Samaritans (headed by Sinuballit of Betchoron), he rebuilt the walls of Jerusalem and forced the unwilling Jews, who were rarely among the "peoples of the land", including, above all, the very worldly-minded priesthood, to take part. Then, after the danger of being taken by surprise by the opponents had been eliminated, he had the law read out by Ezra, and on the 24th of Tishri (30th of October) 445 BC, the entire people committed themselves to obeying the law in a solemn act; the document recorded above was signed and sealed by Nehemiah and Zedekiah (probably the chairman of the council of Jerusalem) and by the heads of all the families of priests, Levites and laymen with the names of their families. As his governorship continues, Nehemiah has quelled all the twitches of opposition, which resisted the harsh demands of the law that went against the natural conditions of life everywhere; and gradually the law was accepted by the Jews as the irrefutable requirement of their God and finally became second nature to them.

We owe the knowledge of these events to the books of Ezra and Nehemiah preserved in the Old Testament, [supplemented by the Apocryphal (not included in the Jewish and most Protestant canons of the Old Testament) book of I Esdras (Latin Vulgate form of the name Ezra), which preserves the Greek text of Ezra and a part of Nehemiah. The knowledge was confirmed by the Elephantine papyri found on 1904.]. These were originally the conclusion of a religious historical work written in around 200 BC. of which the first part is the so-called Books of Chronicles [Divrei Hayamim, Paralipomenon]. The author takes every opportunity to let his religious imagination run wild and has no idea at all about the real events and their inner connexion. But he used excellent source material, especially the memoirs of the characters themselves, Ezra and Nehemiah, some of which were recorded in their original form, some of which were shortened and converted from the first to the third person. In addition, from the negotiations with the Persian government, both in the above-mentioned events and previously in the construction of the temple under Darius I [Darayavahush I], several documents, submissions from Persian officials and decrees of the king are word-for-word communicated. These documents and the information in the memoirs of Ezra and Nehemiah, which we can extract from the chronicler's work, form the material from which historical research can determine the events and gain a picture of the processes through which Judaism came into being.

But modern theological criticism, as it developed in the course of the 19th century, has declared these documents to be forgeries, and has even occasionally disputed the authenticity of the remains of the memoirs of Ezra and Nehemiah, rejected the chronological dates contained in them, and tried to replace tradition with numerous combinations. In contrast, in 1896, I demonstrated in a historical study "The Origin of Judaism" that the objections raised against the authenticity of the documents were

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methodologically untenable and that they actually correspond to everything we know about the Persian Empire, its institutions and its history, and that a completely reliable picture of development can be obtained from them. The unbiased historical investigation had given me the conviction that the documents of the Persian period should look exactly like the documents handed down in the book of Ezra, and in defence of the harsh attacks after hearing my evidence from the school that calls itself the critical one, I said: "If we were once presented with larger numbers of Persian government decrees, these impulses would probably disappear completely."

This prediction has now come true in an unexpected way and to a extent that I even in my wildest imagination could never have dreamed of. An Egyptian city, the border fortress Elephantine, has provided us with a large number of documents from a Jewish community in the Persian period, including, in addition to numerous private documents, letters, etc., several decrees from the Persian government and submissions from the Jewish community to them; and these documents, which have been resurrected from the rubble, agree in their wording with the documents preserved in the book of Ezra down to the last detail that there can no longer be any doubt about their authenticity. More than that: some of the same personalities appear here who appear in the biblical accounts, so that we now have completely authentic information about them and their time, completely independent of the Old Testament, which contains the data given in the latter and what comes from the image obtained is confirmed and supplemented in all details; and at the same time we receive rich information here about both the ancient Jewish folk religion as well as the religious reform carried out under the Persian Empire, which the results of historical research prove to be correct everywhere and further illuminate and supplement them.

In terms of general interest, the material discovered in Elephantine surpasses anything that the abundant finds in the most diverse areas of ancient Near Eastern research have brought us in recent years. We will see in the further course of this discussion that at the same time they have brought new, unexpected insights of the greatest importance in a completely different direction.

The Discovery of the Papyri

For about twelve years, during fertiliser excavations in the rubble mounds that cover the ancient city of Elephantine, located on a Nile island on the southern border of Egypt, scraps of papyrus and shards of jars with Aramaic writing have come to light several times and been brought into antiquity trade. In 1904 a larger find of intact papyrus documents was acquired by Mr. Robert Mond, others by Lady William Cecil from traders in the city of Aswan (Syene), opposite Elephantine, and published in Oxford in 1906 by Mr. Sayce and Cowley (Aramaic Papyri discovered at Aswan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906). Some fragments of another historically very important document had already been acquired for Strasbourg in 1898 and published by Euting in 1903 (J. Euting, Notice sur un papyrus egypto-aramden de la Bibliotheque imperiale de Strasbourg, presentes a l'Academie des Inscriptions XI, 2e. partie.). All of these documents came from the period of Persian rule and were largely dated after the years of the reign of the Persian kings of the fifth century; The people featured in them, from whose business and private life they came, were mostly Jews who lived in Elephantine and Syene (Aswan) and had a temple to their national god here. This gave these papyri a very special interest; The desire arose to increase the newly discovered material through systematic excavations and to save it from being destroyed or wasted by the fertiliser diggers who were constantly active here.

The first campaign, in February 1906, led by Dr. O. Rubensohn, brought a series of well-preserved Greek private documents from the early Ptolemaic period, including the oldest dated Greek manuscript that has been found to date, a marriage contract from 311 BC (Elephantine Papyri, edited by O. Rubensohn (Egyptian Documents from the Royal Museums in Berlin, special issue), Berlin 1907). However, in the second campaign (December 1906 to February 1907), Rubensohn came across house ruins in two places that contained numerous Aramaic papyri of the same period and type as those previously available, some intact and others in fragments. In addition, from all over the rubble site, there were masses of shards (ostraca) with Aramaic and Phoenician inscriptions. A third campaign, October 1907 to January 1908, led by Dr. Zucker and the architect W. Honroth, have provided some grateful information about the ruins of the houses and the temple of the god Khnubis, but have not yielded any further yield of papyri.

The City of Elephantine and its Remains

We now want to learn more about the site and its history in more detail.

A few kilometres below the first cataract, opposite the city of Aswan, the old Syene, on the east bank of the Nile, there is an island about three kilometers long covered with palm trees. At the time of the Pharaonic Empire, the "elephant city" of Yeb [or Yebu] was located on its southern tip, translated by the Greeks as Elephantine, an Egyptian settlement in the midst of the predominantly Nubian population of these border areas in ancient times and today. A great Egyptian god had his seat in it, Khnumu [Latin: Chnum] or, in later pronunciation, Khnub, [Greek: Khnubis], a god of procreation and fertility, who took the form of a ram with long, wavy, curved horns - in contrast to the crooked horn of Amon's ram — revealed to the believers from whom he repelled the Nubian enemies and for whom he protected the borders. So he is the "Lord of the Cataract Land", from whose vortices, "the source holes of the Nile", according to Egyptian belief, he allows the Nile to flow; Two goddesses who live here on the small rocky islands, Satis and Anukis, assist him in the cult. In later times he, like most of

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the great gods of Egypt, was identified by theology with the world-ruling sun god Re, and was also interpreted as the creator of the world and the shaper of people. [Archaeologists found the inconspicuous ruins of a small temple, just besides the Khnum-Temple, a little away from it and near the bank of the island. The temple is 7.30m long, 5.80m wide and circa 4.5m high. Today it is called Kalabsha Temple. Archaeologists restored it, before the entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. Opposite of the Kakabsha Temple's entrance are the ruins of another small temple that has not been restored; either or both of them could have been the temple of the Jewish Elephantine soldiers. Lord Henfield, see photo p.1248.]

As a border fortress - the "Southern Gate" of Egypt in the texts - Elephantine acquired great importance early on. The royal officials who resided here and who gradually grew into hereditary princes at the time of the pyramid builders [Old Kingdom, c.2650 – c.2465 BC] undertook military campaigns and trade trips far into the upper reaches in the service of the pharaohs Nile Valley, which they report in the inscriptions of their stately rock tombs on the western bank of the Nile. When in the Middle Kingdom [c.1938 – c.1630 BC] the Nubian Nile Valley—the 'Land of Kush of the Egyptians,' the 'Ethiopia* of the Greeks', up over the second cataract and in the New Kingdom [c.1539 – 1075 BC] even further up to the fourth cataract and the border fortress Napata on the holy mountain [Jebel] Barkal [also in Sudan] —was incorporated into the Pharaonic Empire and colonised by the Egyptians, Elephantine's military importance declined. But it always remained the first city in Egypt proper, where unhindered navigation on the Nile began and the goods of the upper Nile Valley were exported. In addition, the valuable granite from the quarries of Syene [Aswan] and many other valuable stones were obtained from here, and the acacia wood, which was important for shipbuilding, came from the desert land behind it. Then followed the long period of decline, the dissolution of the empire into numerous small states under the rule of the Libyan mercenaries, the "warrior caste" of the Greek accounts, and finally the temporary subjugation of Egypt by the Kushites of Napata and Meroe [the 25th Dynasty of Egypt], and then the invasion of the Assyrians, who drove the Cushites out of the country and made the local dynasts into vassals. [* There is a certain discontinuity when it comes to using names. Before the the beginning of the 20th century: Ethiopia was the today's Sudan, Abyssinia was the today's Ethiopia, Nubia also was the today's Sudan, and Sudan was the today's Sahel Zone in West Africa.]

But when Psammetichus I of Sais [Psamtik I, 664-610 BC], with the help of the Greek and Carian mercenaries sent to him by the Lydian king Gyges, shook off the Assyrian yoke, subdued the petty kings and re-established the pharaonic empire, Elephantine regained its old importance as a border fortress and retained it , when Psammetichus II (595-589 BC) undertook his subjugation campaign against Ethiopia [Nubia], which became famous through the inscriptions of the Greek, Carian and Phoenician soldiers on the colossi of the rock temple of Abu Simbel, and the Nubian foothills, the "Twelve Mile Land" (Dodekaschoinos) up to the "City of the Sacred Mulberry Tree" (Hierasykaminos).

The Egyptians were never a warlike people. In the wars of the pharaohs, the country's army usually played only a fairly modest role. The core troops that decided the battles were predominantly paid troops, partly from the Negroes and the Bedja tribes of Nubia, partly from Libyans and the Semites of Syria; In the New Kingdom, the most useful element was the teams from the pre-Greek tribes of the Mediterranean world armed with swords and bucklers [round shields], especially the Shirdana. When the Pharaonic Empire collapsed, as already mentioned, Shoshenq I (the Sisaq of the Old Testament), the founder of the 22nd dynasty, around 940 BC, the Libyan mercenaries became masters of the country, like the Mamluks two thousand years later; They receive the main part of the property, insofar as it did not belong to the gods, and form a hereditary warrior class, which appears in the Greek reports as a "warrior caste". The restored Pharaonic Empire of the 26th dynasty relied against them again on the foreign mercenaries who had already The Ionians [Greeks] and Carians mentioned and the soldiers brought in from Syria also tried to win over the priesthood internally through a cleverly and carefully implemented religious restoration policy and at the same time make the local army, the "warrior caste", dependent on them. They could not eliminate the kings, but they held them down and pushed them aside whenever possible. When Herodotus tells us that under Psammetichus I, 240,000 Egyptian warriors revolted because they were not relieved after three years of occupation and emigrated to Ethiopia, deep into the south, the distortions and exaggerations in this report are obvious. But just as little can be doubted that it contains a genuinely historical core. The rivalry against the foreign mercenaries would have been a main reason. Of course, even these were by no means necessarily reliable, and if their pay remained in arrears or their self-confidence was hurt, there may have been plenty of unrest among them too. From an inscription under Apries (588-569 BC) we learn that the mercenaries of the Elephantine garrison revolted and also intended to move to Ethiopia, but were brought back into submission by the "Governor of the Southern Gate" Ashor and the ringleaders were punished In the revolution that overthrew Apries and elevated Amasis to the throne (569 BC), the rivalry between the Egyptian warriors and the foreign mercenaries played a major role as the leader of the National Party in the fight against the mercenaries came to power; but he could no more do without it than his predecessors; rather, as soon as he had secured his position, he confirmed and increased their privileges.

In the Ashor inscription, the tribes to which the rebellious mercenaries belonged are referred to in the sought-after manner of the conventional Egyptian style with archaic names that have long since disappeared from real life, which

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we can represent for example as "Palestinians, Greeks, Syrians and others"— the "others" are primarily the Carians. One of the inscriptions of the Greek mercenaries in Abu Simbel names the three corps into which Psammetichus II's army fell during the Ethiopian campaign: Egyptians under Amasis, Greeks under Psammetichus [Psamtik], the son of Theokies, and "foreign speakers" under an officer with an Egyptian name , Potasimto; the latter apparently include the Carians and Phoenicians, who scratched their names in the same place. The documents have now shown us how strong the Jewish element was among the Asian mercenaries.

These conditions did not change much under Persian rule (525-405 BC). Elephantine and in the east of the delta Daphne, in the west Marea (near what later became Alexandria) remained the border fortresses of Egypt, which were manned by strong garrisons. The garrison of Elephantine consisted mainly of soldiers, apart from the numerous Persians in the army. However, we no longer find Greeks and Carians among them, but we still find the strong Jewish contingent and numerous other Semites, especially with Babylonian names. In addition to the Nubian border, this force also has to keep the whole of Upper Egypt in order, and therefore draws its supplies in kind from there, especially grain and meat. Their commander, who has the Persian title pratarak (the "supreme"), has his seat in Elephantine. But next to it, on the mainland on the eastern bank, the "marketplace" Syene, today's Aswan, has now become increasingly important. Here is the seat of the Persian civil administration and the judicial authorities of the southernmost administrative district of Egypt, which bears the name Tashandres "the South Canal" and, as in the Pharaonic era, extends as far as Hermonthis, south of Thebes. This explains why The Upper Egyptian army is referred to several times in the documents as "the Syenensian army", although the headquarters of the command was still Elephantine. Syene was also fortified, and under Darius II (Darayavahush II) we find a military commander Nephajan here, while at the same time his father Hydarnes (Widarnag) was the Pratarak and commander of Elephantine and apparently his superior.

External Shape of the Papyri. The Language

The Phoenician jar shards.

All the documents we are considering come from the Persian period; the dates contained in them range from the 27th year of the first Darius (Darayavahush I; 494 BC) through the reigns of Xerxes (Khshayarsa I; 485-465), Artaxerxes I (Artakhshasa I; 465-424 BC) and Darius II. (Darayavahush II; 424-405 BC) to a business document from the fifth year of Amyrtaios (400 BC), the first of the local pharaohs after shaking off the Persian yoke. In terms of content, they are divided into official documents — decrees of the Persian government and documents from the Jewish community, private business documents, invoices and lists of names, letters and private notes, and literary texts. Quite a few have been preserved completely intact, including some private documents about debt contracts and the like. were found in their original state, rolled up and wrapped with a raffia cord, which was sealed with a seal in clay — in this form, which ensured against subsequent alteration or forgery, they were presented to the court in the event of a dispute. [Such rolled-up Aramaic documents were also found in Bactria, the Indo-Persian border region, where there were also Jewish garrisons, see p.1218.]. Ordinary scarabs with randomly chosen hieroglyphic characters and symbols were used for sealing. Other papyri, however, were torn to shreds or fell apart into small pieces when found. But it was precisely these heaps of tiny fragments that were of the greatest value. The skill of Mr. Hugo Ibscher, to whom so many Egyptian and Greek papyri owe their reappearance and preservation, and indeed their resurgence from what appeared to be hopeless dusty debris, has succeeded in getting even out of this desolate mass through careful observation of the colouring and grain of the papyrus. the shape of the broken edges, the shape of the lettering, through an intuitive eye for what belongs together, step by step, putting together large and ever larger pieces. It was of the greatest interest to observe how in the Berlin Museum under his hand the small fragments from day to day connected and complemented each other, grew into complete pages and long columns, how letter joined letter to letter and scrap to scrap, how Often a single character that could be recreated from atoms gave the most far-reaching insights, how words, sentences, entire stories arose from seemingly hopeless fragments, until finally entire texts, such as the great Jewish list of names, the Aramaic version of the Behistün inscription, the The story of the wise Achiqar was, so to speak, recreated by him from nothing and is now, if not completely, at least widely available for scientific processing in a clean and understandable way. The language of all these documents is Aramaic. This northernmost dialect of the Semitic languages, which is similar to Hebrew and Phoenician as Spanish is to Italian, was already widespread in the Assyrian period, especially in merchant circles and, it seems, in diplomatic traffic. Then the Persians, who urgently needed a universally understandable and easily written lingua franca for their empire, [replaced Akkadian and] made Aramaic the imperial language for the entire western half of their empire [and parts in the Bactrian and Indian east], not only for the area of the Semitic peoples, but also for Egypt and Asia Minor - of all the native languages only Greek was recognised and used by them as legitimate. Otherwise, all decrees of the central government, if they were written in Persian, were provided with an official Aramaic translation, the written communication between the local authorities and with their subjects took place in Aramaic, and all judicial documents and therefore as a rule also private documents Sales and loans, marriage contracts, gifts, etc. were written in Aramaic. In addition, the Egyptians used their native language and script, Demotic, for such documents, including for entries such as: B. from priests to the Persian government; and the subordinate officials who came from the local population

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could only write and speak Aramaic imperfectly or not at all and therefore occasionally made notes in demotic script in our papyri. But among the Persians, as later among the Ptolemies, demotic was always only tolerated and never officially recognised as having equal status with the imperial language.

These things were known for a long time - the Persian documents in the Book of Ezra are also written in Aramaic, and the very corruptly handed down note on one of these documents, which is in the Book of Ezra 4:7, probably originally read: "and the dispatch was written in Persian and translated into Aramaic translated", is therefore sent in duplicate. Despite all this, what was surprising was that, as we now see, the Jews in Elephantine — and the same will apply to the Jews in the other cities of Egypt — in the fifth century were already exclusively in private communication spoke and wrote in Aramaic, that they read Aramaic literary works, and that there is no longer any trace of Hebrew among them - apart from their proper names and individual Hebraisms.

The Hebrew language, which they must have spoken when they immigrated to Egypt, was already extinct among them at that time. How quickly this process took place, which is understandable given the close relationship between the two dialects, is explained by the fact that Nehemiah (13:23) complains that in his time the existence of Hebrew in the Holy Land was already threatened, that Jewish Children from mixed marriages can no longer speak the Jewish language. He campaigned energetically against this, but without lasting success: in the Greek period, as is well known, Hebrew was also a dead language in the Holy Land, only used in church services — where a translation had to be added to the holy texts so that the believers could understand them — and is used in religious literature. Furthermore, as is well known, the Jews in Egypt (and also in the rest of the Diaspora) gave up Aramaic just as quickly: in the Greek period they only spoke Greek in the synagogues, and even the scholars no longer spoke Hebrew. From this comes the Greek translation of the Bible [from the early 3rd century BC], the so-called Septuagint, emerged.

The Jews always went with the ruling people and adapted to the conditions given by them - until the opposition to the mass of the people among whom they lived and the persecution of the Jews emanating from them brought about the retrograde movement.

Papyrus rolls have been produced in large quantities and cheaply in Egypt since ancient times. But at least a roll or even just a single sheet had to be bought for money. Even if in our private lives paper is the item in which the spirit of saving is revealed particularly energetically and often in a downright bizarre way, this was the case to an even greater extent among the stingy population of Egypt, who usually lived in poor conditions. However, for business documents that were intended to serve as documents in court, such as debt deeds, purchase and donation contracts, marriage contracts, etc., a clean sheet of paper was taken and only written on the carefully smoothed front in beautiful and even large letters - in general, that is Aramaic writing on all documents from the Persian period is extraordinarily beautiful and clear, with carefully observed word separation, and shows nothing of the slurring and fleeting abbreviation of the letters that became more and more widespread in later times. The same applies, of course, to submissions to the government, to official decrees, and also to invoices and lists of names in the administration offices, although it is not uncommon for the back of such documents to be written on. On the other hand, in private communication, for letters, for petitions to the Jewish community and especially for records for household use, old paper was possibly used, writing on the back of completed invoices and documents, etc. It was also not uncommon for the writing and the remains of an old roll to be washed off then shine through between the lines of the new writing, as later with the palimpsests of the parchments. Example: when the Jewish community held a large collection for their God, its leader Jedoniah took an old scroll inscribed with demotic accounts of deliveries, washed off the writing, and recorded on it the contributions of the members of the community. Likewise, a literary text, the story of the sage Achiqar, is written on the front of a scroll previously inscribed on both sides with Aramaic notes. This copy was not produced in a bookstore, but rather copied for home use by a man with a literary interest. These are all things that are very common in the Egyptian and Greek papyri at all times.

But there was also a writing material that cost nothing at all and was therefore used a lot in everyday life: these were the ostraca, the shards of the countless clay pots that had been broken in domestic use and were found in enormous masses on the rubbish heaps in front of the towns accumulated. As everywhere in Upper Egypt, in Elephantine they were often used for letters and also for other records, such as lists of names (of workers or those obliged to do work or other services), sometimes only described on one, sometimes on both sides; As already mentioned, they are lying around in the piles of rubble everywhere. The vessels from which they come are usually large jugs, such as those used for fetching water and storing supplies, wine, oil, grain, fruit and vegetables, but e.g. B. the papyrus rolls were also used. Some of these jugs could be almost completely reassembled from the fragments.

The inscriptions on the jugs themselves must be clearly distinguished from these ostraken. These jar inscriptions are entirely Phoenician. Often there is only a Phoenician personal name on it, such as Eshmunjaton, Baal'azar, Abd-eli ben Eljaton, Abdbaal ben Challur, etc., apparently the name of the merchant in Sidon, Tire or Byblos from whom the goods were purchased. The name of the recipient is often added, e.g. "the Gerbaal ben Jatonchapi". And here you can often find names that are formed from the names of Egyptian gods (Ptah, Osiris, Apis, Isis, Bast, etc.)*, and several times also Aramaic names; sometimes there are two or three such names among themselves. These are the traders in Egypt who

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got the goods from Phoenicia. The note "to the king" can often be found, as is also the case on jar shards in the Holy Land, i.e. deliveries to the government. Thus we see that there was a lively Phoenician import into Egypt, whose products were distributed as far as Elephantine. This confirms a statement made by Herodotus in this regard. [* Phoenician differs from Aramaic not only linguistically - here "son [of]" means ben, as in Hebrew, but in Aramaic it is bar - but also in the writing, which shows a different and older form of the Semitic alphabet than The Aramaic script also contains the well-known Phoenician names of God, Melqart, Ba'al, Eshmun, etc.]

The Jewish Military Colony in Elephantine

The Jews of Elephantine are referred to in the documents as "the Jewish army." From a petition that they addressed to the governor of Judaea in the year 407 BC, we see that their ancestors have been here "since the days of the kings of Egypt." were resident and had built a temple for their god Yahu. They therefore came to Egypt as mercenaries during the 26th Dynasty, at the time when Psammetichus I [Psamtik I] and his successors attempted to regain a firm footing in Syria following the example of the ancient pharaohs during the decline of the Assyrian Empire. At that time, Psammetichus I (664 - 609 BC), as Herodotus tells us, besieged the Philistine city of Ashdod for 29 years until he took it when his son Necho II defeated King Josiah of Judah at Megiddo in 608 BC, installed Jehoiakim as king in Judah and advanced to the Euphrates, but was defeated by Nebuchadnezzar at Carchemish in 604 and driven out of Syria.

The next king, Psammetichus II (Psamtik II, 593-588 BC), also moved to Syria in 590 BC, as a Demotic document from the Persian period teaches, as did his son Apries (588-569 BC), who later attacked Sidon and Tyre and the King Zedekiah of Jerusalem supported Nebuchadnezzar, but did not dare to give him a field battle, but left Jerusalem to its fate. A Jewish novel from the Greek period, the "Letter of Aristeas", which tells the fable of the "translation of the Bible by the seventy interpreters" (meaning: it was part of the Greek Bible canon called Septuagint, "translated by 70 or LXX scholars" between 285 and 250 BC), contains the information that Psammetichus—that, as we know, is Psammetichus II—in his campaign against the Ethiopian (Kushite) king received Jewish auxiliary troops and since then they have been based in Egypt as an occupation; He adds that many Jews also came with the Persians, although their numbers did not come close to the masses of Jews transplanted to Egypt by Ptolemy I (allegedly 100,000). This information is undoubtedly correct, but not exhaustive; Rather, we know that the influx of Jews continued uninterrupted under the 26th Dynasty, that in the year 586 BC numerous Jews "dwelt in Migdol, Daphne, Memphis and Upper Egypt (Patros)," and after the destruction of Jerusalem and the slaying of Nebuchadnezzar The appointment of Bailiff Qedalja by the escaped Jewish army colonels was followed by a new supply, in which Jeremiah was also dragged to Egypt. The provision of Jewish troops to Psammetichus II was by no means the first such mission; rather, there was a trace of much older ones in the The Jewish code of law, Deuteronomy, published in 621 BC, summarises the ideas of religious reform and, as is well known, formed the basis for the development of Judaism. The regulations for kingship are given here in chapter 17: the king should not be a foreigner , but rather be a member of the people, he should not have many wives, nor accumulate masses of silver and gold, he should constantly read the book of the law and follow it exactly. In between, however, there is verse 16: "Only he should not keep many horses or lead the people back into Egypt to increase the number of his horses, since the LORD has said to you: You must never go back this way again." This previously almost incomprehensible passage now becomes completely clear: the Jewish kings carried out a lively trade in soldiers with Egypt and, as an equivalent, received horses from the Pharaoh. This is the origin of the Jewish military colony in Elephantine. Of course, the provisions of the lawbook were of little use in the long run; rather, (after Josiah, who introduced the code of laws in 621 BC, failed in his attempt at an independent policy between the great powers and fell in the battle against Necho at Megiddo), Judah initially came to be dependent on Egypt for three years, and continued to seek it in the following period here again and again leaned against the Chaldean rule and therefore, as already mentioned, repeatedly supplied the Pharaoh with troops.

Furthermore, Egypt was the refuge for all those compromised in the fight against the Chaldeans [Babylonians], and many Jews also emigrated from the confines of their homeland in order to earn their living abroad. However, these elements probably mostly moved to the cities of the Nile Delta [and to Bactria and the northwest of India]. So we see that a strong Jewish diaspora had already formed in Egypt in the seventh and sixth centuries, which then grew to an ever greater extent under Persian rule and even more so under the Ptolemy-Dynasty.

The Jews who settled in Elephantine had received permission from the government to build a temple to their national god Yahweh - in the documents he is always called Yahu (or even just Yo) in an abbreviated form. This was something unheard of from the standpoint of later Jewish orthodoxy and later never occurred to the Jews of the diaspora in Babylonia and further in the world of the East and West: for only in the place that Yahweh has chosen for his name to dwell there In Jerusalem, he can have a temple and be worshiped through sacrifices; everywhere else the Jews have to make do with prayer houses (synagogues). But when the military colony at Elephantine [and other colonies in Ethiopia, Yemen and India] came into being, this commandment did not yet exist. At that time, in the Holy Land and especially in Judah, Yahweh had his temple or sacrificial altar in every town and "on every height and under every green tree." It was not until the Deuteronomy of 621

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BC that the new commandment was introduced and all these places of worship were abolished in favour of the one temple in Jerusalem. Until then, no Israelite or Jew could be offended by building a sacrificial altar or a temple to his national god; on the contrary, this was a confession of his piety and belonging to Yahweh. In a proclamation in the to Egypt related oracle of Isaiah, this older view has found a very significant expression: "On that day five cities in Egypt will speak the language of Canaan and swear by Yahweh of the [Jewish] legions. On that day there will be an altar of Yahweh in the midst of Egypt and a stone of God (Masseba) near its border, and this will be a sign and a testimony to Yahweh of the [Jewish] legions in Egypt: when they cry out to Yahweh because of their adversaries, he will send them a Saviour [a messiah; Hebrew mashiakh, "anointed one", yehoshua, yeshua, Greek soter, kristos] who will fight and deliver them."

The conditions that are announced here are precisely those that developed in the seventh and sixth centuries BC; and the saying will probably have come into being during this time.

Regarding the temple of Yahweh in Elephantine, the above-mentioned papyrus further reports that "when Cambyses went into Egypt, he found this temple built; and while all the temples of the Egyptian gods were destroyed, no one did anything to this temple" — a very interesting note, which completely agrees with the stories of Herodotus about the appearance of Cambyses in Egypt and shows that in fact the memory of this ruler of was exposed to the Persian government, similar to that of those Roman emperors whose memory was officially condemned, such as Nero and Domitian; otherwise the Jews could not speak like that in a letter to a Persian governor.

The appearance of the temple is also described to us. The walls were apparently built of unfired air brick [or undecorated ashlars], but the [six] pillars [of the porch] and the reveals of its five doors [passages of the porch] were of stone; the wooden doors [of the temple entrance behind the porch] rested on copper [or bronze] hinges; It [the temple] was roofed with cedar beams [which, arranged crosswise, formed a stable coffered ceiling]. So it must have been a pretty stately [portly] building. [In other words: It looked not huge but stable like the Kalabsha Temple of Elephantine, or the temples of Yeha or Marib.] The inventory included offering bowls made of gold and silver. On the associated altar, food offerings, incense and burnt offerings were presented, as in the cult of Jerusalem.

The Jews of Elephantine formed a cult community and as such had their own special organisation in addition to the military one. At the head was a leader, at the time of Darius II it was Jedoniah, son of Gemariah, alongside whom one or two other names are occasionally mentioned, apparently his assistants. Among his "comrades" with whom he discusses all important matters, such as the Persian officials, "the priests (of Yahu) in the fortress of Elephantine" are particularly highlighted several times. The community is divided into hundreds, which are named after their leaders [It is very striking that they mostly have Babylonian names: Shiniddin and Nabuaqab (Pap. 18, 1, 19f.); Nabu-ushaliv (Pap. 25, 8); also Bet'elteqem (Pap. 25, 6, 10).]; but they hardly really consisted of a hundred members. At a collection for the deity, which we will talk about later, a total of 130 members paid, including around 35 women, of course those who had their own assets. We do not know whether all members of the community who were able to pay took part; In any case, the poorer people who could not pay must also be added, so that the community, including the women and children, may have easily been around 600 to 800 strong, if not more.

We have already become acquainted with the living conditions of the community, the employment, and the prosperity that some gained. When Jeremiah once compares his mercenaries in an oracle against Egypt to fattened "stable calves" who cannot stand against the enemy (46:21), this obviously also applies quite well to the Jewish garrison of Elephantine.

The personal names are usually the same as those known from the Old Testament or are formed in the same way. Babylonian, Aramaic and Egyptian personal names can also be found occasionally. The fact that the Jews adopted foreign names without hesitation, even if they contained foreign names of God, is also known from the Old Testament and the later history of the Jews (The Christians were not afraid of this either; think of names like Demetrius, Isidore, Apollos.). Some of the bearers of these names may have been proselytes. We have already seen that marriage to non-Jews was by no means frowned upon, but also that in the case mentioned the Egyptian husband converted to Judaism.

The Introduction of Jewish Law

While in Elephantine the popular Jewish cult remained essentially unchanged, although people remained in constant contact with their homeland, the greatest upheavals gradually took place in Judah and Jerusalem. In the year 597 BC, Nebuchadnezzar led King Jehoiakin and the elite of the people, the officials and the landowners subject to military service, along with the blacksmiths and locksmiths, 10,000 men, into exile in Babylonia. In 586 BC Jerusalem was destroyed and the majority of the population still in the country, at least 30,000 to 40,000 men, were deported there, and several thousand others soon afterwards moved to Egypt [and other places]. Then in 538 BC, after Kurush II's [Cyrus the Great's] conquest of Babel [Babylon], came the return of a colony of 42,300 adults — including 30,000 men — with 7,337 male and female slaves, and the rebuilding of Jerusalem and the Yahweh Altar under the leadership of a son of Jehoiakin named Sin-bal-usur (mis-written as Sheshbassar in our Bible texts) who, as Persian governor, took over the government of the small province of Judah. When, after the fall of Cambyses and the overthrow of the magus [Persian: "wise man"] Smerdis by Darius [Darayavahush], the great revolt of the Iranian tribes, the Babylonians and Armenians against the new ruler seemed to hold out the prospect of the downfall of the world empire

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and a complete revolution in the world situation (521 to 519 BC), Messianic hopes arose; The prophets Haggai and Zechariah called for the building of the temple and held the royal crown ready for Prince Zerubbabel, a nephew of Sinbal-usur, who had succeeded him in the governorship. But Darius quickly put down the rebellions and restored the unity of the empire; once again the messianic hopes for an indefinite future had to be postponed. Darius was generous enough to ignore the desire for independence, whose meaninglessness he saw, and to allow the completion of the temple; It was consecrated on the 3rd of Adar (10th March) 515 BC. Otherwise everything remained the same, and the colony had to go through all the material hardships that, especially in a country so unfavoured by nature, are inherent in every new founding, all the more so the more exuberant the expectations with which they were had moved out. They were increased by the disputes with the neighbours, who of course looked askance at the establishment of the new settlement. The semi-nomadic tribes in the south, Kaieb, Jerahme'el, the Recabites, now pushed north into the ancient Jewish land by the Arab Edomites [Idumaeans], who had been driven out of their old homes by the equally Arab Nabataeans, had long been zealous worshipers of Yahweh and joined him without any resistance new community with which they gradually merged completely. But their neighbors to the east, the Moabites and Ammonites, were hostile to them, as were the inhabitants of the ancient Philistine cities on the coastal plain; and just as little could one get along with the neighbours to the north, the descendants of the ancient Israelites in the province of Samaria, who were now often mixed with the colonists brought into the country by the Assyrians. The old, never balanced antagonism between Israelites and Jews [Judaeans] revived under Persian rule: the Samaritans viewed themselves as the real Israel, they did not want to know anything about the tendencies now prevailing among the Jews and especially about the temple in Jerusalem and viewed their much older national shrine on [Mount] Gerizim near Shechem as the true seat of the deity. So there was constant friction and complaints to the Persian government.

The Jewish community could not help itself on its own; the tendencies on which it was founded came to a complete standstill, and especially among the better-off and especially among the priests there were quite a few who took things as they were, turned to the practical tasks of the day, and sought peace with their neighbors and became in-laws with them, the conscience of one or the other might also be struck by such a marriage alliance, which was frowned upon by the law.

The Babylonian Jews intervened. Their religious views urgently required — if they were to prosper on earth and continue to prosper in their businesses, that at present, until God himself intervenes in the future and establishes the messianic kingdom, in the holy land and the city in which God had chosen his place of residence — everything should happen exactly according to the commandments that God himself had given. Their rich material resources (in addition to the literary tradition, the numerous business documents from [the cuneiform archive of] Nippur from the Persian period provide a very clear picture of the prosperity that the Jews achieved in Babylonia.) and their connexions at court and in The civil service, where they were readily used as useful people and some Jews achieved very influential positions, gave them the opportunity to take decisive action. They achieved in 458 BC. BC from King Artaxerxes I and his councilors, the authority — apparently it cost them a lot of money — that the priest Ezra introduce the code of law he had written in Judah and Jerusalem, as his mission was initially based on the conflict in which they were about to enter the intermarriage with the neighbours ended, and the attempt to rebuild the walls of Jerusalem came to nothing, but then in 445 BC the royal cupbearer Nehemiah achieved his appointment as governor of Judah, built the walls of Jerusalem, and on October 30th in 445 BC the law code was introduced in a solemn act as the basic law of the people.

These processes are also confirmed and further supplemented by the Elephantine documents. We owe the new information primarily to a letter that the Jews of Elephantine addressed to Bagoas, the governor of Judah, in 407 BC.

As Eduard Sachau recognised, this Bagoas was already known to us before. The only information that Josephus' tradition has preserved from Jewish history in the century between Nehemiah and Alexander the Great is that the high priest Yohanan [John], the grandson of the high priest Eliashib, who was in office at the time of Nehemiah, met his brother Jesus (Yeshua, Yehoshua) in the temple itself because he feared that he would be placed on his slopes by his friend Bagoas*, "the general of Artaxerxes". (* The name, written "Bagohi" in the papyrus, is an ordinary Persian Name derived from baga "God", just like Hebrew names have the ending yahu for "God." The name was adopted as early as 538 BC by one of the Jews who headed the colony returning to Palestine [Ezra 2:2; Nehemiah 7:7, in Masoretic Text and in our Bibles incorrectly vocalised Bigwai, in the Greek Bible Baguai]; one of the Jewish families has the same name.) As a punishment for this, Bagoas imposed a tax of 50 drachmas on the Jews for each lamb slaughtered at the daily sacrifice and seven years after Jesus ' [Yeshua's] murder entered the temple, unconcerned with the ideas of the Jews, who, as is well known, see the fact that an unbeliever enters the sanctuary as a monstrous sacrilege: "he is purer than the fratricide who acts as a priest." Until now we thought that Bagoas was the powerful minister who served in the last years of Artaxerxes III. (359-338) the Persian Empire ruled, just as Josephus' information and the chronology were here incorrect. Now we see that he was a successor to Nehemiah as governor of Judah. [Eusebius of Caesarea (Constantine's right-hand man) and the chronicles based on him reported a visitation of the Jews under Artaxerxes III. and transplanting part of them to Hyrcania*. [Hyrcania (Persian: Varkana, "Wolf's Land"), ancient Iranian (Persian) region located on the southeastern

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shore of the Caspian Sea. Its capital was Zadracarta (Astrabad, modern Gorgān), and it formed part of the various Persian (Iranian) empires. In the list of Persian satrapies given by the Greek historian Herodotus, the Paricanians may have been the Hyrcanians. Hyrcania was also the name of a town in Lydia (at the western coast of modern Turkey), said by the Greek geographer Strabo to have derived its title from a (military) colony of Hyrcanians settled there by the Persians.] If he was in office in 407 BC, it is natural that we should have a grandson of Eliashib, the high priest of the time of Nehemiah (445 B.C.), next to him find; and the same John (Jochanan) is also mentioned as high priest in the letter from Elephantine, thus proving Josephus' statement to be chronologically correct. (The hereditary succession of the high priests Eliashib, Jehoiada, Jochanan [Yohanan, mis-written in vers 12 as Jonathan], Jaddua is also listed in the family lists c. 12. 10f. 22 given by the chronicler at the end of the book of Nehemiah.)

In the letter from 407 B.C. it is said that the Jews of Elephantine had earlier (in the year 410) "sent a letter to our Lord (i.e. the addressee of Bagoas) and to Yohanan the high priest, and his companions the priests in Jerusalem, and to Ostanes , the brother of Anant, and the nobles of the Jews". This address of the letter at that time, in which, as was the case under the Persian administration, the colleges supporting them are named alongside the highest officials, is entirely consistent with the information we have received from the books of Ezra and Nehemiah about the organisation of the Jewish community under Persian rule.

While the actual government lies in the hands of the governor, the community independently manages its own and especially the religious affairs under his control. At its head is a council, the later Sanhedrin, in which the heads (the "elders") of the land-owning lay families and the priests have a seat and a vote. Originally, the priestly families were quite distant, and in pre-exilic times they did not belong to the community of the Freemen at all, but were committee members (metoken, gerim) without property who lived from their services to the community and received a share of the offerings as a fee from private individuals. The heads of the lay families, on the other hand, are the "eminent" (the "free" or "nobles", chorim), and a secular leader, a president of the council, has the top position. This is obviously the position occupied by Ostane, the brother of Anani, in the letter we are discussing. We don't know anything else about him; The fact that he has a Persian name does not prove that he was a Persian; rather, his brother's name shows that he was a Jew. This Anani, after whom he is referred to, contrary to all other custom (otherwise the father's name is always added to personal names), must have been a very respected personality; and so the assumption made by Eduard Sachau is probably that he was a descendant of the old royal family mentioned in the family tree of the Davidians (This family tree has come down to us [Chronicles 1:3, 17, etc.] in a very unreliable form.)

With the introduction of Judaism in 445 BC, the hierarchy of the lineages was reversed: while in the list of those returning from exile the lineage of laymen have priority, in the lists given in his memoirs, Ezra puts the priests first, and the commitment to the law is signed by the (now reorganised) priestly families before those of the laity. Through the law, the leadership of the people transformed into a church community is increasingly transferred into the hands of the clergy and the high priest at their head. [In other words: the theocratical structure gains the upper hand and later turns into the totalitarian mindset that is typical for monotheism.] The same order, as we have seen, also applies to the writing of the Jews of Elephantine.

Another personality known from the Old Testament appears in the letter from the year 407: Nehemiah's main opponent, who tries to thwart the construction of the wall and is in close contact with the secular party in Jerusalem, Sin-uballit (Sanballat). We learn here that he was governor of Samaria.

This is never mentioned by Nehemiah as he assumes that the readers knew it. (Titus Flavius Josephus [Antiquities XI 7, 2, 302] places him unknowingly in the wrong time of the last Darius [called Codomannus; Darayavahush III, reigned 336-330 BC], but calls him correctly "Satrap of Samaria.). The statement "Then Sinuballit spoke before his brothers and the crew (chail) of Samaria, etc." [Nehemiah 3:34] only now makes us understand; as governor, he stands at the head of the levy of his province.) — It sheds new light on the events he recounts: it is the governor of the neighbouring area who is trying to cause him all sorts of difficulties, even though he was not allowed to intervene directly in his sphere of power. If he was still alive in 407, he must have been very old; and so the Jews of Elephantine turn to his sons Delaiah and Shelemiah, who apparently actually ran the business for their father. Now we can turn to writing itself and its motivation.

The Destruction of the Jewish Temple at Elephantine

It is understandable enough that there was a lively rivalry between the Egyptians and the foreigners living among them, and especially the Jews [as they might have remembered that the Habiru (Hebrew) from Canaan wanted to get the whole country under their control some hundred years ago]. For a long time the Egyptians had become more and more exclusive towards foreigners, whom they viewed as unclean [impure]. And when, after the fall of the New Kingdom [1539–1075 BC], the distress of the time and foreign rule generated a national reaction that saw salvation in the return to the orders and cult forms of the oldest times and everything foreign. This includes ideologies and the gods who had invaded from abroad, in so far when they were recognised as such, eliminated as creatures and associates of the evil Seth, the enemy of Osiris, and eradicated from the Egyptian religion, this rejection of foreigners and the embarrassing observation of purity regulations and local cult orders became completely dominant. After decades of chaos, the Restoration under the 26th Dynasty recognised and carried

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out these principles, and the news of the Greeks is full of them. But this behaviour had already been noticed by the Israelites, who had no idea at the time that they would arrive at exactly the same standpoint a few centuries later. [This is a law of human nature, the more a particualar zeitgeist swings to one extreme, the more vengeful it swings back later.] The Yahwist (one of the 4 authors of the Pentateuch; around 850 BC) notes in the story of Joseph that "the Egyptians are not allowed to eat together with the Hebrews, since this is an abomination to the Egyptians" (Gen. 43:32), and that "to the Egyptians all shepherds are an abomination" (Gen. 46:34); When, during the plagues, Pharaoh made the concession that the Israelites should offer the required sacrifice to their God, not in the desert, as they demanded, but in Egypt itself, he had Moses say: "We cannot do that; for what we sacrifice to Yahweh our God is an abomination to the Egyptians; If we should sacrifice before their eyes, as is an abomination to the Egyptians, would they not stone us?" (Exodus 8:22).

Meanwhile, the Jews in Palestine were under the laws of 621 and 445 BC. The Jews in Elephantine have also become just as exclusive, and the Jews in Elephantine have not remained untouched by this zeitgeist, although they will not have gone as far as the Orthodox in their homeland.

But they also did not lack for provocations: they also stayed away from contact with people of other faiths in their interactions and at meals, they also showed contempt for their religion, and above all they also diligently caught proselytes of which the papyri bear witness through the numerous Jews whose fathers or grandfathers bear Egyptian names, and through the conversion of Mibtachiah's Egyptian husband to Judaism. So where-ever Egyptians and Jews sat together in the same city, there would have been as little lack of daily friction and riots as there is today between the various Christian denominations in the Holy Land [of the 19th century]. And just as here the Islamic [Ottoman] government stands above them, in a proudly awareness and illusion of having a much higher religion, looking down on them with contempt and yet forced to take their pretensions into account and keep order among them, so in Egypt the Persians, the professers of the pure teachings of Zoroaster. Cambyses showed complete contempt for the Egyptian religion and persecuted it; that has abandoned the wise policy of his successors, which Darius founded, and has tried to make amends with all his might; But one can imagine how contemptible the actions of the rabble that took place at his feet must have seemed to the proud Persian, despite the generous spirit that permeates the entire imperial administration, or rather precisely as a result of this.

Papyrus 10 provides some insight into this game of intrigue in everyday life, a letter addressed to the Jewish community in which an agent of the community reports on the events affecting them at the satrap court in Memphis. Unfortunately, only the right half of all the lines has been preserved. The entry reads: *"To my lords Yedoniah, Mauziah, Uriah and the army of your servant [legion of God] greet you at all times. We are doing well here. And now, every day, the . . ."* No further coherent text can be produced; but we see that Arsames is talking about the Egyptians' intrigues, against which the sender is powerless: *"[about that] we can [not do anything] because the Egyptians — them women (probably of Arsames) — give bribes"*, and later: *"we are frightened because we are short of money"*. The Egyptians also put their hope in the governor of the Thebaid "and so they say: a Mazdajasnian (i.e. a worshiper of Mazda, the religion of Zoroaster) is he, placed over the province.

Here we get an idea of the role that the rivalry between different religions played in the life of the Persian era. There will never have been a lack of such friction; And hand in hand with them goes the ever-living striving of the Egyptians to regain their national independence, despite all of Darius I's concessions or perhaps precisely as a result of his policy, which, in contrast to Cambyses [Kambujiya], was as accommodating to the Egyptian priests as possible and thereby enormously increased their influence, which had already led to great revolts twice, in the years 487-484 BC and 459-454 BC, and after the death of Darius II in 405 BC. The permanent shaking off of the foreign yoke was achieved. A few years earlier, in 410 BC, this led to a movement in Elephantine which was directly aimed against the Jews and of which we learn from our documents.

The process was as follows. While the satrap Arsames had gone to the king's court, the priests of Khnubis of Elephantine managed to obtain the consent of the Persian general, the pratarak Hydarnes, to strike against the Jews.

He ordered his son Nephayan, who commanded in Syene, to send Egyptian troops to attack the Temple of Yahweh. They attacked the sanctuary, plundered its valuables and completely destroyed it. It is possible that other intentions besides hatred of Jews played a part in this undertaking, that the Jews were the mainstay of the Persian government and that the Persian commander was won over to take a measure that would ultimately lead to an uprising against the Persians themselves can hardly be doubted.

At least that's how the Jews portrayed it. In the Strasbourg papyrus published by J. Euting, the fragments of a petition "from the Jewish army" to the Persian government, perhaps to the satrap Arsames himself or to his deputy [Of course, the surviving document is not the original petition, but a copy taken from it and retained.] is it [called:

". . . flags of the Egyptians have revolted; we did not leave our post and no harm could be proven against us. In the year 14 of King Darius (410 BC), when our lord Arsames had gone up to the king, this is the mefait (I represent the Persian word 'dushkarta' used in the text here by the following using French words.)*, which the priests of Khnubis committed in the fortress of Jeb, a conspiracy with Vidarnag* (Hydarnes)*, who was pratarak* (general) *here. They gave him silver and valuables. There was a remnant of that . . .* (There is an unknown word here.) *. . . They destroyed the king of Yeb, who was in the fortress; and a wall was built in the breach of*

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the stronghold of Yeb, and now this wall is built in the breach of the stronghold. There was a well built in the midst of the fortress, and it never ran out of water to water the army; when they are assiegp, they drink the water from this well; those priests of Khnubis have buried this well. When information is collected from the judges, officials and policemen (literally "the listeners," goschak, a Persian office that the Greeks render as "the king's ears.") *employed in the province of Tashadres, our Lord* (i.e. to the addressee) *will be notified in accordance with what we have said. Also we give an exact report. . ."*

Only isolated words survive from the sequel; As far as we can see, the looting and destruction of the temple was primarily reported here.

The government appears to have energetically suppressed the disturbances after Arsame's return; Hydarnes and Nephayan and their accomplices were executed. But the Jews could not regain their rights. For three years they tried in vain to obtain permission to rebuild the temple. A letter to Bagoas and the Jews in Jerusalem asking them to support their request went unheeded — understandably enough: since modern Orthodoxy had now achieved full dominance here, and a temple to Yahweh outside Jerusalem was an abomination of pagan idolatry. So in the year 407 BC they finally turned again in the surviving letter to the governor Bagoas of Judah with the request to intercede on their behalf with Arsames, and at the same time to the sons of Sin-uballit of Samaria.

This is also very significant for the situation. For the Believers of the Old Judaism in Elephantine there is no sharp contrast to the [equally old-fashioned] Samaritans that has now developed in Palestine. The Samaritans and Sinuballit themselves were by no means harshly hostile to the colonists in the south, no matter how uncomfortable they were and how much they were repelled by the fanaticism of the strictly religious party. They tried to get along with them and had a variety of connexions and family relationships with the aristocracy and especially with the secular priesthood.

Tobit was related by marriage to prominent families and the high priest Eliashib to him. — when Nehemiah returned to Judah (around 430 BC), he threw him out (Nehemiah 13:4...) — , so has a grandson of Eliashib married a daughter of Sin-uballit (Nehemiah 13:28...).

"I chased him away from me," says Nehemiah in the account of his second governorship; "Remember them, my God, of the defilements of the priesthood and of the ordinances of the priesthood and of the Levites!" He withholds his name, he only hints at his crime: it is Manasseh, the first high priest of the Samaritans at the temple on Mount Gerizim of Shechem. The Samaritans also accepted God's revelation of the new code of laws that Ezra had brought with him — they could not escape the power of the new religious ideas. Only they were never able to recognise the Jews' claim to be the only true Israel and the claim of the upstart Jerusalem, but instead clung to their much older central sanctuary. So the Jewish sect of the Samaritans came alongside Orthodox Judaism.

It is quite understandable that the Jews of Elephantine could expect more accommodation here than from the devout Jews of Jerusalem, to whom they had initially turned; and this hope did not betray her.

The letter to Bagoas from the year 407 is preserved in two copies, which differ in small details of expression. It says:

"To our lord Bagohi, governor of Judah, your servants Yedoniah and his companions, the priests in the fortress of Yeb [Elephantine]*. May our Lord the God of Heaven greet you at all times and sit in grace before King Darius and the sons of the (royal) house a thousand times more than now, and grant you long life and be happy and healthy at all times. Now your servants Yedoniah and his companions say this:*

In the month of Tammuz, in the year 14 of King Darius (July 410 BC), when Arsames had gone away and gone to the king, the priests of the god Chnub in the fortress of Yeb conspired with Vidarnag, who was pratarak here, namely: let the temple of God Yahu in the fortress of Yeb be removed from there.* (* The verb "make" is omitted. The parallel text has: "they gave silver and treasures to Vidarnag.") *Then this Vidarnag, the Accursed One, sent a message to his son Nephayan, who was colonel in the fortress of Syene with the words: The temple of the god Yahu in the fortress of Yeb should be destroyed. Then Nephajan brought Egyptians with other warriors; They came into the fortress of Yeb with their weapons, and they entered that temple and destroyed it to the ground, and they broke down the stone pillars that were there. They also broke down the five stone doors* (the jambs, in contrast to the door leaves. The parallel text says "mighty doors") *built of stone blocks that were in that temple, and they lifted up their door leaves and the brass hinges of those door leaves, and the roof of cedar, with the remainder of the equipement, and whatever else was there, they burned all with fire; and the gold and silver bowls, and all the things that were in that temple, they took away and confiscated them. Since the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb; and when Cambyses* [Kambujiya] *went against Egypt, he found that temple built. And while all the temples of the gods of Egypt were destroyed, no one did anything to that temple. And since they have done this, we, with women and children, wear mourning clothes and fast and pray to Yahu, the Lord of heaven, who has brought us news of that Vidarnag: the dogs have torn off the bonds from his feet* (Vidarnag was executed and his corpse was given to the dogs that tore it apart) *and and all the treasures which he had acquired perished, and all the people who had wished evil upon that temple were slain, and we saw it with delight.*

Even before this, at the time when this evil was done to us, we sent a letter to our Lord (the addressee)*, and to Yohanan the high priest and his companions the priests in Jerusalem, and to Ostan the brother of Anani, and the nobles of the Jews; but they did not send us a letter.*

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We have also been wearing mourning clothes and fasting since the month of Tammuz in the year 14 of King Darius to this day. Our wives are like widows (i.e. we abstain from marital intercourse.) *We do not anoint ourselves with oil and we do not drink wine. Nor have we offered any oblation, incense, or burnt offering in that temple from that time until now, the year 17 of King Darius.*

Now your servants Yedoniah and his companions and all the Jews, inhabitants of Yeb, say this: 'If it seems good to our Lord, remember to build that temple, since we are not permitted to build it. Look at the recipients of Your blessings and graces here in Egypt. Let a letter be sent to them from You concerning the temple of the God Yahu, to build it in the fortress of Yeb, just as it was built before, and they will give the offerings, the incense, and the burnt offering on the altar of the God Yahu Your name. And we want to pray for you at all times, we and the women and children and all the Jews who are here when that temple is built. And you will earn for yourself greater merit before Yahweh, the God of heaven, than a man who offers to him burnt offerings and sacrifices worth a 1,000 talents. And concerning the gold, concerning it We have sent and given knowledge.

We also communicated the whole matter in a letter on our behalf to Delaiah and Shelemiah, the sons of Sin-ubalht, governor of Samaria.

Furthermore, Arsames knows nothing of all that has happened to us.

On the 20th Marcheshwan of the year 17 of King Darius (28 November, 407 BC)*."*

[See Photo of the petition, averse and reverse, Appendix A]

Whether Bagoas cared much for all the beautiful promises of divine blessing that the Jews made to him may seem quite questionable. In any case, the material gain that was offered to him, the gold, which is mentioned at the end of the letter, was more effective. But here the Jews had to be careful: they could not know how much Bagoas would demand, and just as they could offer him too little, it could turn out that he would have been available cheaper than they had expected. So they are careful not to name a specific sum, but only indicate that they gave their messenger gold and instructions: such things could only be successfully negotiated orally.

In any case, the negotiations in the Holy Land achieved their goal; In a meeting with the Jewish negotiator, Bagoas and Delaja — his brother apparently left the matter to him — declared their willingness to support the Jewish proposal. We also have information about this negotiation: we have the minutes in which the Jewish negotiator recorded the statements of the two Persian officials and which he brought with him to Elephantine. It is said:

"Record of what Bagohi and Delaja told me.

Record with the following wording: You have to speak in Egypt regarding the altar house of the god of heaven, which was formerly built in the Fortress of Yeb, before Cambyses, which that accursed Vidarnag destroyed in the year 14 of King Darius, to build it on its site as it was before, and they shall offer offerings and incense on that altar, just as they used to do before."

You can see that the two Persian officials express themselves very correctly. They avoid the name "Yahweh", nor do they speak of a temple, like the Jews, but of the "house of the altar"; but because they recognise that it dates from ancient times, before the conquest of Cambyses, The fact that his privilege is therefore not infringed by the Persian government also means that it has been unlawfully destroyed and must be restored, in accordance with the principle consistently followed by the Persian government of protecting the existing conditions and not overturning a decision once made.

In exactly the same way, Darius I allowed the construction of the temple in Jerusalem because in the archives at Egbatana he found the protocol of Cyrus' decree by which he allowed the reconstruction of this temple in the year 538 BC (Ezra 6). — This only differs in one point The decision depends on the Jews' request. They say that so far three types of sacrifices have been offered to their god in the temple, mincha, incense and ola, and they expect that these can be offered again after the temple is restored. Of these three types, the incense offering needs no explanation; Ola is the burnt offering in which the slaughtered animal is burned on the altar; mincha "gift", is originally any sacrifice (in which the sacrificers, along with the sacrificial priest, themselves eat the meat of the slaughtered animal), but in the cult of Jerusalem it became exclusively the name of the vegetable "meal offering" (bread, cake, fruit), a usage of language that is then strictly enforced by the law (which, incidentally, emphasises burnt offerings wherever possible). We see that here too the cult of Elephantine completely corresponds to that of Jerusalem.

Now the minutes of the negotiation with Bagoas and Delaja only talk about mincha and incense; Lidzbarski first rightly concluded from this that they did not want to allow burnt offerings on the altar of the restored temple. This corresponds to another document, the copy of a petition to a man of one foot — the name is not mentioned — which unfortunately only survives in a garbled form, for the restoration of the sacrificial cult (Pap. 5). The text says:

"Your servants Yedoniah son of Gemariah, Ma'uzi son of Nathan, Shema'iah son of Chaggai, Hoshea son of Yatom, Hoshea son of Natun, five men in all, Syenenes, who live in the fortress of Yeb, say thus: If our Lord [intercedes for us, or something like that] *and the temple of the god Yahu* [will be rebuilt] *in the fortress of Yeb, as it was built before, and sheep, oxen, goats, . . . are not offered there, but incense and food offerings* (mincha) *are. . . , and our Lord gives information . . ., then we will go to the house of our Lord. . . Deliver 1,000 species* (bushels) *of barley".*

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This letter, which also proves that its five authors were quite wealthy, adopts the formulation given by Bagoas, not only in the positive, but also to the negative side. Apparently the Jews saw that they would not be able to obtain permission for sacrifices and burnt offerings and acquiesced. So it is very likely that this petition was only drawn up after the Bagoas' decision was received, when further support was sought from influential personalities — probably a high Persian official — in order to finally obtain the concession for the construction of the temple from Arsames.

But that the Jews of Elephantine could not obtain permission to offer sacrifices burned in fire in their temple is very strange indeed. One must probably assume that the government has thereby made a concession to the Egyptians' anti-Jewish sentiment. However, one should completely avoid the idea that is occasionally expressed as if animal sacrifice itself was offensive to the Egyptians and as if the sacredness of animals in Egyptian religion played a role in this. Of course, in Egypt the animals are cared for and protected, and killing some animals, such as the ibis, the falcon, the cat, the cow, is forbidden under penalty of death. But oxen and sheep, the chief animals of the Jewish sacrifice, have been slaughtered in Egypt at all times. Instead of all other evidence, it is sufficient to refer to Herodotus, who (II, 37-42) describes these things very clearly, in full agreement with the monuments. Cattle sacrifices are quite common in Egypt, and the burning of the carcass filled with bread, fruits and spices, which Herodotus (II, 40) describes, perhaps only entered Egypt in the late period from the Semitic cult. In addition to bread and geese, the priests in particular receive their daily ration of beef from the temple property. Herodotus only says of the inhabitants of the Theban district that they were not allowed to slaughter sheep because they were sacred to Amon, but instead sacrificed goats, just as, conversely, the inhabitants of the district of Mendes in the Delta, whose god was a goat, spared the goats and slaughtered sheep. If we assume — which is not unreasonable — that the inhabitants of Elephantine did not slaughter sheep because their god Khnubis had the shape of a ram, then this would only lead to a ban on sheep sacrifice, but not on animal sacrifice as a whole. So it is not the animal sacrifice itself, but the way in which it is carried out, and in general the entire cult of a foreign god, which is "an abomination" to the Egyptians and the reason or pretext for the unrest gave.

If the Persians refused to grant concessions for animal sacrifices, it may have been because they were also offensive to them for a completely different reason. For according to the teachings of Zoroaster, the burning of animal corpses was a defilement of the holiest and purest element, the fire. However, we find out nothing else about such an intervention in foreign cults, as one would then assume, under the Achaemenids — later, under the Sassanids, When the religion of Zoroaster organized itself completely as a church, things were different. But it is not unthinkable that such tendencies had already arisen at that time, as Cambyses clearly showed his contempt for Egyptian religion.

Perhaps such views, along with bribery, played a part in Hydarnes agreeing to the destruction of the Jewish temple at Elephantine. It can also be pointed out that the Egyptians, in their intrigues against the Jews, count on the fact that the governor of Thebais is a Mazdajasnian, and that Bagoas imposes a heavy tax on the Jews in Jerusalem for every sheep sacrificed during the daily service imposed. But we have no certainty here and cannot go beyond hypotheses.

We do not know whether the Jews' efforts were successful and whether they received permission to rebuild the Temple. But it was hardly completed. Because a few years later, in 405 B.C. BC, the new revolt of the Egyptians followed, which led to the establishment of the rule of Amyrtaeus. A partially preserved and almost incomprehensible document perhaps refers to these processes (Pap. 15. The first surviving word, Khnum, can only be the remainder of a proper name [Pa]khnum [a remainder of the P has also been preserved], not for example the name of God, since this is written Khnub), in which a list of Jewish men is given, headed by the community leader Jedoniah, son of Gemariah, "who were found at the gate and were killed", as well as women who were perhaps taken prisoner. Perhaps we are talking about a catastrophe that came to the community, which would probably have taken place in the year 405 BC, but everything is too sketchy to be able to say with certainty that the Jewish people were eradicated At least not at that time, because we have, as the youngest of the documents, a debt document from the 5th year of Amyrtaos, 400 BC, which a Jew, Menachem, son of Shallum, the "Aramaean of the fortress of Yeb, from the flag of Nabukudurri" issued to a Jewess called Selua (Pap. 35).

END OF THE ELEPHANTINE PAPYRUS FIND

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Alexander the Great and the Greeks

In 332 BC, a remarkable people invaded the Middle East. They were the Greeks, led by one of the greatest Generals in history: Alexander the Great (Alexander III of Macedonia). The Greeks would conquer the world, from Greece to India. After his death in 323 BC, the Ptolemies in Egypt and the Seleucids in Syria rule Judaea by turns for the next 150 years. But there was far more to the Greeks then military prowess. The Greeks had created the most sophisticated civilisation the world had ever seen.

Their magnificent art was inspired by a reverence for the human body which also found its expression in the athletic Feats on display in their Olympic Games. But the Greeks also revered the mind and their greatest thinkers were responsible for the flowering of philosophy, science and mathematics (See p.1244.). As a result, Greek architecture, politics and economics were centuries ahead of the other peoples of the world. For the Jews, the takeover of most of the known World by the Greeks was a threat more dire than any other army they have ever encountered. Suddenly, the Jews of the land of Israel found themselves almost in the middle of the Greek Empire.

Yehuda Makabi's Fight fo Freedom

In 167 BC, the Seleucid (Greek-Persian) ruler Antiochus Epiphanes introduces pagan rites at Jerusalem Temple, triggering the Maccabean revolt. (Book of Daniel, 1 and 2 Maccabees) It was during this time that the xenophobic Messianic Movement began to formate and write the first apocalyptic Dead Sea Scrolls. The uprising was led by a man known as Judas Maccabeus, or Yehuda Makabi in Hebrew, and he began his military actions against Antiochus in the countryside for the Seleucid king had ordered his men to travel from Village to village with an idol of Zeus. The king's commissioners came to the towns to make them sacrifice. Many Israelites gathered around them but Matathias (Matityahu, Matthew) and his sons drew apart. The king's commissioners who then addressed Matathias: *"You are a respected leader, a great man in this town. Be the first to step forward and obey the king's decree. Your sigs shall be honoured with gold and silver and many presents."* Raising his voice Matathias retorted, *"Even if every nation living in the King's Dominion obeys him, I my sons and my brothers will still follow the Covenant of our ancestors!"* As he finished speaking, a Jew came forward in the sight of all to offer sacrifice on the altar. When Matathias saw this, he was fired with Zeal. He killed the king's commissioners and tore down the altar.

The Seleucid King Antiochus IV Epiphanes directed a series of measures against Judaea which culminated in the suppression of Jewish worship. The Temple was desecrated, circumcision proscribed and abstention from pork was outlawed. Opposition broke out all over the country. Antiochus tried to achieve by force a religion detached from Torah Mosaic Law and assimilate it into a common Hellenistic culture in service of Empire. This was a period of Jewish Maccabee Martyrs dying for the Mosaic Law. 2 Maccabees states, "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his Laws." In 141 BC, the victorious priestly Hasmonean (Maccabean) family established as ruling dynasty of an independent Jewish kingdom.

Into the Roman Empire

This conviction that the fate of the Jews depended on defending God's laws at all costs would only grow in the years ahead. And it would set the stage for a true cataclysm when another great Empire arrived in the Middle East: the Romans. In 63 BC, the famous Roman general Gnaeus Pompeius (Pompey) led his Legions into the land of Judaea. For 100 years, Judaea had been an independent nation and many Jews believed that as the chosen people of the one true God. They would remain free forever. But it soon became clear that the world's greatest Empire could not be resisted. The Triumph of the Romans produced a crisis of Faith among the Jews. For some the only explanation was that the final battle between good and evil the end of days, was at hand. They would soon see evidence for their belief for the years ahead in Judaea would be one of the most bloody and chaotic periods in human history.

This is a story of terrorists and political assassination, of brutal overlords who crucified thousands, and of the Siege of Jerusalem with over 100,000 people trapped inside. But it is also the story of how amid the chaos two new religions began to flower, religions that would change Mankind's ideas about justice, mercy and God. One of them would be called Rabbinic Judaism (representing the Roman Jews of the Pharisee party); the other one is now known as Roman Christianity, cleansed by the Flavian dynasty from any terrorist violence and messianism. The Romans gave the people the messiah they always wanted, the benevolent Jesus Christ, who was in time elevated to the Christian god we all recognise today.

Jesus, James, Paul, and Christianity

Archaeological discoveries combined with an in-depth study of ancient texts offer us a better understanding of the environment in which Jesus grew up. Although the gospels are just literature, not history, they still give us some facts. Official records of the Roman administration are such facts, Bible authors could not have any influence on them. In many ways, the Bible is like real life, especially when it comes to meeting new personalities or characters; Not each and every person is equally honest, equally righteous, equally good.

It is the verfiable facts that are most valuable, not the stories of miracles. It is the sayings, teachings, and ideologies that are significant, not the personality or the character of Jesus quite simply because most New Testament texts were written by authors who did not know the real Jesus, by Greek-speaking Romans, not by converted Hebrews. This is the reason why the New Testament is pro-Roman and

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without mentioning the Romans. It is a like talking about the World Wars without mentioning the Germans.

The saddest thing is that almost the entire New Testament breathes Jew-hatred and anti-Semitism being responsibe for millionfold death among Jews particular by the hands of Christians and Muslims. It is therefore very important to know what kind of Jews the texts are refering to and who wrote about Jews in a hateful manner first. Roman Christianity goes back to one man: Shaul ha Tarsi, in English: Saul of Tarsus, Paul the Apostle (the Messenger). He is called "apostle" although he is not one of Jesus' original apostles. His texts are the oldest of the New Testament and they are full of loathe towards Jews, arrogant towards Jesus' original apostles and haughty towards the real Jesus and his family. As a Roman Jew, a Pharisee, Paul especially disliked the non-Roman Zealots, the Saducees (Zadiks = the Righteous Ones) and the Sicarii (knife-terrorists) all of whom Paul just called "Jews.". They all went against everything the Greek-Roman civilisation stood for. That is why he, as dutiful Roman citizen,, as police agent of the Roman government, persecuted them. Already in his first appearance in the Book of Acts he is shown as an individual of violence: *"[Acts Chapter 7] 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul (of Tarsus). 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts Chapter 8] 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went every where preaching the word."*

In other words, Paul (here still called Saul) destroyed everone who was connected to the Jerusalem Church of Jesus and James.

Stephen was a Greek-speaking Roman evangelist, who lived in Jerusalem and was one of Jesus' early Jewish Christians from outside the Holy Land. The Sanhedrin (the Jewish Court of the Temple) tried him for heresy and stoned him to death, with Pauls consent who -- do not forget--acted as a kind of police agent. Just like Jesus before him, Stephen criticised "the Temple" because it had been rebuilt by the pagan king Herod and those who run it were clients of the pagan Romans.

The simple-minded Jews had no chance against Paul, a sophisticated Roman official. That the Roman Church hailed Paul as a hero is no surprise because he founded his own version of Christianity which was Roman, not Hebrew. For him, Jesus was not a wise teacher but "Christ crucified," the only form Jesus could be worshipped. And Paul did not care that his teachings went against the first 3 of the Ten Commandments. For Paul, his version of Jesus had brought deliverance from the "curse of the law" (Galatians 3:13). One could get the impression that Paul and the gospels had turned Jesus' teachings upside-down. Paul was determined to crush the violent Zealots with violence, anyone or anything standing in his way of hate was wiped out. Jesus did not hate anybody, he was a righteous man, Jesus the Nazorean, Jesus the Keeper of the Law. And so was his brother James the Just, a Teacher of Righteousness.

Facts on Jesus and his Times

One of the most important issues for Christians is the evidence for the existence of Jesus. Unfortunately, there is not much to get on with. However, there are certain indications that can prove a 'factual Jesus.' Here it is vital not to be taken captive by wishful thinking but analyse the existent indication of evidence and judge by logic. The results are astounding as well as satisfactory.

1. Linguistic facts: The name Jesus itself. Jesus is the English version of the Roman version IESUS which is another form of the original Greek transliteration IESOUS. The Hebrew-Aramaic origin of the tranliteration is Yeshua, Yeshu, Yoshua, and its full Hebrew form is Yehoshua. Yeho stands for 'god' and shua means Saviour / Messiah, so together: "God is salvation" or a bit more fluent: God's Saviour or the Saviour of God. The name is actually a title of honour rather than a name. It is the same name-title as in the "Book of Joshua" in the Old Testament. The link to that Joshua is clear as Joshua was Moses' secretary, his successor and the first Israelite conqueror of the Holy Land. So the name Yeshua is actually linked to military victory over the occupiers. And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in "Jesus the Nazorean" (the keeper of the law) vs Jesus Barabbas (bar Abbas = "son of the father"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus, Emmanuel (see point 7) but still can mean the same person.

2. The birth date of Jesus. The only official extra-biblical fact that is given is the census. The census was conducted by Governor Quirinius after Judaea, Galiee, Syria, Jordan and Arabia Petraea became the official Roman "Province Judaea" in the year 6 AD. The census was necessary in order to estimate the tax the Roman state could earn.

3. The wise men from the East refer to Zoroastrian or Buddhist men from Persia symbolising the Mithras cult that provided the Eucharist, the halo around Jesus' head, the long-haired Jesus character itself. Mitra was an angel-like deity originating from Hinduism.

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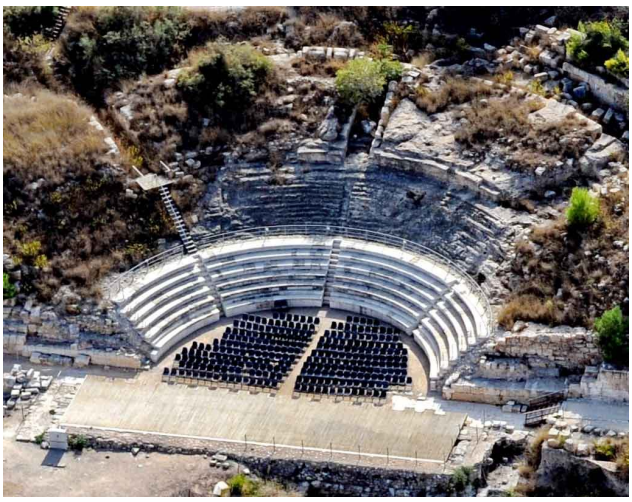
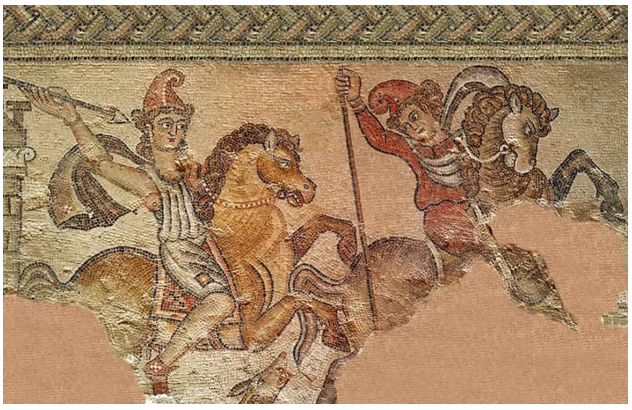


The Greek teatre in the Galilean capital city Sepphoris was most certainly a place the family of Jesus knew. It was only 5 km away from Nazareth and was undoubtedly their main place of work. The general depiction of the Holy Land as bucolic scene with intinery preachers wandering around is most certainly nonsense. Judaea and Galilee were cultured but also perilous areas of constant warfare.

4. Jesus father Joseph was a tekton, this is a Greek word for builder, not just carpenter. His main place of work was therefore in Sepphoris, the Galilean capital city that had about 30,000 inhabitants.

5. Jesus' place of work was most likely Sepphoris, the capital city of Galilee which was only 5km northeast of Nazareth and 7km east of Bethlehem (Bet Lehem of Galilee); it was a main hub on the Silk Road / Indian trunk line. The Indian emperor Ashoka sent Buddhist emissaries to China and the Greek Empire, and the trunk roads from China and India and Persia were almost passing by Jesus' home.



This beautiful floor mosaic was found in Sepphoris. It shows two amazones from "the East," meaning Persia; identified by the typical Persian shape of their hats. Persian influence was huge on the Roman Empire and so too on Chritianity for hundreds of years.

6. The Star of Bethlehem (Bet Lehem) goes back to the "star prophecy" which identifies Jesus as member of the Jewish "Messianic Movement," a kind of terrorist movement whose jihadi subjugated the entire Hebrew population of the Holy Land. Therefore, the Romans had no other choice but viewing everybody as anti-Roman activists who were all liable to be executed by crucifixion. Only those who owned Roman citizenship were not allowed to be crucified but had to be put to death by the sword, like John the Baptiser and perhaps Paul the Apostle (Roman name: Shaul ha Tarsi, Saul of Tarsos, Anatolia). The prophecy was often employed during the troubled times of occupation. It was used an incentive piece of inflaming propaganda and goes like: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob (Israel), and a Sceptre shall rise out of Israel, and shall smite the corners of Moab (Arabia), and destroy all the children of Sheth." (Numbers 24:17) This was the prophecy that was of such importance to all resistance groups in this period, including those responsible for the documents at Qumran and the revolutionaries who triggered the war against Rome, not to mention the early Christians." In his history, Titus Flavius Josephus observes that Titus Flavius Vespasianus was destined to be the world ruler who would come out of Judaea, and not a Jewish messiah, as the revolutionaries had erroneously anticipated (Jewish War 6.312-314). The prophecy was also applied to Simon bar Kokhba, messianic leader of the 3rd Jewish Revolt of 132 AD, whose adopted name 'bar Kokhba' means "Son of a Star" in Aramaic.

7. Prophecies are not looking into the future but are a kind of propaganda works to inflame the people who then change the future. In the prophecy of a Messiah, the Virgin is mentioned in those two gospels with the largest historicity level: Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," being a quote from Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." and Luke 1:27 "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." The mentionings deliberately avoided the use of any name directly, the authors did not want to be caught in a blunt lie. The woman's state as virgin was supposed to render Jesus as divine. So, who then was the virgin in that family? It was certainly not the mother Mary who was the virgin, it was actually James the Just, the brother of Jesus. James got never married, he was a holy man in his own right, a kind of Ayatollah, in the Dead Sea Scrolls called "The Teacher of Righteousness," the Zadik, "The Just."

8. Jesus' span of life is given in the Gospel of Luke with "about 30 years of age" (Luke 3:23) which clearly indicates the time between the census (6 AD) and Pilate's earliest departure from his rule in 36 or 37 AD. There is a high likelihood that Pontius Pilate run into troubles and was finally sacked because he executed the brother of a holy man.

9. The execution ensemble of 3 crosses resembles an identical scenery narrated in the biography of Titus Flavius Josephus called "The Life of Josephus." The difference is that the main character of those 3 executed individuals survives, while the Jesus of the gospels dies.

10. The existence of Pontius Pilate is a fact on record: The death date of Jesus is also (indirectly) mentioned. His supposed execution on the cross happened during the

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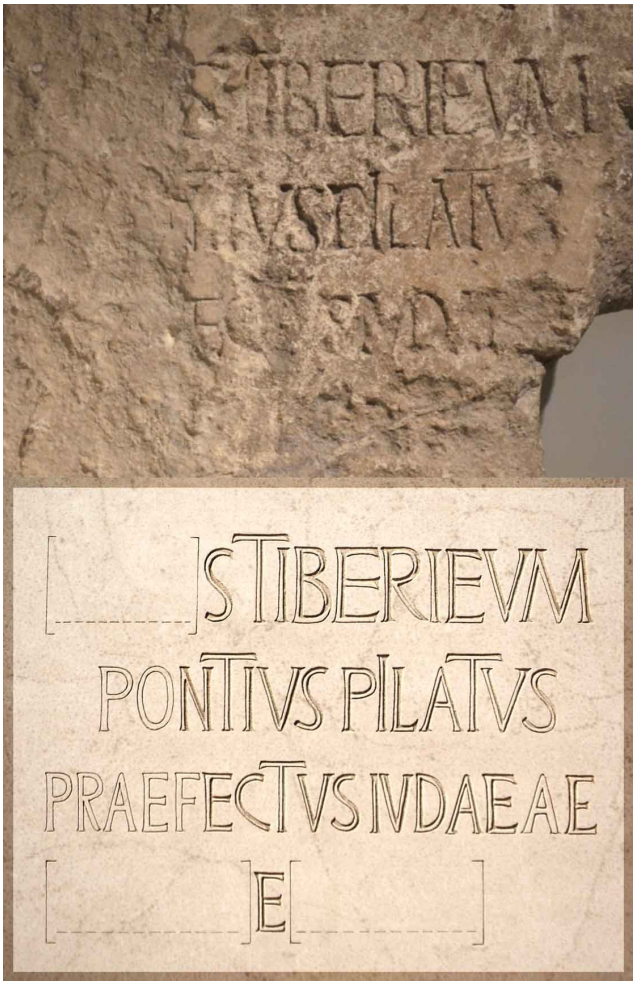
prefectship of Pontius Pilate that lasted from 26 to 36/37 AD. There are 3 archaeological finds:



A.) The Pilate-Inscription of Caesarea Maritima: The best known archaeological artifact found that is associated directly with Pilate was found at Caesarea Maritima, the Roman capital city of Judaea, in 1961. It is a partial dedicatory inscription for a temple and probably reads [the missing letters are in brackets]: [DIS AUGUSTI]S TIBERIEUM, [PO]NTIUS PILATUS, [PRAEF]ECTUS IUDA[EA]E, [FECIT D]E[DICAVIT]. In English it means: "To the Divine Augustus Tiberius, Pontius Pilate, prefect of Judaea, has dedicated [this]."

The dedicatory inscription was erected between 26 and 36 AD but removed after the end of Pilate's term in office. The fact that his dedication monument was reused in a staircace of the theatre shows us an indication that Pilate's rule ended in disgrace. In such a case the Roman sentences the former ruler to Condemnatio Memoriae, a status of condemned memory or deleted record.

According to Titus Flavius Josephus, Caesarea was the scene of a large demonstration against Pontius Pilate. He had legion eagles and pictures of the emperor brought to Jerusalem, disregarding the Jewish ban on images. He surrounded the demonstrators in the Hippodrome (Caesarea's Circus Maximus) and threatened them with execution. When they then knelt down and bared their necks, Pilate, impressed by the Jews' courage, gave in. The Romans did not understand that Judaism is a religion based on books and not on worship statues.

Capital city of Judaea was not Jerusalem; the Roman government resided in Caesarea Maritima (near Haifa). This photo shows its centre with harbour, the Roman theatre and the Hippodrome, a horse race track similar to the Circus Maximus in Rome. Jerusalem was only the religious capital city of those Jews who followed the Jewish Laws established by Ezra and Nehemia. The Samaritans, a large portion of the entire population, who lived between Judaea in the south and Galilee in the north, had their capital near Mount Gezirim in Samaria; on the mount was the Samaritan Temple.

B.) Ameria Inscription: A second inscription (official ID: CIL 11, 04396, p 1369) which has since been lost, has historically been associated with Pontius Pilate. It was a fragmentary, undated inscription on a large piece of marble recorded in Ameria, a village in Umbria, Italy. The inscription read as follows: PILATVS, IIII VIR (quattuorvir, 'one of 4 rulers,' a title like triumvir for 3 rulers), QVINQ (quinquennalis, '5-year count,' meaning a type of local city official responsible for conducting a census every five years).

C.) Inscribed Fingerring of Pilate: During the 1968–1969 excavations, directed by Gideon Foerster, a cast copper-alloy fingerring was discovered within a fill covering the eastern exedra of the peristyle courtyard of the mountain palace-fortress at Herodium (Foerster 1969; 1970; 1993). The Herodium is an ancient fortress located 12 kilometres (7.5 mi) south of Jerusalem; it was built by Herod the Great between 23 and 15 BC.

The ring was cast in one unit. The asymmetrical oval bezel is evidence either that the stone(?) mould for this ring was engraved quickly before pouring the melted metal or that the device was not prepared by a master smith. The depiction shows a calyx krater within a frame; round it goes in clockwise direction the inscription ΠΙΛΑΤΟ(Υ) (Pilato[u]), meaning "of Pilate".

The name Pilatus is rare, so the ring could be associated with Pontius Pilate; its tiny size and the cheap material suggests that it once belonged to one of Pilate's children who might have worn it as a toy for play or for identification reasons in the case the child does not find its way home. The depicted vessel is fairly common on Greek, Roman and Jewish coins, ossuaries, mosaic pavements, furniture and oil

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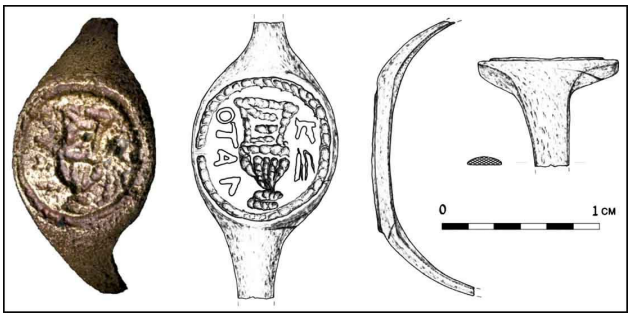
lamps. The most common vessels are the amphora, laver, a handwash jug (symbolising purity), goblet and krater (Gersht and Gendelman 2016: 151–172, 173–178).



The copper-alloy ring (ID: B.H132) has following measurements and conditions. Hoop: Outer diameter: 17mm; inner diameter: 15mm; width: 1.5–4mm; thickness: 1mm; bezel: 13mm (length) × 9mm (width) × 2mm (thickness); sealing bezel device: 8 × 9mm. Bezel intact, hoop broken, more than half missing. Some of the bezel device's engraved lines and minute dots have been erased, perhaps from ancient use. (Source: Israel Exploration Journal. 68, No.2: pp.208–220.)

11. **Barabbas**, in full: Yeshua bar Abbas, meaning Jesus son of the Father, is a pun. So, when Pilate asked the people "Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ (the Saviour)?" (Matthew 27:17) then his question talks about one and the same person.

12. **Crucifixion and the Owner of a Tomb.** After his death, Jesus is placed into a stone tomb by a mysterious follower called Joseph of Arimathea (a word game that leads us to the name Joseph bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs and the crows, in order to horrify the disobedient population. The origin of the English name of the protagonist is almost unrecognisable. From the Aramaic Mattityahu came the Greek Mattathias, in short Matthias, in Latin Mattheus, in Italian Matteo, in French Mattheu and in English Matthew. The author of the gospel plays with his name. Joseph Arimathea the owner of the tomb (and therefore the owner of the death-story) is non other than Joseph bar Matthia, in original Aramaic "Yosef bar Matityahu," today better known as Titus Flavius Josephus the Roman historian, and chief propagandist of Titus Flavius Vespasianus and his family from about 70 to 96 AD, when the entire Flavian Dynasty was murdered.

There surely was a crucifixion of a Jesus who was the brother of James (Jacob). Here some clarification: That Jesus was executed by crucifixion says clearly that he was sentenced to death for sedition by the Romans not by the "Jews." The Jews would have stoned him, as they did it some years later with James the brother of Jesus.

13. Jesus had 4 brothers (James, Simon, Judas [Jude], Joses) and 2 sisters (perhaps Salome and Mary). One way to establish historicity of Jesus are the records of his brothers, they grew up together and share for this reason habits and convictions. James the Just is the most prominent of them, he was the first leader of the Christian movement (which at that time was called "Galilean" movement), the Bishop of Jerusalem. There was no Christianity yet in the Holy Land, the first "Christians" were Romans converted by Paul to his version of the religious movement from which later would emerge the Roman Church.

Paul the Apostle was the main adversary of James the brother of Jesus. They were fighting an epic conflict over Jewish Law, circumcision and kosher food laws in particular. These events are recorded in Paul's letters (Galatians, Corinthians, and the so-called 'Pseudo'-Clementine Literature; "pseudo," false, because the Roman Church did not like it. The texts are authentic.). Simon is the successor of his murdered brother James. The third brother is Jude whose identity has not been quite clear until a complete copy of the Gospel of Didymos Judas Thomas was found in Nag Hammadi, Egypt. The Gospel According to Didymus Judas Thomas made it quite clear by name: didymos is a Greek word for "twin" and so is tuoma (Greek: thomas) the Aramaic word for "twin." So why does the word "twin" appear twice? They reason is obvious: Thomas (Jude, Judas, Yudah, Yehuda) is the twin brother either of Jesus or one of his other brothers. Thomas was the apostle who went to India and the Malabar-Christians claim still today that Thomas founded their Church.

14. Jesus had a son who was marginalised by a flimsy story that happened on Cyprus involving the persecutor Paul the Apostle. In the Book of Acts 13, Paul the Apostle and Barnabas travel to the city of Paphos in Cyprus, where the Roman Proconsul, Sergius Paulus, wishes to hear them speak about Jesus. A "magus" called Elymas, described as a false prophet and a sorcerer, opposes them, whereupon Paul (who is here referred to for the first time by his Roman name) announces that God intends to make Elymas temporarily blind. A cloud of darkness immediately begins blocking his sight; after this, Sergius Paulus is converted to (Paul's) Christianity. This story tells the new Pauline Christians that the real Jesus and his family is a fake while Paul's heavenly Jesus be the right one. This story also tells us that Paul took his new name from the Roman Proconsul Sergius Paulus; Paul's original name was Shaul ha Tarsi (Saul of Tarsus). Paul could persecute other people because he held Roman citizenship and was in Roman service as a kind of police agent. Otherwise, he would not be allowed to do this evil job. The identity of Elymas is obvious by the name bar-Iesou, Bariesu or Bar-Jesus; it means "son of Jesus." The word "magus" is of Persian origin and means "wise man" and so does the Aramaic name Elimas mean "wise man." Paul turns a wise man into a villain only because he is from the family of the real Jesus and is therefore in his way and his new faith.

15. When Jesus had a son, he also had a wife. Which woman accompanied him most? One does not need to think a long time. Mary Magdalene would be a good candidate, just as

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described in the non-canonical Gospel of Philip, supposedly written by Philip, Mary's brother and a disciple of Jesus.

16. (Jesus' place of birth is under scrutiny and is hotly debated. Under the Inventory Number "P.London 904" (also known as Papyrus Oxyrhynchus, xxxviii.2852) is a Census Edict for Roman Egypt stored in the British Museum. It was dicovered in Egypt in about 1905 and it belongs to a genre called Official Census Edict. Its 21 lines of text are written in Greek on a sheet of papyrus in Roman standard size [21.3cm high, 15.2cm wide] in the year 104 AD.

Like in the following text, Mary and Joseph were required to go to home and stay there for the simple reason that the bureaucrats did not want to run after a million people. The procedure hardly ever changed. The only census in the time of Augustus was held when Judaea and Galilee were officially made province of the Roman Empire held by Publius Sulpicius Quirinius, the legate, governor, of Syria (in charge of Judaea), in the year 6 AD. Jesus was born most likely at this time and not earlier. The question here is: which Bethlehem was he born in? There were two places called Bethlehem (Hebrew: Bet Lehem, "house of bread / food"). One was in Judaea near Jerusalem and the other one was near the home of Jesus' parents about 7km west of Galilee's capital Sepphoris and 10km northwest of Nazareth. Here again we have a wordplay of ambiguity as it can be seen often in the Bible; one name means the other just like in the comparison of Jesus the son of Joseph and Jesus Barabbas (Jesus the son of the father). Most biblical scholars are sure that Jesus was born near Nazareth.

CENSUS EDICT OF GAIUS VIBIUS MAXIMUS

Source: Select Papyri. Vol. 2:
(Papyrus Oxyrhynchus, XXXVIII.2852)
Loeb Classical Library 282. Cambridge:
Harvard University Press, 1934.
Translation: Hunt, A. S., and Edgar, C. C., 1934
Estimated Range of Dating: 104 A.D.

Text of the Census Edict:

Proclamation of Gaius Vibius Maximus, Praefect of Egypt. The house-to-house census having started, it is essential that all persons who for any reason whatsoever are absent from their nomes [Egyptian administrative districts] be summoned to return to their own hearths [residence], in order that they may perform the customary business of registration [for the census] and apply themselves to the cultivation which concerns them. Knowing, however, that some of the people from the country are needed by our city, I desire all those who think they have a satisfactory reason for remaining here [in Alexandria] to register themselves before . . . Festus, praefectus alae [the Cavalry Commander], whom I have appointed for this purpose, from those who have shown their presence to be necessary shall receive signed permits in accordance with this edict up to the 30th of the present month E. . . .

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THE REAL JESUS

Executive Producer: Simon Berthon.
Director: Patrick McGrady,
Video Transcript: Lord Henfield.
A 3BM Television Production for Channel 4, 1999.

Around 25 years after the death of Jesus, the movement had split into two factions. These factions held very different views of their leader, his identity, his message, his vision. A power struggle ensued. And one of these factions, under the guiding genius of Saul of Tarsos, emerged the winner. Eventually it wrote its version of Jesus's story in the Gospels of the New Testament.

The other faction is more mysterious. It left behind no surviving record of its beliefs and withered away. Yet unlike the winners who wrote the Gospels, this faction was composed of the people who really knew Jesus: his family and his disciples. What if they had won the power struggle and written their alternative biography of Jesus? What sort of person would Jesus be if his life story had been told by those who knew him best?

With the help of all non-canonical texts, the amazing gospels found at Nag Hammadi in Egypt, and the Dead Sea Scrolls from Qumran, we are now able to reconstruct the story of the real Jesus and compare this story with the story of the official Church.

Somewhere in the city of Jerusalem, nearly 2,000 years ago, the leading members of a revolutionary Jewish-led movement gathered for a crucial summit meeting. The meeting would be the final showdown in a long-running rift between the movements two key figures. One of these men was called Paul. He had been born in the south of today's Turkey of wealthy Jewish parents and trained as a rabbi in Jerusalem. His real name was Saul of Tarsos. It would later emerge that he was also a citizen of the Roman Empire which at this time occupied the Holy Land.

Robert Eisenman describes Paul "as a very sophisticated cosmopolitan person familiar with the overseas world of Imperial Rome well-traveled well-educated, master of Greek rhetoric, someone who is sophisticated."

The second key figure going to the summit remains one of the most mysterious people in the whole story of Christianity. His name was James and he had become the most important person in the Jesus Movement. James was the brother of Jesus in the Gospels and the book of Acts. James does not appear anywhere during the lifetime of Jesus. And yet suddenly he blossoms out as the leader of the Jesus Movement after Jesus's death. What sort of person was James. The Gospels mentioned that Jesus had four brothers of whom James was probably the eldest. But they say little else.

However from other documents it seems clear that James could hardly have been a greater contrast to the worldly sophisticated Saul. Jesus's family were poor and probably illiterate. They were also strict Jews, keenly observant of Jewish law and no one seems to have been stricter than Jesus's brother James.

James comes through as wearing threadbare clothes, as being poor and law oriented, the epitome of the extreme, purity conscious Zealot type with Jewish groups. Later documents speak very highly of James. In fact, he was so pious, he used to pray every day on his knees. It is said, his knees became like camel's knees.

After Jesus's death, James had become head of the Jesus Movement in Jerusalem, the Jerusalem Church, as it became known. But away from Jerusalem, Paul had his visionary encounter with the risen Christ on the road to Damascus. Up until then, Paul had been a persecutor of Jesus' followers. But now he became one of their leaders and a man with a view of Jesus which directly conflicted with James. Their differences were fundamental. They included Jesus's birth his message, and above all, whether or not, he was divine.

Today the followers of Jesus take for granted the Gospels' view that Jesus was the son of God who died on the cross to save mankind. But in the years just after Jesus's death, the question of exactly who he was, was highly contentious. The ensuing battle between Paul and James to resolve that question would decide what version of Jesus was handed down to posterity. The losers would be viewed as heretics and written out of the history altogether.

The dispute began because Paul believed that he, and not Jesus's family or disciples, had been given the truth about Jesus, even though Paul had never known Jesus himself. He claimed he knew more about Jesus than they did because he was communing not with the lifetime Jesus, who perhaps was a bit difficult to understand, but with the heavenly Jesus who came to him in visions and gave him instructions and information from heaven. And according to Paul, the heavenly Jesus was a better source of information than the actual historical earthly Jesus. Paul turmed out to be a foreign interloper within this movement who, to some extent, hijacked the movement.

The evidence of how the battle between Paul and James unfolded, can be gleaned from hints and references in Paul's own letters and the Acts of the Apostles. Paul's seven letters 1 Thessalonians (c. 50 AD); Galatians (c. 53); 1 Corinthians (c. 53–54); Philippians (c. 55); Philemon (c. 55); 2 Corinthians (c. 55–56); Romans (c. 57); are gererally and without a doubt, regarded as genuine. We even can say why: Stories that contain the names Pontius Pilate or Barabbas can be considered an invention of Flavian Dynasty authors. (In this context, it is interesting that the Egyptian gospels of Thomas, Mary Magalene, Philip, and Judas from the Nag Hammadi Library also do not speak of those names, although they should.)

Here is what happened: The rift began because of Paul's determination that, having once oppressed Christians, he would now spread his version of Christ's message to all men including non-Jews throughout the world. He began missions in the Greek parts of the Roman Empire and made a great success of them, with new groups of churches in each place. And as soon as he began to be a success, the Jerusalem

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people were behind him trying to force his churchmen back into their way of thinking.

James came to believe that Paul was diluting Jesus's message by allowing non-Jews to join the movement without insisting that they observe Jewish law. One issue was eating kosher food. To James, this was essential, he believed that the Jesus Movement and Jesus himself was strictly Jewish and new members had to respect the rules. Another divisive issue was whether like Jesus himself, non-Jewish recruits had to be circumcised. The trouble is that circumcision was forbidden in the Roman Empire according to the Lex Cornelia (The laws od Cornelius Sulla). With disgust, it was viewed by Romans as genital mutilation. As Roman citizen, Paul fely obliged to follow Roman law.

As Paul himself wrote, the disputes between him and James had first come to ahead (around 50 AD) when James sent emissaries led by the Apostle Peter to confront him in the city of Antioch (Antakya, Turkey). James's message to Paul was that non-Jewish members must eat kosher food if they were with Jews. Paul was furious. Paul describes them as false brethren who "having been brought in secret to spy out our freedom which we have in Christ Jesus." In second Corinthians Paul drowns in self-pity where he describes all the wounds, all the suffering he is undergone by his arch enemies whom he calls the pillars of the church, the super-apostles, the apostles of the highest degree.

Eventually, to stop the movement splitting, Paul persuaded James to agree a compromise. The Jesus Movement would remain a fundamentally Jewish one, but Paul's non-Jewish recruits could join without having to be circumcised or eat kosher food.

The years passed with two separate missions. Paul continues to export his message to non-jews throughout the Roman Empire and he promised not to interfere with James and the Jerusalem Church's mission to Jews. But then James began to hear an alarming new story about Paul. So (at around 58 AD) James summoned Paul to Jerusalem.

Their summit meeting would be the endgame in the rift which had beleaguered the Jesus Movement ever since Paul had joined it. It would decide the future of Christianity and what version of Jesus's life would prevail. Paul was carrying a donation from his missions. From New Testament references, it is possible to reconstruct what happened next. Paul arrived. He offered his donation as an act of fellowship but James seems to have refused it. He was incorruptable and not interested in money.

Then James confronted Paul with the new charge being made against him, that he was encouraging Jews to break the Torah, the Jewish law. It was not only that he was telling non-Jews they need not keep the whole Torah, he was quite happy about that because they agreed on that before. Paul was going much further than that. He was telling Jews, who were converted to the Jesus Movement, that they can ignore the Torah and do not need to circumcise their children and obey the Laws of Moses anymore.

Paul could hardly deny the charges but he tried to reassure James of his loyalty. Then James asked Paul to prove that he was still an observer of Jewish law by going to the temple and taking part in purification ceremonies. Paul agrees to do this, even though we know from his letters and from everything access shown us, that he does not follow the law but hated it. So Paul is embodying the philosophy he presents in 1 Corinthians, the key letter for all of these things, where he says, "I am a Greek to the Greek," "a Jew to the Jew," "a law keeper to the law keeper," "a law breaker to the law breaker," "I will do whatever I have to do to win."

While he was in the process of carrying out these purifications in the temple, he was recognised by some Jews who attacked him, "this is the man who has been going around telling Jews to give up the Torah," and when Paul was mobbed and saw himself in danger, he claimed protection from Roman soldiers on the grounds that he was a Roman citizen.

Up to this point, the Jerusalem community seem not have known of Paul's Roman citizenship because his announcement shocked many of the onlooking Jews for whom the occupying Romans were the oppressors. Roman soldiers picked him out of the furious crowd and arrested him in order to protect him from the Zealot Jewish mob among whom James seems to have been a spiritual driving force. That that is the moment of split when he when he detaches himself completely from the Jerusalem Church and his political aims and he becomes the founder of a new movement.

Over the coming century, Paul and his followers would be the winners in the battle for the biography of Jesus. They would write the New Testament story with the familiar image we have of Jesus today. There is no pictorial representation or written record of how Jesus's family and closest followers might have seen him. But if the winners had been James and the Jerusalem Church, how would they have written the life of Jesus?

For most of us, our picture of Jesus is drawn from the writings of Paul, Matthew, John, and Luke. They all are conveying Paul's fantasy product and his propaganda. They are spreading the so-called "good news" about Jesus with a very heavy theological slant. That slant was not just theological, it was also political.

In 66 AD, just a few years after Paul split with James, the intolerable situation between Jews and Romans culminated in a full-scale war never seen before, leaving 1.1 million people dead. It was at this very time that the New Testament Gospels began to be written.

The result was very very significant because it meant that the Gospels were written by the Pauline Church and they discount any loyalty to Jewish patriotism. Those Gospels deliberately made clear that Paul's followers were following the peaceful teachings of Jesus, and not the teachings of the rebellious Jews."

The war with the Romans also devastated Jerusalem. The Jerusalem Church wing of the Jesus Movement was effectively

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wiped out as a power base, No gospel from its members survives and yet they were the people who were the closest to Jesus. James had known Jesus as a boy. They have grown up together he knew him intimately before he had become the "saviour of the world". These people had access to the real historical Jesus. We do not have any access to what they thought, except as we have it through the Pauline community who have adapted it.

But because the Gospel writers had to base their adaptations on the earliest accounts, they contain many hints of the original Jesus as known by the Jerusalem Church. Particularly the things Jesus said are authentic to a high degree. Using these clues, it is possible to piece together how the Jerusalem Church would have written its alternative biography of Jesus.

The story begins with his birth. For Paul's followers it was a central part of faith that Jesus was the son of God, not man. This required Jesus to be born of a virgin. So gospel writers like Matthew had to carve out a story which would fit the idea of the virgin birth, an idea which became a central part of Christian belief.

The writer of the Gospel of Matthew felt that he were against a problem, insofar as God was the father of Jesus, Jesus is the son of God. So how exactly can we reconcile that with the real human Jesus we have? And Matthew found the answer when he turned up to prophecy in Isaiah, "behold a virgin shall conceive and bear a child" whereas the Jerusalem Church, of course, James was telling his followers what life was like in his own family and they believed that Jesus' father was Joseph and his mother was Mary, and Jesus was conceived like anybody else and born entirely naturally.

Luke's Gospel says that Mary and Joseph had travelled to Bethlehem in Judaea from their home in Nazareth (near Bethlehem in Galilee) to take part in a Roman census. This is historically implausible for at least two reasons. Firstly, there was no such census around the time Jesus was born (allegedly at around 4 BC) because the Jewish lands still were not officially a part of the Roman Empire. And, secondly, the Romans were no idiots who let all people travel to their place of birth, but instead, they logically ordered everyone to stay at their current home.

Upon the deposition of Herod Archelaus in 6 AD, his territories (Judaea, Samaria and Idumea [the Arab Kingdom of Edom with its capital Petra]) were transformed into a Roman province. This event made a census necessary. And that event is recorded: The Census of Quirinius was a census of Judaea taken by Publius Sulpicius Quirinius (c. 51 BC – 21 AD), Roman governor of Syria, upon the imposition of direct Roman rule in 6 AD.

Either all the New Testament authors were lying or they told the truth and Jesus was born around 6 AD. A conclusion that would make much more sense as there is a huge gap between Jesus' death at around 30 AD (as proposed by the Church) and the first noticable activities of his apostles in about 45 AD. Jesus' warnings, to keep peace, to "give Caesar what is Caesars" (pay the tax), "love thy neighbour as thyself", suddenly also make sense due the war he already could see looming over the horizon.

Why have the Flavian Gospel writers chosen Bethlehen in Judaea instead of the Bethlehem in Galilee? When we check the New Testament stories, it becomes clear. For the authors it was important that Jesus be seen from birth as "the Saviour" prophesied by the Old Testament. Bethlehem in Judaea is where David, the once and future king, came from. That is where the new ideal monarch should come from. Jesus, in other words, should be born in the Judaean Bethlehem, no matter where he was born. This place of birth is just symbolic.

In Matthew's birth story there are further exotic ingredients, the star which hovers over Bethlehem, and the three wise men, the Magi. Strip away the storytellers' ingredients and we get closer to the more mundane version which the alternative biography would have recorded: no star, no wise men, and an ordinary birth in his home village of Nazareth. (However, the Magi symbolise Persian and Indian scholarship, and the star can be seen as symbol of the Messianic Movement in general. The Persian kings Cyrus and Darius were hailed as "Messiah" by the ancient Jews because they released them from the Babylonian captivity, and their monotheistic Zoroastrian faith was regarded as beacon of religious scholarship.)

Nazareth where Jesus was brought up is in the northern Jewish state of Galilee. One of the problems with the Gospels, as they have come down to us, is that they depict the Holy Land as peaceful and pastoral idyll with travelling preachers wandering around, curings, raisings, walking on waters, and exorcisms. There is no doubt that this is total disinformation, even dissimilation.

The real picture of Israel and Judaea was best described by Roman historian Titus Flavius Josephus. And according to him, that region was a total war zone. The Gospels are written about a period when the whole of the Jewish nation was groaning under a severe and fascist Roman occupation. However, the word 'Roman' is hardly mentioned at all. Since the time of Gnaeus Pompeius, the Romans ruled the people with an iron fist and did not miss to quell any Jewish uprising. They were mercilessly crushed had been executed on Roman crosses.

But Paul and his followers were intent on creating a non-Jewish religion, which would appeal throughout the Roman Empire, and be tolerated by it. The Gospels contain no criticism of Rome. The Gospels and the images, which ever since have stemmed from them, portray Jesus as an essentially peaceful non-political man, a man who deliberately avoids saying anything that implies confrontation with Rome. However the alternative biography would have presented evidence that Jesus's religion went hand in hand with politics.

For a start, Jesus's birthplace Galilee, which was governed by a Roman puppet ruler called Herod Antipas, was a hotbed of Jewish rebellion. Remote caves near the Sea of Galilee gave perfect hiding places for revolutionary Jewish movements to strike at the Roman occupiers in the

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neighbouring province of Judaea. Jesus would also have seen great economic injustice.

In Jewish tradition the land belongs to God, it must be handled justly and righteously because "the land is mine" says the Lord in Leviticus. For the Romans land is a commodity to be bought and sold and an entrepreneurial commodity, not a divine gift. Jewish tradition in a way, and Roman entrepreneurial commercialisation, are on a collision course.

Into this revolutionary atmosphere steps a figure who would play a key role in the story of Jesus. He was John the Baptist. In the New Testament, the adult Jesus first appears as a disciple of John who baptises him and recognises him as the Son of God. But one by one, each gospel tries to play down the baptism as if they are desperate to avoid any idea that John may have been Jesus' mentor. And, of course, they avoid to mention that John was Jesus' elder cousin.

The Pauline Christians are a bit embarrassed about the story of the baptism. Mark tries to make it very clear that Jesus is in no way subordinate to John, as the casual reader might have thought, by saying "having Jesus pronounced God's beloved son with a voice booming from heaven." Matthew even has John protesting, "it is not for me to baptise you." Luke even more incredibly places the Baptism of Jesus after John has been arrested. And in fact, if you read only Luke, you would not know that John had baptised Jesus.

But the alternative biography would have seen John as a major figure and the formative influence in Jesus' life but what sort of influence? One clue lies in the fact that John was considered so dangerous that he would end up being executed by Herod Antipas the Romans puppet ruler in Galilee.

John the Baptist represented a political threat to Herod because John the Baptist was a prophet who was prophesying the 'imminent arrival of the Messiah' and by Messiah he meant a Saviour who would come and fulfill the prophecies of Zechariah, who had prophesied that the Messiah would come and deliver a military victory over the invaders.

Qumran scholars believe that the Dead Sea Scrolls are a link between John and the Essenes, a Messianc group that lived the lives as poor monks. John is described as a hermit, an ascetic very similar to the life led in the wilderness by the most ascetic branch of the Qumran community. In addition there are textual links. Both, John and the Essenes, used the same passage from Isaiah to prophesy the kingdom of God and in the New Testament, Mark's Gospel talks of "John preparing away in the wilderness" a key phrase used in the scrolls. Though the link can not be proved, the Dead Sea Scrolls do provide an insight into the kind of apocalyptic message which was current at this time and being passed on by John to Jesus.

They are very very political. The scrolls are as militant as the teachings of Mohammed's Islam. They openly mandate warfare against non-Judaists as well as disapprove, for instance, of Roman occupation in the Holy Land. They clearly participate in the war against Rome. There is a document in the scrolls called the "War Scroll" which envisions shows the whole blueprint for a final apocalyptic war against all evil, including the Romans on Earth. Many scrolls scholars have said, "this is just an idealised theoretical war." The War Scroll's detailed description of the weaponry and tactics makes this opinion very unlikely.

It seems also that John the Baptist had something to do with the rearming warriors of the Messianic Movement, it is clear that his message of the coming Messiah carried an explosive charge. What John was doing was planting little ticking time bombs of apocalyptic expectation all over the Jewish homeland, a very dangerous course of expectation indeed.

The authorities were hunting him down and executed him by beheading, which is peculiar because beheading was a form of execution reserved only for those who held Roman citizenship. In fact, the entire story is weird. We can read some short passages in the New Testament (Matthew 3:1-12; Mark 6:17-29; Luke 1:36, Acts 18:24-19:6; John 1:6-8) and, of course, in Titus Flavius Josephus' "Antiquities" (Book 18, Chapter 5:2). Neither the time of that event is certain nor who those authorities were. But we can take a closer look at some facts that may throw light onto the matter.

The Herodian Dynasty begins with Herod the Great. His father was Antipater I the Idumaean (died 43 BC), that means he was an Arab and he was the son of a person called Antipas [Antipas and Antipater are two Romanised forms of the same name]. His mother was Cypros (Nabatean and therefore also Arab). Herod the Great's siblings were: Phasael, Joseph, Pheroras, and Salome I.

We know that Herod the Great had, in a typical manner of an Arab chieftain, at least 10 wives: Doris, Mariamne I, Mariamne II, Malthace, Cleopatra of Jerusalem, Pallas, Phaidra, Elpis, plus 2 unknown cousins. The following list reveals a drama of epic proportions:

1.) Doris, son: Antipater II [executed 4 BC]

2.) Mariamne I, daughter of Hasmonean Alexandros and Alexandra the Maccabee [executed 29 BC]; son: Alexander [executed 7 BC]; son: Aristobulus IV [executed 7 BC], daughter: Salampsio; daughter Cypros.

3.) Mariamne II, daughter of High-Priest Simon; son: Herod II.

4.) Malthace; son: Herod Archelaus [ethnarch]; son: Herod Antipas [tetrarch]; daughter: Olympias.

5.) Cleopatra of Jerusalem; son: Philip the Tetrarch [tetrarch]; son: Herod.

6.) Pallas; son: Phasael

7.) Phaidra; daughter: Roxanne

8.) Elpis; daughter: Salome

It is quite likely that Herod had more sons, especially with the last wives, and also that he had more daughters, as female births at that time were often not recorded among Arabs.

Herod the Great's sister Salome I had a daughter called Berenice I who married her cousin Aristobulus IV (31–7 BC)

Berenice and Aristobulus IV had the following children:

1.) Aristobulus Minor [born c. 10 BC died after 44; educated along with his eldest brothers, Agrippa I and

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Herod V in Rome, along with future Roman Emperor Claudius (10 BC – 54 AD, reigned 41 to 54 AD). Claudius and Aristobulus became lifelong friends. This example shows that Romans and Jews were closely connected.]

2.) Mariamne III [1st husband (7-4 BC): Antipater II, eldest son of King Herod the Great. After his execution in 4 BC, 2nd husband: Herod Archelaus, son of Herod the Great and Malthace the Samaritan.]

3.) Herodias [c. 15 BC – after 39 AD; she married Herod II**, her "half uncle"]

4.) Herod Agrippa I [11 BC – 44 AD), King of Judaea from 41 to 44 AD]; married to somebody called Cypros, Children: Herod Agrippa II, Mariamne, Drusilla, (Julia) Berenice II, longtime lover of her brother Herod Agrippa II (and General Titus who was a son of Emperor Titus Flavius Vespasianus as well as the adoptive brother to Titus Flavius Josephus). Berenice II was also the presiding Judge of the Sanhedrin-Court that tried Saul of Tarsos (Acts 25, 26)

5.) ** Herod V [also called Herod of Chalcis; reign 41–48; died 48 or 49 AD]; married to (Julia) Berenice II with two sons, Berenicianus and Hyrcanus.

6.) ** Herod II [dubious identity; ca. 27 BC – 33/34 AD; Some writers call him Herod Philip I]. In some genealogies he is also known as Herod Antipas or Antipater [born before 20 BC – died after 39 AD]

That Herodias married her "half uncle" could have been much more serious than that: Herod II was also known as "Herod Antipas". Historians believe that there was a cover-up here. In reality, she married Herod V who is in the Encyclopaedia Judaica [from 1906] revealed as Herod II. This Herod II [V] was not her "half uncle at all, but her own brother! Incest was a common means in Antiquity with which dynasties of any kind stayed in power without sharing. Children with genetic defects were executed. And incest is still a practice with all its unfortunate and indescribable sufferings today in Islam. The creators of the Jewish Law knew of the effects incest can have and outlawed it.

Herodias marriage to Herod II was therefore the immoral crime the Gospel of Mark was talking about: "For John had said unto Herod, It is not lawful for thee to have thy brother's wife" [Mark 6:18]. Herodias was furious that Jon the Baptist found out because when the truth came to light, they all would have met an awful lot of trouble due to the Jewish Law that strictly forbids marriages between a brother and a sister. So, Herodias plotted to bring John the Baptist to death:

"19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel [domnicalla = Lady], Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother (Berenice I). [Mark 6:19-28]."

After the death of John the Baptist, his younger cousin Jesus created his own movement from the foundations laid by John but before putting any political plan into action he first recruited his own disciples and followers. Among them was Mary Magdalene the mysterious sinner who was saved by Jesus and stayed near to him for the rest of his life. Mary would later be the woman who went to his tomb to anoint his body the Gospels required Jesus the son of god to remain pure and celibate. But in the alternative biography Mary may well have turned out to be Jesus' wife. In Jewish tradition she could not have claimed the body of Jesus unless she had been his spouse. It is highly unlikely that Jesus would have been single as the rabbi's were married. This is a Jewish precept.

From its base by Lake Galilee, closeby to Mary Magdalene's hometown Magdala, the Jesus Movement began to grip the imagination of local people. Above all, Jesus became known as a healer and miracle worker. He preached a message about the coming kingdom of God. People began to wonder who exactly Jesus was.

In the Gospels, the moment of revelation comes when Jesus said to Peter, "who do people say that I am," and Peter said, "well. some people say that you are John the Baptist come back to life. And other people say you are the prophet Elijah. And then Jesus said to Peter, "who do you think I am?" Then he said, "I think, you are the Messiah.

But what exactly did Messiah mean? To Paul it meant that Jesus was the son of God who would come down to Earth to die on the cross and promised eternal life for mankind.

But the Jerusalem Church, of which Peter was a member, would have had another interpretation. When Peter saluted Jesus as the Messiah, he did not mean a divine figure from outer space to save the people's souls. He meant a worldly leader, a saviour of the Jewish nation, descended from King David.

The name 'Jesus' is the English spelling of the Latin name 'Iesus', and this comes from the Greek 'Iesous', this from the Aramaic 'Yeshua' and its short form 'Yeshu', and finally this comes from the old Hebrew 'Yehoshua' which is a bit clumsily translated as "Yahweh is salvation". Its meaning is "The anointed One", more simply "Saviour" or "Messiah".

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And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in Jesus the Nazorean vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus but still can mean the same person.

In the Jerusalem Church's alternative biography Jesus becomes a man for whom religion embraced political action a man whose mission was to free the Jewish people from oppression and usher in the "kingdom of God" here on Earth. The "Kingdom of God" itself is a political term which means how would God run this world of God sat on Caesars throne. We do not know whether Jesus used this term or the Messianic Movement that desperately was looking for a leader who brings them military victory over the Romans.

Now Jesus prepared to leave Galilee and take his message to Jerusalem, the city where power lay. According to the Gospels, he was going as the Son of God to bring Jewish leaders back to the path of God. But in the alternative biography his overriding purpose would have been very different.

[The missionary journey down south to Jerusalem is described in the next transcript from a film made by Joseph Atwill called "Caesar's Messiah."]

When Jesus arrived in Jerusalem, he was making his bid for the throne of the Jews. He was making a bid for power. As Jesus arrived, there was high tension half a million Jewish pilgrims had gathered for Passover the festival which celebrated their liberation from the Egyptians. And the Roman governor Pontius Pilate prepared himself for trouble.

In the Gospels, Pilate is a merciful man, a good Roman. But what was he really like? We do know a lot about Pontius Pilatus (Pilate) apart from the Gospels. We know about him from the 1st century Jewish writer and philosopher Philo of Alexandria and from Titus Flavius Josephus the Roman-Jewish historian, and Pilate was fairly ruthless, especially with crowd control. So now Jesus is in Jerusalem. It is at Passover. Pilate would have had very hard fast orders for this dangerous tinderbox situation.

According to Jewish tradition the Messiah was expected to arrive at Passover. So at that time the guardians of law and order had to be extra vigilant. The Romans had abolished the Jewish kingship, the Jewish monarchy. Anyone who said, "I am the Jewish King," was more or less proclaiming himself to be a rebel against the power of Rome.

The Gospels of the New Testament record the events of the following days as a plot by Jewish leaders to execute Jesus. However the alternative Jerusalem Church biography would have pointed the finger of blame elsewhere.

Instead of the Jews being the villains of the story, as they are in the Pauline Gospels, the Romans will be the villains of the story. Instead of having a Pilate who is so struck by the wonderful spirituality of Jesus, that he's so reluctant to execute him, we would have a Pilate who was more similar to the real Pilate, the historical guy to whom we know to have been a vicious and rapacious butcher.

After his arrival in Jerusalem on a donkey Jesus upped the stakes he entered the Temple, the heart of the Jerusalem political and religious establishment, and drove the money changers and traders from its precincts. The Gospels assert that the attack on the Temple was directed at the Jewish leaders who presided over it. The alternative biography would say that it was in fact an attack on the Romans who were the Temple's true controllers while the Jewish priests were just their puppets.

The temple, of course, was the house of God, but it was also controlled by the Romans. We knew exactly that it was the centre of Judaism. The high priest, for example, had to collaborate with the Romans. The Temple had become part of the Roman Imperial Cult (the Roman Faith ministery), as any other temples in the empire, and the reason was collecting the relgious tax. So it is a symbolic rejection of the temple not because of any impurity with regard to itself or its own religion, but because of its association with Rome. Because the temple is now the seat of collaboration, not the house of God.

Reports of the trouble being caused by Jesus alerted the Roman authorities. Jesus had to be taken off the streets but first they had to find him. The New Testament says the disciple Judas betrayed Jesus in the alternative biography that betrayal would be seen as fiction.

* * *

The idea that Jesus was betrayed by one of his closest disciples would actually reflect it on them personally because they were the disciples. The leaders of the Jerusalem Church were Jesus disciples. Why did this story become part of the story of the Pauline Gospels?

It was a mythological necessity. Every great legend has someone who functions in the role of the scapegoat, someone who betrays. Without betrayal, the great protagonist of the story does not become the martyred hero. The natural person for this role was Judas because his name "Judas" was the same as the name of the Jewish people. And the Jewish people had been cast for that role in the Gospel story as being the people who betrayed Jesus. This evil story composition was consequently responsible for the death of millions Jews, from the earliest persecutions, via Mohammed's hate toward them, up to the Russian proproms culminating in Stalin's Communist mass-killings, to the most vile crime in history: the Holocaust, perpetrated by Hitler's German Nazis.

Jesus was now under arrest. According to the New Testament he was tried first by the Jewish priests for the blasphemy of calling himself the Son of God. He was then tried by the Romans for political subversion. The Gospels say, it is the Jewish priests not the Romans who want rid of Jesus

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they persuade an unwilling Pontius Pilate to execute him. But the Jewish punishment for blasphemy would have been stoning whereas crucifixion was a purely Roman means of killing. In the alternative biography Jesus's execution becomes a political Roman decision.

The Romans crucified and for anything that was subversive to the Roman order, the Roman law and order, as it were. So it was a highly symbolic public act of state terrorism. It was, in a way, like putting the head on tower bridge, except the whole body was as it were hung up there for everyone to see.

Our Christ dies a revolutionary death in Palestine. The sleight-of-hand in the materials that we have change a Roman execution of Jesus into a Jewish plot.

The New Testaments attempt to put the blame for Jesus's death on the Jews takes one final turn. Pilate makes a last offer to spare Jesus. Barabbas his first name was also Jesus in the alternative biography the Jewish mob is called to release him would be seen as pure invention.

The story arose because there was a strongly attested tradition that when Jesus was arrested and in the custody of Pilate, the Jewish crowd shouted for his release, which they would naturally do because he would be a very popular figure, a messiah figure. And this tradition was so strong, it could not be entirely expunged from the record, and at least want to suspect that there has been some splitting here. In other words that Jesus Barabbas and Jesus of Nazareth are really the same person historically.

After his death, Jesus is placed in a stone tomb by a mysterious follower Joseph of Arimathea (a word game that leads us to the name Josephus bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs are the crows. That was part of it, and it is significant that of the thousands of Jews who were crucified around Jerusalem in the first century, in all of this time, we found only one crucified skeleton. And that is a graphic reminder that burial is the extraordinary event, not the usual event after crucifixion.

According to the New Testament an exception was made for Jesus and he was burried in a little cave nearby the execution site. It was here that Jesus's followers arrived to anoint his dead body only to discover the tomb was empty. Jesus had risen from the dead. For both, Paul and the Jerusalem Church, the resurrection was fundamental to their view of Jesus, but they understood it differently. To Paul, Jesus's death was the whole point of his life.

Paul is not interested at all in the historical Jesus. For Paul, the history of Jesus begins with the night before his death and finishes three days days later with his resurrection and the real Jesus is totally ignored by Paul, and he says, "all I want to know is Christ, and Christ crucified and consequently also risen.

But for the Jerusalem Church Jesus's death on the cross had meant failure. James the brother of Jesus was seen praying on his knees, probably begging God for forgiveness - as he has failed to protect his (probably younger) brother Jesus. The Messiah was supposed to usher in a new era of peace and prosperity here on Earth.

The Jerusalem church had a problem. Why did he die on the cross? In case of other Messiah figures, that was the end of their movement. If they were actually executed by the Romans that was the end of their pretensions. The Jesus Movement, however, continued because the belief arose among his followers that he was not dead, that he had been brought back to life by a process of resurrection which was the miracle.

In some but not all New Testament records, we can find that story. We also can read that the disciple Peter, Jesus's brother James, and eventually all twelve disciples believed that they had encountered the Risen Jesus. But in the alternative biography, how would they have viewed his resurrection?

They did not think this made him divine because no human being could be divine that Judaism does not allow the worship of any human being as divine. That is an infringement of the first of the ten commandments. But they believed that he had been brought back to life and he would shortly come along and continue his mission which was the same as before, that is to liberate the Jews and and you know inaugurate or was called the kingdom of God.

So the alternative Jerusalem Church biography might have seen Jesus like this: A man born naturally into a Jewish family who observed Jewish law, a charismatic healer and preacher recognised by the disciple Peter as the Jewish Messiah bringing liberation on Earth, a man who saw religion and politics as one, and a man who reappeared after his death to carry on the liberation fight. And this may be the lost biography the very first Christians were given.

If we think of the many early Christians continuing to go to Jerusalem for festivals, they will have met with people like Peter and James and with the other Apostles that were still in Jerusalem, and they would have heard this story. To them, it was not a marginal story. It was the story which was perhaps best known during the first generation of the Christian Church. But as Paul's version began to catch on all over the Roman Empire, the role of the early leaders, in particular Jesus's brother James, began to be undermined.

It is not just James, but all the disciples had a kind of "poor press" in the New Testament. They are all depicted as very stupid. They do not understand what Jesus is talking about. In reality, they knew better what Jesus was talking about than anyone else, better than Paul.

Of course, modern Christians believe, it was the will of God that Paul's vision should become the basis for a new World religion. As for the successors to James and the Jerusalem Church. By the second century, they had evolved into a small Jewish sect called the Ebionites which was viewed as heretical by the mainstream Christian Church. But if they had won the

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battle for the biography of Jesus, there would be no such thing as Christianity. It is ironic that those who knew Jesus best and give us the most reliable image of what Jesus was like in the end their mission turns out to be treated as herecy.

The Jerusalem version was a much less potent message than Paul's version because it is so closely tied to the historical Jesus, whereas Paul's mission is based on the view that Jesus was the human form of of God.

Although the Pauline picture has dominated Christianity for over 1,900 years very effectively, it is in decline due to all the terrible things that so-called Christians let happen during the 20th century. The real Jesus, the Teacher and Advisor, and his amazing story, we can understand much better today. And may be, this might be the chance for a new Christianity, a Christianity that is based on reality and cherishes the things the original Jesus stood for: Fairness, Peace, Love, Justice, Compassion, and the believe in a benevolent God.

CAESAR'S MESSIAH:
THE ROMAN CONSPIRACY TO INVENT JESUS

Caesar's Messiah: The Roman Consiracy To Invent Jesus
Directed by Fritz Heede, Nijole Sparkis,
Main Commentators: Joseph Atwill,
Prof. Robert Eisenman, Dr. Rod Blackhirst,
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Video Transcript: Lord Henfield.
Production: Joseph Atwill, 2012

Who was Jesus? Is he a historical character? Who wrote the Gospels? Why are they written in Greek? Why did they have a pro Roman perspective? Why was the religion headquartered in Rome?

"Those were the mysteries that I saw about the Gospels. The origin of the Christian religion has been a subject steeped in mystery for nearly 2,000 years."

Joseph Atwill is one of a number of scholars today from all around the world who are questioning the historic facts behind these ancient mysteries. When examining the actual history of this era, many of the answers provided by the church and Christian scholars do not hold up to rigorous scrutiny.

This is really important for our culture to understand where Christianity came from. No doubt, Christians have done a lot of good for the world. But then there are other Christians, often the most dogmatic, who create wars, hatred, and other harm under the disguise of religion.

In studying how Christianity emerged, many of our scholars agreed that it was used as a political tool to control the masses of the day. And it is still being used this way today.

The problem is that Christianity has been used as a tool by governments that uses the goodness in people against them. For example, support for the wars in the Middle East has been preached to Evangelical Christians as a way to speed up the end of days this is just one example of the way that propaganda is used to control and manipulate the populus.

Actually, according to my study of the ancient texts, the second coming of the Christ has already occurred. May be, we need to expand the possible answers about how Christianity originated and deeper questions need to be asked. May be. we need to examine what political motives were behind the formation of the Christian religion.

I think it's a requirement of alert citizens to know how the Gospels were written, why they were written, who produced them, what was the purpose and back of all this. This is good citizenry. Everyone should be involved in this.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged. Studying this ancient era can give us the perspective needed for coming up with solutions to today's problems and for helping create the better world that we envision.

And the penny dropped. The penny dropped that Jesus as a human being never existed.

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The presentation of the Jesus character is somewhat of a composite of many messianic leaders of the time.

Well let's just go back to the drawing board and we'll leave aside all of the assumptions of Christian history and let's just look at the text afresh and consider every possibility. Let's let's open the whole game up.

Can you think that Christianity is really paganism by different name? And now it feels completely obvious.

Some of us are saying that this was a Sun God turned into a Jewish man.

In all of this, we are dealing with literature we are not dealing with history. So the answer is No. There is no history to this character of Jesus it's entirely a literary creation.

Some of our Bible scholars are Mavericks working outside the restrictions of mainstream religious institutions. This allows them the freedom to provide fresh insights and draw some startling conclusions about how Christianity was formed.

I began reading a number of books on the subject this turned into a decade-long research.

For Joseph Atwill the key was in the Dead Sea Scrolls the only Jewish literature ever discovered from the 1st century AD, the time that Jesus would have been preaching among the Jews. The characters in the Dead Sea scrolls were militaristic, and you could see that this movement wanted to push the foreigners out of Israel. They were fundamentalists whereas the characters and the gospel are different. They are pacifistic, they are turning the other cheek they're giving to Caesar what is Caesar's. How did a movement like Christianity come to exist in a region that was occupied by Roman soldiers and had Jewish Zealots within it that were going to push these Romans out how was that possible?

I began studying the other two major works of the era the New Testament and the Jewish War by Titus Flavius Josephus, a Roman court historian who described the war between the Romans and the Jews in the 1st century. While reading these works side by side, I noticed an amazing connexion between them certain events from the Ministry of Jesus seemed to closely parallel episodes from the military campaign of Roman Caesar Titus Flavius. A campaign which took place 40 years after Jesus supposedly lived. My efforts to understand these connexions led me to an incredible discovery Christianity had been invented by a little-known family of Roman Caesars the Flavians and they left us documents to prove it.

The Flavians are not a household name, and yet it is the Flavians who completely reshaped the Roman Empire. In Rome of course there's the there's the Colosseum which is understood to be the best-known monument of the ancient Roman Empire perhaps. The Colosseum is in fact a Flavian construction produced during the Flavian period. It is under the Flavians that both, Rabbinic Judaism and Christianity, take shape.

Why would the Flavians be interested in creating religions? Much like today, their era was marked by political power struggles, a bankrupt economy, religious conflicts and endless wars. In the midst of this turmoil, the Flavians seized control of the Roman Empire and ushered in an immense paradigm shift. To understand the Flavians rise to power we need to go back to the reign of the previous powerful rulers the Julio-Claudian dynasty. Beginning with Julius Caesar in the year 49 BC, the Julio-Claudian Dynasty ruled Rome for over a hundred years transforming the government from a republic into an empire. This family contained all the famous Caesars: Julius who predated the time of Jesus. Augustus who was Caesar at the time of Jesus' supposed birth, Tiberius who ruled during Jesus's supposed death, followed by the infamous Caligula, then Claudius, and ending the Julio-Claudian dynasty with Nero whose reign begins in 54 AD.

The Julio-Claudians enjoyed a godlike status until the family degenerated and began to damage the Roman Empire.

By the time of Nero, his famous decadence was bankrupting the Empire and the Jews of Judaea were staging a huge rebellion against their Roman rulers.

Judaea was one of the many conquered provinces that made up the Roman Empire, this region which was also known as Palestine, was controlled by a family that served as Rome's tax collector: the Herod's.

They were a Greco-Arab family somewhat possibly Judaised though only Judaised when it was convenient to please the subjects they were given, who were put in power in Palestine and destroyed the previous Jewish ruling family the Maccabean family root installed.

Besides being heavily taxed and ruled by a non-Jewish family put in power by Rome, the Jews were further inflamed by the requirement that a statue of the Caesar be placed for worship in every temple throughout the Empire.

In the Roman Empire you could pretty much have any God you want. But legally you had to submit to the emperor as a god as well. You had to at least acknowledge that the the Roman leader was also a divine figure. But the Jews would not have any of it.

It's fundamental to Jewish belief that you shall make no graven images it's one of the Ten Commandments given at Sinai by God. So the Jews never made representations of God.

The Jews had a very different type of religion. They had a religion which was much more focused on the book and less focused upon cultic statues. This presented a real problem for the Romans. They tried to install statues of Caesar but the Jews were not going to buy that at all. In fact, it aggravated them, it enraged them and the Romans really did not understand this. It is not statues, it is books.

And those books contained what are known as the "Jewish messianic prophecies,"

The thing that most moved the Jews revolt against Rome was an obscure prophecy from among their writings that a world ruler would have come out of Palestine.

Holy books inspired the Jews to expect a redeemer who would redeem Israel, rescue Israel, restore Israel to power and leadership in the world.

The Messiah that the literature described was a warrior the messiahs would have claimed the same attributes that David

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did. David could overcome any army because God gave him the power to do it. If you had the power of God you could easily defeat the Roman army. The people rebelled against Rome and were led by a messianic movement that had a series of messiahs that had come forward to fight against the Roman Empire+

The Hebrew word Messiah is translated into Greek as Christos or Christ so the title of Christ can describe any of the numerous messiahs of this movement. Rome ruled her colonies with an iron fist and any resistance was going to be met with brute force.

The Roman-Jewish War was triggered in 66 AD by anti-taxation protests and attacks upon Roman citizens by Jews, originating in Roman and Jewish religious tensions. The Roman governor, Gessius Florus, responded by plundering the Second Temple, claiming the money was for the Emperor, and the next day launching a raid on the city, arresting numerous senior Jewish figures. This prompted a wider, large-scale rebellion and the Roman military garrison of Judaea was quickly overrun by the rebels, while the pro-Roman king Herod Agrippa II, together with Roman officials, fled Jerusalem. As it became clear the rebellion was getting out of control, Cestius Gallus, the legate of Syria, brought in the Syrian army, based on Legion XII Fulminata and reinforced by auxiliary troops, to restore order and quell the revolt. Despite initial advances and the conquest of Jaffa, the Syrian Legion was ambushed and defeated by Jewish rebels at the Battle of Beth Horon with 6,000 Romans massacred and the Legion's Eagle lost. The troops of the Messianic Movement caught the Romans off-guard and drove them out of Judaea. It actually defeats them militarily and set up a nation-state directly in the Roman Empire.

The Judaean provisional government was formed in Jerusalem by former High Priest Ananus ben Ananus (the man who killed James the brother of Jesus and was the main instigator in starting the Roman-Jewish War in 66 AD), Joseph ben Gurion and Joshua ben Gamla. Yosef bar Matityahu (the then future Titus Flavius Josephus) was appointed Jewish Army Commander of the North in Galilee and Eleazar ben Hanania as Army Commander of the South in Edom (Arabia Petraea). The Messianic Movement could muster a staggering 85,000 troops. That is: 25,000 (66), 6,000 (67), 500 Adiabene / Osrhoene warriors (southern Armenia); Other Jewish nations and Allies: Peasantry: 15,000 (69–70), Idumean-Nabataean Arabs 5,000 (69–70), 6,000 Zealots under Yohanan ben Levi, 2,400 Zealots under General Eleazar ben Ya'ir, 20,000 Idumean Arabs (68 only), Sicarii (Messianic Jihadists) under General Menahem ben Yehuda 5,000 (67), 500 (73): Civilians were forced to take part or support them.

And the Romans had to do something about it. There was a real danger that this messianic movement could not only boil over in Judaea itself but also spread to other Jewish communities and other parts of the Roman Empire. They mainly relied on guerilla tactics forcing the Romans to conquer each single town, one by one.

As the Jews were supported by Arab, Armenian and Assyrian troops, Emperor Nero had no other chance than calling up his finest generals, Vespasian and his son Titus, with whom he had a raw before. Vespasian and Titus had great expertise to quell any uprising. For over a decade they had waged war against the Druids in Britain and Gaul. Vespasian and Titus were so successful in destroying the Druids that they left behind no historical record of their existence. And these were exactly the men Nero needed to wipe the Messianist off the face of the Earth. Nero had to give them what they wanted, so they had at their disposal (minimum numbers): the Roman guard 3,000 men (by spring 66), the Syrian Legion 30,000 (summer 66), 5 Legions 60,000 (67–70), Legio X Fretensis 6,000 troops (70–73), that is about 100,000 troups.

In the year 66 AD the Flavians begin their military campaign against the Jews and they began to march their invasion forces from the north into Galilee where the first of three key events takes place they destroy the Jewish towns of Galilee. They soon captured a Jewish general who later becomes a critical figure in the formulation of Christianity. His name: Josephus bar Mattathias (Aramaic: Yosef bar Matityahu) In excellent Greek, he presented himself to the Flavians as a prophet telling Vespasian of prophecies that Vespasian would become Emperor. A smart trick with which he survived. As he spoke Greek, he rather might have overheard Roman officers discussing the political situation back in Rome. In the year 68 the Senate found the courage to depose Nero and he committed suicide. Now, Vespasian was a prime candidate to become emperor and he quite liked Josephus. He first employed him as a translator to negotiate with the rebels their surrender. After the shortlived succession of Galba, Otho, and Vitellius, Vespasian was by his own army declared emperor in 69 AD In the middle of this war Vespasian returned to Rome and seized the throne the Flavians then became the imperial family.

Josephus worked with the Flavians against the rebellion. He is often described as traitor although that does not reflect the truth. As member of the Pharisee faction, Josephus always hated the backward Messianists but loved Rome. He made no secret of it, that is why the Messianist leadership held his family in captivity. Josephus was in Rome three years before the war and became a friend to Nero's wife Poppaea Sabina.

With Vespasian in Rome, Titus stayed behind on the battlefield and set his sights on Jerusalem where the other two key events took place. Titus encircled Jerusalem entirely by building a wall to starve the Messianists out. He finally destroyed the temple leaving not one stone atop another in 70 AD.

Titus the victor of this great siege carried the spoils of this captured city back to Rome for his triumph in 71 AD. The Arch of Titus in Rome commenorates this event on impressive depictions.

In 72 AD, the most radical 900 Sicarii Jihadists fled to the near-impregnable mountain fortress Masada. General Lucius

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Flavius Silva, a relative of Vespasian, laid siege until all 900 committed suicide in 73.

All of the artifacts from the Temple that they seized they put on public display in what they refer to as the palace of peace except for one item: The Jewish scripture. Josephus records that the Flavians took and placed in the Imperial Palace (at the north side of the Circus Maximus) where no one was allowed to see it.

Although Titus successfully ended the rebellion in Judea another rebellion soon broke out in Alexandria Egypt. The Flavians knew that this was not the end of the Jewish Messianic Movement. Already during the war, the Flavians recognised, most likely by Josephus' explanations, that the Jewish messianic literature was fueling this terrorist movement. So the Flavians had all copies of it destroyed. There was not a single scrap of literature found from the Messianic Movement until the Dead Sea Scrolls were discovered in 1947. They are the only real voice of the Messianic Movement we have and that is why they are such a treasure.

The "Messianic Movement" is a name that came about by modern Biblical scholars due to the frequent mentioning of a messiah in the documents. The scholars however were shocked when they read the text because it was not talking about a peaceful figure like the Jesus in the Bible. On the contrary, the texts were talking about Jihad-like military actions, killing non-Jews, getting rid of all non-Jewish empires, and about a messiah who delivers all this by decisive military victories.

And that's why the Dead Sea Scrolls had to have been buried in caves when the Roman Army approached Qumran in 68 AD. It was the only way they could be safe from the Roman destruction.

turncoat He becomes Flavius Josephus Josephus at this time begins writing the history of the war. And he records that Titus gave him the Jewish scripture Josephus says histories have always been associated with the origins of Christianity

Back in Rome, Josephus explaines to Vespasian and Titus what the Messianic scriptures really contain and they realise that the texts were literature of war against Rome. Vespasian grants Josephus Roman citizenship and even adopted him, an amazing turn of events for that young man. From now on, he lives in the Imperial Palace, next door to all the family members and the captured Jewish scripture. He now calls himself Titus Flavius Josephus.

It is during this period that a new literature enters history which describes a peace-loving turned the other cheek preaching Jewish Messiah named Jesus Christ but if the Flavians wrote the Gospels how could a Roman family know how to write Jewish literature that refers to Jewish prophecy the answer lies in the Flavians collaborations with a number of Jewish intellectuals beginning with their own court historian Josephus.

The Roman leadership had a difficult task ahead. They realised that they could not destroy all Jewish people as about 5 to 10% of the entire Roman population was Jewish. They needed to figure out how to subdue or otherwise convince the Jewish religion to enter a peacful path. What they tried to do was to create a type of Judaism that is benign. We only know that Roman editors changed the Jewish Book of Law, the so-called "Mishna Sanhedrin" because this event is recorded by the Jews themselves. It becomes the basis of "Rabbinic Judaism" which we better should call "Roman Judaism"; it is the modern, benign and peaceful religion of our time.

In reading the works of Josephus side-by-side with the Gospels, scholars have noticed parallels between the two works. It appears as though the history of Josephus records events that fulfill the prophecies of the old and new testaments early Christians understood this connexion in fact when the Bible first began to be printed in the Middle Ages it included the history of Josephus.

Time and again we can find parallels between what Josephus writes and what turns up in the Gospels it's a powerful evidence of their true origin

He was employed to write the official history that we have the other histories from this period have been destroyed ruthlessly by the Romans. Josephus tells us this in very chilling passages how the Romans exerted complete control of the literature of this period. There were alternative histories of the Jewish war written well the Romans rounded up the writers of those histories and executed them. They rounded up all the copies of those histories and destroyed them. That is to say they ruthlessly wiped out any alternative history the only history we have is written by Josephus. And let's remember who Josephus was chief propagandist of the the Flavian tennessean he was very very successful he moved back to Rome he was given a an apartment in the Emperor's own townhouse and he was appointed the chronicler of the Roman Jewish war using Vespasian's own Diaries of the events.

Also in the pages of his history Josephus declares that the Jewish Messiah or Christ is none other than Flavius Vespasian and his dynastic family to put it succinctly Josephus says that there was a prophecy that a world ruler would come out of Palestine the Jews thought this applied to one of their own they were wrong in their interpretations He used the most cynical interpretation he applied it to the rise of the Roman Emperor in Palestine.

Josephus recorded that the Messianic prophecies foresaw not a Jew but Vespasian and his dynasty In fact all of the Flavian historians recorded that the Flavian caesar was the Christ. it was important to the Flavians that they be seen as the Christ as divine and godlike and this was not mere vanity The Julio-Claudians before them had already established that presenting themselves as gods was a powerful tool in controlling their subjects when the Flavians took over the throne they inherited an enormous bureaucracy that was already in place: the imperial cult which was dedicated to promoting the idea of Caesar as a god.

Another part of the puzzle is the Roman Imperial cult. why is it important well because it coincides with that same

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period of time as the emergence of the Christ's coat you had a whole social community the whole social structure of these conquered territories was governed by the Imperial cult and if you wanted to succeed the key social community to join was the Imperial cult because that's where all the movers and shakers were.

This idea of the Emperor becoming an object of worship was well established in the Roman system before Vespasian and Titus came along. It was prevalent in all major centers it had its own priesthood there was a ceremony an annual celebration annual games for the Imperial cult. Now it had many characteristics which would later colour the Christian cult. It grew in the same centres. It made claims that were later transferred to Christ.

The Julio-Claudians had claimed that they were of divine descent and that they were therefore legitimates their power base was the Roman aristocracy the Roman nobility. all of that collapsed into this power vacuum Vespasian was declared Emperor by the troops, by the Roman army so effectively it was a military coup with the change of dynasty they have to create a whole new follow G to legitimize that dynasty at the same time they're creating a whole mythology to counter Jewish Messiah nism somewhere along the line those two things get mixed together

When Vespasian died Titus began the process of having his father deified this is a complicated process because only the Roman Senate can bestow on an individual the title of Dios our God. Titus came to the Senate and presented evidence that the life of his father had been deveined certainly this would have included the military campaign that the Flavians waged through Judea. And it's at this time I think the Gospels were written because the theological structure in the Gospels of a God the Father and the Son of God is the same one that Titus would have been presenting to the Roman Senate. Well, the Roman Senate did accept Titus as evidence and Vespasian was deified and became a God. Titus therefore became a son of God.

The arch of Titus, that still stands in modern Rome today, is inscribed with a dedication to the divine Titus son of the divine Vespasian or son of a god. This imperial cult set up to worship Caesar as God also provided the basis for the structure of the Roman Catholic Church.

Now the rituals, paraphernalia, and symbols of paganism were transferred wholesale to the Christian Church the most obvious and clear example is where the title of the pagan chief priests of Rome the Pontifex Maximus became the title of the Pope the Christian Pope if you look at who held the original Bishop positions in the Catholic Church in those early times you will see that they are members of the same pagan aristocracy they simply change their clothing a little bit they wore the same garments but they wore slightly different headdresses they had become from being a priest of a pagan cult to being a priest of Rome.

Where the Vatican now stands there was once a pagan temple which celebrated the mysteries of a dying and resurrecting god man who wasn't Jesus. There are many churches in Rome I've been to a few where you go above into the Church of there as Jesus and you go underneath and there's a little sanctuary of Mithras. And it's basically the same thing.

So the roman plot to invent Christianity is just so clever when you think about it through the Pope who is God's representative on earth they no longer needed expensive standing armies Wars and punishment of disobedient peasants they could through religion rule their subjects.

Over time Roman Christianity propagated throughout the empire by way of the mass media of the day the Roman roads the Romans must have approved of this new religion because as some scholars asked if the Gospels really were Jewish literature about a Roman sentenced criminal why wouldn't they have been destroyed.

One of the really surprising things for me was to realize the extent of Roman control of propaganda and of literature. So that when you suddenly get all of this Christian literature arising in this period one has to ask well how did that happen the conclusion that one has to reach is that that could not have happened without some degree of complicity on the part of of the Romans so that one is led to the conclusion that the Romans must be involved in the production of this literature

To produce and disseminate this literature was a huge undertaking and the Flavians undoubtedly had collaborators we know they were funded by the wealthiest family in the world at this time: the Alexanders, a Jewish family who served as Rome's tax collectors in Egypt like the Herod's in Judea the Alexander's had strong motivation to keep the Jews Messianic movement from threatening their position and their wealth. One of their family members was Philo of Alexandria a famous Jewish theologian who was already writing works that combined Jewish beliefs with the modern Greek and Roman pagan beliefs of the day many scholars agree that his writings formed the basis for much of the philosophy of Christianity.

In these pages is practically every concept that you can find within Christianity she combines Greek philosophy and he took that and he combined it with Judaism. On top of that he was from a extremely wealthy family and this is important because you have to follow the money when you're looking at major trends new paradigms being set And if you look at his family then you start seeing well this is interesting because now we were starting to come across the Flavians again His relatives are very involved with the Flavians that whole area is where we want to look very closely for the Christian origins.

Its from exactly the same circle of people that you get the first signs of Christian ideology and they all lead to the rise of the Flavian dynasty.

Another wealthy influential character princess Bernice was from the Herod family in Judea she's the granddaughter of Herod the Great a product of the Herod's intermarriage with the conquered Jewish ruling Messianic lineage. Princess Bernice appears in the New Testament which makes her an

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interesting character she had two or three husbands and then became the mistress of Titus. So you can see this again rather like dynasty here you know powerful people mixed marriages you know shacking up with the Conqueror. yeah and it's really where Joe Atwill takes his idea of a conspiracy to write the New Testament but let him say it in his own words.

Bernice was a Herod related by marriage to the Alexander's and of course later she became the mistress to Titus. the fact that she was so closely linked with the Flavian shows you that the three families were very unified in financial romantic and likely theological issues.

By the looks of things this coalescence seemed to have brought about a dynamic that led to the synthesis of Judaism and paganism and eventually became Christianity. so that this is a very key time period.

I believe that the Gospels were actually written under the control of the Herod's the Alexander's and the Flavians. These families had the motivation to create Christianity and with the expertise in Judaism that the Alexander's and the Herod's had, they had the actual technical ability to come up with these stories that our fulfillment of Hebraic prophecies

So it seems the Flavians had the motivation the means and the collaborations through which they likely constructed and began disseminating Christianity. And if our scholars are correct one of the documents they left behind are the Gospels themselves

I began working on the study of the Gospels in the 1970s and I look at texts in terms of how were these composed watched as understanding that structure tell you about who wrote them and why they were written.

These texts were not independent Jewish texts but they will create as literary works using classical literary models

If we expect that this is the testimony of witnesses we've got a major problem. We actually have for anonymous documents they were not written by the names of people on those documents this is simply church according to Mark according to Matthew. So this idea that the the Gospels are reliable Testament is blatent nonsense.

Why are the Gospels called Gospels that's a critical question the word gospel in Greek is Evangelion and it means "good news of military" victories. Whose military victory are we celebrating here in these Gospels well seems to me that we are celebrating clearly the Roman military victory because these events the Battle of Madera the Battle of the lake of Galilee the successful Battle of Jerusalem these are battles that the Romans won.

Why are the Gospels celebrating battles that the Jews lost if these things were written by the Jews the fact that the Gospels are known to us in Greek and and not in Aramaic or Hebrew is I think just evidence of their authorship they were not written by any followers of Jesus who would have surely spoken Aramaic and if they had been fishermen and simple folk they would not have had the literal skills to write them anyway.

If we look closely there actually are clues in the Gospels that point to who the true authors were.

A lot of the Christian literature advocates turning away from the Jewish law and obeying Roman law. This fits perfectly into Roman propaganda purposes and then you have in general the portrayal of Jesus as the peaceful Jew who is wandering around in what is depicted as a sort of pastoral scenes talking to fishermen and farmers and so forth, when in fact this is a war zone. Judea is a war zone and you ask yourself well why is it not portrayed as a war zone?

I mean they really had it down pat they kept they have Jesus saying render unto Caesar what is Caesar's which is basically in response to talking about money whose benefit would that be? so blatantly obvious.

The perception of Roman characters in the Gospels they're all interpreted in a favourable light they are pro-roman they do not depict the Romans as the forces of evil they reverse that it's the Jews who become the forces of darkness. It's very striking that various passages in the Gospels refer to the Jews as "some people" separate from the heroes of Jesus and His disciples the Jews are those who object the Jews are those who try to walk the Divine Plan. Now that gives us a clue certainly to who were the true authors of this book

They are works of literature created by people who are trained in Jewish literature but whose values are pro Roman the Romans wanted to promote anti-semitism and so they arranged the story of the beloved man God Jesus Christ to appear as if the Jews had brought about his death. Because of this the Jews would have to suffer anti-semitism throughout history.

So this was a piece of work that could not have been done except by a fairly established natori team such as the literary team that was in Rome actually writing the books of Josephus, I mean that was written by a literary team and it was written as one of the attempts to give prominence to the Flavian Caesars which the Gospels also do. So it is extremely likely that the Gospels as a form of epic designed to magnify allegorically the Roman Caesars is also written at the court of the Flavian emperors.

But the Jesus story takes place many decades before the Flavians came to power. Why would the Flavians create a work about a Jewish Messiah that wasn't even from their own era? The Gospels were very precisely back dated 40 years Jesus's ministry was started in 30 AD exactly 40 years from the destruction of the temple. His ministry ends at Passover 33 AD which is 40 years before the end of the Jewish-Roman war which occurred at Passover in 73 AD with the famous Battle of Masada.

The Gospels are backdated into the period of Pontius Pilate that is to say before the first Jewish War which is to say in the Julio-Claudian period but this is typical of Flavian literature it's a Flavian technique. what they do is they back date this story into the period of their enemies namely the Julio-Claudians. And so generation after generation of Christian scholar and even secular historians go hunting in the Julio-Claudian period for the origins of the Gospels. They don't really find any answers then there are allusions in the Gospels to the destruction of the temple the most

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reasonable answer to that is that these texts were written after the destruction of the temple that is to say in the Flavian period after the change of dynasty.

This backdating of the story of Jesus Christ forty years earlier from the time the Gospels may actually have been written explains why many of the prophecies of Jesus came true within exactly 40 years what does this all add up to in my view the thing that is most significant is the research by Joseph Atwell in his book Cesar's Messiah which suggests that the Gospels were actually created as works of Roman propaganda at the end of the Roman Jewish War under the rain the Flavian emperors that his Titus Caesar and Vespasian Caesar and if you end up worshipping Jesus what you will really end up doing is worshiping Caesar in disguise

This may have been how the Flavians finally got the Jews to worship Caesar as a God by giving them Jesus Christ, a messiah more to the Romans liking, But is there any actual history to this character where did he really come from.

The mystery to me begins with his very name in Greek Jesus means Savior and Christ means the Messiah this didn't strike me is something you would call a young child.

These two words are already important within Judaism before Jesus Christ supposedly existed. Major biblical figures to a Jewish Greek speaking populace would already be called Christ their ears would already be acclimated to accepting this this title that so it isn't just a unique name of a single person who is it just suddenly popped up.

What did we actually know about Jesus Christ "the man"?

I don't think that Jesus can be historically defended. I don't think there's any evidence that we can extend to that particular Jesus.

So when you actually set out to investigate the historical Jesus as opposed to the Christ of faith you very abruptly enter a void. You find that whereas you might imagine the core details of Jesus are readily known and accessible you actually discover there's no such thing.

Further there had never been any archaeological evidence of Jesus Christ that had ever been discovered.

You cannot find an established and incontrovertible biography of Jesus at all. It doesn't exist. You enter a strange twilight zone of early Christian belief. What we have here is not a movement that is grown on the accretion of legends on a real flesh-and-blood man.

But instead the development of a religious movement around the idea of a man.

There isn't even an actual physical description of what Jesus looked like anywhere in the Gospels.

The presentation of the Jesus character it's somewhat of a composite of many messianic leaders of the time, many messianic leaders of the time most or all of whom came to a bad end, usually by crucifixion because crucifixion was the Roman punishment for seditious activity.

And the penny drop the penny drop that Jesus as a human being never existed

In all of this we're dealing with literature we're not dealing with history so the answer is no there is no history to this character of Jesus it's entirely a literary creation.

What the Romans did was they saw the Jews reliance and belief in prophecy so they said "okay, they want a prophet, let's give them one."

It seems that in the construction of the literary character Jesus Christ the Roman authors borrowed religious concepts not only from Judaism but also from other gods and religions that they knew. Some scholars have noticed the similarities between the story of Jesus and the ancient pagan mysteries.

In ancient mythology we find this whole strain of thought called "solar mythology" many gods start taking on solar attributes because as agricultural communities become more important the Sun becomes the big focus but most obvious reasons of planting and harvesting the Sun is then personified so now we have a male Sun God it becomes a religion in many parts of the world Christianity usurped a tremendous amount of Sun worship some of us are saying that this was a Sun God turned into a Jewish man This December 25th birthday was in fact the "Winter Solstice." This is really in fact the birth of the god of light the December 25th actually is the end of a three-day period of when the Sun stands still the Sun appears to be dying as the days become shorter and the Sun is reborn at that point.

Across the ancient world there was this form of experiential and philosophical spirituality in these mystery cults or mystery schools. And at the centre of these schools you would find a mythos, which was an initiatory myth for symbolic myth which would help people who were going through the initiating process come to this spiritual awakening. This knowledge is called "gnosis." And what you see in these myths is the elements that will later become the Jesus story.

Let's ask the question is Jesus developed from pre-existing literary characters? Jesus has certain episodes in this so called life and each one of them can be traced to a prior representation of that time.

If you look at the the elements which we found in the pagan mystery school myths, you find the story of a dying and resurrecting son of God who's born of a virgin, has twelve disciples, turns water into wine at a wedding, it brings a new religion of love, is accused of heresy or a provocation by the authorities, is put to death, sometimes by crucifixion, and then if you want to commune with the god man, you take bread and wine, and then you can come to eternal life. Well, all of this is course Christianity.

Easter itself is a long pre-Christian celebration of the resurrection of spring from the death of winter. This is an ancient shamanic belief. You will find it all over the world. that you go through a ritual death where you get reborn. But you're reborn as an awake being, so you died just to your lower nature and woken up to your higher nature.

You can find them in the Old Testament in the the Jewish mythology as well. It isn't this pagan parallels I mean the New Testament for example the Ascension. We have an

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ascension with the Old Testament figure of Elijah and it's a very dramatic ascension.

Elisha and Elijah cycle: These are two Jewish prophets one followed on from the other which have many of the story elements found in Jesus for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle." Is this fulfillment or is this simply copying of a useful theme?

You can see where they just used Old Testament characters and scriptures as a blueprint to create this new one.

A lot of the ethics of Christianity actually were around before Christianity. The Golden Rule "do unto others as thou wouldst have them do unto thee" is in fact from the Old Testament. Jesus didn't make that up. Many of the other aspects of Christian ethics many things which we might like to applaud as very good aspects of Christian ethics can be found in the stoic philosophy in Rome which by the way was exactly the philosophical and ethical school promoted by the Flavians.

There is little that is original about Jesus. If one separates from his words, advice that was in the interest of the Roman Imperial family, all that you have left are snippets of widely known philosophies, truisms and concepts that came directly from prior Hebraic literature.

The reason I am now convinced there's no historical Jesus which seems of real light wool to people who are not familiar with the idea it is a combination of things: First of all, there is no evidence for an historical man which stands up to proper scrutiny. Secondly, the story of Jesus is full of these motifs which come from the pagan mysteries. And the third reason is, because in the early Christian movement there are these two types of Christians, certainly by the second century. I think of as Gnostics and literalists. What marks out the literalists who will become the Roman Empire and the Roman Catholic Church is that they've got a historical man. What marks out the Gnostics is that they see it allegorically, and their great heresy is that Christ didn't come in the flesh. Now the winners write history. And the history books have been written by the literalists.

And all of the tradition about the Romans trying to torture and suppress Christians these traditions are correct they definitely persecuted the Messianic militaristic Christians and they certainly would have frowned on the Gnostic independent thinking Christians, but the Roman pacifistic "giving to Caesar what is Caesar's group" would have been promoted.

Reason: This teaching is perfect for the Roman Empire as it is a fascist Empire. It has got a very simple message, "just believe this, you don't have to transform, and you have to go through the authorities, through the bishops, through the state ultimately. It is the perfect thing for them to pick up. And that's what they did.

Our scholars agree that the gospel are complex literary creations drawing from both pagan and Jewish myths. But Joseph Atwill goes a step further to say that the Flavians wrote passages directly into the Gospels which show that they were the authors.

One of the most famous prophecies that Jesus makes, is about the coming of someone he refers to as "a son of man." Now many people believe that he's talking about "a second coming" of himself and many people believe that this is going to occur some point in the future. Well, the fact is, this "coming of Jesus" has already occurred. Jesus makes very specific prophecies as to what will happen when "the Son of man" makes his visitation. He refers to three key events: (1st) the Galilean towns will be crushed, (2nd) Jerusalem will be encircled with a wall, and (3rd) the temple will be razed leaving not one stone atop another.

He also states exactly when this individual will come. He says that 'the Son of Man' will appear before the generation that is alive and listening to Jesus's words passes away. Now the Jews of this era a generation is 40 years. And so the only individual that could possibly be the son of man that Jesus predicts is Titus Flavius.

Titus Flavius did destroy the Galilean towns, he did encircle Jerusalem with the wall, and he raized the temple to the ground and left not one stone atop another. And he did this within 40 years. Josephus recorded that, no matter how Titus tortured the Jews, they refused to call him "Lord" or "God". So to circumvent this stubbornness, the Flavians wrote the Gospels in which "a son of man" was predicted to come in the future. Titus fulfilled these prophecies and became "the son of man". So you end up worshiping Titus without knowing it.

To further support his thesis but the Flavians originated Christianity Joseph at will points to the Roman Catholic Church's earliest Saints known as the Christian Flavians.

The Flavian family is connected to early Christianity in a number of unusual ways. Many members of the family were recorded as having been among the first Roman Catholic saints.

And these include Flavia Domitilla who is either Titus's sister or his niece. And there is an inscription honouring Flavia Domitilla for donating the land that became the first Christian catacomb, and Flavia Domitilla was the first Christian Saint. The inscription bearing her name is in the Catacomb of St. Domitilla in Rome. It can be seen on the righthand wall of the Basilica at the foot of the entrance stairway between the two sarcophagi. The right-side part of the tablet has broken off and is missing.

[The remaining inscription reads: TATI.A. BAVCYI . . .; TRIX. SEPIEM. LIB . . .; DIVI. VESPASIAN . . .; FLAVIAE. DOMITIL . . .; VESPASIANI. NEPTIS. M . . .; IVS. BENEFICIO. HOC. SEPHVICRV . . .; MEIS. LIBERTIS. LIBERTABVS . . . (in English: . . . Granddaughter of the God Vespasian . . . Flavia Domitilla . . . niece of [Titus Flavius] Vespasian the son of the divine Vespasian . . . donating . . . liberty . . . to get free . . .).]

(1st) Her son Titus Favius Clement is recorded as having been the first Roman Catholic Pope after the apostle (and Jesus' younger brother) Simon, (2nd) in addition there were

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two members of the Flavian household staff, Flavia Domitilla's chamberlains Nereus and Achilleus, both of them had churches named after them in the very earliest Christian diocese in Rome, (3rd) there was a Christian theologian whose name was also Titus Flavius Clemens, Clement of Alexandria, and he's the one who actually described the first Christian symbols, and he said, they were the anchor the boat the fish the olive branch the star, and oddly these are the very symbols that the Flavian Caesars used on their coins. The final (4th) connecting point between the Flavian family and Christianity is that in the fourth century Flavius Constantine made Christianity the state religion of Rome.

The military achievements of Caesars were important to all Romans so certainly the Flavian Christians, the group that the Roman Catholic Church State, were the first saints of the religion would have known the identity of the Son of man that Jesus predicted who would crush Galilee and circle Jerusalem with a wall and raise the temple was Titus Flavius.

So it seems if a person knows how to uncover them there are actually many clues pointing to the Flavian origin of Christianity and perhaps the most intriguing one that Joseph at will uncovered is a secret code the Flavians used in their documents which enabled him to make his startling discovery.

So the Romans had the Jews' scripture locked up inside their imperial court and they studied it. And what they discovered was that there was a unique literary code hidden in the text.

This hidden code, which was common in Jewish scripture, was used by the Flavian literary team to place passages into the Gospels that had to be deciphered to be understood. This hidden literary technique is known as "typology."

Typology is used throughout the ancient Hebraic literature and it's a genre that is really no longer understood are used today but simply put typology is using events from the past to provide form and context for subsequent ones what we're talking about is stereotypic. In other words, there's an idealised prototype which shows certain characteristics, or performs in certain ways.

For instance one of the things they do is they take an old story and they retell it in a new form and and they superimpose contemporary history upon old stories and they create these multi-layered texts.

In Hebraic typology, texts were designed to be read in comparison to one another or intertextually. And in doing so, a meaning that would not be visible in the surface narration, would become apparent to someone who understood the type of logic connexion between the stories. Hebraic typology connects prophets. Events from the life of one prophet are placed into the life of a subsequent prophet. And this shows that there is a divine pattern established by God connecting his prophets to one another.

The Gospels actually show how we can decipher for ourselves this hidden code or typology that was used to create the Jesus story.

At the very beginning of the Gospels there's a primer of this typology. What the author of Matthew has done, is take events from the Old Testament and place them into the life of Jesus. These events occur in the same sequence in the story of Jesus as they occur in the Old Testament.

Numerous Bible scholars had already identified the following parallels:

Both stories have a patriarch named Joseph who travels from Israel to Egypt; A ruler who massacres innocent boys; A divine character who states that all the men are dead who sought your life; And then a return from Egypt to Israel. This is followed by events which have passing through water (in the Old Testament the Israelites pass through the Red Sea, in Matthew Jesus is given a baptism in which he passes through water); we then travel into the wilderness (the Israelites are in the wilderness for 40 years, Jesus goes into the wilderness for 40 days). Finally we have the three temptations (in the Old Testament we have the temptation by bread, the statement "do not tempt God," and the commandment to worship only God. These appear again in Matthew where Jesus is tempted by bread, tells the devil "do not tempt God" and instructs him to worship only God.). Therefore when you compare the life of Jesus with the life of Moses, you see a linkage that shows that the character in the Gospels was divinely connected to the character in the Old Testament. The life of the first saviour of Israel Moses foresaw the life of Jesus who's now claiming to be the next saviour of Israel.

To understand the rest of the Jesus story his adult ministry we simply need to know that the same system of parallel names locations and concepts occurring in the same sequence was used to connect Jesus in the Gospels to Titus in the works of Josephus.

Our scholars explain this Gospel typology in the following three examples:

Jesus comes to the Sea of Galilee at the beginning of his ministry. He gathers his disciples to him and he says, "do not be afraid, follow me and become fishers of men" (In the Gospel of Luke, Jesus actually says "catchers of men".). Titus comes to the same location, to the Sea of Galilee, he gathers his troops his disciples together and he says, "don't be afraid" and then he leads them they follow him and they attack a group of Jewish rebels they sink the Jews boats the Jews attempt to swim to safety and the Romans use their Spears to catch them. They become fishers of men.

The match is not exact that we should never expect it to be exact it's simply a type which is repeated across the whole of the New Testament.

Jesus is constantly dealing with Devils. Josephus also deals with Devils but Josephus defines who these Devils are. He states that the Devils are those individuals who have a rebellious spirit and rebel against Rome. At Gadara Jesus encounters one man who has a legion of demons inside his mind. They then are driven out by Jesus they infect a herd of swine and then this heard rushes wildly into the water. This is a parallel to Titus's battle at Gadara where one individual infects an entire Legion of Jews with his demonic spirit and

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then that group in turn infects another group and this combined group is driven by the Romans into the sea.

what's being suggested here is that this story that you find in the Gospels is in some ways sort of like a grim parable about that military events it's sort of like a bit tongue-in-cheek I think the Romans had a vicious sense of humour like this a very black sense of humor and a medieval texts that I've studied that which is called the Gospel of Barnabas when you read that story the way it's presented is in a unsophisticated form that is to say it's sort of been decoded in some ways and it becomes clear that what that what we're talking about here are the Jewish rebels power chase things of the sea and they drown in the sea in the Gospels these are presented as pigs this is a this is a once again a very dark black sort of Roman sense of humour some of these literature really needs to be understood like that.

In Josephus's biography he describes when he was in the entourage of Titus during the closing stages of the siege of Jerusalem, he chanced upon three of his friends who were being crucified, and he pleaded with Titus for their release. And Titus gave that permission and the three figures were removed from the cross. Two of them died and one revived. Now if you're looking for a stereotypic example of how some idea was floated into the mind of someone right in the Gospels that is a pretty clear example it's certainly a strange occurrence that we find such an incident in the works of Josephus when it shows up is such a dramatic form in the Gospels.

In the Gospels, Joseph of Arimathea asked the Roman commander to take Jesus down from the cross in Josephus is history Joseph bar Mathias asked the Roman commander to take someone down from the cross. Arimathea is a pun on Josephus his last name bar Mathias.

When you read our sources really carefully and you have to do it really really carefully because they didn't spell it out for us it's it's effectively very well hidden. we have to understand that our literature a lot of our literature is essentially propaganda the Romans are not writing objective history and all of our literature has been through Roman filters. perhaps there's a significance of the Dead Sea Scrolls that this is literature that hasn't been through the Roman filters.

It's important to realise that Josephus wrote in an era when allegory was regarded as a science. Educated readers were expected to be able to see another meaning in religious texts than the one that appeared in the surface narration.

We're dealing with Roman literature on the one hand and Jewish literature on the other, and in both cases they're much more sophisticated much more multi-layered and elusive and much trickier than modern readers suspect. It's not a simple literature it's very very complex allegorical literature that indulges in the literary games that the Romans played the more you understand about Roman literature in this period and then you place the Gospels and other Christian literature in that same milieu, you can start to see the games that are being played in that literature.

Now these parallels have been seen by other scholars, but what they fail to notice is that the parallels occur in the same sequence and thereby they create a typological pattern.

The Flavian thesis it's trying to read these texts in context because in any given text you've got the text in the first instance, and then you've got the context, the environment in which it happens, and of course in all of these texts also you've got a subtext, so you've got text context and subtext, and you have to be able to read all of those things. Unfortunately, many religious people who are coming out of seminaries who are coming out of religious colleges they are just not being trained in this sort of level of reading. They are instead being trained to just read on one level which is a literal level and I think that that's very unfortunate and that that really needs to be challenged.

By studying the multiple layers in these ancient texts in the original Greek language, Joseph Atwill was able to discover not just a handful but over 40 typological parallels between the Gospels and the works of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

Once I understood the system that the Flavians were using to link Jesus and Titus, I was able to discover dozens of these parallels between Jesus and Titus, and what was amazing is that they occurred in the same sequence. This simply proves that this was deliberate that these unusual parallels had been created by the Flavians as a signature. It is their way of telling posterity that they authored the Gospels these parallels are the Flavian signature of the Gospels.

Both, Jesus and Titus, began their campaigns at the Sea of Galilee, and then go into the Galilean countryside, followed by a journey to Jerusalem. Once they reached the city's outskirts they paused for a while before they entered. Finally, they leave the city where their campaigns come to an end.

To catalogue the many parallels I gave each one a convenient name that related to the concept in that particular parallel set. Starting at Galilee each of these are episodes that occurred both in the Gospel story of Jesus and in the history of Titus's military campaign.

1.) Both, Jesus and Titus, journey to Jerusalem each sending messengers ahead to meet him when he gets to the city.

2.) When the Romans get to Jerusalem they notice that the Jewish factions are fighting against themselves. At this point in the Gospels Jesus talks about "a house divided against itself cannot stand."

3.) Then Josephus wrote, that in preparation for battle, Titus ordered all of the fruit trees between the Roman camp and the walls of Jerusalem cut down. At this point in the Gospels Jesus states that "if a fruit tree does not bear good fruit, cut it down."

4.) Titus goes around the walls of Jerusalem looking for the best place to construct a tower from which they can launch their attack. At this point in the Gospels Jesus asks "which

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one of you who is going to build a tower, does not first sit down and think about the cost."

5.) At this point in the history (The Jewish War), Titus sends Josephus to ask the Jews what terms they will accept for peace. In the Gospels Jesus describes a king who sends a delegation to asked for terms of peace.

6.) Both, Jesus and Titus, at this point have triumphant entrances into Jerusalem during which, amazingly, stones are said to cry out.

7.) Each then drives a den of thieves out from the area in front of the Temple. This is followed by Titus encircling Jerusalem with the wall. In the gospels Jesus is here predicting that Jerusalem will be encircled with a wall.

8.) Because of the walls, starvation sets in in Jerusalem. Josephus wrote that a woman named Mary, who called her son a myth for the world, slayed him and ate him, thereby turning him into a human Passover lamb. In the Gospels we now have the Last Supper. Jesus tells his disciples "take eat this is my body this is my blood," thereby turning him into a human Passover lamb.

These parallels here are not coincidence but they represent the signature the Flavian authors deliberately left behind in the Gospels.

You can see the fingerprints. The Flavian authors left their fingerprints all over these texts. You can start to decode these texts and can see automatically some surprising conclusions about how early Christianity first arose.

Our scholars have shown that the Gospels were not the product of primitive Jewish fisherman, rather they are a sophisticated literary work, combining religious ideas of the day with Roman political perspective and power. Joseph Atwill's research reveals that reading the works of Josephus concurrently with the New Testament shows that the events of Jesus's life were not historical but rather all of them are dependent on the events and the military campaign of Titus Flavius. Jesus Christ was an allegory for the Romans Caesar Titus, the Messiah of the Roman Empire, the Romans son of a God that Christianity was set up to worship.

I certainly don't want to undermine the positive things in Christianity I'm happy to admit that there are positive things in Christianity and in other religions as well. The issue here are the historical claims of these religions.

Traditionally religious dogma has forbidden the examination of historical discoveries or the inclusion of certain scientific findings in their teachings asking their followers instead to blindly believe as they say, not as the objective facts may show. In live in a time perhaps it's a new intellectual Renaissance which is getting fed up with many of the structures that we live with and which is recognising major frauds at the heart of our financial markets and the heart of heart of our industry and the plug is being pulled on them and my view is that we have yet another fraud the biggest of them all and it's a fraud at the heart of Christianity. And it is a time for whistleblowers to come out and to make this information available not just to scholars in academic journals but to have it widely available to anybody who wants to know.

It's helpful to hear a wide diversity of voices in order for people to arrive at their own conclusions and the theories brought forth by our scholars are a part of that diversity.

When they hear that the Jesus story is a myth people feel that you are taking something away, but you're really not. You push people "why do you believe in it started Jesus?" Often people will go "well, you know, the Bible or something, but when you go "well, have you studied it as an historical document, have you looked at the evidence?" they'll go "well, no, I haven't." So that's not the real reason. The real reason when you push people is "well I have a relationship with Jesus, I have a personal relationship with Jesus and that's what I don't want to lose."

And that's a really good reason to be a Gnostic and a really bad reason to be a literalist.

The gnostics, as well as pre-Christian pagan mystery schools, believed that the myth of the dying and resurrecting Godman was an allegory to be used for personal growth to die to their lower nature and a rise to their higher nature. The literalists took control of the original myths and shaped it. So it would take the power away from the individual and place it into a central authority. Rediscovering the original myth gives people the freedom to choose the beliefs that truly served them.

Okay, some Christians have developed their personal faith to the extent that Christ is this energy or force or power within them this is how they have interpreted the story now the story has become again when it actually began as an allegory.

I had no issue with the Christ within I have an issue with the with the church militant what threatens humanity is organised regimented religion on the march taken so seriously that you will act out its worst precepts.

If we examine all the religions of the world we find that there is a common thread that connects all faiths and all people and it is from this connection that we can make the choices that have now become so critical to our future.

I like to focus on the origins of religious ideas and it turns out that they're very unifying underneath. All of the divisiveness that we see on the surface, it would be extremely helpful for all of humanity to realise that there is this underlying unity. And those origins are basically nature worship, the study of the Sun, the Moon, the Stars and Planets. This is all what humanity has been looking at, of course with great awe, and reverence for thousands of years, and it is extremely important for us to get back to those roots. The destruction of the planet is also directly tied to religious ideas. This can help to restore balance to the planet in a very profoundly significant way.

The very survival of humanity depends on viewing history from a new perspective so that we can be clearer on the historical facts and still honour the myths that offer us the greatest wisdom.

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It is what the myth, what the poetry says, that matters, not what actually actually happened. So each new generation, whatever you say, is going to hear the myth and that is what is true for them, and what follows is the actual history which is much too complex for the average person whoever if their head around.

Though the actual history is complex and we may never know all the facts about what happened 2,000 years ago, the voices of our scholars are contributing to an ever widening dialogue and the growing paradigm shift being witnessed all around the world today that can lead to a more empowered and enlightened humanity tomorrow.

This is really important for our culture, to understand where Christianity came from, and this is direct evidence. You can actually walk this path and come to this conclusion. You can know that Christianity was an invention of the Romans. It was done to pacify their subjects.

And this is important because it gives us a different way of understanding government, how government operates the tools that government uses, the purpose that government has for the various propaganda apparatus. Evangelical Christians are getting away with debunking facts as mere theories, even subjects like evolution, but they provide no evidence for their position other than to simply cite religious dogma.

And if you look at the influence that Dogma is having in the media today you can easily see it is increasing. I would like to challenge these extremists to consider the possibility that my findings are correct. Though there is much good in Christianity, we have to understand how rulers have used it to control us, and how they are still using it to control us today.

I hope citizens will be more skeptical when they hear an authority figure using faith to interpret laws or a belief in Armageddon to create governmental policies. The Flavians encoded a secret message into the Gospels which we can now understand in a new light. "And ye shall know the truth, and the truth shall make you free." [John 8:32].

ROBERT EISENMAN: THE JAMES OSSUARY INTERVIEW

(This Interview, produced and held by Simcha Jacobovici [speak: Simka Yakobovich] with Prof. Robert Eisenman [in around 2004], is discussing the James ossuary and in particular James and Jesus, and the Dead Sea Scrolls from Qumran and Saul of Tarsos, better known as Paul the Apostle. The Ossuary bears the Aramaic inscription: Yakob bar Yosef akhui di Yeshua [Translation: Yakob son of Yosef, brother of Yeshua]. Aramaic was the language of Jesus and the entire Middle East, from Egypt to India, and up the Silk Road to the capital of China. Some ambiguous words in this transcript have been changed, such as Judaea or Holy Land for Israel or Palestine. Clarifications are given in square brackets. Production: Simcha Jacobovici, 2004; Video Transcript: Lord Henfield, 2019.)

Robert Eisenman: . . . . and the leader was James not Peter. Peter was overseas traveler but James was the big honcho that he had to report back to. So he describes meeting him there and then he describes a debate on the temple steps where the priests and the scribes are debating the James group on the steps. And there's a riot. And all of a sudden into this riot bursts for who's called an "angry man" - and is clearly meant to be Paul in his time when he's serving the Roman authorities - and he runs into this debate just when James is about to win, picks up a flagon from the altar and and and beats James with a club and throws him down the stairs and leaves him for dead and there's a huge Mela. And about 30 people are dead but James isn't dead. This this is the kind of detail this novel has. It carries him out of he temple to a house in Jerusalem, which is also good detail, then it takes them down to Jericho outside, and then the the enemy, as he's called, gets letters from the high priest to pursue the Christians to Damascus that's the thing in Acts. That's where Acts picks up. So this is Paul, and he comes through Jericho on the way to Damascus and he misses them and they have carried James down there because he is the leader of the whole community. They are out of somewhere outside of Jericho. Guess where they are: Near Qumran! So that's the that's the thing of James attacking Paul.

Simcha Jacobovici: So you are using the historical . . .

Eisenman: This is so detailed how what is it what are they doing? That it is so rich in detail.

Jacobovici: So then, is the ossuary the real thing?

Eisenman: No it's not the "real thing". It is a very questionable thing. It is a very worrisome and highly suspicious [thing]. Many aspects to it are challenged credulity.

Jacobovici: Why?

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Eisenman: Why? Well, there is a whole list of things. First, there's no secure provenance. Second, there's no secure chain of custody. Third, it comes willy-nilly out of nowhere, suddenly appears on the scene just when James is being talked about.

You know, for the last five years there have been a series of books on James, primarily, including my own which is a thousand-page penguin "James the brother of Jesus and the Dead Sea Scrolls", and these books have been widely circulated. And in these books one of the things that said is perhaps the best proof that of Jesus existence were the fact that he had a brother James. Three or four years after statements like this are being widely read here pops the sarcophagus. That is the first thing that put my hackles up to worry about. It is the miraculous sudden appearance of this.

The next thing that is worrisome about this box is the phrase THE BROTHER OF JESUS. Nobody at that time would have thought to put the "Brother of Jesus" on an ossuary, not in the first century. Later perhaps, after Christianity and its documents had time to dig in. The point was, James was rarely called this. James was famous in his own time. James was an overarching figure in Jerusalem known as "The Just One". People used to walk up to James and touch his clothes as as a holy man when he walked through these streets. He was probably a leader of a movement like the Essenes, if not the Essenes. Anyway, he was a Zadik [more correct: Zaddik], a Zadik who everyone admired and knew about. Therefore, if you had an ossuary in his name, you would not have to identify him as "Brother of Jesus". He would be known in his own right [meaning, he would have borne only the name of his father as it was custom e.g. Ya'akov bar Yosef (Jacob son of Joseph) without the extension "akhui di Yeshua" (brother of Jesus)]. It's like, the person who added "Brother of Jesus" wants us to know which James it was. So a later generation or even someone in our own time, that's what I have said. Generally, that is too pointed, it is too perfect, it is like, "Oh, hello 20th century, do you want to who this is? It's the brother of Jesus, you know?" And someone has written it out there. That is a second problem.

But I would even worry about a third problem: the James the son of Joseph, Jacob the son of Joseph, the first part. Now, that's not to say, the are two problems with the inscription itself. Now we have professional palaeographers supposedly looking at this. Look, I want to tell you, even an amateur could see that there are two hands there and that the two parts of the inscriptions don't match. One [the Aramaic on the right half] is deeply incised in a formal style. When I saw it in the museum, I was staggered because the pictures don't do it justice. The pictures looks like they have been sort of enhanced because you can hardly read. The second part, because it's so dim and it's done with such a clumsy tool. The first part just jumps right out and it's not just because it's been cleaned. It has been done with a different more precise tool. It is a formal hand. The second part [left of the first half as Aramaic is written from right to left] is clearly added by a second hand with a different instrument even. It is not as deeply incised. It is more clumsily. It is like a more complete instrument. Now, an amateur photographer could tell you that. But the public is cowed. The public defers to these specialists and is unwilling to use its own judgement. So there are two parts to this inscription. I have dealt with the second part a little bit.

The first part is worrisome for the following reasons. There may be two or three hundred people called "Jacob* the son of Joseph" in the area of Jerusalem at this time [* meaning James. James is the English corrupted form of the original name Jacob or Yakov.]. I would not even want to estimate how many there might be. There may be two or three hundred people in the Jerusalem's environs at this time called Jacob the son of Joseph. But the problem with this particular inscription is that it is too clean, it is too new. There are rosettes in the back of the of the ossuary that are rubbed out. Where is the, where from nature where is . . . -- forget the patina argument. People have said on patina that it can be faked. I've heard from a lot of Antiquities people that this is normal practice and then in the unfortunate market of unreliable antiquities that this is happening in a widespread way. But any case, put the patina argument aside. -- Where is the natural wear and tear on that particular inscription that you see for instance on the rosettes on the other side and the inscription on the left?

Now the final part of that chain is "James the son of Joseph", which is worrisome. No ancient sources really call James "the son of Joseph". In fact, they try to make a point that Joseph isn't the father that is not only not the father of James he's not even the father of Jesus. God is supposed to be the father of Jesus. And I've always thought that the term Joseph was a symbolic term going back to who Jesus's tribal father was that is Joshua's [Yehoshua from the Old Testament, which is the same as Jesus' original name] tribal father - as you probably know - was the tribe of apartment yet Joshua's tribal father was the tribe of Joseph it's Joshua son of Joseph. Also in Jewish culture we have two messiahs: the Messiah Ben David and the Messiah Ben Joseph and this seems to fit in with those kinds of alusions.

In the actual text we hear that James is the son of Clophas and Mary or someone called Cleopas and Mary. Another document in the Gospels calls him "James the son of Alphaeus", a corruption of Cleophas So we have lots of names who James may have been the son of. This Cleophas character, you see, is how the Gospel of John uses this character to develop the idea that James is not really a brother of Jesus but it's first cousin. Because in the Gospel of John it says "Mary the wife of Clopas" and her sons James, Joses, Simon, and so on, the four sons and the daughter Salome. So normally, in the tradition, James is considered the son of the uncle Cleophas / Alphaeus, unless Clophas and Alphaeus are Joseph. So even the Joseph part, from a specialist, who I consider myself to be, and honestly, the people were talking about may be specialists in palaeography or patina, but they are not specialists in history and text, and

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they don't know these traditions. those are the many reasons why I worry about this inscription. . . .

Jacobovici: I am not a scholar on this matter but I thought there were two Jameses. There was a Clophas and he was a carpenter. It seems to be a cousin. There's a bunch of Jameses.

Eisenman: Cleopas is supposed to be the brother of Joseph.

Jacobovici: . . . of Joseph. So, that has not preclude the idea that Joseph also had a son named Yakov.

Eisenman: Well, let's not get too Byzantine [strict] about this. I mean, we get multiplication of Mary's, a multiplication of James's, a multiplication of John's, and the main reason for that is, as the doctrine of the supernatural Christ went forward into the second century: brothers became cousins, fathers became uncles, mothers even turned into their own sister. In the Gospel of John we get Mary the sister of Mary which is a tautologistic impossibility but that's how it is. But [the Gospel of] John has the character Mary, the mother of the sister of the mother of God. So Mary is not even the mother of God in John because John is pushing the family away from from Jesus, as the supernatural Christ, and the perpetual virginity of Mary came into being. So I wouldn't worry about this multiplication of like-named persons.

Jacobovici: If I sort through all that, was Jesus a historical figure?

Eisenman: Jesus is a historical figure insofar as his brother is a historical figure. It isn't the question whether Jesus has brothers, there for sure. It's the question whether the brothers have a Jesus. And what I meant by that is Jesus is historical but the documents about him may not be reliable.

The problem is the documents about him are so beloved, so much part of our culture that people have a knee-jerk reaction to them "oh Jesus son of Joseph and Mary", all these are like shibboleths [conventional] platitudes of our society. The point is that there certainly was a Jesus but what we know about him is very dim and indistinct, and those documents were written a good deal further long in time and often retrospectively, and with an agenda: They were written primarily from a Pauline-Gentile Christian point of view to make the Jesus figure, as it is typical in Hellenistic writing, the writers claim the figure the way Plato claims Socrates, make the Jesus figure more or less a mouthpiece for their a position. So I don't accept the narrative picture of Jesus. I do think that the picture of James would be very much like what Jesus would have been.

Jacobovici: So in a way to get to the historical Jesus you have to get to him through James?

Eisenman: Here we go. Once you have stalled to solve the problem of the historical James, you have willy nilly, you have got to the end of my book. Solve the historical Jesus. The last sentence in my book read: "Who whatever James was, so was Jesus because these two brothers were obviously very close, one succeeded the other, the other died much much earlier, the facts about him have been overwritten by all kinds of theological and other Gnostic tendencies over several centuries until we finally get the potpourri in the final form we call the Gospels. These Gospels develop in the form we know them over two or three centuries. There may be early parts to them, but they're much later parts too. So that is retrospective running. It is sort of like going to Hollywood and come to the scriptwriter, "now you write the script here are the basic details from that perspective." So one writer will write it from that perspective, another writer will write it from this perspective. I would, if I were the writer, I would be writing it from the Jamesian perspective: that gospel has not been written yet.

Oh, let me throw one more thing on that. This is a really important point you might be able to get some use out of it, that is because I want to pop it in: Those of us who know how important James was and what an overarching figure he was, he was the Zadik [the Righteous One] of his generation everyone deferred to him. For All parties he was like the "Ayatollah of his period". I would say, I should like to call him that, the Leading Authoritative Figure of his period. I don't think he was that violent. he was called "The Righteous", so I don't think he was an unjust man, but that's the statuary would have had among all the opponent groups. They circulated around him. . . . . The best proof of Jesus' existence is the fact of a brother James. We should be looking at James. James is the key person in this time and place.

Jacobovici: Why do you think Jesus is overlaid with all kind of stuff in scripture writing? Why do you think James is more accessible?

Eisenman: Because nobody cared about James. Nobody cared to overlay him with anything. He was like shunted aside, marginalised. He was the head of the movement in the Holy Land [Judaea and Galilee] while the Paul-Peter axis took over the movement overseas [meaning Greeks and Romans]. We know, after the disappearance of the Jerusalem centre in the in the war in 66 to 70 [AD] of ending in Masada in 73 [AD], there was no more Jerusalem centre of revolutionary activity. I mean, all of these groups I would call "Messianists" at this point. They are not Christians yet.

Paul says in book of Acts quoted "that Christians were first called Christians in Antioch" [Edessa] in Syria. That is northern Syria in 55 AD. So, it was overseas they got the name "Christians". In Judaea at this time, they were never called "Christians". What were they called? Well, in my work, we think, they were called "Essenes", "Zealots", some early Christian works said that the Zealots and Essenes were combined. They were Essenes. They were Zealot-Essenes and

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there were Sicarii-Essenes. Sicarii-Essenes, would be the most extreme a terrorist Essenes. Most people think of Essenes as little pietistic people, praying and doing nothing else. No no, there were very aggressive Essenes as the Dead Sea Scrolls show. And these terrorist Esscenes were perhaps the worst group. I think, James was the Zadik for all these groups sort of like the "grandfather of the mountain" for all these groups around, which all these groups revolve but they were all opposed to Roman power in the Holy Land. That's why they were all liquidated [put to death].

Jacobovici: The term Zealot, some people argue, is a much later term . . .

Eisenman: Josephus does not use the term right away, he calls it the Fourth Movement in his work. These are very specialised questions, but by the time of the takeover of the temple, he's calling one group among them Zealots. The actual group, probably James group, because this is the group that actually killed the high priest that is responsible for the death of our James. And you see in a sequentialty there. You know, like-minded groups have like enemies. The group that occupied the centre part of The Temple under Eleazar in the 60s, Josephus starts to call them Zealots. Earlier he called them many other names, but Zealot he is using that, and he also is using Sicarii from the 50s and the Sicarii are the ones who take over Masada. We consider them Zealots but they are actually Sicarii, a more extreme group of zealots. But it is all part of the same tree. But these Zealots in Jerusalem in the middle of the war who are occupying the temple there are three different parties all fighting with each other [in a civil war alongside with the war against the Romans] but these are occupying the temple they are the ones with the help of these violent Gentiles, the Idumaeans [Arabs], as they are called, rampage through through the city kill all the high priests which shows it's an anti-priestly uprising including the one responsible for the death of James, Ananias ben Ananias, who, I think, that they actually, Josephus says, they desecrated his body and threw it out of the of the of the walls without clothes naked for as food for jackals. They did not have a great high affection for him, and I think they actually urinated on his body and things like that before they threw it out in the city this was the desecration and probably cut off a few sexual parts in the process. And this is part of what the viciousness they felt towards this person, the killer of James. It was a tough time.

Jacobovici: Were there any Christian's described?

Eisenman: Christians? There were no Christians in Judaea [the Holy Land] at this time. I thought that I just made that point. Christians are something of an overseas movement. It develops in northern Syria, in Egypt, in Asia Minor. Christians don't exist in Judaea before the fall of the Temple. These are parties [in the Holy Land], are extreme Jewish parties. Do you want to call the Dead Sea Scrolls Christian? They are not Christian. But we have to speak about them. people say, "Oh, Eisenman, you call the scrolls Christian." I don't call the scrolls Christian. I have to use vocabulary that exists these are extremist Jewish groups, Messianists. That is what these groups are: Messianists. Later on Messianists get pacified in the Roman [doctrine called] Pax Romana and turns into what we call Christianity. In other words: it's fangs are defanged. Do you want to know how its fangs are defanged? --read Paul, Romans 13. There Paul tells you that the God has given judgement on behalf of the Roman Empire those are the officials that we must obey that the wearing of the sword bears its own reward and you should pay your taxes to Rome because that's what God demands of you. Now this is a new law, not a Jewish holy law which in the Temple Scroll [from Qumran] says, you shall not put a foreigner over you! Paul says you should pay your taxes to Rome. And do you know the final thing that he uses to justify it all?--"because you should love your neighbour as yourself." This is the key James passage, the Royal law of Scripture in the letter of James "love your neighbour as yourself." Paul applies it to paying Roman taxation! That shows how cynical he is. That shows how he's laughing at these groups. He had total contempt for these groups. He takes their most precious document and turns it into a collaborationist exercise, of I want you to know, "this is why you should pay taxes because you should love the Romans at yourself!" This is an incredible period which is why I pray and hope that people who care about this period, religious people and non-religious, will get deeper into it because there's so much more out there to challenge them, and they're just being given the scratch on the top of the surface.

Jacobovici: I want to understand James. I want to say, how I understand it. I'm gonna do how I think your thesis runs and then you tell me "No, it is not true" or "yeah whatever." What I have got is this:

There's a historical Jesus and there's a mythologised Jesus. The mythologised Jesus is universal, he's above the law, he loves Gentiles [non-Jews], he is with prostitutes and sinners, he is with tax collectors, multiplies loaves and fishes, and all these parochial Jews, they are little, they are into the law, they are this, they are that, and they don't understand Jesus among them.

In reality if you want to get to the historical Jesus you got to James, and what you find out is the opposite, it is deep.

The guys who are against Jesus that are actually the Universalist if you will. They're hellenised [influenced by Greek and Romans], they're collaborating with Rome. And the historical Jesus actually parochial Zealot right into the law. Is that right?

Eisenman: Right, exactly you are exactly right. You see, it took me a long time to develop the thesis. Yeah, you're smarter than me. Your thoughts are smart . . . .

Yeah, look, the thesis is, that by doing the search for the historical James, you're not only going to find James. You're

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going to also understand what the Dead Sea scrolls were and come to the true picture of this period.

Let me give you an example, including who Jesus had to have been, because he couldn't be the person Paul depicted. You know, Paul's view of Jesus is determined, first, he never met him, and he admits that. Second, he persecuted Christians, and he smit someone to death. It's part of my thesis in my book that Paul had hand in the death of John the Baptist and you shall see why because both are there in the same place on missions at the same time and Paul is on a mission to one of John the Baptist's enemies at that time.

You know, he only has a contact with a supernatural Christ in heaven, as he calls him, Christ Jesus in in heaven, Paul has apocalypsios. That is the Greek word for vision has visionary spirits, visionary experience of a Christ Jesus in the clouds. He never met the the earthly Jesus. So his Jesus is the heavenly Jesus. But Jesus tends to be a reflection of his own persona and the doctrines that he Paul thinks that Jesus should have preached, but, you know, that's why he was laughed at by the people in his own time and said who is this newcomer? who is this bounder? but he has certain advantage of them. He was well-educated, he was a Pharisee, he came from an upper-class family, probably a very very wealthy one, he had a Roman citizenship, he wasn't a simple little fisherman or a cobbler or something like that. He had it all over them and he took them to the cleaner in his in his discussions they didn't have it they couldn't hold a candle to him. But he is extremely cynical.

Now going over to the other part: take this doctrine, the [Dead Sea Scroll] document that has recently been labelled MMT, it is a letter, presumably from the head of the [Qumran] community to a king of some kind. It is a very convoluted [twisted] letter. It is the only letter among the Qumran corpus. It is probably from the Righteous Teacher to some king. [It also] well depends when you think the Righteous Teacher lived. I think, the Righteous Teacher lived in the first century [AD]. I give a lot of reasons for thinking that. It is a bit too complicated for this discussion [to mention them all] but if you look carefully at [only one] you shall see that the letter contains the actual directives James makes in the Book of Acts to overseas communities. It makes it though from an unfamiliar way, not from the "smooth Hollywood film way", [the Book of] Acts presents these things in three points: Abstain from blood, Things sacrificed to idols, strangled things [carrion] and Fornication. In [the] MMT [letter] it is convoluted. "Things sacrifice to idols" is a subject of about 70 lines, not "taking things sacrificed to idols", "fornication" is another twenty or thirty. The "blood" is assumed, "carrion" appears in certainty of the of the intuitions there. So that letter would be a parallel to James's letter to overseas communities delivered to northern Syria. So what is my conclusion? You'll take a Qumran document it will look so alien and so abstruse that you won't see it as a Christian document. But in fact that is the original, the other [in the Book of Acts] is a copy.

Jacobovici: So if you get it summarised, after all these studies, all this thinking of the stuff, what is the fundamental difference between the mythologised Jesus and the real Jesus?

Eisenman: The problem is that people take literature as history and have an inability to distinguish between a work of literature, which the Gospels represent for the most part, and an actual history which is what Josephus would give them: a nitty gritty down to earth, ugly nuts and bolts history.

So if you try to take the difference in the Gospels you have the presentation of a miraculous figure who does miraculous things, for instance, who takes evil spirits throws them in the swine, the swine run off the hillside and drown themselves, or walks on the water, or multiplies loaves and fishes, or turns water into wine. People love those episodes, as they are the dearest episodes in people's culture, there's no reason that they shouldn't [love them]. But that is not history. That is literature, or some [would say] the dirty word "mythology". Those things, to the practical "computer linked up network person" in the 20th century never happened. That is part of the beautiful presentation of the most beautiful being in the world [Jesus]. Now the history can be something rougher and more down-to-earth. I don't know the history of Jesus because it's been so overwritten with that sort of material.

But the thrust of that sort of material is primarily unfortunately anti-semitic [anti-Jewish] because all people understand Jesus except Jews, and Jews gnash their teeth at him. So the Jews are particular pictured in that literature as the Blue Meanies. And that has successfully engendered a wave of anti-semitism in every generation up to the present, ending in the Holocaust [of Hitler's Third Reich]. The seeds are in the picture. The people who put the seeds into work were very clever. They were not Jews from the Holy Land obviously, they were not self-hating Jews, [but] they were overseas Gentiles [Greeks and Romans] who did not like what the Jewish [Messianic] people represented and did not like the doctrines about [their] Christ. So that whole picture, to my mind, is - I hate to use the word, [and] people hate me for it - "corrupted".

That's where the [Dead Sea] scrolls come into play. The scrolls are indigenous literature of the [Jewish] Messianic Movement from a Judaean viewpoint which are not corrupted. They were not worked on by an editorial committee. They were put in the caves to save them and they're like a "time capsule". They remained there for 20 centuries. That's why I am so interested in the scrolls.

So, what do I think Jesus was? Everything written in the scrolls. That is, whether it is mentioned there or not, that is what the Messianic movement is: a nationalist, extremist, xenophobic, and very much law oriented, apocalyptic group. What do we get in the scripture we're familiar with for overseas? Very good proselytation [evangelising] documents, but largely [written] in the interest of the Pax Romana and often the very reverse of everything we have in the Dead Sea Scrolls. So, yes, to my mind, Jesus has been reversed turning

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the very opposite of what he would have represented in Judaea as the messianic popular leader there.

Jacobovici: Meaning?

Eisenman: Meaning: He would not have been sitting with the prostitutes and sinners and tax collectors, he would have observed purity regulations to be a popular Messiah, he would have been anti-Roman, he would not have been talking to Roman governors and Roman soldiers. Roman soldiers would not have recognised him as the Messiah before Jews did. These are all documents aimed at proselytising [converting] Roman soldiers and Roman governors, not Jewish people and presenting Jews as the devil people. And the world has got the picture, even bin Laden has got that picture.

Jacobovici: Is that [the reason] why James has been marginalised?

Eisenman: Absolutely! Because as James was written out - he is a Philo-Semite - anti-semitism was written in. That is exactly what happened. And, you know, there's a second James in the scripture. That's the multiplication of like-named characters he is called "James the brother of John" [the son of Zebedee]. [Interesting is] that James the brother of John is conveniently eliminated from the Book of Acts just when the real James [the brother of Jesus] is introduced into the book of Acts and the interesting thing about him is that Paul does not even know him. Paul, a contemporary writer who knows all these people: Peter, James, and some of the others, never mentions a "James the brother of John". So even in those problems these multiplication goes on. And the multiplications can be explained by the marginalisation and the pushing James aside because of the sort of messianism he represented was not a cosmopolitan enough to do the job that those people were intending to do. Paul says [rendered into modern English]: "I believe in winning, I fight run the race to win" - he says it in 1 Corinthians 6 - "all the runners at the race are fighting for a prize, I fight, I run for a prize that will never wither, that's how I fight, not beating the air." So he uses Roman Stadium athletics to show the kind of way he approaches: "I'm a Greek to the Greek, a Jew to the Jew, a Lawkeeper the Lawkeeper, a lawbreaker to the lawbreaker. I shall do whatever I have to do to win." And he wins. And these Jerusalem people don't have a chance against that kind of person [acting according to the motto] "winning isn't the only thing it's everything" and he does win but we would consider that a rather cynical approach to proselytisation [converting people to another religion].

Jacobovici: I spoke yesterday to someone, and he said that it can't be. On the evidence, James, Peter, Paul, they all got along with on another. Yeah they differ a little bit about law, you know . . . the issue was not, of course, that James thought the Jews shouldn't start breaking the law, that wasn't an issue, it wasn't an issue for Paul. What was the relationship going to be between Gentiles and Jews? So they all got together. Everybody is making a big deal about factionalism. I don't see any factionalism, he says. Basically, they just had little issues. The Gentiles and the Jewish woman, you know, could sit at the same table. Eisenman and the rest of them [the scripture scientists] are seeing conflict where there are no conflicts . . .

Eisenman: There's total conflict, there's total conflict. All you have to do is look at [Paul's Letter to the] Galatians where Peter and Paul and the others are in this special place called Antioch, where Christians were first called Christians. -- By the way, I don't think it's the normative Antioch. I think, it is this place in northern Syria, Syriac Antioch. There were five Antiochs and this is Edessa in northern Syria, I am sure that is where it was where things were going on. They were all called Antioch. -- but the point is: then the messengers of James came down with his instructions to overseas communities, and Paul himself admits that all of the people who used to keep table fellowship with Gentiles stop doing it and withdrew because of the Party of the Circumcision. they call James's party the "Party of the Circumcision," and the messengers from James. Even Peter did this. And he said "and I accused him to his face" and said "Peter you are a hypocrite."

And in any case after that, Barnabas leaves Paul, and everyone shuns him from that moment on, and he will only take a travel with a non-Jewish Gentile [that is] travelling companions like Timothy and others of that kind, Lucas etc. So you tell me that is a minor dispute? That is a major dispute when all of his close companions desert him and refuse to have anything to do with them.

Now if you look in Essene practice, the Essenes have a have a characteristic of "shunning." They expel [shun] people from the community for various things, and then they shun him in work and [any] activity. This is exactly what's going on here with Paul and the others in the Antioch [Edessa] scene, and it is clear that we're having quasi Essene practice going on here of a very familiar kind. So these arguments are very deep.

I would say one last thing about that. Paul constantly cavils against the chief apostles. He constantly says "Who are these people? pillars? - not that their importance means anything to me." He says things like "Men of knowledge are they?" Then he makes some nasty comments and says "They are not even able to tell the difference that an idol is nothing. They make trouble over eating food sacrificed to idols, one of James's strict rulings. "An idol is nothing in the world," he says And then at the end of Corinthians 2 he said [here rendered into modern English], "Hebrews are they? So am I! Super apostles are they? So am I!" and he makes clear that the people who he's heaping abuse on are the super Jewish apostles who are over him and he's constantly caveling and making a snide allusions to them that anyone who is in his right mind, except someone who wants to just make everything look rosy would realise how to do with severe internal strife.

The final thing he says in in Galatians he is talking to his communities and the super apostles coming and bothering of them what they're bothering them about is circumcision [which is part of Jewish Law but forbidden under the Roman Law of the "Lex Cornelia"]. And he says in one of his nasty

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outbreaks "Tell those who are bothering you, I wish they would themselves cut off," meaning "I wish they would themselves their own sexual parts cut off," making it look as if circumcision is cutting off your sexual parts but also parrotting the fact that Essenes expelled outsiders by "cutting them off." So he does a double entendre [phrase with two meanings] there in the real ferocious antagonism he feels to these so-called Jamesian Jewish Christians who are insisting on circumcision.

Jacobovici: So the fighting was real?

Eisenman: Severe! severe! I think, there is evidence that Paul is involved in some manner in the death of John the Baptist . . . you can look at the trail and see that he was on a mission over to this king who was Herod the Tetrarch [who likely even had family relationship to Paul. Herodion of Patras (also Herodian or Rodion) was a relative of Paul whom Paul greets in Romans 16:11: "Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.".].

Jacobovici: What do you think, James and Paul felt for each other?

Eisenman: James did not hate anybody he wasn't that kind of person. He was the Righteous One. He was a totally righteous person. Paul had envy for James he had antagonism to James and he literally probably wanted to destroy James. And when he was arrested in the 60s [AD] by the Roman governors and held in protective custody, even when Sicarii had taken an oath to kill Paul, because of introducing Gentiles, into the Temple [non-Jews were strictly forbidden to enter the Temple area under penalty of death, according to Jewish Law, see: The Temple Warning Inscription, Grand Bible, Artefacts and Historical Documents]. What happens in Caesarea [Maritima] in Acts, which is a historical part in acts, not an overwritten one, looks more like a debriefing session. And it's funny, no members of his community come down to visit him at all, and he's being housed in [Herod] Agrippa's former palace there. And ultimately they get him out of the country [Judaea] on an appeal to "Caesar" [Nero] because to have stayed in the country would have been meant his death. There were so many people [from the Messianic Movement] who wanted to kill him for what [we would call treason]. I think, they didn't want to kill James. James wasn't being hunted down or anything. James went on functioning as if nothing was happening while Paul was under arrest. Yes I think, that was very severe, even unto death. I think, ultimately, Paul, with his discussions with the Roman authorities, would have given information that led to the final demise of people like James.

Jacobovici: Paul was a collaborator?

Eisenman: Paul could not have gone to Rome and then been freed in Rome, and the way he went, without entering Romans service of some kind. And he held a Roman citizenship. He went to Rome in 62 [AD], just the time when James was killed in Jerusalem. You see, the book of Acts ends not with James's death, where it should end, the leader of hope, it ends with Paul under house arrest in Rome and it doesn't look like he's going to be executed then because he's not executed for another eight years and the stories are that he goes on to Spain and elsewhere. I even think he came back to Judaea. . . .

Jacobovici: Where is the tradition that he goes to Spain?

Eisenman: He mentions it in one of his letters [Romans 15:24] that he wants to go to Spain and then some of the extra biblical material talks about his having gone to Spain. So he went to Spain and if he returned to Judaea, which I have a reason to believe he did, before he died around 68 [AD] in the midst of the uprising. The Romans have just rounded up all troublemakers by that time and executed everybody and the drag-net would have included people like Paul by that point. But if he returned to Judaea, then he had entered service in some way, like Josephus did. Josephus went to Rome. When he came back, he was in Roman service. That's how he saved his skin. You cannot go to Rome and come back]without having obligations of some kind or another].

Jacobovici: Was there an ideological reason to go to Spain?

Eisenman: Well, I think, the Roman emperors at that period came from Spain. Don't forget, you had Trajan coming in [from Italica]. You had Hadrian coming in. You had a lot of connexions to Spain in the Roman Imperial family. He said, he has very important contacts there he wants to follow up and the future Roman emperors came from Spain, after the death of [Titus Flavius Domitianus].

Jacobovici: There was an ossuary [a bone coffin]. You mentioned, there should not have been an ossuary . . .

Eisenman: We have strong traditions about the burial of James from early Christian sources, extra-biblical sources, the first is by a Jewish Christian writer someone who converted to Christianity in the second century who probably was already a mature person fifty years after the events in question, second part of the second century. His name is Hegesippus. He writes that, regardless of how mythologised his picture is or how the stoning and the death of James took place, James, I think he combines two things: the fall down the temple steps in the Pseudo Clementines that is the fall off the temple pinnacle that he talks about, and that's all in my book [James the Brother of Jesus and the Dead Sea Scrolls, 2012, Penguin] I explain how these things are conflated, that's what takes the time in my book, the fall off the temple pinnacle, and then the hitting with the washerman's club to bash out his brains. That was the coup de grasse given in all stonings. One always gave a coup de grasse. So he [James] was thrown down in the Kidron Valley below the pinnacle of the temple and Hegesippus said he was buried where he was stoned and a marker was put up there that is still there to this to this day. So he was buried, he was not laid out in a rock tomb according to that report. Eusebius repeats that report in the 4th century. Eusebius is Constantine's Bishop [and right-hand-man]. He comes from Caesarea [Maritima, the Roman capital in Judaea]. He's a Judaean, he knows Judaean traditions very very well, he says, it was still there in his time in the 4th century. Jerome

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repeats that tradition in the fifth century so does Epiphanius. Epiphanius is a Judaean who went to Cyprus. Jerome was a Roman who came to Judaea and spent his whole life in Jerusalem and Bethlehem compiling his version of the Latin Vulgate. He knew a lot of things and he says that the burial marker and James's burial-place was still there in the fifth century. So how does this accord with there being an ossuary with first century Aramaic writing on it? It doesn't accord! So while all those traditions are wrong, and are willy-nilly suddenly appearing a fresh ossuary with the inscription on the wrong side of the box is authentic. And our palaeographers such as they are who cannot even tell the difference between two kinds of handwriting and two types of incising, one with a very precise tool and one with an extremely blunt tool, we're supposed to believe then that this is totally authentic. I have no idea. I would love this to be the case. I personally wanted rather find that burial place of James by digging the whole area up underneath the pinnacle of the temple ages ago. . . .

. . . we've got a lot of people who never even heard of James before . . . it's all good for all of us because if the people would come at this and get interested in James then we all win because James is the most underrated and most marginalised character and here he is suddenly on the front burner. Let's go and get interested in James and not just use the thing to prove the existence of Jesus in the meantime we've learned about a whole picture of the forgotten history of the church. We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. It has only been relegated to unthinking people. And [today's] thinking people say, "oh, I'm not religious." We all need to be religious and this will allow us to get our teeth into a challenging problem. I hope that they do get into the challenging problem. But let's not just go around did Jesus exist or didn't exist. That's not the whole ball of wax. . . . .

My point was always that the brother was important in the first century and . . . Jesus was not so important in the first century to those people in Judaea. Jesus became important as the documents were written that made and magnified his importance into the superstar the demigod the God that we know the man God that we now all recognise as the saviour of the whole human race but that didn't happen in the first century.

Jacobovici: But surely, James the Zadik, Yakov the Zadik his brother . . .

Eisenman: I have no idea the relation see I don't know exactly who the brother was by that point. I go in my book about the four brothers. We know there were Cleophus and Mary, if Joseph is the Hebrew name for Cleofas. okay it's possible now Cleofas in Mary or or that other character listed in in the gospel lists James the son of what's-his-name Alphaeus which is a probably garbling of cliff has had four sons they had James Simon Jude and Joses I say we know who Simon is I can document Simon Simon - Simon bar Cleophus who said to be the nephew he's actually the second brother he's the second successor to James in the early church the third Jude is Judas is is Jesus's twin he's Judas Thomas. Judas the twin also called Thaddaeus and gospel is also called Labbaeus seems to have evangelised northern Syria and Iraq and this person I think was beheaded at some point he may have been the Thaddeus in Josephus who was beheaded in any case his descendants are still around when the Roman Emperor Trajan is trying to round up messianic claimants in the latter part of the century. The 4th brother Joses, we don't know. Who was the 4th brother Joses? That's [perhaps] just Jesus himself before Jesus became distinguished from his brothers in the process of as I said as the fathers became uncle's, brothers became cousins, mother's turned into their own sisters, and Jesus turned into his own brother Joses is the same person as Jesus without any information about that is the fourth brother now that fourth brother Joses. I don't know much about him and he may have been executed very early on and he may have been seen as this messianic individual executed in a very nasty way. I have covered all this in my book but I don't know much more about Jesus than that.

Jacobovici: If Jerusalem wouldn't have fallen, would Christianity have involved in something totally different?

Eisenman: Yes, absolutely! Actually, I don't think there would be a Christianity because the Jerusalem centre was taken away with the destruction of Jerusalem which left the overseas centres free to develop their their own ethos. And often these centres were people from Greek and other backgrounds, and there has been a long tradition of Greek anti-semitism long before what we were talking about here. There was hostility between Greeks and Jews in Alexandria, very extreme hostility that ended up in riots, and in the Trajan Period ended up in the total annihilation of the whole Jewish community in Alexandria and the Delta; basically a Holocaust. [There was] tremendous tension between Greeks and Jews in Caesarea and other cities along the coast, and when the uprising occurred, all these cities took it as a signal to kill all the Jewish populations in those towns. And the Jews were not innocent in areas were there Greeks in their town. So there was a great hostility. So the fact that there is a latent anti-semitism in the kind of presentation we have and anyone who's fair-minded can see it, the Jews are presented as really nasty. The scribes and the Pharisees gnash their teeth. Roman centurions recognised the Messiah. Oak arise and in bedside, if the wonders that have been done here, have been done in Lebanon and Syria, they would have belong long ago. In other words, everyone gets the picture, except the Good Samaritan, and so on and so forth. So Jesus presented as not loving his countrymen much. Well, if he is not loving his countrymen but he loves everyone but his countrymen you know and does not know this countrymen very much how would they ever been able to accept him as a popular Messiah in the first place? I think he was a popular Messiah in his time, whatever it was, he

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represented. And that game says largely, with large crowds people following that picture. That picture has come down and reflects the anti-semitism of the Greek-Roman Mediterranean which is normal. . . . You could have gotten some very negative stereotypes of Jews in a gospel of that kind. You know, we say, the victors write the history. Unfortunately they did not expect the Qumran scroll time capsule. In there, the losers wrote the history so we are we are blessed with a precious moment.

There would not have been a Christianity because James's Judaean centre would have existed and the Judaean centre is more this apocalyptic messianism that you get in the scrolls. It probably would not have been a successful proselytising activity because it was not able to morph and change and receive things like pagan practices such as communion [the Eucharist from Mithraism] drinking the body and blood of the living and dying God, or later on Christmas trees, or Easter bunnies, or reindeer or totem animals, or whatever you needed to go. Judaism was too rigid for that. Islam is more like what a cosmopolitan [messianic] Judaism would look like and it is quite rigid.

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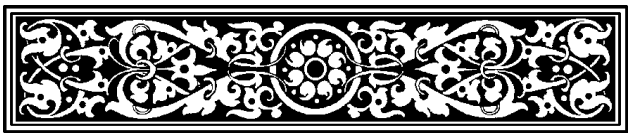
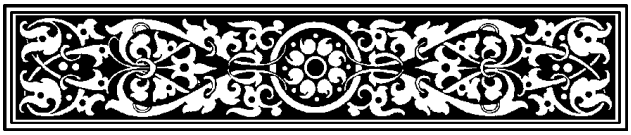


APPENDIX D

THE
SUPPLEMENTS
(Texts of other Canons)



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SUPPLEMENTS FROM THE SEPTUAGINT

- The Letter of Aristeas to his brother Philocrates
- 3 Maccabees
- 4 Maccabees

THE LETTER OF ARISTEAS

Letter of Aristeas to Philocrates about the Greek Septuagint Bible commissioned by King Ptolemy of Egypt
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 3rd - 2nd Centuries B.C.

(The Letter of Aristeas or Letter to Philocrates is a Greek work of the 2nd century BC, assigned by Biblical scholars to the Pseudepigrapha as the author is unknown, a fact that applies actually to most books of the Bible.

Josephus, who paraphrases about two-fifths of the letter, ascribes it to Aristeas and to have been written to a certain Philocrates, describing the Greek translation of the Hebrew Law by seventy-two interpreters sent into Egypt from Jerusalem at the request of the librarian of Alexandria, resulting in the Septuagint translation. Though some have argued that its story of the creation of the Greek translation of the Hebrew Bible is fictitious, it is the earliest text to mention the Library of Alexandria.

The Letter of Aristeas, called so because it was a letter addressed from Aristeas to his brother Philocrates, deals primarily with the reason the Greek translation of the Hebrew Law, also called the Septuagint, was created, as well as the people and processes involved. The letter's author alleges to be a courtier of Ptolemy II Philadelphus (reigned 281-246 BC).

Over twenty Greek manuscript copies of the letter are known to survive, dating from the 11th to the 15th century. The letter is also mentioned and quoted in other ancient texts, most notably in Antiquities of the Jews by Josephus (c. 93 AD), in Life of Moses by Philo of Alexandria (c. AD 15), and in an excerpt from Aristobulus of Paneas (c. 160 BC) preserved in Praeparatio evangelica by Eusebius.

In detail, the work relates how the king of Egypt, presumably Ptolemy II Philadelphus, is urged by his chief librarian Demetrios of Phaleron to have the Hebrew Law translated into Greek, and so add the knowledge of the Hebrews to the vast collection of books the empire had already collected. The king responds favorably, including giving freedom to Jews who had been taken into captivity by his predecessors, and sending lavish gifts (which are described in great detail) to the Temple in Jerusalem along with his envoys. The high priest chooses exactly six men from each of the twelve tribes, giving 72 in all; he gives a long sermon in praise of the Law. When the translators arrive in Alexandria the king weeps for joy and for the next seven days puts philosophical questions to the translators, the wise answers to which are related in full. The 72 translators then complete their task in exactly 72 days. The Jews of Alexandria, on hearing the Law read in Greek, request copies and lay a curse on anyone who would change the translation. The king then rewards the translators lavishly and they return home.

A main goal of the 2nd-century author seems to be to establish the superiority of the Greek Septuagint text over any other version of the Hebrew Bible. The author is noticeably pro-Greek, portraying Zeus as simply another name for the God of Israel, and while criticism is lodged against idolatry and Greek sexual ethics, the argument is phrased in such a way as to attempt to persuade the reader to change, rather than as a hostile attack. The manner in which the author concentrates on describing Judaism, and particularly its temple in Jerusalem could be viewed as an attempt to proselytise.)

ARISTEAS CHAPTER 1

At the time of the Jewish Captivity in Egypt, Ptolemy Philadelphus reveals himself as the first great bibliophile. He desires to have all the books in the world in his library; in order to get the Laws of Moses he offers to trade 100,000 captives for that work exclaiming, "It is a small boon indeed!"

1 SINCE I have collected material for a memorable history of my visit to Eleazar the High Priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up clear exposition of the matter for you, for I perceive that you possess a natural love of learning, a quality which is the highest possession of man--to be constantly attempting 'to add to his stock of knowledge and acquirements' whether through the study of history or by actually participating in the events themselves.

2 It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose.

3 It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others, both for his virtue and his majesty, and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their laws are written on leather parchments in Jewish characters.

4 This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt.

5 It is worth while that I should tell you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen

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to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul.

6 On a former occasion too, I sent you a record of the facts which I thought worth relating about the Jewish race,--the record which I had obtained from the most learned high priests of the most learned land of Egypt.

7 As you are so eager to acquire the knowledge of those things which can benefit the mind, I' feel it incumbent upon me to impart to you all the information in my power.

8 I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character, no less than in blood, but are one with me as well in the pursuit of goodness.

9 For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it.

10 But that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

11 Demetrius of Phalerum, the president of the king's library, received vast sum of money, for the purpose of collecting together, as far as he possibly could, all the books in the world.

12 By means of purchase and transcription, he carried out, to the best of his ability, the purpose of the king.

13 On one occasion when I was present he was asked, How many thousand books are there in the library? and he replied, 'More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in your library!

14 'What is to prevent you from doing this?' replied the king. 'Everything that is necessary has been placed at your disposal!

15 'They need to be translated,' answered Demetrius 'for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect.

16 They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.'

17 And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

18 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father--for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele-Syria and Phoenicia to a successful issue, in the process of terrorising the country into subjection, he transported some of his foes and others he reduced to captivity.

19 The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand.

20 Of these he armed thirty thousand picked men and settled them in garrisons in the country districts.

21 (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.)

22 As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery, not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war.

23 Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. 'Let us not be so unreasonable as to allow our deeds to give the lie to our words.

24 Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom?

25 In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom.

26 They worship the same God--the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or Dis (An important comparison of God and Zeus.).

27 This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He, through whom all things are endowed with life and come into being, is necessarily the Rider and Lord of the Universe.

28 Set all mankind an example of magnanimity by releasing those who are held in bondage.'

29 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty--(for the human race, being the creation of God, is swayed and influenced by Him.

30 Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request.

31 For I had great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer.

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32 For when men from pure motives plan some action in the interest of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue)--the king raised his head and looking up at me with a cheerful countenance asked, 'How many thousands do you think they will number?'

33 Andreas, who was standing near, replied, 'A little more than a hundred thousand.'

34 'It is a small boon indeed,' said the king, 'that Aristeas asks of us!'

35 Then Sosibius and some others who were present said: 'Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God.

36 You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank-offering in your power.'

37 Extremely pleased with these arguments he gave orders that an addition should be made to the wages of the soldiers by the amount of the redemption money, that twenty drachmae (the daily wage for a skilled worker was one drachma, c. 50 USD in 2017) should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it.

38 He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had come before that time or had been subsequently brought into the kingdom.

39 It was pointed out to him that the ransom money would exceed four hundred talents.

40 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of the king, who was empowered by God to save such vast multitudes, will be made clearer and more manifest.

41 The decree of the king ran as follows: 'All who served in the army of our father in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews and became possessed of Jewish captives and brought them back to the city of Alexandria and the land of Egypt or sold them to others--and in the same way any captives who were in our land before that time or were brought hither afterwards--all who possess such captives are required to set them at liberty at once, receiving twenty drachmae per head as ransom money.

42 The soldiers will receive this money as a gift added to their wages, the others from the king's treasury.

43 We think that it was against our father's will and against all propriety that they should have been made captives and that the devastation of their land and the transportation of the Jews to Egypt was an act of military wantonness.

44 The spoil which fell to the soldiers on the field of battle was all the booty which they should have claimed.

45 To reduce the people to slavery in addition was an act of absolute injustice.

46 Wherefore, since it is acknowledged that we are accustomed to render justice to all men and especially to those who are unfairly in a condition of servitude, and since we strive to deal fairly with all men according to the demands of justice and piety, we have decreed, in reference to the persons of the Jews who are in any condition of bondage in any part of our dominion, that those who possess them shall receive the stipulated sum of money and set them at liberty and that no man shall show any tardiness in discharging his obligations.

47 Within three days after the publication of this decree, they must make lists of slaves for the officers appointed to carry out our will, and immediately produce the persons of the captives.

48 For we consider that it will be advantageous to us and to our affairs that the matter should be brought to a conclusion.

49 Any one who likes may give information about any who disobey the decree, on condition that if the man is proved guilty he will become his slave; his property, however, will be handed over to the royal treasury.'

50 When the decree was brought to be read over to the king for his approval, it contained all the other provisions except the phrase 'any captives who were in the land before that time or were brought hither afterwards,' and in his magnanimity and the largeness of his heart the king inserted this clause and gave orders that the grant of money required for the redemption should be deposited in full with the paymasters of the forces and the royal bankers, and so the matter was decided and the decree ratified within seven days.

51 The grant for the redemption amounted to more than six hundred and sixty talents; for many infants at the breast were emancipated together with their mothers.

52 When the question was raised whether the sum of twenty talents was to be paid for these, the king ordered that it should be done, and thus he carried out his decision in the most comprehensive way.

ARISTEAS CHAPTER 2

Showing how the most careful records were kept of affairs of state. Government Red Tape. A committee of six is appointed to go to the High Priest in Jerusalem and arrange for the exchange. Aristeas is put in charge of the delegation.

1 WHEN this had been done, he ordered Demetrius to draw up a memorial with regard to the transcription of the Jewish books.

2 For all affairs of state used to be carried out by means of decrees and with the most pains-taking accuracy by these Egyptian kings, and nothing was done in a slipshod or haphazard fashion.

3 And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in magnificence and technical skill.

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4 The following is a copy of the memorial. The Memory of Demetrius to the great king. 'Since you have given me instructions O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, and I now have the following proposal to lay before you.

5 The books of the law of the Jews (with some few others) are absent from the library.

6 They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am informed by those who know; for they have never had a king's care to protect them.

7 It is necessary that these should be made accurate for your library since the law which they contain, inasmuch as it is of divine origin, is full of wisdom and free from all blemish.

8 For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance with them, because their conception of life is so sacred and religious, as Hecataeus of Abdera says.

9 If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe--men who have lived the noblest life and are most skilled in their law--that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose.

10 May continual prosperity be yours!'

11 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives.

12 And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups.

13 He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices for the temple and for other needs.

14 I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

15 'King Ptolemy sends greeting and salutation to the High Priest Eleazar.

16 Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their power and many more who came with my father into Egypt as captives--large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them.

17 And I, when I ascended the throne, adopted a kindly attitude towards all my subjects, and more particularly to those who were citizens of yours--I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation.

18 The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank-offering for maintaining my kingdom in peace and great glory in all the world.

19 Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the court, I have established in official positions.

20 Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you into the Greek language, that these books may be added to the other royal books in my library.

21 It will be a kindness on your part and a reward for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance.

22 I hope to win great renown by the accomplishment of this work.

23 I have sent Andreas, the chief of my bodyguard and Aristeas--men whom I hold in high esteem--to lay the matter before you and present you with a hundred talents of silver, the first-fruits of my offering for the temple and the sacrifices and other religious rites.

24 If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell!

25 To this letter Eleazar replied appropriately as follows: 'Eleazar the High Priest sends greetings to King Ptolemy his true friend.

26 My highest wishes are for your welfare and the welfare of Queen Arsinoe, your sister, and your children.

27 I also am well. I have received your letter and am greatly rejoiced by your purpose and your noble counsel.

28 I summoned together the whole people and read it to them that they might know of your devotion to our God.

29 I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the temple stands in need.

30 These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every

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way to be the representatives of your high principles and righteous purposes.

31 These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual.

32 For you have bestowed upon our citizens great and never to be forgotten benefits in many ways.

33 Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the holy law might prove advantageous to you and be carried out successfully.

34 In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law.

35 It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell!

36 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha.

37 Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias.

38 Of the third tribe, Nehemia, Joseph, Theodosius, Baseas, Ornias, Dakis.

39 Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias. . . .

40 Of the fifth tribe, Isaac, Jacob, Jesus, Sabbataeus, Simon, Levi.

41 Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemas.

42 Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus.

43 Of the eighth tribe, Theodosius, Jason, Jesus, Theodotus, John, Jonathan.

44 Of the ninth tribe, Theophilus, Abraham, Arsamos, Jason, Endemias, Daniel.

45 Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus.

46 Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus.

47 Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel.

48 They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

ARISTEAS CHAPTER 3

In which is described the most exquisite and beautiful table ever produced. Also other rich gifts, Interesting in the light of recent excavations in Egypt.

1 I WILL now Proceed to redeem my promise and give a description of the works of art.

2 They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually.

3 They could not therefore scamp any part of the work or finish it off negligently.

4 First of all I will give you a description of the table.

5 The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews in the locality with regard to the size of the table already in the temple at Jerusalem.

6 And when they described the measurements, he proceeded to ask whether he might make a larger structure.

7 And some of the priests and the other Jews replied that there was nothing to prevent him.

8 And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless for the temple services.

9 He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting sacrifices were able to do so appropriately on the table which he had made.

10 He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of--this dimension.

11 For had the order been given, there would have been no lack of means.

12 Wherefore we must not transgress or go beyond the proper measure.

13 At the same time he ordered them to press into service all the manifold forms of art, for he was a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the appearance which would be presented by the finished work.

14 He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible.--

15 When such instructions were laid down, they were to be carried out to the letter.

16 They made the table two cubits (A cubit is 18 inches = 45.72 cm.) long, one cubit broad, one and a half cubits high fashioning it of pure solid gold.

17 What I am describing was not thin gold laid over another foundation, but the whole structure was of massive gold welded together.

18 And they made a border of a hand's breadth round about it.

19 And there was a wreath of wave-work, engraved in relief in the form of ropes marvellously wrought on its three sides.

20 For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance.

21 Of the two sides under the border, the one which sloped down to the table was a very beautiful piece of work, but it was the outer side which attracted the gaze of the spectator.

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22 Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it.

23 And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven with one another by an inimitable artistic device.

24 For the sake of security they were all fixed by golden needles which were inserted in perforations in the stones.

25 At the sides they were clamped together by fastenings to hold them firm.

26 On the part of the border round the table which slanted upwards and met the eyes, there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely connected together round the whole table.

27 And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged.

28 These fruits were wrought out of precious stones, of the same colour as the fruits themselves and they fastened them edgeways round all the sides of the table with a band of gold.

29 And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended down to the feet of the table.

30 They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with linch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used.

31 Thus it became manifestly clear that the work was intended to be used either way.

32 On the table itself they engraved a 'maeander,' having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel in beauty.

33 And next to the 'maeander' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, had been wrought, which produced an incomparable impression on the beholders.

34 They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright.

35 The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round.

36 It had the appearance of a shoe and was eight fingers broad.

37 Upon it the whole expanse of the foot rested.

38 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot.

39 All the four feet were made in the same style, and everything was wrought and fitted so skilfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and everything was fashioned to correspond with the actual reality which it represented.

40 And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered.

41 The thickness of the table was not less than half a cubit, so that the whole work must have cost many talents.

42 For since the king did not wish to add to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions.

43 And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

44 Of the mixing bowls, two were wrought in gold, and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales Precious stones were inserted with great artistic skill.

45 Then there was a 'maeander' a cubit in height, with its surface. wrought out of precious stones of many colours, displaying great artistic effort and beauty.

46 Upon this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the brim.

47 In the middle, small shields which were made of different precious stones, placed alternately, and varying in kind, not less than four fingers broad, enhanced the beauty of their appearance.

48 On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were engraven all round.

49 Such then was the construction of the golden bowls, and they held more than two firkins each.

50 The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more clearly than in mirrors.

51 But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished.

52 For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see them were not able to tear themselves from the brilliant sight and entrancing spectacle.

53 The impressions produced by the spectacle were various in kind.

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54 When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder.

55 Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers.

56 So that it is really impossible to describe the artistic beauty of the works.

57 The golden vials they engraved in the centre with vine wreaths.

58 And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it.

59 The other parts of the relief work they wrought in different patterns, since they made it a point of honour to complete everything in a way worthy of the majesty of the king.

60 In a word it may be said that neither in the king's treasury nor in any other, were there any works which equalled these in costliness or in artistic skill.

61 For the king spent no little thought upon them, for he loved to gain glory for the excellence of his designs.

62 For oftentimes he would neglect his official business, and spend his time with the artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent.

63 So everything was carried out on a grand scale, in a manner worthy of the king who sent the gifts and of the high priest who was the ruler of the land.

64 There was no stint of precious stones, for not less than five thousand were used and they were all of large size.

65 The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

ARISTEAS CHAPTER 4

Vivid details of the sacrifice. The unerring accuracy of the priests is notable. A savage orgy. A description of the temple and its water-works.

1 I HAVE given you this description of the presents because I thought it was necessary.

2 The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country.

3 When we arrived in the land of the Jews we saw the city situated in the middle of the whole of Judea on the top of a mountain of considerable altitude.

4 On the summit the temple had been built in all its splendour.

5 It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice.

6 All the buildings were characterised by a magnificence and costliness quite unprecedented.

7 It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and the stability of the lintel.

8 The style of the curtain too was thoroughly in proportion to that of the entrance.

9 Its fabric owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant spectacle from which a man could scarcely tear himself away.

10 The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale.

11 There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their ankles.

12 The Temple faces the east and its back is toward the west.

13 The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days.

14 And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area.

15 There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes so that the different streams converge together.

16 And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out.

17 There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an eye.

18 Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed.

19 They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

20 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service.

21 For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him.

22 The service is carried on without interruption--some provide the wood, others the oil, others the fine wheat flour, others the spices; others again bring the pieces of flesh for the burnt offering, exhibiting a wonderful, degree of strength.

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23 For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot.

24 In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness.

25 For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, is carried out.

26 There is a special place set apart for them to rest in, where those who are relieved from duty sit.

27 When this takes place, those who have already rested and are ready to resume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of the sacrifices.

28 The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices.

29 Everything is carried out with reverence and in a way worthy of the great God.

30 We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person.

31 There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of them there were pomegranates with variegated flowers of a wonderful hue.

32 He was girded with a girdle of conspicuous beauty, woven in the most beautiful colours.

33 On his breast he wore the oracle of God, as it is called, on which twelve stones, of different kinds, were inset, fastened together with gold, containing the names of the leaders of the tribes, according to their original order, each one flashing forth in an indescribable way its own particular colour.

34 On his head he wore a tiara, as it is called, and upon this in the middle of his forehead an inimitable turban, the royal diadem full of glory with the name of God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear these emblems in the ministrations.

35 Their appearance created such awe and confusion of mind as to make one feel that one had come into the presence of a man who belonged to a different world.

36 I am convinced that any one who takes part in the spectacle which I have described will he filled with astonishment and indescribable wonder and be profoundly affected in his mind at the thought of the sanctity which is attached to each detail of the service.

37 But in order that we might gain complete information, we ascended to the summit of the neighbouring citadel and looked around us.

38 It is situated in a very lofty spot, and is fortified with many towers, which have been built up to the very top, of immense stones, with the object, as we were informed, of guarding the temple precincts, so that if there were an attack, or an insurrection or an onslaught of the enemy, no one would be able to force an entrance within the walls that surround the temple.

39 On the towers of the citadel engines of war were placed and different kinds of machines, and the position was much higher than the circle of walls which I have mentioned.

40 The towers were guarded too by most trusty men who had given the utmost proof of their loyalty to their country.

41 these men were never allowed to leave the citadel, except on feast days and then only in detachments, nor did they permit any stranger to enter it.

42 They were also very careful when any command came from the chief officer to admit any visitors to inspect the place, as our own experience taught us.

43 They were very reluctant to admit us--though we were but two unarmed men--to view the offering of the sacrifices.

44 And they asserted that they were bound by an oath when the trust was committed to them, for they had all sworn and were bound to carry out the oath sacredly to the letter, that though they were five hundred in number they would not permit more than five men to enter at one time.

45 The citadel was the special protection of the temple and its founder had fortified it so strongly that it might efficiently protect it.

ARISTEAS CHAPTER 5

A description of the city and the countryside. Compare Verse 11 with conditions of today. Verses 89-41 reveal how the ancients estimate a scholar and a gentleman.

1 THE size of the city is of moderate dimensions.

2 It is about forty furlongs (A furlong is 1/8 mile = 220 yards = 201.04 m) in circumference, as far as one could conjecture.

3 It has its towers arranged in the shape of a theatre, with thoroughfares leading between them now the crossroads of the lower towers are visible but those of the upper towers are more frequented.

4 For the ground ascends, since the city is built upon a mountain.

5 There are steps too which lead up to the crossroads, and some people are always going up, and others down and they keep as far apart from each other as possible on the road because of those who are bound by the rules of purity, lest they should touch anything which is unlawful.

6 It was not without reason that the original founders of the city built it in due proportions, for they possessed clear insight with regard to what was required.

7 For the country is extensive and beautiful.

8 Some parts of it are level, especially the districts which belong to Samaria, as it is called, and which border on the land of the Idumeans, other parts are mountainous, especially those which are contiguous to the land of Judea.

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9 The people therefore are bound to devote themselves to agriculture and the cultivation of the soil that by this means they may have a plentiful supply of crops.

10 In this way cultivation of every kind is carried on and an abundant harvest reaped in the whole of the aforesaid land.

11 The cities which are large and enjoy a corresponding prosperity are well-populated, but they neglect the country districts, since all men are inclined to a life of enjoyment, for every one has a natural tendency towards the pursuit of pleasure.

12 The same thing happened in Alexandria, which excels all cities in size and prosperity.

13 Country people by migrating from the rural districts and settling in the city brought agriculture into disrepute: and so to prevent them from settling in the city, the king issued orders that they should not stay in it for more than twenty days.

14 And in the same way he gave the judges written instructions, that if it was necessary to issue a summons against any one who lived in the country, the case must be settled within five days.

15 And since he considered the matter one of great importance, he appointed also legal officers for every district with their assistants, that the farmers and their advocates might not in the interests of business empty the granaries of the city, I mean, of the produce of husbandry.

16 I have permitted this digression because it was Eleazar who pointed out with great clearness the points which have been mentioned.

17 For great is the energy which they expend on the tillage of the soil.

18 For the land is thickly planted with multitudes of olive trees, with crops of corn and pulse, with vines too, and there is abundance of honey.

19 Other kinds of fruit trees and dates do not count compared with these.

20 There are cattle of all kinds in great quantities and a rich pasturage for them.

21 Wherefore they rightly recognise that the country districts need a large population, and the relations between the city and the villages are properly regulated.

22 A great quantity of spices and precious stones and gold is brought into the country by the Arabs.

23 For the country is well adapted not only for agriculture but also for commerce, and the city is rich in the arts and lacks none of the merchandise which is brought across the sea.

24 It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well m at Ptolemais which was founded by the King and holds a central position compared with the other places named, being not far distant from any of them.

25 The country produces everything in abundance, since it is well watered in all directions and well protected from storms.

26 The river Jordan, as it is called, which never runs dry, flows through the land.

27 Originally the country contained not less than 60 million acres--though afterwards the neighbouring peoples made incursions against it--and 600,000 men were settled upon it in farms of a hundred acres each.

28 The river like the Nile rises in harvest-time and irrigates a large portion of the land.

29 Near the district belonging to the people of Ptolemais it issues into another river and this flows out into the sea.

30 Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of Ashdod.

31 The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with theft overhanging precipices and deep ravines, and the rugged character of the mountainous regions which surround all the land.

32 We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained.

33 This was stopped, however, at the time of the Persian rule, since the authorities of the time spread abroad a false report that the working of the mines was useless and expensive in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

34 I have now, my dear brother Philocrates, given you all the essential information upon this subject in brief form.

35 I shall describe the work of translation in the sequel.

36 The High Priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage.

37 They were men who had not only acquired proficiency in Jewish literature but had studied most carefully that of the Greeks as well.

38 They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary.

39 They possessed a great facility for conferences and the discussion of problems connected with the law.

40 They espoused the middle course--and this is always the best course to pursue.

41 They abjured the rough and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question.

42 And all of them carefully observed this rule and were anxious above everything else to excel each other in its observance and they were all of them worthy of their leader and of his virtue.

43 And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them.

44 Far besides the letter which he wrote to the king concerning their safe return, he also earnestly besought

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Andreas to work for the same end and urged me, too, to assist to the best of my ability.

45 And although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and wisdom, to summon him to his court.

46 For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice.

47 And the men who were now being sent to him by Eleazar undoubtedly possessed these qualities.

48 And he frequently asserted upon oath that he would never let the men go if it were merely some private interest of his own that constituted the impelling motive-but it was for the common advantage of all the citizens that he was sending them.

49 For, he explained, the good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading.

50 From this and other similar statements it was clear what his feelings towards them were.

ARISTEAS CHAPTER 6

Explanations of the customs of the people showing what is meant by the word, "Unclean." The essence and origin of the "God-Belief." Verses 48-44 give a picturesque description of the Divinity of physiology.

1 IT is worth while to mention briefly the information which he gave in reply to our questions.

2 For I suppose that most people feel a curiosity with regard to some of the enactments in the law, especially those about meats and drinks and animals recognised as unclean.

3 When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is scrupulous on most points, it is specially scrupulous on such matters as these) he began his reply as follows:

4 'You observe,' he said, 'what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find the means of escaping from ignorance and amending their lives.

5 Our lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the punishments inflicted by God upon the guilty.

6 For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought in secret by men upon the earth escapes His knowledge.

7 For all that a man does and all that is to come to pass in the future are manifest to Him.

8 Working out these truths carefully and having made them plain, he showed that even if a man should think of doing evil--to say nothing of actually effecting it,--he would not escape detection, for he made it clear that the power of God pervaded the whole of the law.

9 Beginning from his starting point, he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship.

10 For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though they have clear proof that they possess no feeling.

11 For it would be utterly foolish to suppose that any one became a god in virtue of his inventions.

12 For the inventors simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves.

13 For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them.

14 The makers and authors of these myths think that they are the wisest of the Greeks.

15 Why need we speak of other infatuated people, Egyptians and the like, who place their reliance upon wild beasts and most kinds of creeping things and cattle, and worship them, and offer sacrifices to them both while living and when dead?

16 Now our Lawgiver being a wise man and specially endowed by God to understand all things, took a comprehensive view of each particular detail, and fenced us round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul, free from all vain imaginations, worshipping the one Almighty God above the whole creation.

17 Hence the leading Egyptian priests having looked carefully into many matters, and being cognizant with our affairs, call us "men of God."

18 This is a title which does not belong to the rest of mankind but only to those who worship the true God.

19 The rest are men not of God but of meats and drinks and clothing.

20 For their whole disposition leads them to find solace in these things are reckoned of no account, but throughout their things.

21 Among our people such whole life their main consideration is the sovereignty of God.

22 Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil

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communications, he hedged us round on all sides by rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see.

23 For though, speaking generally, all things are alike in their natural constitution, since they are all governed by one and the same power, yet there is a deep reason in each individual case why we abstain from the use of certain things and enjoy the common use of others.

24 For the sake of illustration I will run over one or two points and explain them to you.

25 For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care.

26 All these ordinances were made for the sake of righteousness to aid the quest for virtue and the perfecting of character.

27 For all the birds that we use are tame and distinguished by their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons, turtle-doves, locusts, partridges, geese also, and all other birds of this class.

28 But the birds which are forbidden you will find to be wild and carnivorous, tyrannising over the others by the strength which they possess, and cruelly obtaining food by preying of the tame birds enumerated above.

29 And not only so, but they seize lambs and kids, and injure human beings too, whether dead or alive, and so by naming them unclean, he gave a sign by means of them that those, for whom the

legislation was ordained, must practise righteousness in their hearts and not tyrannise over any one in reliance upon their own strength nor rob them of anything, but steer their course of life in accordance with justice, just as the tame birds, already mentioned, consume the different kinds of pulse that grow upon the earth and do not tyrannise to the destruction of their own kindred.

30 Our legislator taught us therefore that it is by such methods as these that indications are given to the wise, that they must be just and effect nothing by violence, and refrain from tyrannising over others in reliance upon their own strength.

31 For since it is considered unseemly even to touch such unclean animals, as have been mentioned, on account of their particular habits, ought we not to take every precaution lest our own characters should be destroyed to the same extent?

32 Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson.

33 For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view to the practice of virtue.

34 For the strength of our whole body and its activity depend upon our shoulders and limbs.

35 Therefore he compels us to recognise that we must perform all our actions with discrimination according to the standard of righteousness,--more especially because we have been distinctly separated from the rest of mankind.

36 For most other men defile themselves by promiscuous intercourse, thereby working great iniquity, and whole countries and cities pride themselves upon such vices.

37 For they not only have intercourse with men but they defile their own mothers and even their daughters.

38 But we have been kept separate from such sins.

39 And the people who have been separated in the aforementioned way are also characterised by the Lawgiver as possessing the gift of memory.

40 For all animals "which are cloven-footed and chew the cud" represent to the initiated the symbol of memory.

41 For the act of chewing the cud is nothing else than the reminiscence of life and existence.

42 For life is wont to be sustained by means of food, wherefor he exhorts us in the Scripture also in these words: "Thou shalt surely remember the Lord that wrought in thee those great and wonderful things."

43 For when they are properly conceived, they are manifestly great and glorious; first the construction of the body and the disposition of the food and the separation of each individual limb and, for more, the organisation of the senses, the operation and invisible movement of the mind, the rapidity of its particular actions and its discovery of the arts, display an infinite resourcefulness.

44 Wherefore he exhorts us to remember that the aforesaid parts are kept together by the divine power with consummate skill.

45 For he has marked out every time and place that we may continually remember the God who rules and preserves us.

46 For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy our meal.

47 Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of God.

48 And upon our hands, too, he expressly orders the symbol to be fastened, clearly showing that we ought to perform every act in righteousness, remembering our own creation, and above all the fear of God.

49 He bids men also, when lying down to sleep and rising tip again, to meditate upon the works of God, not only in word, but by observing distinctly the change and impression produced upon them, when they are going to sleep, and also their waking, how divine and incomprehensible the change from one of these states to the other is.

50 The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of "the cloven hoof and the chewing of the cud."

51 For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the indication of right reason.

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52 For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything thoughtlessly nor to resort to injustice by the abuse of the power of reason.

53 In the case of the wild animals, too, the same principle may be discovered.

54 For the character of the weasel and of mice and such animals as these, which are expressly mentioned, is destructive.

55 Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever it falls in their way to damage.

56 The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the mouth.

57 And it is for this reason that a like practice is declared unclean in men.

58 For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety.

59 And your king, as we are informed, does quite right in destroying such men.'

60 Then I said 'I suppose you mean the informers, for he constantly exposes them to tortures and to painful forms of death.'

61 'Yes,' he replied, 'these are the men I mean; for to watch for men's destruction is an unholy thing.

62 And our law forbids us to injure any one either by word or deed.

63 My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions to practise righteousness before all men, being mindful of Almighty God.

64 And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.'

65 He seemed to me to have made a good defence on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness.

66 For he, who offers a sacrifice, makes an offering also of his own soul in all its moods.

67 I think that these particulars with regard to our discussion are worth narrating, and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

ARISTEAS CHAPTER 7

The arrival of the envoys with the manuscript of the precious book and gifts. Preparations for a royal banquet. The host immediately upon being seated at table entertains his guests with questions and answers. Some sage comments on sociology.

1 AND Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the king, despatched us on our journey in great security.

2 And when we reached Alexandria, the king was at once informed of our arrival.

3 On our admission to the palace, Andreas and I warmly greeted the king and handed over to him the letter written by Eleazar.

4 The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys summoned to his presence at once.

5 Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days--but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them.

6 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon as he saw them began to ask them about the books.

7 And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said:

8 'I thank you, my friends, and I thank him that sent you still more, and most of all God, whose oracles these are.'

9 And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: 'God save the King!' he burst into tears of joy.

10 For his exaltation of soul and the sense of the overwhelming honour which had been paid him compelled him to weep over his good fortune.

11 He commanded them to put the rolls back in their places and then after saluting the men, said: 'It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then when I had done that, to extend the right-hand of friendship to you.

12 It was for this reason that I did this first.

13 I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time.

14 It happens also that it is the anniversary of my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.

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15 Everything that you may have occasion to use,' he said, 'shall be prepared for you in a befitting manner and for me also with you.'

16 After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet.

17 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one.

18 For this arrangement had been made by the king and it is an arrangement which you see maintained to-day.

19 For as many cities as have special customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements.

20 And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit.

21 The. same precaution was taken in the case of the Jewish envoys.

22 Now Dorotheus who was the patron appointed to look after Jewish guests was a very conscientious man.

23 All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast.

24 He arranged the seats in two rows in accordance with the king's instructions.

25 For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour.

26 When they had taken their seats he instructed Dorotheus to carry out everything in accordance with the customs which were in use amongst his Jewish guests.

27 Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead.

28 And he rose up and made a remarkable prayer. 'May Almighty God enrich you, O king, with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live!'

29 At these words a loud and joyous applause broke out which lasted for a considerable time, and then they turned to the enjoyment of the banquet which had been prepared.

30 All the arrangements for service at table were carried out in accordance with the injunction of Dorotheus.

31 Among the attendants were the royal pages and others who held places of honour at the king's court.

32 Taking an opportunity afforded by a pause in the banquet the king asked the envoy who sat in the seat of honour (for they were arranged according to seniority), how he could keep his kingdom unimpaired to the end?

33 After pondering for a moment he replied, 'You could best establish its security if you were to imitate the unceasing benignity of God. For if you exhibit clemency and inflict mild punishments upon those who deserve them in accordance with their deserts, you will turn them from evil and lead them to repentance.'

34 The king praised the answer and then asked the next man, how he could do everything for the best in all his actions?

35 And he replied, 'If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting-point, you will never miss the goal.'

36 The king complimented this man, too, upon his answer and asked another, how he could have friends like-minded with himself?

37 He replied, 'If they see you studying the interests of the multitudes over whom you rule; you will do well to observe how God bestows his benefits on the human race, providing for them health and food and--all other things in due season.'

38 After expressing his agreement with the reply, the king asked the next guest, how in giving audiences and passing judgements he could gain the praise even of those who failed to win their suit?

39 And he said, 'If you are fair in speech to all alike and never act insolently nor tyrannically in your treatment of offenders. And you will do this if you watch the method by which God acts. The petitions of the worthy are always fulfilled, while those who fail to obtain an answer to their prayers are informed by means of dreams or events of what was harmful in their requests and that God does not smite them according to their sins or the greatness of His strength, but acts with forbearance towards them.'

40 The king praised the man warmly for his answer and asked the next in order, how he could be invincible in military affairs?

41 And he replied, 'If he did not trust entirely to his multitudes or his warlike forces, but called upon God continually to bring his enterprises to a successful issue, while he himself. discharged all his duties in the spirit of justice.'

42 Welcoming this answer, he asked another how he might become. an object of dread to his enemies.

43 And he replied, 'If while maintaining a vast supply of arms and forces he remembered that these things were powerless to achieve a permanent and conclusive result. For even God instils fear into the minds of men by granting reprieves and making merely a display of the greatness of his power.'

44 This man the king praised and then said to the next, 'What is the highest good in life?'

45 And he answered, 'To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

46 The king exclaimed that the man had answered well and then asked the next how he could keep all his possessions

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intact and finally hand them down to his successors in the same condition?

47 And he answered, 'By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy.'

48 The king expressed his agreement with the answer and inquired of the next guest, how he could bear with equanimity whatever befell him?

49 And he said, 'If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God to whom we ought always to pray, inspires us with courage to endure.'

50 Delighted with the man's reply, the king said that all their answers had been good. 'I will put a question to one other,' he added, 'and then I will stop for the present: that we may turn our attention to the enjoyment of the feast and spend a pleasant time.'

51 Thereupon he asked the man, 'What is the true aim of courage?'

52 And he answered, 'If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

53 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), 'It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-point of their words.'

54 And Menedemus, the philosopher of Eretria, said, 'True, O King--for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows that all power and beauty of speech proceed from God.'

55 When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

ARISTEAS CHAPTER 8

More questions and answers. Note Verse 20 with its reference to flying through the air written in 150 B. C.

1 ON the following day they sat down to table again and continued the banquet according to the same arrangements.

2 When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who had given answers on the previous day.

3 He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion.

4 When silence was established, he asked how he could continue to be rich?

5 After a brief reflection, the man who had been asked the question replied--'If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and Him man must needs obey.'

6 The king bestowed praise upon him and then asked another how he could maintain the truth?

7 In reply to the question he said, 'By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies? In addition to this you must always remember, O King, that God is a lover of the truth.

8 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom?'

9 And the other replied, 'As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to Himself by his benignity.'

10 The king praised him and asked the next in order how he could be the friend of men?

11 And he replied, 'By observing that the human race increases and is born with much trouble and great suffering: wherefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also it pitiful!

12 The king received the answer with approbation and inquired of the next, 'What is the most essential qualification for ruling?'

13 'To keep oneself,' he answered, 'free from bribery and to practise sobriety during the greater part of one's life, to honour rightousness above all things, and to make friends of men of this type. For God, too, is a lover of justice!

13 Having signified his approval, the king said to another, 'What is the true mark of piety?'

14 And he replied, 'To perceive that God constantly works in the Universe and knows all things, and no man who acts unjustly and works wickedness can escape His notice. As God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence!

15 The king signified his agreement and said to another, 'What is the essence of kingship?'

16 And he replied, 'To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as become a man, and desire not many things but only such as are necessary for ruling!

17 The king praised him and asked another man, how his deliberations might be for the best?

18 And he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to

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deprivation of life. For God always promises the highest blessings to the just!'

19 Having praised him, the king asked the next, how he could be free from disturbing thoughts in his sleep?

20 And he replied, 'You have asked me a. question which is very difficult to answer, for we cannot bring our true selves into play during the hours for sleep, but are held fast in these by imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or travelling to other regions or anything else of the kind. And yet we actually do imagine such things to be taking place.

21 So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do despite to righteousness.

22 For the mind mostly busies itself in sleep with the same things with, which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore. you must be steadfast in the constant discipline of self.

23 The king bestowed praise on the man and said to another--'Since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question, how can I avoid doing anything unworthy of myself?

24 And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are consistent therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the rôle, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

25 When the king had applauded loud and long in the most, gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next course of the feast.

26 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over for the next interrogation, What is the highest form of government?

27 And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind. It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things.

28 What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

29 Pleased with these words, the king asked the next, how he could be free from envy?

30 And he after a brief pause replied, 'If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot, since it is the gift of God!

31 The king praised the man in a long speech and then asked another, how he could despise his enemies?

32 And he replied, 'if you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God!

33 Having praised this answer the king ordered the next man to reply to the question, how he could maintain his great renown?

34 And he replied that 'If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

35 The king expressed his approval and asked the next, To whom ought a man to show liberality?

36 And he replied, 'All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

37 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, to whom ought we to exhibit gratitude?

38 And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of "a friend which is as thine own soul." You do well in trying to bring all men into friendship with yourself.'

39 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value?

40 And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in love, which is the gift of God. This you have already acquired and with it all the blessings of life.'

41 The king in the most gracious way applauded the answer and asked another, how, if he were to fail, he could regain his reputation again in the same degree?

42 And he said, 'It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill, and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

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43 Delighted with these words, the king asked another, how he could be free from grief?

44 And he replied, 'If he never injured any one, but did good to everybody and followed the pathway of righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

45 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory?

46 And he said, 'To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can she from your achievements in the past and in the present.'

47 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i. e. the philosophers] both in conduct and in argument, since they always made God their starting-point.

48 After this the king to show his good feeling proceeded to drink the health of his guests.

ARISTEAS CHAPTER 9

Verse 8 epitomizes the value of knowledge. Verse 28, parental affection. Note especially the question in Verse 26 and the answer. Also note the question in Verse 47 and the answer. This is sage advice for business men.

1 ON the following day the same arrangements were e for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first 'Is wisdom capable of being taught?'

2 And he said, 'The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

3 The king expressed approval and asked the next man, What is it that is most beneficial to health?

4 And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'

5 The king spoke kindly to the man and said to another, 'How can a man worthily pay the debt of gratitude to his parents?'

6 And he said, 'By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

7 The king expressed agreement and asked the next, how he could become an eager listener?

8 And he said, 'By remembering that all knowledge is useful, because it enables you by the help of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you. And so the efforts of men are fulfilled by the assistance of God.'

9 The king praised him and asked the next How he could avoid doing anything contrary to law?

10 And he said, 'If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

11 The king acknowledged the man's answer and said to another, 'What is the advantage of kinship?'

12 And he replied, 'If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own--then the strength of kinship is apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindliness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their possessions, but must pray God to bestow all manner of good upon them.'

13 And having accorded to him the same praise as to the rest, the king asked another, how he could attain freedom from fear?

14 And he said, 'When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

15 The king expressed his approval and asked another, how he could always maintain a right judgement?

16 And he replied, 'If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

17 The king gave a kindly reception to the man and asked the next to answer the question, how he could avoid a life of ease and pleasure?

18 And he replied, 'If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but, he ought always to be considering how he could best promote their welfare. He must pray, too, to God that no duty might be neglected.'

19 Having bestowed praise upon him, the king asked the tenth, how he could recognize those who were dealing treacherously with him?

20 And he replied to the question, 'If he observed whether the bearing of those about him was natural and whether they maintained the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.'

21 When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

22 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect?

23 And he replied, 'If a man does not care for his children and devote every effort to their education. For we always

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pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

24 The king said that he had spoken well and then asked another, how he could be patriotic?

25 'By keeping before your mind,' he replied, 'the thought that it is good to live and die in one's own country. Residence abroad 1 brings contempt upon the poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic."

26 After listening to this man, the king asked the next in order, how he could live amicably with his wife?

27 And he answered, 'By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them and not to provoke strife. For the successful conduct of life. the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

28 The king expressed his agreement and asked the next, how he could be free from error?

29 And he replied, 'If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

30 Delighted with these words, the king asked another, how he could be free from wrath?

31 And he said in reply to the question, 'If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, deprived many of life.

32 What need was there for wrath, when all men were in subjection and no one was hostile to him? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, 'O King, must of necessity copy His example.'

33 The king said that he had answered well and then inquired of the next man, What is good counsel?

34 'To act well at all times and with due reflection,' he explained, 'comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practise piety.'

35 The king said that this man had answered well, and asked another, What is philosophy?

36 And he explained, 'To deliberate well in reference to any question that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and to act rightly as the circumstances demand, practising moderation. But we must pray to God to instil into our mind a regard for these things.'

37 The king signified his consent and asked another, how he could meet with recognition when traveling abroad?

38 'By being fair to all men,' he replied, 'and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

39 Having expressed his approval at this reply, the king asked another, how he could build in such a way that his structures would endure after him?

40 And he replied to the question, 'If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his needs without wages.

41 For observing how God provides for the human race, granting them health and mental capacity and. all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually!

42 The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom?

43 And he replied, 'That a man should be conscious in himself that he has wrought no evil and that he should live his life in the truth. Since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.'

4.4 And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

45 And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and he said to the first, 'How can a man keep himself from pride?'

46 And he replied, 'If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble!

47 The king spoke kindly to him and asked the next, Whom ought a man to select as his counsellors?

48 And he replied, 'Those who have been tested in many affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

49 The king praised him and asked another, What is the most necessary possession for a king?

50 'The friendship and love of his subjects,' he replied, 'for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

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51 The king praised him and inquired of another, What is goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered army of arguments.

52 For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

53 The king said that he had given a good answer, and asked another, how he could live amicably with the many different races who formed the population of his kingdom?

54 'By acting the proper part towards each,' he replied, 'and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

55 The king was delighted by this reply, and asked another, 'Under what circumstances ought a man to suffer grief?'

56 'In the misfortunes that befall our friends,' he replied, 'when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil!

57 The king said that he had given a fitting answer, and asked another, how is reputation lost?

58 And he replied, 'When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

59 The king gave his confirmation to the answer, and asked the next man, To whom ought men to entrust themselves?

60 'To those,' he replied, 'who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill will and time-serving.

61 For the man who is always watching for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'

62 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe?

63 And he replied to the question, 'Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement.'

64 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour?

65 And he replied, 'Virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

66 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), how he could in time of war maintain tranquillity of soul?

67 And he replied, 'By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those dependent on them. For you never fail to make reparation to any--such is the kind-heartedness with which God has inspired you.'

68 The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

ARISTEAS CHAPTER 10

The questions and answers continue. Showing how the army officers ought to be selected. What man is worthy of admiration and other problems of daily life as true today as 2000 years ago. Verses 15-17 are notable for recommending the theatre. Verses 2i-22 describe the wisdom of electing a president or having a king.

1 ON the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors).

2 When an opportunity occurred, the king asked the first of those who had not yet been questioned, how he could avoid being deceived by fallacious reasoning?

3 And he replied, 'By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

4 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous?

5 'Because,' he replied, 'all men are by nature intemperate and inclined to pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

6 The king said that he had answered well, and asked, What ought kings to obey? And he said, 'The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'

7 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors?

S And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, 'and it is God who has bestowed upon you the crown of righteousness.'

9 The king loudly acclaimed the answer and then looking at the next man said, 'Whom ought we to appoint as officers over the forces?'

10 And he explained, 'Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their

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lives through rashness. For as God acts well towards all men, so too you in imitation of Him are the benefactor of all your subjects.'

11 The king said that he had given a good answer and asked another, What man is worthy of admiration?

12 And he replied, 'The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

13 The king expressed his approval and said to another, 'To what affairs ought kings to devote most time?'

14 And he replied, 'To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

15 The king spoke enthusiastically to the man and asked another, how ought a man to occupy himself during his hours of relaxation and recreation?

16 And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted with dignity and decency is profitable and appropriate.

17 For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practising the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

18 The king, pleased with the words which had just been spoken, said to the ninth man, how ought a man to conduct himself at banquets?

19 And he replied, 'You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your kingdom and the lives of your subjects (for you could not find any theme more suitable or more educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes--as you indeed are doing yourself, since all your actions are directed by God.'

20 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family?

21 And he replied, 'He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants.

22 But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

23 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire?

24 And he replied, 'That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute.'

25 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

26 And when he ceased, loud and joyful applause broke out for some considerable time. When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered.

27 Then in conclusion he said, I have derived the greatest benefit from your presence. I have profited much by the wise caching which you have given me in reference to the art of ruling.'

28 Then he ordered that three talents (A Greek talent, was c. 57 lb = 26 kg) of silver should be presented to each of them, and appointed one of his slaves to deliver over the money.

29 All at once shouted their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

ARISTEAS CHAPTER 11

For a comment on ancient stenography, see Verse 7. The translation is submitted for approval and accepted as read, and (Verse 23) a rising vote of approval is taken and unanimously carried.

1 I HAVE written at length and must crave your pardon, Philocrates.

2 I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which really needed a long time to devise.

3 For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration.

4 And I suppose that the thing will seem incredible to those who will read my narrative in the future.

5 But it is unseemly to misrepresent facts which are recorded in the public archives.

6 And it would not be right for me to transgress in such a matter as this. I tell the story just as it happened, conscientiously avoiding any error.

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7 I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make a record of all that happened at the royal audiences and banquets.

8 For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings--a most excellent and useful arrangement.

9 For on the following day the minutes of the doings and sayings of the previous day are read over before business commence, and if there has been any irregularity, the matter is at once set right.

10 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

11 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos.

12 There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose was placed at their disposal.

13 So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius.

14 And the session lasted until the ninth hour; after this they were set free to minister to their physical needs.

15 Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself--for thus he had been commanded by the king.

16 In the early morning they appeared daily at the Court, and after saluting the king went back to their own place.

17 And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and translating the particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed?

18 And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

19 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task.

20 And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.

21 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the translators, who met with a great reception also from the people, because of the great benefits which they had conferred upon them.

22 They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders.

23 After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no alteration should be made in it

24 And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon anyone who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission.

25 This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged.

26 When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out.

27 The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver.

28 And he said to Demetrius, 'How is it that none of the historians or 'the poets have ever thought it worth their while to allude to such a wonderful achievement?'

29 And he replied, 'Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from their purpose.'

30 He said that he had heard from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law.

31 When he had recovered a little, he besought God to make it clear to him why the misfortune had befallen him.

32 And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would recover his health.

33 I have heard, too, from the lips of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes.

34 And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored.

35 And after, the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should be sacredly guarded.

36 And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home.

37 But when they came back, he would treat them as friends, as was right, and they would receive rich presents from him.

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38 He ordered preparations to be made for them to return home, and treated them most munificently.

39 He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches.

40 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God.

41 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them.

42 For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities.

43 And now Philocrates, you have the complete story in accordance with my promise.

44 I think that you find greater pleasure in these matters than in the writings of the mythologists.

45 For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.

THE THIRD BOOK OF THE MACCABEES

or 3 Maccabees, or Ptolemaics by Pseudo-Athanasius
Source: The Bible of the Armenian Apostolic Church and the Orthodox Church
Translation: Anonymus (Standard Version)
Estimated Range of Dating: 50 B.C. - 100 A.D.

(The Third Book of Maccabees, also called 3 Maccabees, [or "Ptolemaics"(meaning Ptolemaeans) by Pseudo-Athanasius] is found in most Orthodox Bibles as a part of the Anagignoskomena [books worthy to be read]. The book was presumably composed in the 1st century BC or the 1st century AD. It may be a Jewish product.

In spite its title, the book has nothing to do with the Maccabees or their revolt against the Greek-Persian Seleucid Empire, as described in 1 Maccabees and 2 Maccabees. Instead it tells the story of persecution of the Jews under Ptolemy IV Philopator (222–205 BC), some decades before the Maccabee uprising. The name of the book apparently comes from the similarities between this book and the stories of the martyrdom of Eleazar and the Maccabean youths in 2 Maccabees; the High Priest Shimon is also mentioned. It was written in Greek during the 1st century.

The author of this book was probably a Jew from Alexandria, a Greek harbour city at the Egyptian Mediterranean coast. The author wrote his rhetorical constructs and a somewhat bombastic style, and the themes of the book are very similar to those of the Epistle of Aristeas. The work begins abruptly, leading to think that it is actually a fragment of a now-lost longer work.

The book describes the persecution of the Jews in Egypt. The book includes a letter by Ptolemy, which says that those Jews who agree to abandon their faith are to be spared and can return home. The story goes: After the Egyptian king Ptolemy's defeated the Greek-Persin king Antiochus III in 217 BC at the battle of Raphia, he visited Jerusalem and the Second Temple. However, he is, according to the book, prevented from entering the building. This leads him to hate the Jews and upon his return to Alexandria, he rounds up all the Jews in the kingdom to put them to death in his hippodrome. Titus Flavius Josephus notes that many Jews were put to death in Alexandria under the reign of Ptolemy VIII Physcon (146–117 BC) due to their support for Cleopatra II, and this execution was indeed carried out by intoxicated elephants. It is probably for this reason that the Jews abruptly changed allegiance from Egypt to Syria in 200 BC. due to the persecution and killings in Egypt.)

3 MACCABEES CHAPTER 1

1 Now Philopater learned of them that came back that Antiochus had made himself master of the places which belonged to himself, and given charge to all his footmen and horsemen, and took with him his sister Arsinoe, and marched

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out unto the parts of Raphis, where Antiochus and his forces pitched.

2 And a certain Theodotus, intending to accomplish his design, took with him the bravest of the arms which had been before committed to his trust by Ptolemy, and crossed by night unto the tent of Ptolemy, to kill him by himself, and thus to end the war.

3 But Dositheus, called the son of Drimulus, by birth a Jew, who afterward a renegade from the laws and customs of his country, conveyed Ptolemy away, and made a certain obscure man to lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

4 A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with hair dishevelled, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and their wives; and promised that if they proved conquerors, she would give them two minas of gold apiece.

5 It thus fell out that their enemies were defeated in hand to hand encounter, and many of them were taken prisoners also.

6 Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them.

7 By so doing, and by distributing gifts to their temples, he inspired his subjects
with confidence.

8 The Jews also sent some of their council and of their elders to him. The greetings, guestgifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit the city.

9 Having arrived at Jerusalem, and sacrificed, and offered thank offerings to the Greatest God, and done whatsoever else was suitable to the sanctity of the place, and entered the inner court,

10 he was so struck with the exact magnificence of the temple, that he conceived the purpose of entering the sanctuary itself.

11 And when they told him that this was not permitted, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once a year, being permitted to go in, he would by no means give way.

12 Then they read the law to him; but he persisted in obtruding himself, exclaiming that he ought to be permitted: and saying, Be it that they were deprived of this honour, I ought not to be.

13 And he put the question, Why, when he entered all temples none of the priests that were present forbad him?

14 He was thoughtlessly answered by one, That he did wrong to boast of this.

15 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent?

16 And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce transgressor, and when they filled the temple with lamentations and tears,

17 then those that had been left behind in the city were affrighted, and rushed forth, uncertain of the event.

18 Virgins, which had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries.

19 Women, but newly separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner.

20 New born babes were forsaken by the mothers and nurses that waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most high temple.

21 Various were the prayers offered up by them that assembled in this place, by reason of the unholy attempt of the king.

22 Along with these were certain of the citizens, who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose.

23 Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer, which they had occupied before.

24 During this time the multitude kept on praying.

25 The elders which surrounded the king strove in many ways to divert his haughty mind from the design that he had formed.

26 He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

27 Yet even his own officers, when they saw this, joined with the Jews in an appeal to Him which hath all power, to aid in the present crisis, and not wink at such overweening lawlessness.

28 Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued.

29 Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

3 MACCABEES CHAPTER 2

1 Now it was that the high priest Simon bowed his knees over against the holy place, and spread forth his hands in reverent fashion, and uttered the following supplication:

2 O LORD, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear unto us who are oppressed by a wicked and profane one, which exulteth in his confidence and strength.

3 It is Thou, the Creator of all, the Lord of the universe, that art a righteous Governor, and judgest all those that act with pride and insolence.

4 It was Thou that didst destroy the former workers of unrighteousness, among whom were the giants, which trusted in their own
strength and hardihood, by covering them with a measureless flood.

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5 It was Thou that didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when Thou didst consume them with fire and brimstone.

6 Thou didst make known thy power when Thou causedst the bold Pharaoh, the enslaver of Thy people, to pass through the ordeal of many and divers inflictions.

7 And Thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage unto those that put their trust in Thee, the Lord of the whole creation.

8 These saw and felt the works of Thine hands, and praised Thee, the Almighty.

9 Thou, O King, when Thou createdst the illimitable and measureless earth, didst choose out this city: Thou didst make this place sacred to Thy name, albeit Thou needest nothing: Thou didst glorify it with Thine illustrious presence, after establishing it to the glory of Thy great and honourable name.

10 And Thou didst promise, out of love toward the house of Israel, that should we fall away from thee, and become afflicted, and then come into this house, and pray, Thou wouldest hear our prayer.

11 Verily Thou art faithful and true.

12 And seeing Thou didst often aid our fathers when they were hard pressed, and in low estate, and deliveredst them out of great dangers,

13 see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies,

and are become weak and powerless.

14 We being in this low condition, this bold and profane man seeketh to dishonour this Thy holy place, consecrated out of the earth unto the name of Thy Majesty.

15 Thy dwelling place, the heaven of heavens, is indeed unapproachable to men.

16 But since it seemed good to Thee to manifest thy glory among Thy people Israel, Thou didst sanctify this place.

17 Punish us not by the uncleanness of their men, neither chastise us by means of their profanity; lest the lawless ones boast in their rage, and say,

18 We have trodden upon the holy house, as houses that are idolatrous are trodden upon.

19 Blot out our iniquities, and do away our errors, and shew forth Thy tender mercy in this hour.

20 Let Thy mercies speedily prevent us. Grant us peace, that them that are cast down and broken hearted may praise Thee with their mouth.

21 At that time God, Which seeth all things, Who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence.

22 Shaking him to and fro, as a reed is shaken with the wind, He cast him upon the pavement powerless, with limbs palsied; by a righteous judgement deprived of the faculty of speech.

23 His friends and bodyguards, beholding the swift recompense that had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him.

24 When in course of time he had come to himself, this severe check caused no repentance in him, but he departed with bitter threatenings.

25 He proceeded to Egypt, grew worse in wickedness through his aforementioned companions in wine, who were lost to all goodness;

26 and not being satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

27 His purpose was to inflict a public stigma upon our race; wherefore he erected a pillar at the porch of the tower, and caused the following inscription to be graven thereon:

28 That entrance to their own temple was to be refused to all those that would not sacrifice; that all the Jews were to be enrolled among the common people; that they that resisted were to be forcibly seized, and put to death;

29 that they that were thus enrolled, were to be marked upon their persons by the ivy leaf symbol of Dionysus, and to be set apart with these limited rights.

30 To do away with the appearance of hating them all, he had it written beneath, that if any of them should elect to enter the community of them that were initiated in the rights, these should have equal rights with the Alexandrians.

31 Some of them that were over the city, therefore, abhorring any approach unto the city of piety, unhesitating gave in to the king, and expected to derive some great honour from a future connection with him.

32 A nobler spirit, however, prompted the majority the cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the enrollment:

33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

3 MACCABEES CHAPTER 3

1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon them that lived in the country, he gave commandment that they should speedily be collected into one place, and most cruelly deprived of their lives.

2 While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law.

3 Now, while the Jews ever maintained a feeling of unswerving loyalty toward the king,

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4 yet, as they worshipped God, and observed His law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium;

5 although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

6 What all the rest of mankind said, was, however, made of no account by the strangers;

7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid

them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs:

9 He that knoweth all things, will not, said they, disregard so great a people.

10 Some of the neighbours, friends, and fellow dealers of the Jews, even called them privily to an interview, pledged them their assistance, and promised to do their very utmost for them.

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews:

12 King Ptolemy Philpater, to the commanders and soldiers in Egypt, and in all places, health and happiness!

13 I am right well; and so, too, are my affairs.

14 Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, hath been brought to a successful issue according to our expectation,

15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Ceolesyria and Phoenicia, and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly.

17 To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts,

18 they were so carried away by their old arrogancy, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them.

19 And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any thing reasonable.

20 We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting.

21 Accordingly, bearing no ill will against their kinsmen at Jerusalem, but rather remembering our connection with them, and the numerous matter with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

22 All of this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil,

23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed toward us; ever deeming that their ignoble course of proceeding will force us to do away with our reform.

24 Having then, received certain proofs that these Jews bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

25 As soon, therefore, as the contents of this letter become known unto you, in that same hour we command those Jews that dwell among you, with wives and children, to be sent unto us, vilified and abused, in chains of iron, to undergo a death cruel and ignominious, suitable to men disaffected.

26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

27 Whosoever shall shield a Jew, whether it be an old man, child, or suckling, shall with his whole house be tortured to death.

28 Whosoever shall inform against the Jews, besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

29 What place soever shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every to every living being for all time to come.

30 Such was the purport of the king's letter.

3 MACCABEES CHAPTER 4

1 Wheresoever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

2The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction that was decreed against them.

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3 What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

4 They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion.

5 A multitude of hoary-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

6 Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled, and, in the midst of outlandish insults, set up with one accord a lamentable cry in place of the marriage hymn.

7 Bound, and exposed to public gaze, they were hurried violently on board ship.

8 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthfully mirth, spent the residue of their nuptial days in wailings, and saw only the grave at hand.

9 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into

the benches of the rowers; while the feet of others were inclosed in hard fetters.

10 The planks of the deck above them barred out the light, and shut out the day on every side, that they might be treated like traitors during the whole voyage.

11 They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built before the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilised accommodation.

12 When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims,

13 was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment.

14 The whole nation was now to be enrolled. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the aforementioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties.

15 The enrolling of these men was carried on cruelly, zealously, assiduously, from the rising up of the sun unto the going down thereof, and was not brought to an end in forty days.

16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far

from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

17 At the end of the aforementioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for enrollment,

18 inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were not sufficient for the work.

19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said.

20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose.

21 Now this was the active interference of the unconquerable Providence, which assisted the Jews from heaven.

3 MACCABEES CHAPTER 5

1 Then he called Hermon, which had charge of the elephants. Full of rage, altogether fixed in his furious design,

2 he commanded him, with a quantity of unmixed wine and handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants, when infuriated by the copious draughts of frankincense, were to be led up to the execution of death upon the Jews.

3 The king, after issuing these commands, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

4 The master of the elephants, Hermon, fulfilled his commission punctually.

5 The underlings appointed for the service went out about eventide, and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

6 The nations believed the Jews to be destitute of all protection; for chains fettered them about.

7 They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power,

8 to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them.

9 Their litany so earnest went up to heaven.

10 Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace, to certify the king thereof.

11 He, however, which hath sent His good creature sleep from all time, by night or by day, thus gratifying whom He willeth, diffused a portion thereof now upon the king.

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12 By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

13 But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed Him Who is easily reconciled to display the power of His powerful hand to the overweening nations.

14 The middle of the tenth hour had well nigh arrived, when the master bidder, seeing the guest that were bidden collected, came and shook the king.

15 He gained his attention with difficulty, and hinting that the meal time was passing, he talked the matter over with him.

16 The king listened to this, and then turning aside to his potations, commanded the guests to sit down before him.

17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet.

18 Conversation grew on, and the king sent for Hermon, and enquired of him with fierce denunciations, wherefore the Jews had been suffered to outlive that day.

19 Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends.

20 The king, then, with a barbarity exceeding that of Phalaris, said, that they might thank his sleep of that day. Lose no time, and make ready the elephants against to morrow, as you did before, for the destruction of these accursed Jews.

21 When the king said this, the company present were glad, and approved; and then each man went to his own home.

22 Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade.

24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn.

25 The Jews, breathless with momentary suspense, spread forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

26 The sun's rays were not shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying that his desires could now be realised.

27 The king, receiving him, was astonished at his unwonted exit; and overwhelmed with a spirit of oblivion about every thing, enquired the object of this earnest preparation.

28 But this was the working of that Almighty God, which had made him forget all his purpose.

29 Hermon, and his friends, pointed out the preparation of the animals: They are ready, O king, at thine own strict injunction.

30 The king was filled with fierce anger at these words; for, by the providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and then threatened him as follows:

31 Your parents, or your children, were they here, they should furnished a large repast to these wild beasts; not these innocent Jews, which have loyally served me and my forefathers.

32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs.

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and downcast of countenance.

34 The friends also stole out one by one, and dismissed the assembled multitudes to their occupations.

35 The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help also from him.

36 Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth.

37 And he summoned Hermon to his presence, and said, with threats, How oft, O wretch, must I repeat my commands unto thee about these same persons?

38 Once more, arm the elephants against the morrow for the utter destruction of the Jews.

39 His kinsmen, that reclined with him, wondered at his instability, and thus expressed themselves:

40 O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast commanded their destruction. When the thing is to be done, thou changest thy mind, and recallest thine instructions.

41 For this cause the feeling of expectation causeth tumult in the city: it swarmeth with factions; and is continually on the point of being plundered.

42 The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He sware a fruitless oath, and determined forthwith to send them to Hades, crushed by the knees and feet of the elephants.

43He would also invade Judah, and level the towns thereof with fire and the sword; and destroy that temple which the nations might not enter, and prevent sacrifices ever after from being offered up there.

44Joyfully his friends brake up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city.

45And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

46About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king unto the business in hand.

47 The king's heart teemed with impious rage; and he rushed forthwith the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the aforementioned Jews.

48 But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd,

49 thought that they had come to the last moments of their lives, unto the end of that which they had trembling expected.

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They gave way, therefore, to lamentations and moanings: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

50 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breast, and

51 sent up an exceeding great cry, entreating the Lord of all power to reveal Himself, and have mercy upon those who now lay at the gates of Hades.

3 MACCABEES CHAPTER 6

1 And Eleazar, an illustrious priest of the country, which had attained to length of days, and whose life had been adorned with virtue, caused the presbyters which were about him to cease to cry out to the holy God, and prayed thus:

2 O King, mighty in power, Most High, Almighty God, Who orderest the whole creation with thy tender mercy,

3 look upon the seed of Abraham, upon the children of the sanctified Jacob, Thy sanctified inheritance, O Father, which is now being wrongfully destroyed as strangers in a strange land.

4 Thou destroyedst Pharaoh, with his host of chariots, when the lord of this same Egypt was uplifted with lawless hardihood and loud sounding tongue. Shedding the beams of Thy mercy upon the race of Israel, Thou overwhelmedst him with his proud army.

5 When Sennacherib, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting him up against Thy holy city, with boastings grievous to be heard, Thou, O Lord, didst utterly destroy him, and shew forth Thy might unto many nations.

6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, Thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries.

7 It was Thou who, when Daniel was hurled, through slander and envy, as a prey unto lions down below, didst bring him back again unhurt to light.

8 When Jonah was pining away in the belly of the sea-bred monster, Thou didst look upon him, O Father, and recover him to the sight of his own.

9 And now, O Thou that hatest insolence; Thou that aboundest in mercy; Thou that art the protector of all things; appear speedily unto the race of Israel, who are insulted by abhorred, lawless nations.

10 If our life during our exile hath been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which Thou preferrest.

11 Let not the vain minded congratulate vain idols at the destruction of Thy beloved, saying, Neither did their God deliver them',

12 Thou Who art All powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men.

13 Let the nations cower before Thine invincible might to day, O glorious One, Who hast all power to save the race of Jacob.

14 The whole band of infants and their parents with tears beseech Thee.

15 Let it be shewed unto all the nations that Thou art with us, O Lord, and hast not turned thy face away from us; but as Thou saidst that Thou wouldest not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

16 Now at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power.

17 When the Jews saw this, they uttered a loud cry to heaven, so that the valleys adjacent resounded, and caused an irrepressible lamentation throughout the army.

18 Then the all-glorious, all-powerful, and true God, displayed His holy countenance, and opened the gates of heaven, from whence two angels, dreadful of form, came down, and were visible to all but the Jews.

19 And they stood over against, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters.

20 And a cold shudder came over the person of the king, and oblivion palsied the vehemence of his spirit.

21 They turned back the animals upon the armed forces which followed upon them; and the animals trod them down, and destroyed them.

22 The king's wrath was changed into compassion; and he wept at his own machinations.

23 For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying,

24 Ye have governed amiss, and have exceeded tyrants in cruelty; and me your benefactor have ye laboured to deprive at once of my dominion and my life, by privily devising measures injurious to the kingdom.

25 Who hath gathered here, unreasonably removing each from his home, those, who, in faithfulness to us, had held the strongholds of the country?

26 Who hath thus consigned to unmerited punishments those who in good will toward us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

27 Loose, loose the unjust bonds; and send to their homes in peace, and deprecate what hath been done.

28 Release the sons of the almighty living God of heaven, Who from our forefathers' time till now hath granted a glorious and uninterrupted prosperity to our affairs.

29 These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour.

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30 The king then departed to the city, and called the overseer of his revenues unto him, and bade him provide a seven days' quantity of wine and all else requisite for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place wherein they expected to meet with their destruction.

31 Then they which before were despised and nigh unto Hades, yea, rather advanced into it, partook of the cup of salvation, in stead of the grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths.

32 Ceasing their miserable strains of woe, they took up the subject of their fatherland, hymning in praise God their wonderworking Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

33 So also the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him.

34 Those that had marked them out as for death, and for carrion, and had enrolled them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

35 But the Jews, as we have just said, instituted a dance, and them gave themselves up to feasting, glad thanksgivings, and psalms.

36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. Thus they established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them.

37 They requested the king to send them back to their homes.

38 They were being enrolled from the twenty fifth of Pachon unto the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days.

39 The Ruler over all did during this time manifest forth His mercy gloriously, and did deliver them all together unharmed.

40They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away.

41 The king commended them, and wrote the subjoined epistle, of magnanimous import for them, to the commanders of every city.

3 MACCABEES CHAPTER 7

1 King Ptolemy Philopater unto all the commanders throughout Egypt, and unto all that are set over affairs, joy and strength.

2 We, too, and our children are well; and God hath directed our affairs as we wish.

3 Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment.

4They pretended that our affairs would never be in such a good state till this took place. Such, they said, was the hatred borne by the Jews unto other people.

5They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

6 For this cause we severely threatened them; yet, with the clemency we are wont to extend unto all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews, so as to preserve them, and that he fought for them as a father ever fighteth for his sons;

7 and taking into consideration their constancy and faithfulness toward us, and toward our ancestors, we have, as we ought, acquitted them of every sort of charge.

8 And we have dismissed them unto their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past.

9 For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the Ruler of all might. From him there will be no escape, as the avenger of such deeds. Fare ye well.

10 When they received this letter, they were not forward to depart

forthwith. They petitioned the king to be allowed to inflict fitting punishment upon those of their race that had willingly transgressed the holy God, and the law of God.

11 They alleged that the men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

12 The king admitted the truth of this reasoning, and commended them.

13 Their priests, then, as was most meet, saluted him with good wishes, and all the people echoed with the Alleluia. They then joyfully departed.

14 Then they punished and destroyed with ignominy every polluted Jew that fell in their way;

15 slaying thus, in that day, above three hundred men, and esteeeming this destruction of the wicked a season of joy.

16 They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they

thanked the God of their fathers, the eternal Saviour of Israel.

17 Having arrived at Ptolemais, called from the feature of that district Rosebearing, where the fleet, according to the general wish, waited for them seven days,

18 they partook of a banquet of deliverance; for the king generously granted them severally the means of securing a return home.

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19 They accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness.

20 These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's commandment, by land, by sea, and by river, each to his own home.

21 They had more weight than before among their enemies; and were honoured and feared, and none in any way robbed them of their goods.

22 Every man received back his own, according to inventory; those that had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation.

23 Blessed be the Redeemer of Israel unto everlasting. Amen.

THE FOURTH BOOK OF THE MACCABEES

4 Maccabees
Source: The Bible of the Romanian Orthodox Church
Translation: Anonymus (Standard Version)
Estimated Range of Dating: 20 - 130 A.D.

(The Fourth Book of Maccabees, also called 4 Maccabees is a homily or philosophic discourse praising the supremacy of pious reason over passion. In style, the book is oratorical, but not so much as 3 Maccabees. It was originally written in the common Greek language of the first or second century AD. It is generally dated between 20 and 130 AD, most likely at the end of the Flavian Dynasty or later. Its composition was made in quite a highly rhetorical Greek style. Its interest in martyrs in Antioch [Antakya] and its similarity to other writings from that region indicates its place of origin.

The text was not influenced by any form of Christianity but by Stoic philosophy as the writer believes in the immortality of the soul, but never mentions the resurrection of the dead. Good souls are said to live forever in happiness with the patriarchs and God, but even the evil souls are held to be immortal.

The work consists of a prologue and two main sections; the first advances the philosophical thesis while the second illustrates the points made using examples drawn from 2 Maccabees (principally, the martyrdom of Eleazer and the Maccabean youths) under Antiochus IV Epiphanes. The last chapters concern the author's impressions drawn from these martyrdoms. The work thus appears to be an independent composition to 1 Maccabees and 2 Maccabees, merely drawing on their descriptions to support its thesis. The weak ending of the book could indicate that the last chapter seem to be a later addition to the work.

It is not in the Bible for most churches, but is an appendix to the Greek Bible, and in the canon of the Georgian Orthodox Bible. The book was included in the 1688 Romanian Orthodox and the 18th-century Romanian Catholic Bibles where it was called "Iosip" (Joseph) because it is ascribed to Titus Flavius Josephus by Eusebius and Jerome, and this opinion was accepted for many years, leading to its inclusion in many editions of Josephus' works. Scholars have however pointed to perceived differences of language and style. It is no longer printed in Romanian Bibles today.)

4 MACCABEES CHAPTER 1

1 As I am about to discuss a most philosophical proposition, namely, whether devout reason be sovereign over the passions, I would willingly advise you to give the utmost heed unto the philosophy.

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2 For the subject is necessary to every one as a path to knowledge: and more especially doth it embrace the praise of the highest virtue: I speak, of course, of prudence.

3If then, it be evident that reason ruleth over the passions that stand in the way of temperance, namely, gluttony and lust,

4 then it surely also and manifestly beareth the rule over the affections that be contrary to justice, such as malice; and of them that be hindrances to courage, as anger, fear, and pain.

5 How then, is it, peradventure some may say, that reasoning, if it rule the affections, be not also master of forgetfulness and ignorance? Their attempt at an argument is ridiculous.

6 For reason ruleth not his own passions, but such as be contrary to justice, manliness, temperance, and prudence; and yet it overcometh these to withstand them, without destroying them.

7 I might prove unto you, from many and divers considerations, that reason is sole master of the passions;

8 but I shall demonstrate it with the greatest force from the fortitude of such as suffered death in defence of virtue, Eleazar, and seven brethren, and their mother.

9 For all of these, contemning sufferings even unto death, demonstrated that reason beareth rule over the passions.

10 For all their virtues, then, it is right that I should commend those men that died with their mother at this time for the sake of uprightness; and for their honours I may count them blessed.

11 For they, winning admiration not only from men in general, but also from their persecutors, for their courage and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance; so that by them their country was purified.

12 But we may now at once enter upon the question, having begun, as is our custom, with laying down of the doctrine, and so proceed to the story of these persons, giving glory unto the all wise God.

13 The question therefore is, whether reason be sovereign of the passions.

14 Let us then determine what is reason, and what is passion, and how many kinds of passion there be; and whether reason ruleth over all of these.

15 Now reason is, then, the mind accompanied with a life of uprightness, putting foremost the consideration of wisdom.

16 And wisdom is knowledge of Divine and human things, and of their causes.

17 And this is contained in the education of the law; whereby we learn Divine things reverently, and human things profitably.

18 And the forms of wisdom are prudence, justice, courage, and temperance.

19 That which leadeth these is prudence; by whose means, indeed, it is that reason beareth rule over the passions.

20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature are concerned both with body, and with soul.

21And there be many attendant affections that compass pleasure and pain.

22 Before pleasure there is lust; and after pleasure there is joy.

23 And before pain there is fear; and after pain there is sorrow.

24 Wrath is an affection, common both to pleasure and to pain, if any will take heed when it cometh upon him.

25 And there is in pleasure a malicious disposition, which is the most multiform of all the affections.

26 In the soul it is arrogancy, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye.

27 In the body it is greediness, gluttony, and solitary gormandizing.

28 As pleasure and pain are therefore two growths of the body and the soul, so there are many offshoots of these growths.

29 And reason, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improveth the materials of the morals and affections.

30For reason is the guide of the virtues, but it is the sovereign of the passions. Observe then first, through the very things that stand in the way of temperance, that reason is sovereign of the passions.

31 Now temperance consisteth in command of the lusts.

32 But of the lusts, some pertain unto the soul, others unto the body: and over each of these two, reason appeareth to bear sway.

33 For whence is it, otherwise, that when urged on to forbidden meats, we turn ourselves away from the pleasures that are to be had of them? Is it not that reason is able to command the appetites? so do I believe.

34 Hence it is, then, that when we lust after sea creatures, and fowls, and four footed beasts, and all manner of meats that are forbidden us by the law, we abstain by reason of the mastery of reason.

35 For the affections of our appetites are refrained, checked by the temperate understanding, and bent back again; and all the emotions of the body are kept in by reason.

4 MACCABEES CHAPTER 2

1 And what wonder? if the lusts of the soul for the enjoying of beauty are rendered powerless,

2 on this ground, therefore, the temperate Joseph is praised, in that by reason, he subdued upon reflection the indulgence of sense.

3 For when he was young, and ripe for intercourse, by reason he rendered powerless the frenzied desire of his passions.

4 And it is not merely the stimulus of sensual indulgence, but that of every desire, that reason is 3 able to overcome.

5 For the law saith, Thou shalt not covet thy neighbour's wife, nor any thing that is thy neighbour's.

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6 Now therefore, since it is the law that hath forbidden us to desire, I shall much the more easily persuade you, that reason is able to govern our lusts, as it doth with the passions that are impediments to justice.

7 Since in what way is a solitary gormandizer, and a glutton, and a drunkard reclaimed, except it be clear that reason is lord of the passions?

8 A man, therefore that ordereth his course by the law, even if he be a lover of money, straightway overcometh his own disposition; lending without interest unto the needy, and cancelling the debt of the incoming seventh year.

9 And should a man be parsimonious, he is ruled by the law acting through reason; so that he gleaneth neither his harvest, nor his vintage: and in other things we may perceive that it is reason that overcometh the passions.

10 For the law overcometh even affection for parents, not betraying virtue on their account.

11 And it prevaileth over married love, rebuking it when it transgresseth the law.

12 And it beareth sway over the love of parents toward their children, for they punish them for vice; and it mastereth the love of friends, reproving them when they are wicked.

13 And think it not a paradox when reason, through the law, can prevail even over enmity,

14 not hewing down the cultivated herbage of an enemy, but preserving the substance of enemies from the destroyers, and helping to raise up again what is fallen.

15 And it is clear that reason overcometh even the more vehement passions, as love of power, vaingloriousness, empty boasting, and arrogancy, and envy.

16 For the temperate understanding repelleth all these malignant passions, even as it repelleth anger: for it overcometh even this.

17 Thus Moses, when he was angry with Dathan and Abiram, nothing did against them in wrath, but tempered his anger by reason.

18 For the temperate mind is able, as I have said, to rise above the passions, and to alter some, and render others powerless.

19 For why, else, doth our most wise father Jacob censure them that were about Simeon and Levi for having slain, contrary to reason, the whole race of the Shechemites, saying, Cursed be their anger.

20 For if reason had not the power of subduing anger, he would not have spoken thus. 21For at the time when God created man, He planted in him his passions and habits of mind:

22 but at the same time He enthroned among the mind among the senses, as an holy governor over them all;

23 and unto this mind gave He the law. He that adopteth a way of life according to it shall rule a kingdom that is just, and good, and of a good courage.

24 How then, a man may ask, if reason be master of the passions, hath it no mastery over forgetfulness and ignorance?

4 MACCABEES CHAPTER 3

1 But this argument is exceeding ridiculous: for reason seemeth not to bear sway over his own affections, but over those of the body,

2 in such a way as that any one of you may not be able to root out desire, but reason will provide a way for you not to be enslaved thereby.

3 No one of us is able to root out anger from the soul, but it is possible to withstand anger.

4 No one of us is able to root out malice, but reason hath force to work with us, that we be not overcome by malice.

5 For reason is not a rooter out of the passions, but their antagonist.

6 And this may be more clearly understood by means of the thirst of king David.

7 For after David had fought the Philistines all the day long, he with the soldiers of his nation killed many of them:

8 but when evening feel, came he, sweating and exceeding weary, unto the royal tabernacle, round about which the whole host of our ancestors was encamped.

9 Now all the rest were at supper;

10 but the king, being very much athirst, although he had abundant spring at hand, could not by their means quench his thirst;

11 but a certain irrational desire for the water in the enemy's camp grew stronger and fiercer upon him, undid and consumed him.

12 Wherefore his armourbearers being troubled at this longing of the king, two valiant young soldiers, respecting the desire of the king, put on their full armour, and taking a pitcher, got them over the ramparts of the enemies:

13 and unperceived by the guardians of the gate, they went in search throughout the whole camp of the enemy;

14 and having found discovered the spring, they boldly filled out of it a draught for the king.

15 But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be a dire danger to his soul.

16 Wherefore, opposing reason to desire, he poured out the draught for an offering unto God.

17 For the temperate mind hath power to conquer the compulsions of the passions, and to quench the fires of excitement,

18 and to overpower the pains of the body, howsoever extreme; and, through the excellency of reason, to abhor all domination by the passions.

19 But this occasion inviteth us to give an illustration of temperate reason from history.

20 For at a time when our fathers in possession of undisturbed peace through obedience to the law, and prospering, so that even Seleucus Nicanor the king of Asia had both set aside money for them for the temple service, and accepted their polity;

21 then certain persons, bringing in new things contrary to the general harmony, suffered many and various disasters.

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4 MACCABEES CHAPTER 4

1 For a certain man named Simon, which then was in opposition to Onias, which then held the high priesthood for life, and was an honourable and good man; after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

2 Whence coming to Apollonius, the military governor of Syria, and of Phoenicia, and of Cilicia, he said,

3 Having good will toward the king's affairs, I am come to disclose that many thousands of private funds are stored up in the treasuries of Jerusalem, that are not the possession of the temple, but pertain to king Seleucus.

4 Apollonius acquainted himself with the particulars of these things, and praised Simon for his care of the king's interests; and going up to Seleucus, informed him of the treasure:

5and having receiving authority about it, speedily advanced into our country with the accursed Simon and an exceeding strong host;

6 and said that he came with the command of the king that he should take the private money of the treasury.

7 And the people, indignant at this proclamation, and replying to the effect that it was outrageous that those that had entrusted deposits to the sacred treasury should be deprived of them, resisted as well as they were able.

8 But Apollonius went away with threats into the temple.

9 And while the priests, with women and children were beseeching God in the temple to throw His shield over the sacred place that was despised;

10 and while Apollonius went up with his armed force to the seizure of the treasure, there appeared from heaven angels riding on horseback, with lightning flashing from their weapons, filling them with much fear and trembling.

11 And Apollonius fell down half dead upon the court that is open to all nations, and spread out his hands to heaven, and with tears implored the Hebrews to pray for him, and to propitiate the heavenly host.

12 For he said that he had sinned, so as to be worthy of death; and that if he were saved, he would praise the blessedness of the holy place before all people.

13 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device, and not by Divine punishment, prayed for him;

14 and he being thus unexpectedly saved, departed to manifest unto the king what had happened to him.

15 But on the death of Seleucus the king, his son Antiochus Epiphanes succeedeth to the kingdom: a man of haughty pride and terrible.

16 Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest:

17 who had made a covenant, if he would give him this authority, to pay yearly three thousand and six hundred and sixty talents.

18 And he committed unto him the high priesthood and rulership of the nation.

19 And he both changed the manner of life of the people, and peverted their civil customs into all lawlessness.

20 So that he not only erected a gymnasium on the very citadel of our country, but also abolished the service of the temple.

21 At which Divine vengeance, being grieved, caused Antiochus himself to war against them.

22 For being at war with Ptolemy in Egypt, he heard that upon a rumour of his death being spread abroad, the inhabitants of Jerusalem had rejoiced exceedingly, and he speedily marched against them.

23 And having subdued them, he established a decree that if any of them lived according to the laws of his country, he should die.

24 And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect;

25 for even women, because they continued to circumcise their children, were thrown down headlong along with them, knowing beforehand of the punishment.

26 When, therefore, his decrees were despised by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish godliness.

4 MACCABEES CHAPTER 5

1 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed soldiers standing in a circle round about him, ordered his bodyguards

2 to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols.

3 And if any of them were unwilling to eat the accursed meat, they were to be tortured upon the wheel, and then slain.

4 And when many had been seized, a foremost man of the assembly, an Hebrew by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought before him.

5 And Antiochus seeing him, said,

6 I would counsel thee, old man, before thy tortures begin, to taste the swine's flesh, and save thy life; for I feel respect for thine age and grey hairs, which since thou hast had so long, thou seemest not to be a philosopher, in that thou observest the superstition of the Jews.

7 For wherefore, since nature hath conferred upon thee the most excellent flesh of this animal, dost thou abhor it?

8 For it seemeth foolish not to enjoy what is pleasant, yet not disgraceful; and out of notions of sinfulness, to reject the gifts of nature.

9 And I think that thou wilt be acting still more foolishly, if thou followest vain conceits about the truth.

10 And moreover thou wilt despise me to thine own punishment.

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11 Wilt thou not awake from thy trifling philosophy, and give up the foolishness of thy reasonings; and, regaining understanding worthy of thine age, pursue a true philosophy of what is beneficial;

12 and reverencing my kindly admonition, have pity upon thine own years?

13 For bear in mind that, if there be any power that watcheth over this godliness of thine, it will pardon thee all transgressions of the law that thou commitest through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged leave to speak.

15 And having received power to speak, he began thus to deliver himself:

16 O Antiochus, we that are persuaded that we live under a Divine law consider no compulsion to be so powerful as obedience to that law;

17 wherefore we consider that we ought not in any point to transgress the law.

18 And indeed, were our law (as thou supposest) not in truth Divine, and if we wrongly think it Divine, we should have no right even in that case to destroy our godly reputation.

19 Think not therefore the eating of the unclean to be a trifling offence.

20 For transgression of the law, whether it be in small or great matters, is of equal moment;

21 for in either case the law is equally slighted.

22 But thou deridest our philosophy, as though our living by it were contrary to reason.

23 Yet it teacheth us temperance, so that we overcome all pleasures and lusts; and it also exerciseth us in courage, so that we cheerfully undergo every grievance.

24 And it instructeth us in justice, that in all our doings we render what is due; and it teacheth us godliness, that we worship the one only God in a way that befitteth His greatness.

25 Wherefore it is that we eat not the unclean; for believing that the law was established by God, we know that the Creator of the world, sheweth us sympathy in giving a law that is according to nature.

26 Those things that are convenient for our souls hath he directed us to eat; but those that are repugnant to them hath He forbidden.

27 But like a tyrant thou not only compellest us to break the law, but also to eat in such a way that thou mayest deride us as we thus profanely eat:

28 but thou shalt not have this cause of laughter against me; neither will I transgress the sacred oaths of my fathers to keep the law:

29 nay, not if thou pluckest out mine eyes, and melt down mine entrails.

30 I am not so old, or so little a man, but that my reasoning powers in defence of godliness. 31Now therefore prepare thy wheels, and kindle a fiercer flame.

32 I will not so pity mine old age as to subvert the law of my country.

33 I will not belie thee, O law, mine instructor; neither will I forsake thee, O beloved self control.

34 I will not put thee to shame, O philosophical reason, nor deny thee, O honoured priesthood and knowledge of the law.

35 Mouth, thou shalt not defile mine old age, nor the full stature of a perfect life.

36 My fathers shall receive me pure,

37 not having quailed before thy compulsion, though it be unto death.

38 For thou shalt tyrannize over the ungodly; but neither by words nor by deeds shalt thou master my reasonings about godliness, either by words or deeds.

4 MACCABEES CHAPTER 6

1 When Eleazar had in this manner eloquently answered the exhortations of the tyrant, the spearbearers came up, and roughly haled Eleazar to the instruments of torture.

2 And first they stripped the old man, adorned as he was with the comeliness of godliness.

3 Then tying back his arms and hands, they disdainfully scourged him with stripes,

4 an herald crying out, Obey the king's commands!"

5 But Eleazar, the high minded and truly noble, like as one tortured in a dream, answered it not at all.

6 But while he raised his eyes on high unto heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through.

7 And falling upon the ground, because his body had no power to support the pains, yet kept he his reason upright and unswerving.

8 Then one of the harsh spearbearers leaped upon his belly, and kicked him in the side with his foot, to keep him upright as he fell.

9 But he endured the pains, and despised the cruelty, and persevered through the indignities;

10 and like a noble athlete, the old man when struck vanquished his torturers.

11 His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

12 Wherefore in part because they pitied his old age,

13 in part from the sympathy of acquaintance, and in part from admiration of his endurance, some of the king's attendants said,

14 Wherefore dost thou unreasonably destroy thyself, O Eleazar, with these miseries?

15 We will set before thee some cooked meat; and do thou save thyself by pretending that thou hast tasted swine's flesh.

16 And Eleazar, as though the more bitterly tortured by this counsel, cried out,

17 Let not us which are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence;

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18 for it were irrational, if having lived up to old age in all truth, and having maintained, by observing the law, the reputation of such a life, we should now turn back,

19 and ourselves become a pattern for ungodliness to the young, as being an example of defiled eating.

20 It would be shameful if we should live on some short time, and that scorned by all men for cowardice,

21 and be condemned by the tyrant for unmanliness, by not contending to the death for our Divine law.

22 Wherefore do you, O children of Abraham, die nobly for your godliness.

23 Ye spearbearers of the tyrant, wherefore do ye linger?

24 When they beheld him so lofty of mind against misery, and unmoved at their pity, they led him to the fire:

25 then with their wickedly contrived instruments they burned upon the fire, and poured stinking liquids into his nostrils.

26 When he was now burned to his very bones, and about to expire, he lifted up his eyes unto God, and said,

27 Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire.

28 Be merciful unto thy people, and be satisfied with my punishment on their behalf.

29 Let my blood be a purification unto them, and take Thou my life as a recompence for theirs.

30 Thus speaking, the holy man departed nobly in his torments; he stood firm even unto the agonies of death by virtue of reason, in defence of the law.

31 Confessedly therefore, godly reason is master of the passions.

32 For if the passions had overcome reason, I would have borne witness to them of their mastery.

33 But now, since reason conquered the passions, we fittingly award it the authority of first place.

34 And it is but right that we acknowledge the strength of reason, since it prevaileth over external agonies.

35 Were it not so, it would be ridiculous: and I have proved that reason hath not only overcome agonies, but also that it overcometh pleasures, and withstandeth them.

4 MACCABEES CHAPTER 7

1 For like a most skilful pilot, the reason of our father Eleazar steered the vessel of godliness in the sea of passions,

2 and though buffeted by the threats of the tyrant, and overwhelmed with the breakers of torture,

3 by no means did it shift the rudders of godliness, until it sailed into the harbour of victory over death.

4 Not so hath ever a besieged city held out against many and varied machines as did that holy man, when his godly soul was tried with the fiery trial of tortures and rackings, move his besiegers through the reason that shielded his godliness.

5 For Father Eleazar, setting his mind firm like a jutting promontory, brake the raging waves of the passions.

6 O priest, worthy of the priesthood! thou neither didst defile thy sacred teeth, nor profane thy appetite, which had ever embraced the clean and lawful, by partaking of profanity.

7 O man in harmony with the law, philosopher of the Divine life!

8 Of such a character ought those to be that perform the duties of the law, defending it with their own blood, and noble sweat in sufferings even unto death.

9 Thou, O father, hast gloriously established our loyalty to the law by thine endurance; and solemnly avowing the sacred service, thou hast not subverted it; and by thy deeds hast made credible thy words of Divine philosophy.

10 O aged man, more powerful than tortures; O elder, fiercer than fire; O supreme king over passions, Eleazar!

11 For as our father Aaron, armed with a censer, hastened through the throng of his people, and conquered the fiery angel,

12 even so did the descendent of Aaron, Eleazar, though consumed by the fire, remained unswayed in his reason.

13 And, what is more wonderful, even though he was an old man, though the labours of his body were now spent, and his fibres were already loosed, and his sinews worn out, he recovered youth,

14 in spirit through reason, and by reason like that of Isaac, he rendered powerless the many headed instrument.

15 O man of blessed age, of reverend grey hairs, and life obedient to the law, whom the faithful seal of death hath perfected!

16 If therefore, an old man through godliness despised tortures even unto death, by common consent godly reason is sovereign of the passions.

17 But perhaps some may say, It is not all that have conquered passions, because not all possess wise reason.

18 But they that have meditated upongodliness with their whole heart, these alone can master the passions of the flesh:

19 they that believe that they die not to God, even as our fathers Abraham, Isaac and Jacob died not to God, they live to God.

20 This circumstance, then, is by no means an objection, that some that have weak reason are governed by their passions:

21 since what person, walking piously by the whole rule of philosophy, and believing in God,

22 and knowing that it is a blessed thing to endure all manner of hardship for virtue, would not, for the sake of godliness, master his passion?

23For the wise and brave man only is lord over his passions.

4 MACCABEES CHAPTER 8

1 Whence it is, that even the very young, imbued with the philosophy of godly reason, have overcome still more bitter tortures:

2 for when the tyrant was manifestly vanquished in his first attempt, being unable to compel an old man to eat the unclean thing: then indeed, being vehemently swayed with passion, he gave charge to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go

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when they had eaten; but if they refused, to torment even more grievously.

3 When the tyrant had given this charge, seven brethren were brought into his presence, comely, and modest, and well born, and altogether accomplished, along with their aged mother.

4 Whom, when the tyrant beheld, compassing their mother as though they were a chorus, he was pleased at them; and being struck becoming appearance and noble mien, smiled upon them, and calling them near, said,

5 O youths, with favourable feelings I admire each of you; and greatly honouring the comeliness of so numerous a band of brethren, I not only counsel you not to share the madness of the old man which hath been tortured afore, but also encourage you to yield, and to enjoy my friendship.

6 For I possess the power, not only of punishing them that disobey my commandments, but also of doing good unto them that obey them.

7 Put confidence in me, then, and you shall receive places of authority in my government, if you forsake the ancestral law of your nation;

8 and conforming to the Greek way of life, alter your rule, and enjoy youth's delights.

9 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures.

10 Have mercy, then, upon your own selves; whom I, although an enemy, pity for your age and comeliness.

11 Will you not reason upon this, that if you disobey, there will be nothing left for you but to die in tortures?

12 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat of unclean meat.

13 And when the spearmen brought forth the wheels, and the racks, and the hooks, and catapults, and caldrons, and pans, and thumbscrews, and iron hands, and wedges, and bellows, the tyrant continued,

14 Be fearful, young men; and the righteousness which ye worship will be merciful unto you if you transgress the law through compulsion.

15 Now they having heard these words of persuasion, and seeing the fearful instruments, not only were they not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

16 Now let us consider the matter: had any among them been fainthearted and unmanly, what reasonings would they have employed, but such as these?

17 O wretched that we are, and exceeding foolish! when the king exhorteth us, and calleth us unto his bounty, should we not obey him?

18 Wherefore do we cheer ourselves with vain counsels, and venture upon a disobedience that bringeth death?

19 Shall we not fear, O brethren, the instruments of torture, and weigh the threatenings of torment, and shun this vaingloriousness and destructive pride?

20 Let us have compassion upon our age, and relent over the years of our mother,

21 and let us bear in mind that if we disobey, we shall die.

22 And Divine justice will pardon us if we fear the king through necessity.

23 Why withdraw ourselves from most sweet life, and deprive ourselves of this pleasant world?

24 Let us not oppose necessity, nor seek vainglory by our own excruciation.

25 The law itself is not forward to put us to death, if we dread torture.

26 Whence hath such contentiousness taken hold upon us, and such fatal obstinacy approved itself to us, when we might live undisturbed by giving ear unto the king?

27 But nothing of this kind did the young men say, when they were about to be tortured.

28 For they were well aware of the sufferings, and masters over agonies.

29 So that as soon as the tyrant had ceased from counselling them, they altogether with one voice, as from the same soul, said unto him,

4 MACCABEES CHAPTER 9

1 Wherefore dost thou delay, O tyrant? for we are more ready to die than to transgress the commandments of our fathers.

2 For we should disgrace our fathers, if we did not obey the law, and take knowledge for our guide.

3 O counsellor and tyrant of transgression, in thy hatred unto us do not pity us more than we pity ourselves.

4 For we account the mercy that thou offerest us, which ensureth our escape at the price of transgression of the law, to be worse than death itself.

5 And thou thinkest to infaintheartedate us, by threatening us with death by tortures, as though thou hast learned nothing by the death of Eleazar.

6 But if aged men of the Hebrews have died in the cause of godliness after enduring torture, more rightly should we younger men die, scorning thy cruel tortures, which the old man our teacher conquered.

7 Make the attempt then, O tyrant; and if thou puttest us to death for our godliness, think not that thou harmest us by torturing us.

8 For we, through this suffering and endurance, shall bear off the rewards of virtue:

9 but thou, for the wicked and despotic slaughter of us, from the Divine justice, shalt endure eternal torture by fire.

10 When they had said these things, the tyrant was not lonely indignant against them as being refractory, but enraged with them as being ungrateful.

11 So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs.

12 And when they had laboured hard without effect in scourging him, they hurled him upon the wheel.

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13 When the noble youth was stretched out upon this, his limbs were dislocated.

14 And with every limb out of joint, he exclaimed in denunciation, saying,

15 O most accursed tyrant, and enemy of heavenly justice, and cruel hearted; I am no murderer, nor sacrilegious man, whom thou thus usest ill; but a defender of the Divine law.

16 And when the spearmen said, Consent to eat, that you may be released from your tortures,

17 he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reason: cut my limbs, burn my flesh, and twist my joints.

18 For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he said this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more.

20 And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered round about the axles of the machine.

21 And although the skeleton of his bones was now destroyed, the lofty minded youth and son of Abraham groaned not;

22 but as though transformed by fire into immortality, he nobly endured the rackings, saying,

23 Imitate me, O brethren, and do not ever desert your station, nor abjure my brotherhood in courage: fight the holy and noble fight of godliness;

24 by which means the just providence of our father may become merciful to our nation, and take vengeance of the pestilent tyrant.

25 And saying this, the holy youth broke off his life.

26 And all marvelling at his courageous soul, the spearmen brought him forward that was second in age; and having put on iron bands, bound him with pointed hooks to the catapult.

27 And when, on enquiring whether he would eat before he was tortured, they heard his noble decision,

28 after they with the iron hands had tore all the flesh from the neck unto the chin, these leopards tore off the very skin of his head: but he, bearing with firmness this misery, said,

29 How sweet is every form of death for the godliness of our fathers! and he said unto the tyrant,

30 Thinkest thou not, O most cruel of tyrants, that thou art now tortured more than I, finding the overweening reasoning of thy tyranny defeated by our patience in behalf of our godliness?

31 For I lighten my suffering by the joys that come from virtue.

32 But thou art tortured with threatenings for ungodliness; and thou shalt not escape, O most abominable tyrant, the vengeance of Divine wrath.

4 MACCABEES CHAPTER 10

1 Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste, and save his life.

2 But he cried out and said, Know ye not, that the father of those that are dead, begat me also; and that the same mother bare me; and that I was brought up the same tenets?

3 I abjure not the noble relationship of my brethren.

4 Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are able to touch my soul, even if ye wish it.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him.

6 And they dragged round his fingers, and his arms, and his legs, and his ankles.

7 And not being by any means able to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel,

8 about which the joints of his backbone were loosened; and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails.

9 And when he was about to die, he said,

10 We, O accursed tyrant, suffer this for the sake of Divine virtue and teaching.

11 But thou, for thine ungodliness and shedding of blood, shalt endure torments unceasing.

12 And thus having died worthily of his brethren, they dragged forward the fourth, saying,

13 Do not thou share the madness of thy brethren: but give regard unto the king, and save thyself.

14 But he said unto them, Ye have not a fire so scorching as to make me play the coward.

15 By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the godly, I will not disown the noble brotherhood.

16 Contrive tortures, O tyrant; that thou mayest learn even through them that I am the brother of them that were tormented before.

17 When he had said this, the bloodthirsty, and murderous, and unhallowed Antiochus gave order that his tongue be cut off.

18 But he said, Even if ye take away the organ of speech, yet God heareth the silent.

19 Behold, my tongue is put out, cut it off; for not for that shalt thou cut off our reason.

20 Gladly do we lose our limbs in behalf of God.

21 But God shall speedily find you, since ye cut off a tongue that hath been the instrument of Divine melodiousness.

4 MACCABEES CHAPTER 11

1 And when he had died, disfigured in his torments, the fifth leaped forward, and said,

2 I intend not, O tyrant, to beg to be excused from the torment which is in behalf of virtue.

3 But I have come of mine own accord, that by the death of me, thou mayest owe heavenly vengeance a punishment for more crimes.

4 O thou hater of virtue and men, what have we done that thou thus revellest in our blood?

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5 Doth it seem evil unto thee that we worship the Creator of all things, and live according to His surpassing law?

6 But this is worthy of honours, not of torments;

7 hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God.

8 Behold now, being alien from God, thou makest war against them that are godly toward God.

9 As he said this, the spearbearers bound him, and drew him unto the catapult:

10 to which, when they had bound him at his knees and fastened them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered in the manner of a scorpion.

11 With his breath thus confined, and his body strangled, he said,

12 A great favour thou bestowest upon us, O tyrant, by enabling us to show our enduring adherence to the law by means of yet nobler sufferings.

13 He also being dead, the sixth, a mere boy, was brought forth; and when the tyrant asked him whether he would eat, and be delivered, he said,

14 I am indeed younger than my brethren, but in understanding I am as old;

15 for having been born and reared unto the same end, we are bound to die also in behalf on the same cause.

16 So that if you think proper to torment us for not eating the unclean, torment!

17 As he said this, they brought him unto the wheel.

18 Being stretched upon which, with limbs racked and dislocated, he was gradually roasted from beneath.

19 And when they had heated sharp spits, they applied them to his back; and having pierced his sides, they burned away his entrails.

20 And he, while tormented, said, O period good and holy, wherein for the sake of godliness we brethren have been called to a school in sufferings, a contest wherein we have not been defeated!

21 For godly understanding, O tyrant, is unconquered.

22 Armed with upright virtue, I also shall depart with my brethren;

23 but thou, O tyrant, shalt receive the same vengeance, deviser of tortures, and enemy of the truly godly.

24 We six youths have destroyed thy tyranny.

25 For is not thine inability to sway our reason, and to compel us to eat the unclean, thine own destruction?

26 Thy fire is cold to us, thy catapults are painless, thy violence unavailing.

27For the bodyguards that govern us are not those of a tyrant, but of are Divine law: through this we keep our reason unconquered.

4 MACCABEES CHAPTER 12

1 When he too had undergone blessed martyrdom, and died in the caldron whereinto he had been thrown, the seventh, the youngest of all, came forward:

2 whom the tyrant pitied, though he had been vehemently reproached by his brethren;

3 and seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

4 Thou seest the end of the madness of thy brethren: for they have died in torture through disobedience; and thou, if disobedient, having first been miserably tormented, shalt thyself perish before thy time.

5 But if thou obey, thou shalt be my friend, and shalt have a charge over the affairs of my kingdom.

6 And having thus exhorted him, he sent for the lad's mother; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

7 And after his mother had urged him on in the Hebrew tongue, (as we shall shortly tell,) he saith,

8 Release me, that I may speak unto the king and all his friends.

9 And they rejoiced exceedingly at the promise of his youth, and quickly loosed him.

10 And he, running up to the pans, said,

11 Ungodly tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness?

12 Wherefore the divine veangeance reserveth thee for eternal fire and torments, which shall cling to you for all time.

13 Wert thou not ashamed, man as thou art, to cut out the tongues of men of like feeling and origin, and having thus abused, to torture them?

14 But they, bravely dying, fulfilled their godliness toward God.

15 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

16 Wherefore, he continued, I myself, being about to die,

17 will not forsake the testimony of my brethren.

18 And I call upon the God of my fathers to be merciful unto my race.

19 But thee, both living and dead, will He punish.

20Thus having prayed, he hurled himself into the pans; and so gave up his life.

4 MACCABEES CHAPTER 13

1 If, then, the seven brethren despised afflictions even unto death, it must be confessed on all sides that right reason is sovereign of the passions.

2 For if they had been slaves to the passions, and had eaten of the unholy, we should have said that they had been conquered by them;

3 Now, however, it is not so: but by means of the reason which is commended by God, they mastered their passions.

4 And it is impossible to overlook the mind's supremacy over the passions: for it gained the victory over both passions and afflictions.

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5 How then is it possible not to acknowledge the control of passions by right reason, since they drew not back from the pains of fire?

6 For just by means of towers that project before harbours, men break the threatening waves, and so ensure a still course unto vessels that enter port;

7 even so that the seven towered reason of the young men, by securing the harbour of godliness, conquered the intemperance of the passions.

8 For having constituted an holy choir of godliness, they encourage one another, saying,

9 Brothers, let us die like brethren for the sake of the law. Let us imitate the three young men in Assyria, which despised the selfsame civic rights that are accorded us, in a furnace.

10 Let us not be cowards in our demonstration of godliness.

11 And one said, Courage, brother; and another, Nobly endure.

12 And another, Remember whence you came, and who the father was by whose hand Isaac submitted to be slain for the sake of godliness.

13 And one and all, looking upon each other serene and confident, said, Let us sacrifice with our whole heart our souls unto the God Which gave them, and employ our bodies for the keeping of the law.

14 Let us not fear him that thinketh he killeth;

15 for great is the trial of soul and danger of eternal torment laid up for them that transgress the commandment of God.

16 Let us arm ourselves, therefore, in the abnegation of Divine reason.

17 For if we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us.

18 And as each one of the brethren was haled away, the others exclaimed, Disgrace us not, O brother, nor be false unto them that died before thee.

19 Now you are not ignorant of the bonds of brotherhood, which the Divine and all wise Providence hath imparted through fathers unto children, and hath engendered through the mother's womb:

20 in which these brethren, having remained an equal time; and having been formed for the same period, and increased by the same blood; and having been perfected through the same principle of life;

21 and having been brought forth at equal intervals; and having sucked milk from the same fountains: hence their brotherly souls are reared up lovingly together;

22 and increase the more powerfully by reason of this common nurture, daily companionship, and by other education, and exercise in the law of God.

23 Brotherly love being so sympathetically constituted, the seven brethren had yet a still greater mutual sympathy.

24 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, the increased this sympathy with each other.

25 For a like ardour for what is right and honourable increased their fellow feeling toward each other.

26 for with their godliness they made their brotherly feeling still dearer to them.

27 And yet, although nature, companionship and virtuous habits, had combined to increase the bonds of brotherhood, those that were left endured to behold their brethren, which were ill used for their godliness, tortured even unto death.

4 MACCABEES CHAPTER 14

1 Moreover, they even urged them on to this ill treatment; so that they not only despised pains themselves, but even overcame the passions of brotherly love.

2 O power of reason, more powerful than kings, and freer than the free!

3 O sacred and harmonious unanimity of the seven brethren in defence of godliness!

4 None of the seven youths played the coward, or shrank back from death;

5 but all, as though they ran the road to immortality, hasted them to death through tortures.

6 For just as hands and feet are moved in harmony with the promptings of the soul, so those holy youths, as though moved by an immortal soul of godliness, advanced unto death for the sake of such godliness.

7 O holy band of seven, band of brethren in harmony! for as the seven days of creation form a circle round about godliness,

8 so the youths in chorus formed a circle round about the sevenfold band, annulling their fear of the tortures.

9 Now we shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire.

10 And what could more painful? for the power of fire, being sharp and quick, speedily destroyed their bodies.

11 And think it not wonderful that reason bore rule over those men in their torments, when even a woman's mind despised agonies yet more diverse.

12 For the mother of those seven youths endured the torments of each one of her seven children.

13 And consider how comprehensive is the love of offspring, which draweth every one's feeling into a sympathy rooted deep within,

14 where even animals that are without reason shew a similar sympathy and love for their offspring to that of men.

15 For the tame birds, that frequent the mountains, protect their fledglings upon the housetops;

16 and others, building their nests in mountain tops, and in the precipices of valleys, in holes of trees, or in the tops thereof, hatch their young, and keep off the intruder.

17 And if they are unable to fend it off, they help their offspring in whatsoever manner they are able, by flying in circles round about them, and calling unto them with their own voice, sorrowing all the while for love.

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18 But wherefore should we shew proof of sympathy toward offspring on the part of animals that are without reason,

19 when even bees, at the season for making of honeycombs, attack all that come near, and pierce with their sting, as with a sword, them that draw nigh unto their hive, and repel them even unto death?

20 But sympathy for her children turned not aside the young men's mother, which had a spirit that was kindred with that of Abraham.

4 MACCABEES CHAPTER 15

1 O reason of the children, tyrant over the passions, and godliness, dearer to a mother than her children!

2 The mother, when two things were set before her, godliness and the safety of her sons for a time, on the terms of the promise of a tyrant,

3 rather chose the godliness that, according to God, preserveth unto everlasting life.

4 O how can I characterize the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of them that are born unto them?

5 For by how much mothers are by nature weak in disposition, and prolific in offspring, by so much the fonder are they of children.

6 And of all mothers, the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them;

7 and through her many pains undergone with each one, was compelled to feel sympathy with them.

8 Yet, through fear of God, she neglected the temporary salvation of her children.

9 Not but that, by reason of the excellent disposition of her sons, and their obedience to the law, her maternal affection toward them was increased.

10 For they were both just and temperate, and manly, and high minded, and fond of their brethren, and so fond of their mother that they obeyed her by obeying the law even unto death.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle.

12 But she inclined each one separately and all together to death for godliness.

13 O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

14 As each one of them was racked and roasted, the observant mother was prevented by godliness from changing.

15 She beheld her children's flesh dissolve round about the fire, and their extremities quiver upon the ground, and the flesh of their heads down to their chins exposed like masks.

16 O thou mother, that wast tried at this time with more bitter pains than even the pangs of childbirth that thou didst suffer for them!

17 O woman, who along gave birth to such perfect godliness!

18 Thy firstborn dying turned thee not; nor the second, looking at thee piteously in his torments; nor thy third, breathing out his soul.

19 Nor when thou didst behold the eyes of each of them looking boldly in their tortures, or didst see in their nostrils the signs of their approaching death.

20 When thou sawest the burning flesh of children lying upon the flesh of children, hands upon hands cut off, severed heads upon heads, corpses fallen upon corpses; and when thousawest the place filled with people by reason of the tortures of thy children, thou didst not shed tears.

21 Neither the songs of sirens, nor the voice of swans so draw the hearers to hearing, O voices of children calling upon your mother in the midst of torments!

22 O how great and how many were the torments by which the mother was herself tortured, as her sons did undergo the wheel and the fires!

23 But godly reason, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love.

24 Although she beheld the destruction of seven children, the noble mother, after one embrace, stripped off her feelings through faith in God.

25 For just as in a council chamber, beholding in her own soul vehement counsellors, nature, and parentage, and love of her children, and the racking of her children,

26 she holding two votes, one for the death, the other for the preservation of her children,

27 leaned not unto that which would have saved her children for the safety of a brief space.

28 But this daughter of Abraham remembered his holy fortitude.

29 O mother of a nation, avenger of the law, and defender of godliness, and prize bearer in the battle of the affections!

30 O thou nobler in endurance than men, and more manly than men in patience!

31 For as the ark of Noah, bearing the world in the flood that filled the world, bore up against the waves,

32 so thou, the guardian of the law, when compassed on every side by the flood of passions, and straitened by violent storms that were the torments of thy children, didst bear up nobly against the storms against godliness.

4 MACCABEES CHAPTER 16

1 If, then, a woman, an that an aged one, and the mother of seven children, endured to see her children's torments even unto death, by common confession godly reason is the sole master even of the passions.

2 Thus I have proved that not only men have obtained the mastery of the passions.

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3 And not so fierce were the lions that compassed Daniel about, nor the furnace of Mishael that burned with most vehement fire, as that natural love of children that burned within her, when she beheld her seven sons tortured.

4 But with the reason that is grounded in godliness, the mother quenched passions so great and powerful.

5 For we must consider this also: that had the mother been faint hearted, as being their mother, she would have lamented over them; and peradventure might have spoken thus:

6 Ah, wretched I, and many times miserable; who having borne seven sons, are become the mother of none.

7 O seven vain childbirths, and seven periods of labour, and unfruitful givings of suck, and miserable nursings at the breast.

8 Vain for your sakes, O sons, have I endured many pangs, and the still more trying anxieties of upbringing.

9 Alas, my children, some of you unmarried, and some that have married to no profit, I shall not see your children, nor have the happiness of being called grandmother.

10Ah that I, who had so many and fair children, should be a lone widow, full of sorrows!

11 Nor, should I die, shall I have any of my sons to bury me.

12 But with such a lament as this the holy and God fearing mother bewailed none of them, and neither attempted to dissuade any of them from dying, nor, as they died, did she grieve.

13 But as one possessed of a mine of adamant, and as one bringing forth again her full number of sons to immortality, she rather with supplications exhorted them to death for the sake of godliness.

14 O woman, soldier of God for godliness, thou, aged and a woman, hast conquered through endurance even a tyrant; and thou but weak, hast been found more powerful in deeds and words.

15 For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst unto sons in the Hebrew tongue,

16 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country.

17 For it were shameful that this old man should endure pains for the sake of righteousness, and that you that are younger should be afraid of the tortures.

18 Remember that through God ye obtained existence, and have enjoyed it.

19 And for this reason ye ought to bear every affection because of God;

20 for Whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him.

21 And the righteous Daniel was cast unto the lions; and Ananiah, and Azariah, and Mishael, were thrown into a furnace of fire; yet they endured through God.

22 You, then, having the like faith toward God, be not troubled.

23 For it is unreasonable that they that know godliness should not stand up against these afflictions.

24 With these arguments, the mother of seven, exhorting each of her sons, encouraged and persuaded each of her sons to die rather than transgress the commandment of God.

25 And they saw this also, that they that die nto God, live unto God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

4 MACCABEES CHAPTER 17

1 And some of the spearbearers said that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than that they should touch her person.

2 O thou mother, that together with thy seven children didst destroy the violence of the tyrant, and frustrate his wicked intentions, and exhibit the nobleness of faith!

3 For thou, like an house nobly built upon the pillar of thy children, endured unmoved the earthquake of the tortures.

4 Be of good cheer, then O holy minded mother, holding fast the firm hope of thy steadfastness with God.

5 The moon in heaven with the stars appeareth not so gracious, as thou art established honourable before God, and fixed in the firmament with thy seven sons, whom thou didst illuminate with godliness unto the stars.

6 For thy bearing of children was after Abraham our father.

7 If it were possible for us to paint as on a tablet the godliness of thy story, would not the onlookers shudder at beholding the mother of seven children enduring for the sake of godliness divers tortures even unto death?

8 And it had been a worthy thing to have inscribed upon the tomb itself these words as a memorial to those of our nation.

9 Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews.

10 These also avenged their nation, looking unto God, and enduring torments unto death.

11 For it was truly a divine contest that was carried on by them.

12 For at that time virtue presided over the contest, approving the victory through endurance, namely incorruptibility in eternal life.

13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended.

14 The tyrant was the antagonist; and the world and living men were the onlookers.

15 And reverence for God conquered, and crowned her own athletes.

16 Who did not marvel at the athletes contending for the law code? Who were not astonished?

17 The tyrant himself, and all his council, marvelled at their endurance;

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18 through which also they now stand beside the Divine throne, and live a blessed life.

19 For Moses saith, And all the sanctified ones are under Thy hands.

20 These therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy overcame not our nation;

21 and that the tyrant was punished, and their country purified: for they became, as it were, a ransom for the sin of the nation.

22 And through the blood of these godly people, and the atonement wrought by their death, Divine Providence saved Israel, which had aforetime been afflicted.

23 For the tyrant Antiochus, looking to the virtue of their courage, and to their endurance in torture, proclaimed that endurance as an example to his soldiers.

24 And he made them noble and brave for fighting on foot, and for siege; and pillages and stormed the towns of all his enemies.

4 MACCABEES CHAPTER 18

1 O Israelitish children, offspring of the seed of Abraham, obey this law, and in every way be godly,

2 knowing that godly reason is master of the passions, and those not only inward but outward.

3 Wherefore those that gave up their souls to pains for the sake of godliness, were not only admired by men, but were also deemed worthy of a divine inheritance.

4 And the nation through them obtained peace, and having renewed the observance of the law in their own country, drove the enemy out of the land.

5 The tyrant Antiochus was both punished upon earth, and is punished now that he is dead; for when he was quite unable to compel the Israelites to observe foreign customs, and to forsake the manner of life of their fathers,

6 then, departing from Jerusalem, he made war against the Persians.

7 And the mother of the seven children spake these righteous words unto her children: I was a pure virgin, and went not beyond my father's house; but kept watch over the built rib.

8 No destroyer of the desert, or ravisher of the plain, corrupted me, neither did the seducing serpent of deceit defile the chastity of my virginity;

9 and in the time of my maturity I remained with my husband: when these sons did come of age, their father died. Blessed was he, for he lived a life marked by the blessing of children, and suffered not the sorrow of the time of childlessness.

10 And while he was yet with you, he taught you the law and the prophets.

11 He read to you of Abel, which was murdered by Cain; of Isaac, which was offered as an whole burnt offering; and of Joseph in prison.

12 And he told you of the zealous Phinehas; and taught you about Ananiah, Azariah, and Mishael in the fire.

13 And he glorified Daniel in the den of lions, and blessed him.

14 And he put you in mind of the scripture of Isaiah, which saith, Even if thou pass through the fire, it shall not burn thee.

15 He sang to you with words of David the psalmist, when he saith, Many are the afflictions of the righteous.

16 He declared unto you the proverb of Solomon, who saith He is a tree of life unto them that do His will.

17 He affirmed the words of Ezekiel, which said, Shall these dry bones live?

18 For he forgat not the song which Moses taught, which saith,

19 I will kill, and I will make to live: this is your life, and the length of your days.

20 O that bitter, and yet not bitter, day wherein the bitter tyrant of the Greeks quenched fire with fire in his cruel caldron, and brought with seething rage the seven sons of Abraham unto the catapult, and unto all his torments!

21 He pierced their eyeballs, and cut out their tongues, and put them to death with varied tortures.

22 Wherefore divine retribution hath pursued, and shall pursue, the pestilent wretch.

23 But the children of Abraham, with their victorious mother, are gathered together to the choir of the fathers, and have received pure and immortal souls from God;

24 unto Whom be glory for ever and ever. Amen.

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SUPPLEMENT FROM THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

• Book of Jubilees / Lesser Genesis

THE BOOK OF JUBILEES

or The Book of Division
or Leptogenesis (Lesser or Little Genesis)
Source: Ethiopic text in Amharic language and Ge'ez script
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 250-150 B.C.

(The Book of Jubilees, sometimes called "Lesser Genesis" (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as Beta Israel (lit. "the House of Israel", meaning the Ethiopian Jews), where it is known as the Book of Division (Amharic: Mets'hafe Kufale). Jubilees is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches. It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Origen, Diodorus of Tarsus, George Syncellus, and others. The text was also utilised by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years (seven "year-weeks"), into which all of time has been divided.

Until the discovery of extensive fragments among the Dead Sea Scrolls, the only surviving manuscripts of Jubilees were four complete Ge'ez texts dating to the 15th and 16th centuries, and several quotations by the Church fathers such as Epiphanius, Origen as well as Diodorus of Tarsus, and George Syncellus, among others. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Jubilees that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions

Between 1947 and 1956, approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The large number of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. The dating of Jubilees has been problematic for biblical scholars. While the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC, there is much evidence to suggest Jubilees was written prior to this date. Jubilees could not have been written very long prior. Jubilees at 4:17-25 records that Enoch "saw in a vision what has happened and what will occur", and the book contains many points of information otherwise found earliest in the Enochian "Animal Apocalypse" (1 Enoch chapters 83-90), such as Enoch's wife being Edna. The Animal Apocalypse claims to predict the Maccabean Revolt (which occurred 167-160 BC) and is commonly dated to that time. The direction of dependence has been controversial, but the consensus since 2008 has been that the Animal Apocalypse came first and Jubilees after. As a result the work can be dated to 160–150 BC.

The Maccabean Revolt was a Jewish rebellion organised by groups that were in the Dead Sea Scrolls called "the sons of Light" now better known as the ancient Jewish "Messianic Movement", lasting from 167 to 160 BC. They were led by the Maccabees against the Greek Seleucid Empire and its influence on Jewish life. The recapture of Jerusalem in 164 BC from the armies Antiochus IV was a significant early victory for Judah Maccabee's fighters, who came to be known as the Maccabees. The subsequent cleansing of the temple and rededication of the Altar on the 25th of Kislev, was celebrated in following years as the Hanukkah festival.

After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed Greek altars in the villages, circumcised boys and forced Hellenized Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer"

The revolt itself involved many battles [In particular six main campaigns such as the Battle of Wadi Haramia, 167 BC; of Beth Horon, 166 BC; of Emmaus, 166 BC; of Beth Zur, 164 BC; of Beth Zechariah, 162 BC and the Battle of Adasa, 161 BC.], in which the Maccabean forces gained notoriety for their use of guerrilla tactics and their speed and mobility, in contrast to the slow and bulky Seleucid army. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that revoked Antiochus IV's ban on Jewish practices. The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Greek Seleucids.

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After the success of the Maccabean Revolt, kings of the Hasmonean dynasty continued their conquest to the surrounding areas of Judaea. Those who remained of the Jewish party favouring Greek influence, forced to submit to Mosaic Law, repeatedly called upon the Seleucid Empire for assistance. At the time, however, the Seleucid Empire was weakened by political infighting and other wars, including against Ptolemaic Egypt, reducing their ability to reconquer Judea. In one particular instance, however, Jonathan Apphus (son of Mattathias) was convinced by Tryphon to dismiss 40,000 of his men and meet him for a "conference", which turned to be a trap. Jonathan was captured and later executed, against a deal Tryphon had made with Jonathan's brother Simon for Jonathan's liberation, in exchange for one hundred talents and Jonathan's two sons as hostages. Simeon was later murdered by his son-in-law, Ptolemy son of Abubus. Afterwards, Simon's third son, John Hyrcanus, became ruler and High Priest of Israel. Essentially the dynasty became independent with the decline of Seleucids and would last until 37 BC, when Herod, making use of heavy Roman support, defeated the last Hasmonean ruler to become a Roman client king.

A conflict between the brothers Aristobulus II and Hyrcanus II over the succession to the Hasmonean throne began in Judaea in 69 BC. Aristobulus deposed Hyrcanus. Syria had once been the heart of the vast Seleucid Empire, after the death of Antiochus IV in 164 BC, it had become increasingly unstable. The Roman Republic was concerned about the political instability to the southeast of Rome's new provinces in Asia Minor, Syria and Judaea because they built the land-connexion of the northern Mediterranean with Egypt and the north of Africa which was about to become the "bread basket" of the rising Roman Empire. In Syria, the Seleucid state was disintegrating, in Judaea there was a civil war. The Senate in Rome assigned Gnaeus Pompeius Magnus [106–48 BC, in English better known as Pompey the Great] to solve the problem. In 63 BC, Pompey and his Legions left Antioch and marched south taking Syria, Phoenicia and Judaea. The last renegate rulers of the Hasmonean Dynasty were deposed by the Romans.

Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. Antipater I the Idumaean (113 / 114-43 BC) was the founder of the Herodian Dynasty and father of Herod the Great. According to Josephus, he was the son of Antipas and had formerly held that name. Idumaea is the Greek-Roman name of Edom, better known as Nabataean Kingdom with its capital Petra. The Idumaeans were Arabs. Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judaea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule.)

Text:

This is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[A "jubilee" is a Hebrew calendar unit containing seven years. Such a "jubilee-unit" of seven years is called "AM." which means "anno mundi", that is "in the year of the World". The year 0 of the Hebrew Calendar begins at the 6th of October in 3761 BC. The year 2017 AD. is equivalent to the year 5778 of the Hebrew Calendar.]

JUBILEES CHAPTER 1

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'

2 And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount.

4 And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.

5 And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.

6 And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgements and in all their actions, and they will recognise that I have been truly with them.

7 And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed will I give a land flowing with milk and honey.

8 And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will

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prove unto them an offence and a tribulation and an affliction and a snare.

9 And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name upon it, and that it should dwell (there).

10 And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

11 And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

12 And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

13 And they will forget all My law and all My commandments and all My judgements, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

14 And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul.

15 And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.

16 And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness.

17 And I will not forsake them nor fail them; for I am the Lord their God.'

18 And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee.

19 Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them from all the paths of righteousness, so that they may perish from before Thy face.

20 But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from henceforth until eternity.'

21 And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

22 And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

23 And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children.

24 And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

25 And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'

26 And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

27 And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.'

28 And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

JUBILEES CHAPTER 2

1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the

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seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide <and night>, and the light, dawn and day, which He hath prepared in the knowledge of his heart.

3 And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all plants after their kind.

8 These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

10 And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.

11 These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

12 And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh.

13 These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14 And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

15 And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16 And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

17 And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

18 And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him in heaven and on earth.

19 And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God.

20 And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.'

21 And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.

22 And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.

24 And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25 He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for

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all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26 Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.

27 And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.

28 And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

29 Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

31 And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone he permitted to eat and drink and to keep Sabbath thereon on the earth.

32 And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.

33 This law and testimony was given to the children of Israel as a law for ever unto their generations.

JUBILEES CHAPTER 3

1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Adam named them all by their respective names, and as he called them, so was their name.

3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

4 And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.'

5 And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6 And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7 Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8 In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12 And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14 This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days.

15 And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16 And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].

17 And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the

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serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?'

18 And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.'

19 And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.

21 And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22 And he took figleaves and sewed (them) together, and made an apron for himself, and ,covered his shame.

23 And God cursed the serpent, and was wroth with it for ever . . .

24 And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.'

25 And to Adam also he said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.'

26 And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27 And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.

30 And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

32 And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33 And Adam called the name of his wife Eve.

34 And they had no son till the first jubilee, [8 A.M.] and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Eden.

JUBILEES CHAPTER 4

1 And in the third week in the second jubilee [64-70 A.M.] she gave birth to Cain, and in the fourth [71-77 A.M.] she gave birth to Abel, and in the fifth [78-84 A.M.] she gave birth to her daughter Âwân.

2 And in the first (year) of the third jubilee [99-105 A.M.], Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain.

3 And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4 And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, 'Cursed is ,he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.'

6 And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7 And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M] and in the fourth year of the fifth week [130 A.M.] they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

8 And in the sixth week [134-40 A.M.] he begat his daughter Azûrâ.

9 And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10 And Adam knew Eve his wife and she bare yet nine sons.

11 And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) [235 A.M.] she bare him Enos.

12 He began to call on the name of the Lord on the earth.

13 And in the seventh jubilee in the third week [309-15 A.M.] Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan.

14 And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the

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third year of this week, [395 A.M] and he called his name Mahalalel.

15 And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgement and uprightness on the earth.

16 And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.

17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgement; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name Methuselah.

21 And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.

23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgement of the world, and all the wickedness of the children of men.

24 And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

25 And he burnt the incense of the sanctuary, (even) sweet spices acceptable before the Lord on the Mount.

26 For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth jubilee [652 A.M.] Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, [701-7 A.M.] and he begat a son and called his name Lamech.

28 And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed.'

29 And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it.

31 At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgement.

32 For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

33 And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was `Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

JUBILEES CHAPTER 5

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

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2 And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3 And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noah found grace before the eyes of the Lord.

6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8 And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'.

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgement is executed on all those who have corrupted their ways and their works before the Lord.

11 And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12 And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway.

13 And the judgement of all is ordained and written on the heavenly tablets in righteousness -even (the judgement of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgement is written down for every creature and for every kind.

14 And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgements are ordained and written and engraved.

15 In regard to all He will judge,the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgement on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

17 [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show mercy to all who turn from all their guilt once each year.]

19 And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20 And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and

21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month). [1307 A.M.]

23 And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.

24 And the Lord opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months -one hundred and fifty days.

28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29 And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

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JUBILEES CHAPTER 6

1 And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3 And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the Lord.

4 And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever.

5 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8 Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man.

9 And you, increase ye, and multiply on the earth.'

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Lord God for ever throughout all the generations of the earth in this month.

11 On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which the Lord made with them for ever.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Lord our God continually.

14 And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16 He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18 And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood.

19 But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.

20 And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21 For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it.

22 For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever.

24 And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.

25 And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26 And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.

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28 And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets.

31 And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33 But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.

34 And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years.

35 For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.

38 For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

JUBILEES CHAPTER 7

1 And in the seventh week in the first year [1317 A.M.] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1320 A.M.] and he guarded their fruit, and gathered it in this year in the seventh month.

2 And he made wine therefrom and put it into a vessel, and kept it until the fifth year, [1321 A.M.] until the first day, on the new moon of the first month.

3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4 And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5 And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the Lord his God.

6 And he rejoiced and drank of this wine, he and his children with joy.

7 And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11 And he blessed Shem, and said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant.

12 God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13 And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15 And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16 And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.

17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west.

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18 And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19 The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20 And in the twenty-eighth jubilee [1324-1372 A.M.] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23 And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24 And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25 And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.

27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth.

28 For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a good work to your souls by covering that which has been shed on the face of the earth.

31 And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32 And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds (it) on the earth.

33 For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34 And now, my children, harken: work judgement and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood.

35 And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and what is left let the servants of the house of the Lord eat before the altar which receives (it).

37 And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant shall prosper.

38 For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39 And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

JUBILEES CHAPTER 8

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam.

2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

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4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5 And in the thirtieth jubilee, [1429 A.M.] in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1432 A.M.] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6 [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year [1499 A.M.] thereof.

7 And she bare him a son in the fifth year [1503 A.M.] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1564 A.M.]

8 And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9 And they divided (it) secretly amongst themselves, and told it to Noah.

10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore.

18 And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Lord God of Shem And may the Lord dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as holy places facing each other.

20 And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord for evermore.

21 And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22 And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24 And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever.

25 And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north- easterly to the whole region of Gog, and to all the country east thereof.

26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea

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of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29 This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

JUBILEES CHAPTER 9

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2 And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approachcs the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3 And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Japheth also divided the land of his inheritance amongst his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should posses from the west of his two brothers to the islands, and to the coasts of the islands.

10 And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

14 And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot.

15 And they all said, 'So be it; so be it ' for themselves and their sons for ever throughout their generations till the day of judgement, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

JUBILEES CHAPTER 10

1 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before the Lord his God, and said:

'God of the spirits of all flesh, who hast shown mercy unto me

And hast saved me and my sons from the waters of the flood,

And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,

And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,

And let not wicked spirits rule over them

Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.'

7 And the Lord our God bade us to bind all.

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8 And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgement, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]

17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgement.

18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

21 And they built it: forty and three years [1645-1688 A.M.] were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

22 And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgement.'

23 And the Lord descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26 And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [1688 A.M.] in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.'

33 But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

35 And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

36 And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

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JUBILEES CHAPTER 11

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kesed, and she bare him a son, and he called his name Sêrôh, in the seventh year of this week in this jubilee. [1687 A.M.]

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And 'Ûr, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.

4 And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

5 For this reason he called the name of Sêrôh, Serug, for every one turned to do all manner of sin and transgression.

6 And he grew up, and dwelt in Ur of the Chaldees (kingdom of Uruk / Erech), near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.

7 And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

8 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.

9 And she bare him Terah in the seventh year of this week. [1806 A.M.]

10 And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground.

11 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

12 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days.

13 And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother;

14 for he had died before his daughter had conceived a son.

15 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] and he separated himself from his father, that he might not worship idols with him.

16 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

17 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

18 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back.

19 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

20 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

21 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

22 And in the first year of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

23 And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

JUBILEES CHAPTER 12

1 And it came to pass in the sixth week, in the seventh year thereof, [1904 A.M.] that Abram said to Terah his father, saying, 'Father!'

2 And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself?

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3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

4 Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face.

5 Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I do with a people who have made me to serve before them?

7 And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honour them.

8 Keep silent, my son, lest they slay thee.' And these words he spake to his two brothers, and they were angry with him and he kept silent.

9 And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took to himself a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the seventh year of this week, [1932 A.M.] and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12 And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13 And they arose in the night and sought to save their gods from the midst of the fire.

14 And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15 And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16 And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17 And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?

18 If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.'

19 And he prayed that night and said, 'My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'

22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23 And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.'

25 And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. 28 And it came to pass in the seventh year of the sixth week [1953 A.M.] that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him.

29 And Terah his father said unto him; Go in peace: May the eternal God make thy path straight. And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee.

31 And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

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JUBILEES CHAPTER 13

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And the Lord said to him: 'To thee and to thy seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.

5 And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954 A.M.] that he built an altar on this mountain, and called on the name of the Lord: 'Thou, the eternal God, art my God.'

9 And he offered on the altar a burnt sacrifice unto the Lord that He should be with him and not forsake him all the days of his life.

10 And he removed from thence and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.

16 And it came to pass in the forty-first jubilee in the third year of the first week, [1963 A.M.] that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever and ever.'

17 And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward.

20 For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered.

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants . . .

25 . . . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever.

26 And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave (it) unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our Lord Abram, give unto us the souls which thou hast rescued, but let the booty be thine.'

29 And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

JUBILEES CHAPTER 14

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and thy reward will be exceeding great.'

2 And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my

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handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.'

3 And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.'

4 And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.'

6 And he believed in the Lord, and it was counted to him for righteousness.

7 And He said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to thy seed after thee.'

8 And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'

9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15And thou shalt go to thy fathers in peace, and be buried in a good old age.

16But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.'

17And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the pieces.

18And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

20And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever.

21And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.'

23And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1965 A.M.]; and this was the eighty-sixth year in the life of Abram.

JUBILEES CHAPTER 15

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And the Lord appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect.

4 And I will make My covenant between Me and thee, and I will multiply thee exceedingly.'

5 And Abram fell on his face, and God talked with him, and said:

6 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee.

8 And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10 <And I will give to thee and to thy seed after thee> the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.'

11 And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

12 And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in

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the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13 He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15 And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name.

16 And I will bless her, and give thee a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17 And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18 And Abraham said unto God: 'O that Ishmael might live before thee!'

19 And God said: 'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20 And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21 But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.'

22 And He left off speaking with him, and God went up from Abraham.

23 And Abraham did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24 And on the selfsame day was Abraham circumcised, and all the men of his house, <and those born in the house>, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25 This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.

27 For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.

28 And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29 For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel.

30 For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.

31 And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

33 And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born.

34 And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

JUBILEES CHAPTER 16

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4 And (that) when we returned to her at a set time, she would have conceived a son.

5 And in this month the Lord executed his judgements on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners

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exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgement on the places where they have done according to the uncleanness of the Sodomites, like unto the judgement of Sodom.

7 But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgement upon them like the judgement of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath.

12 And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived.

13 And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever.

15 And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called:

17 And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath.

21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

28 And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord -a statute for ever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

JUBILEES CHAPTER 17

1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.

3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he

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rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, harken to her words and do (them); for in Isaac shall thy name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bare him a son, and he called his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.'

15 And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.

16 And the prince Mastêmâ came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.

17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

JUBILEES CHAPTER 18

1 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.'

2 And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of God.

8 And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son.

9 And I stood before him, and before the prince Mastêmâ, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears the Lord.'

10 And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me.'

12 And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

13 And Abraham called that place 'The Lord hath seen', so that it is said in the mount the Lord hath seen: that is Mount Sion.

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14 And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15 And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies,

16 And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] dwelt by the Well of the Oath.

18 And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

JUBILEES CHAPTER 19

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of God.

10 And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau,

13 and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents.

14 And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Jacob, but Isaac loved Esau.

16 And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau.

17 And he said unto her: My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.

20 Add still further to thy kindness to him, And let thine eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He shall be blessed for ever, And his seed shall fill the whole earth.

22 If a man can number the sand of the earth, His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

27 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and

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Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth.

28 And the Spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever.

29 And may the Lord God be a father to thee and thou the first-born son, and to the people alway.

30 Go in peace, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

JUBILEES CHAPTER 20

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.] and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgement and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgement of the giants, and the judgement of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,

8 And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing.

9 Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.

12 And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

JUBILEES CHAPTER 21

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057 (2050?) A.M.] commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, <and I have despised those that served them, and I have given my heart and spirit> that I might observe to do the will of Him who created me.

4 For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgement on all those who transgress His commandments and despise His covenant.

5 And do thou, my son, observe His commandments and His ordinances and His judgements, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord.

8 And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys.

9 And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink- offering, for a sweet savour, the bread of the offering unto the Lord.

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10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord.

12 And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds.

16 And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet.

17 And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgement; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee And] give thee back into the hands of thy transgression, And root thee out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things.

24 And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever.

25 Go, my son in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth.'

26 And he went out from him rejoicing.

JUBILEES CHAPTER 22

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink.

6 And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace.

8 The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day.

9 My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.'

10 And he called Jacob and said: 'My son Jacob, may the God of all bless thee and strengthen thee to do righteousness, and His will before Him, and may He choose thee and thy

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seed that ye may become a people for His inheritance according to His will alway.

11 And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.

13 May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever.

14 And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth,

15 And may He renew His covenant with thee. That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.

16 And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a Pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness.

18 They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.]

19 And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error.

20 Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgement.

22 And as for all the worshippers of idols and the profane. There shall be no hope for them in the land of the living; And there shall be no remembrance of them on the earth; For they shall descend into Sheol, And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

23 Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may he deliver thee.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees that he might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever.'

28 And he blessed Jacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway.

29 And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance;

30 And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth.'

JUBILEES CHAPTER 23

1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.

3 And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spake, and he knew that he was dead.

4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night, and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Isaac fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

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7 And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.

9 For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days.

11 And all the generations which shall arise from this time until the day of the great judgement shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age Land all their knowledge shall vanish away].

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace:

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgements such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.'

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.'

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgements.

20 And they shall stand <with bows and> swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgement and to captivity, and to be plundered and devoured.

23 And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is <not> satisfied with his days, For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And

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rejoice with joy for ever and ever, And shall see all their judgements and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgement, And shows mercy to hundreds and thousands and to all that love Him

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

JUBILEES CHAPTER 24

1 And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.] of this jubilee, seven years.

2 And in the first year of the fourth week a famine began in the land, [2080 A.M.] besides the first famine, which had been in the days of Abraham.

3 And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy [primogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?

5 'And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him.

6 And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright.

7 And Jacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee.

10 For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land.

11 And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.'

12 And he dwelt in Gelar three weeks of years.

13 And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.'

14 And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

15 And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth.

17 And Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar.

18 And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac called the name of the well 'Perversity', because they had been perverse with us.

20 And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have increased in the land.'

21 And he went up from thence to the Well of the Oath in the first year of the first week in the [2108 A.M.] forty-fourth jubilee.

22 And the Lord appeared to him that night, on the new moon of the first month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

26 And he called the name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Isaac knew that day that under constraint he had sworn to them to make peace with them.

28 And Isaac on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgement

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from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgement; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, Thence shall he be brought down, And though he make himself strong on earth, Thence shall he be dragged forth, And though he hide himself amongst the nations, Even from thence shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no peace.

32 And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgement, so that he may be rooted out of the earth.

JUBILEES CHAPTER 25

1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto [2109 A.M.] him, saying: 'My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children shall be a righteous generation and a holy seed.'

4 And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be the Lord God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations for evermore.

13 Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

15 Blessed art thou, Lord of righteousness and God of the ages And may He bless thee beyond all the generations of men.May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed.

16 And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway - And may they hold it as a possession for ever.

18 And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be.

19 And as thou hast refreshed thy mother's spirit during her life, The womb of her that bare thee blesses thee thus, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly.

20 Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace.

21 And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her

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affection rejoice in thee and bless thee.' And she ceased from blessing.

JUBILEES CHAPTER 26

1 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: ' I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.'

3 But Rebecca heard Isaac speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that

6 I may eat and bless thee before the Lord before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die, and that thou mayst be blessed.'

7 And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.

8 And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.'

10 And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them ~savoury meat~ such as he loved.

11 And Rebecca took the goodly rainment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Jacob.

13 And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.'

14 And Isaac said to his son: 'How hast thou found so quickly, my son?

15 'And Jacob said: 'Because <the Lord> thy God caused me to find.'

16 And Isaac said unto him: Come near, that I may feel thee, my son, if thou art my son Esau or not.'

17 And Jacob went near to Isaac, his father, and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,'

18 and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Art thou my son Esau? ' and he said: 'I am thy son': and he said, 'Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Isaac, his father, said unto him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a <full> field which the Lord hath blessed.

23 And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee.

24 Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father; Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.'

25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father arise, and eat of my venison that thy soul may bless me.'

27 And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast commanded me.'

28 And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever.'

29 And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, (even) me also, father.'

30 And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing.'

31 And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy lord, And all his brethren have I given to him for servants,And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee,

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my son?' 32. And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: '

33 And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above.

34 And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.'

35 And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

JUBILEES CHAPTER 27

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son,

2 and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee.

3 Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence.'

4 And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.'

5 But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.'

8 And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Isaac called Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan;

10 arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

11 And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy sojournings and all the land which God gave to Abraham: go, my son, in peace.'

12 And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

13 And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

15 The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace.

17 Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

18 And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

19 And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, [2115 A.M.] and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20 And he took one of the stones of that place and laid <it at his head> under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee.

23 And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north and the south, and in thee and in thy seed shall all the families of the nations be blessed.

24 And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'

25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.'

26 And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

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27 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

JUBILEES CHAPTER 28

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

2 And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years '; and Laban said unto Jacob: 'I will give thee thy wife.'

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand- maid; and Jacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5 Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before the Lord.

7 And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.'

9 And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. [2122 A.M.]

12 But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

13 And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. [2124 A.M.]

14 And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. [2127 A.M.]

15 And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?'

17 And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife).

18 And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. [2127 A.M.]

19 And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. [2130 A.M.]

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. [2131 A.M.]

21 And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. [2133 A.M.]

22 And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week,[2132 A.M.] and she gave him to a nurse.

23 And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]

24 And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. [2134 A.M.]

25 And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father.'

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26 And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's.

29 And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

JUBILEES CHAPTER 29

1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place whither thou goest we will go with thee.'

4 And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob.

7 And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

11 And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth.

12 And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.

15 And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.

19 And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

JUBILEES CHAPTER 30

1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in peace, in the fourth month.

2 And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgement on all the men of Shechem, and slew all the men whom they found in it, and left not a single one

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remaining in it: they slew all in torments because they had dishonoured their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgement is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.

6 And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgement upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled.

7 And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Israel.

8 And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones.

10 And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.

12 For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel.

14 And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgement and plague and curse will come upon him: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defiles the sanctuary.

17 For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgement and vengeance on all those who arose against Israel.

19 And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the God of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfil it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

JUBILEES CHAPTER 31

1 And on the new moon of the month Jacob spake to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought

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me into this land in peace, and put ye away the strange gods that arc among you.'

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca.

4 And Isaac said: 'Let my son Jacob come, and let me see him before I die.'

5 And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed him.

7 And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and ye shall prove a blessing on the earth.'

8 And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck.

9 And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.'

10 And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

13 And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

14 And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgements in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord shall be given in their mouths To bless all the seed of the beloved.

16 Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.

17 And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.'

18 And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake [And all the peoples shall quake].

19 In thee shall be the help of Jacob, And in thee be found the salvation of Israel.

20 And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Isaac his father that night, and they eat and drank with joy.

23 And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Jacob told his father everything during the night, how the Lord had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.

26 And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before the Lord as he had vowed, and that he had come to set him on an ass.

27 And Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey; set thy mother (on an ass) and let her go with thee.

28 And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son.

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29 Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.'

30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.

31 And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

JUBILEES CHAPTER 32

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed the Lord.

2 And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink- offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him.

10 And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him.

17 And the Lord appeared to him by night and blessed him and said unto him: 'Thy name shall not be called Jacob, but Israel shall they name thy name.'

18 And He said unto him again: 'I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.'

20 And He finished speaking with him, and He went up from him. and Jacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father.

23 For in Egypt thou shalt die in peace, and in this land thou shalt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac.

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24 Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.'

25 And Jacob said: 'Lord, how can I remember all that I have read and seen? 'And he said unto him: 'I will bring all things to thy remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2143 A.M.] 34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

JUBILEES CHAPTER 33

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

7 And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before the Lord.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lieth with the wife of his father, for he hath uncovered his father's shame'; and all the holy ones of the Lord said 'So be it; so be it.'

13 And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God.

14 For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgement and law in its completeness for all, but in thy days (it has been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations.

17 And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Lord our God is judge, who respects not persons and accepts not gifts.

19 And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.

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20 And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation.

21 And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother.

22 And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.

23 And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

JUBILEES CHAPTER 34

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani- sakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

10 And in the seventh year of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished.

16 And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also. his daughter, they buried there.

17 And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka.

21 And Simeon repented, and took a second wife from Mesopotamia as his brothers.

JUBILEES CHAPTER 35

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Jacob, her son, and

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commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.

2 And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.

3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother!

5 Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.'

7 And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.'

9 And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him.

10 And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.'

13 And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him.]

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15 And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.]

17 And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do thou promise to do it, my son.'

19 And he said: 'I will do everything that thou sayest unto me, and I will not refuse thy petition.'

20 And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones.

22 And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.'

25 And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

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JUBILEES CHAPTER 36

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me.

3 And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that he would do to Abraham and to his seed.

4 And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5 And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life so that ye may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever.

11 I say and testify to you, my sons, according to the judgement which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it.

16 May the Most High God bless the man that worketh righteousness, him and his seed for ever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother

22 and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

23 for she was perfect and upright in all her ways and honoured Jacob,and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

JUBILEES CHAPTER 37

1 And on the day that Isaac the father of Jacob and Esau died, [2162 A.M.] the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry.

2 And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?'

3 And he said unto them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my

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father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt.'

5 And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'

8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke.

9 We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said unto their father: Go forth with them and lead them, else we shall slay thee.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother.

13 But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother.

14 And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau.

16 But Jacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the comfort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned.'

18 And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee.

20 Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21 And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee

22 And if the lion becomes the friend of the ox and makes peace with him And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee.

23 And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee'

24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 then he spake to his own and to his servants that they should attack him and all his companions.

JUBILEES CHAPTER 38

1 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him (this) honour.'

2 Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

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6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram.

9 And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and he returned to his house.

10 And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob.

11 And they sent to their father (to inquire) whether they should make peace with them or slay them.

12 And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always.

13 And they continued to pay tribute to Jacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.

16 And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Balaq died, and Jobab, the son of Zara of Boser, reigned in his stead.

18 And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.

19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20 And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead.

21 And Salman died,and Saul of Ra'aboth (by the) river, reigned in his stead.

22 And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead.

23 And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab.

24 These are the kings who reigned in the land of Edom.

JUBILEES CHAPTER 39

1 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob.

2 And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3 And he set Joseph over all his house and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the Lord prospered him in all that he did.

5 And Joseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Joseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before the Lord.

7 And Joseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

11 And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord made all that he did to prosper.

13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and the Lord perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept.

15 And the chief of the prison guards appointed Joseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.

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17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Joseph had interpreted to them.

18 But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

JUBILEES CHAPTER 40

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).

2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he to]d his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.'

5 And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with him.'

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him. 'Only on the throne shall I be greater than thou.'

8 And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

11 And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13 And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

JUBILEES CHAPTER 41

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.

3 And this Er, the first-born of Judah, was wicked, and the Lord slew him.

4 And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.'

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.

6 And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife of Judah, died [2168 A.M.] in the fifth year of this week.

8 And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.] And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.'

9 And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and he went in.

11 And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said unto him 'Give them to me until thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and he went in unto her, and she conceived by him.

13 And Judah went unto his sheep, and she went to her father's house.

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14 And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said unto him; 'There is no harlot here with us.'

15 And he returned and informed him, and said unto him that he had not found her: 'I asked the people of the place, and they said unto me: "There is no harlot here." '

16 And he said: 'Let her keep (them) lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.'

17 And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Judah acknowledged, and said: 'Tamar is more righteous than I am.

20 And therefore let them burn her not' And for that reason she was not given to Shelah, and he did not again approach her.

21 And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh.

23 And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel.

27 And unto Judah we said that his two sons had not lain with her, and for this reason his seed was stablished for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgement of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

JUBILEES CHAPTER 42

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Joseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 <Now the famine was very sore in the land of Canaan>, and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and <the ten sons of Jacob> arrived <in Egypt> among those that went (there).

5 And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to explore the approaches of the land? 'And he put them in ward.

6 And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Jacob said: 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your wickedness come.

11 'And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

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15 But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die not.'

16 And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Israel saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.'

19 And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life.'

20 And he sent him with them in the second year of this week on the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said The Lord be gracious to thee, my son!'

22 And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they eat and drank and arose and remained with their asses.

25 And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

JUBILEES CHAPTER 43

1 And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgement.'

3 And he ran after them and said unto them according to these words.

4 And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the first time, we thy servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy lord.'

6 And he said unto them: 'Not so, the man with whom I find, him only shall I take as a servant, and ye shall return in peace unto your house.'

7And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him.

9 And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.

10 'And Joseph said unto them: 'I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not that a man delights in his cup as I with this cup? And yet ye have stolen it from me.'

11 And Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will hear the blame to our father for ever.'

14 And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see.

17 For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing.

18 Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for the Lord sent me before you to set things in order that many people might live.

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19 And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my glory, and all the riches and glory that the Lord hath given me.'

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver.

22 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

JUBILEES CHAPTER 44

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month.

2 And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth the Lord appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes.

6 Fear not; go down into Egypt.'

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Jacob who went into Egypt with Jacob their father.

12 Reuben, the First-born of Israel; and these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari-four.

15 Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

16 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

17 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

18 And these are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Ashur.

20 And these are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, <and Eri>, and Areli, and Arodi-eight.

21 And the sons of Asher: Imnah, and Ishvah, <and Ishvi>, and Beriah, and Serah, their one sister-six.

22 All the souls were fourteen, and all those of Leah were forty-four.

23 And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.

24 And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three.

25 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven.

26 And all the souls of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi. and 'Ijaka, and Salomon-six.

29 And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

30 And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv.

31 And 'Iv, who was born after the years of famine, died in Egypt.

32 And all the souls of Rachel were twenty-six.

33 And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children.

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34 And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

JUBILEES CHAPTER 45

1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth [2172 A.M]. month, in the second year of the third week of the forty-fifth jubilee.

2 And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob.

4 It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be His name.'

5 And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

6 And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Israel was one hundred and thirty years old when he came into Egypt.

7 And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year.

11 And this was the first year of [2178 A.M.] the fourth week of the forty-fifth jubilee.

12 And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day.

13 And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.] year of the fifth week of the forty-fifth jubilee.

14 And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16 And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

JUBILEES CHAPTER 46

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.] weeks of years, all the days of the life of Joseph.

2 And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph.

3 And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

8 And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.] all his brethren died after him.

9 And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain.

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

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12 And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we.

13 Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.'

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15 And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied.

16 And the people of Egypt abominated the children of Israel

JUBILEES CHAPTER 47

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Israel.

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her.

6 And she took thee out of the ark, and she had compassion on thee.

7 And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?'

8 And she said <unto her>: 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

9 And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

10 And thou wast three weeks of years at court until the time [2351-] when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was [2372 A.M.] of the children of Israel, and thou didst slay him and hide him in the sand.

11 And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?'

12 And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

JUBILEES CHAPTER 48

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell <in [2372 A.M.] the land of Midian>, five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee.

2 And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt <on the way when thou didst meet him at the lodging-place>.

3 Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgement and vengeance on the Egyptians?

4 And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and <by the death> of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire.

6 And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to thy words; ten great and terrible judgements came on the land of Egypt that thou mightest execute vengeance on it for Israel.

8 And the Lord did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

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11 And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel.

17 And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Israel from Egypt empty handed.

JUBILEES CHAPTER 49

1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that were in the house because the sign of the blood was on its lintels.

4 And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month.

8 For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which the Lord commanded thee that thou shouldst observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed.

14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

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15 And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord.

18 And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year.

19 And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord.

21 And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

22 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God.

23 For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

JUBILEES CHAPTER 50

1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai.

2 And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess.

3 And the land also shall keep its sabbaths while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore.

6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee- and all the judgements of its laws.

7 Six days shalt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever.

10 For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

11 This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths:

13 The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the

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Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tablets, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.

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Supplement From The Constantine Bible

- The Letter of Barnabas
- The Shephard of Hermas

THE EPISTLE OF BARNABAS

From: Apostolic Fathers
Translation; Alexander Roberts and James Donaldson, 1867
Estimated Range of Dating: 90-140 A.D.

(The Epistle of Barnabas [bar Nabas] is a Greek epistle probably written between 90 and 140 AD. It is preserved complete in the 4th-century Codex Sinaiticus, where it appears immediately after the New Testament and before the Shepherd of Hermas. For several centuries it was one of the "antilegomena" writings that some Christians looked on as sacred scripture, while others excluded them. Eusebius of Caesarea, right-hand-man of Constantine the Great [Emperor Flavius Constantinus I] , classified it as such. It is mentioned in a perhaps third-century list in the sixth-century Codex Claromontanus and in the later Stichometry of Nicephorus appended to the ninth-century Chronography of Nikephoros I of Constantinople. Some early Fathers of the Church ascribed it to the Barnabas who is mentioned in the Acts of the Apostles, but it is now generally attributed to an otherwise unknown early Christian teacher, perhaps of the same name. It is distinct from the Gospel of Barnabas.

The Epistle of Barnabas is possibly dated from about 90 to 140 AD. The Epistle was attributed to Barnabas, the companion of Paul the Apostle, by Titus Flavius Clemens, Clement of Alexandria (c. 150–215 AD) and Origen (c. 184–253 AD). Clement quotes it with phrases such as "the Apostle Barnabas says". Origen speaks of it as the General Epistle of Barnabas. Its inclusion in close proximity to the New Testament in the Codex Sinaiticus and the Codex Hierosolymitanus gives the Epistle of Barnabas a near-canonical authority. We can read more about Barnabas in the Book of Acts and in the Gospel of Barnabas.

The Book of Acts is one of the most exciting books in the New Testament when we understand what persons could be behind the mentioned names. Barnabas and his place Cyprus is of particular interest when it comes to stories of the two early Christianities.

Barnabas' story appears in the Acts of the Apostles, and Paul mentions him in some of his epistles. Tertullian named him as the author of the Epistle to the Hebrews, but this and other attributions are conjecture. Clement of Alexandria [Titus Flavius Clemens of Alexandria] and some scholars have ascribed the Epistle of Barnabas to him, but his authorship is disputed.

The name Barnabas is the Greek form of the Aramaic name Bar Nehba, meaning "son of consolation". In the Syriac-Aramaic Bible, the phrase "son of consolation" is translated bara dbuya'a. Barnabas' Roman Greek-speaking Jewish parents called him "Joses". Ioses is a Greek form of Joseph, so his Aramaic name was Yosep bar Nehba. The Hebrew name form Nabi means "Prophet". The name Joses reminds us of Joses, one of the brothers of Jesus. Barnabas is usually identified as the cousin of John Mark [Marcus] the Evangelist on the basis of the term "anepsios" used in Paul's Epistle to the Colossians [chapter 4], which carries the connotation of "cousin."

Acts 4:36 suggests that Barnabas was a disciple of Saul of Tarsos which is most certainly a premature interpretation for the simple reason that both went to the same school together and with Herod the Tetrarch, Simeon [who could have been the brother or cousin of Jesus], Lucius of Cyrene [Luke], and Manaen [teacher of the Church of Antioch and the foster brother of Herod Antipas].

Church legends hold that Barnabas' brother was Aristobulus of Britannia, one of the "Seventy Disciples". It also says that Barnabas and was martyred at Salamis, Cyprus. When we look at all these explanations, we get the feeling that Barnabas was somehow related to the inner circle of people around Jesus' family and companions.

Matthew George Easton, in his Bible Dictionary [1897], describes Barnabas as follows: "Barnabas son of consolation, the surname of Joses, a Levite (Acts 4:36). His name stands first on the list of prophets and teachers of the church at Antioch (13:1).*

[A Levite is a Jewish male descended patrilineally from the Tribe of Levi. The ancient Tribe of Levi descended from Levi, the third son of Jacob and Leah. In modern social terms we could describe the Levi as Jewish upper class or rank of nobility. The Tribe of Levi served particular religious duties for the Israelites and had political and educational responsibilities as well. In return, the landed tribes [tribes with land property] were expected to give tithe to support the Levites (Numbers 18:21-25), particularly the tithe [10% tax] known as the First tithe, ma'aser rishon. The Kohanim [cohen], a subset of the Levites, were the priests, who performed the work of holiness in the Temple.]*

*Luke speaks of him as a "good man" (11:24). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land (Acts 4:36, 37), which he sold. His personal appearance is supposed to have been dignified and commanding (Acts 14:11, 12). When Saul of Tarsos [the future Paul the Apostle] returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles (9:27). They had probably been companions as students in the school of Gamaliel**.*

*[** Gamaliel the Elder, also spelled Gamliel; [Hebrew: "Rabban Gamliel HaZaqen"], or Rabban Gamaliel I, was a leading authority in the Sanhedrin up to about 52 AD [followed by his son Simeon ben Gamliel up to the First Roman Jewish War]. In the Christian tradition, Gamaliel is recognised as a Pharisee doctor of Jewish Law. Acts of the Apostles, chapter 5, speaks of Gamaliel as a man held in great esteem by all Jews. Gamaliel encouraged his fellow*

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Pharisees to show leniency to the apostles of Jesus [Acts 5:34]. He was the Jewish law teacher of Saul of Tarsos [Acts 22:3].]

The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and laboured with him for a whole year (Acts 11:25, 26). [It clearly shows that Barnabas was superior to Saul.] The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there (11:28-30). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen [Roman] world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor (Acts 13:14).

Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church (Acts 15:2: Galatians 2:1). This matter having been settled, they returned again to Antioch, bringing the decree of the councilas the rule by which Gentiles were to be admitted into the church.

When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark [often identified with Mark the Evangelist] with them again. The dispute ended by Saul and Barnabas taking separate routes [meaning here: separate routes of faith as Barnabas was not pleased that Saul ignored the real Jesus.]. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his nephew John Mark, and visited Cyprus (Acts 15:36-41). Barnabas is not again mentioned by Luke in the Acts."

It might well be that this dispute was about Elymas [bar Iesou, the son of Jesus] and Simon Magus because Barnabas was a follower of the real Jesus, not the fantasy character of Jesus that Saul had met in "a vision on the way to Damascus". We must be aware that the Acts give us the following account in the viewpoint of Pauline Christianity which did all efforts to degrade the people around the real Jesus and his followers.

Acts of the Apostles calls Elymas [bar-Jesus, the "son of Jesus"] a magus which is Persian for "wise man" or scholar. In most New Testament versions, the term Magus is translated as "sorcerer" a deliberate wrong interpretation indicating "Maleficium (sorcery), a form of evil magic and witchcraft". The name "Elymas" itself is derived from the Arabic alim "learned" or "wise". Elymas most certainly represented the first Christians around James the Just [the brother of Jesus] who were in the New Testament often called "Judaisers", meaning the Jewish Christians.

Elymas is represented [in Acts 13:6-12] as opposing Paul the Apostle [Saul of Tarsos], who is called at this point for the first time with his Roman name "and Saul who is also called Paul . . . the son of Cis, a man of the tribe of Benjamin", and Barnabas in the city of Paphos [today: Kouklia] on Cyprus, when Sergius Paulus [Lucius Sergius Paulus [or Paullus] the Proconsul of Cyprus under Emperor [Nero] Claudius, 54-68 AD] wishes to hear Saul of Tarsos and Barnabas speak about Jesus. During the audience with the proconsul, it became clear that Saul and Elymas had different viewpoints. Because of this opposition, Saul claims that God had decided to make Elymas temporarily blind.

In other words: Saul called Elymas "blind" beause he knew that Elymas' Judaist teachings of Jesus could not succeed due to the Jewish food- and circumcision laws which were abhorrent to all Romans in general. Therefore, Saul seem to have the better rhetoric arguments. It appeared that Saul of Tarsos out-argued Bar-Jesus (Elymas) in his attempt "to turn the proconsul away from the [Pauline] faith". Saul converted Sergius to his Pauline Christianity. Furthermore, it could be that Saul - due this event - changed his name to "Paul [Paulus] the Apostle".)

1 After the salutation, the writer declares that he would communicate to his brethren something of that which he had himself received.

All hail, ye sons and daughters, in the name of our Lord Jesus Christ, who loved us in peace.

Seeing that the divine fruits of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honoured spirits, because ye have with such effect received the engrafted spiritual gift. Wherefore also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord of love. Your greatly desired appearance has thus filled me with astonishment over you. I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord hath accompanied me in the way of righteousness. I am also on this account bound by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised. Considering this, therefore, that if I should take the trouble to communicate to you some portion of what I have myself received, it will prove to me a sufficient reward that I minister to such spirits, I have hastened briefly to write unto you, in order that, along with your faith, ye might have perfect knowledge. The doctrines of the Lord, then, are three: the hope of life, the beginning and the completion of it. For the Lord hath made known to us by the prophets both the things which are past and present, giving us also the first-fruits of the knowledge of things to come, which things as we see accomplished, one by one, we ought with the greater richness of faith and elevation of spirit to draw near to Him with reverence. I then, not as your teacher, but as one of yourselves, will set forth a few things by which in present circumstances ye may be rendered the more joyful.

2 The Jewish sacrifices are now abolished. Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and longsuffering and continence are

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things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them. For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, "What is the multitude of your sacrifices unto me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before me: for who hath required these things at your hands? Tread no more my courts, not though ye bring with you fine flour. Incense is a vain abomination unto me, and your new moons and sabbaths I, cannot endure." He has therefore abolished these things that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation. And again He says to them, "Did I command your fathers, when they went out from the land of Egypt, to offer unto me burnt-offerings and sacrifices? But this rather I commanded them. Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood." We ought therefore, being possessed of understanding, to perceive the gracious intention of our Father; for He speaks to us, desirous that we, not going astray like them, should ask how we may approach Him. To us, then. He declares, "A sacrifice pleasing to God is a broken spirit; a smell of sweet savour to the Lord is a heart that glorifieth Him that made it." We ought therefore, brethren, carefully to inquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl us forth from our true life.

3 The fasts of the Jews are not true fasts, nor acceptable to God. He says then to them again concerning these things, "Why do ye fast to me as on this day, saith the Lord, that your voice should be heard with a cry? I have not chosen this fast, saith the Lord, that a man should humble his soul. Nor, though ye bend your neck like a ring, and put upon you sackcloth and ashes, will ye call it an acceptable fast." To us He saith, "Behold, this is the fast that I have chosen, saith the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with thy bread, clothe the naked when thou seest him, bring the homeless into thy house, not despise the humble if thou behold him, and not turn away from the members of thine own family. Then shall thy dawn break forth, and thy healing shall quickly spring up, and righteousness shall go forth before thee, and the glory of God shall encompass thee; and then thou shalt call, and God shall hear thee; whilst thou art yet speaking, He shall say, Behold, I am with thee; if thou take away from thee the chain binding others, and the stretching forth of the hands to swear falsely, and words of murmuring, and give cheerfully thy bread to the hungry, and show compassion to the soul that has been humbled." To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall with guilelessness believe in His Beloved. For He revealed all these things to us beforehand, that we should not rush forward as rash acceptors of their laws.

4 Antichrist is at hand: let us therefore avoid Jewish errors. It therefore behoves us, who inquire much concerning events at hand, to search diligently into those things which are able to save us. Let us then utterly flee from all the works of iniquity, lest these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, lest we become like them. The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch says, "For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance." And the prophet also speaks thus: "Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings." In like manner Daniel says concerning the same, "And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns." Ye ought therefore to understand. And this also I further beg of you, as being one of you, and loving you both individually and collectively more than my own soul, to take heed now to yourselves, and not to be like some, adding largely to your sins, and saying, "The covenant is both theirs and ours." But they thus finally lost it, after Moses had already received it. For the Scripture saith, "And Moses was fasting in the mount forty days and forty nights, and received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord;" but turning away to idols, they lost it. For the Lord speaks thus to Moses: "Moses, go down quickly; for the people whom thou hast brought out of the land of Egypt have transgressed." And Moses understood the meaning of God, and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed upon our heart, in the hope which flows from believing in Him. Now, being desirous to write many things to you, not as your teacher, but as becometh one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification. We take earnest heed in these last days; for the whole past time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. That the Black One may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness. Do not, by retiring apart, live a solitary life, as if you were already fully justified; but coming together in one place, make common inquiry concerning what tends to your general welfare. For the Scripture saith, "Woe to them who are wise to themselves, and prudent in their own sight!" Let us be spiritually-minded: let us be a perfect temple to God. As much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His

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ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him. Take heed, lest resting at our ease, as those who are the called of God, we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus at length abandoned. Let us beware lest we be found fulfilling that saying, as it is written, "Many are called, but few are chosen."

5 The new covenant, founded on the sufferings of Christ, tends to our salvation, but to the Jews destruction. For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and the Scripture saith thus: "He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer." Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds." This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness," understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured what and as He did, in order that He might fulfil the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs. He preached the truth to him, and greatly loved him. But when He chose His own apostles who were to preach His gospel, He did so from among those who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance." Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him? Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from them;" and "when I shall smite the Shepherd, then the sheep of the flock shall be scattered." He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him, "Spare my soul from the sword, fasten my flesh with nails; for the assemblies of the wicked have risen up against me." And again he says, "Behold, I have given my back to scourges, and my cheeks to strokes, and I have set my countenance as a firm rock."

6 The sufferings of Christ, and the new covenant, were announced by the prophets. When, therefore, He has fulfilled the commandment, what saith He? "Who is he that will contend with me? let him oppose me: or who is he that will enter into judgement with me? let him draw near to the servant of the Lord." "Woe unto you, for ye shall all wax old, like a garment, and the moth shall eat you up." And again the prophet says, "Since as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a corner-stone, honourable." Next, what says He? "And he who shall trust in it shall live for ever." Is our hope, then, upon a stone? Far from it. But the language is used inasmuch as He laid his flesh as a foundation with power; for He says, "And He placed me as a firm rock." And the prophet says again, "The stone which the builders rejected, the same has become the head of the corner." And again he says, "This is the great and wonderful day which the Lord hath made." I write the more simply unto you, that ye may understand. I am the offscouring of your love. What, then, again says the prophet? "The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb," and "upon my garment they cast lots." Since, therefore, He was about to be manifested and to suffer in the flesh. His suffering was foreshown. For the prophet speaks against Israel, "Woe to their soul, because they have counselled an evil counsel against themselves, saying. Let us bind the just one, because he is displeasing to us." And Moses also says to them, "Behold these things, saith the Lord God: Enter into the good land which the Lord sware to give to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey." What, then, says Knowledge? Learn: "Trust," she says, "in Him who is to be manifested to you in the flesh—that is, Jesus." For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this: "into the good land, a land flowing with milk and honey?" Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, "Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?" Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, it is His purpose that we should possess the soul of children, inasmuch as He has created us anew by His Spirit. For the Scripture says concerning us, while He speaks to the Son, "Let us make man after our image, and after our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea." And the Lord said, on beholding the fair creature man, "Increase,

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and multiply, and replenish the earth." These things were spoken to the Son. Again, I will show thee how, in respect to us, He has accomplished a second fashioning in these last days. The Lord says, "Behold, I will make the last like the first." In reference to this, then, the prophet proclaimed, "Enter ye into the land flowing with milk and honey, and have dominion over it." Behold, therefore, we have been refashioned, as again He says in another prophet, "Behold, saith the Lord, I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them," because He was to be manifested in flesh, and to sojourn among us. For, my brethren, the habitation of our heart is a holy temple to the Lord. For again saith the Lord, "And wherewith shall I appear before the Lord my God, and be glorified?" He says, "I will confess to thee in the church in the midst of my brethren; and I will praise thee in the midst of the assembly of the saints." We, then, are they whom He has led into the good land. What, then, mean the milk and honey? This, that as the infant is kept alive first by honey, and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. But He said above, "Let them increase, and rule over the fishes." Who then is able to govern the beasts, or the fishes, or the fowls of heaven? For we ought to perceive that to govern implies authority, so that one should command and rule. If, therefore, this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect so as to become heirs of the covenant of the Lord.

7 Fasting, and the goat sent away, were types of Christ. Understand, then, ye children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord of all things, and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people gave previous indications of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins." Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes. These things were done that He might show that it was necessary for Him to suffer for them. How, then, ran the commandment? Give your attention. Take two goats of goodly aspect, and similar to each other, and offer them. And let the priest take one as a burnt-offering for sins. And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called Rachia, of which also we are accustomed to eat the fruits when we find them in the field. Of this kind of shrub alone the fruits are sweet. Why then, again, is this? Give good heed. You see "one upon the altar, and the other' accursed;" and why do you behold the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. For how like is He to Him! With a view to this, He required the goats to be of goodly aspect, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then, the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the church. They place the wool among thorns, that any one who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold me, and lay hold of my kingdom, must through tribulation and suffering obtain me."

8 The red heifer a type of Christ. Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and that then boys should take the ashes, and put these into vessels, and bind round a stick purple wool along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how He speaks to you with simplicity. The calf is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham, and Isaac, and Jacob, because these were great with God. And why was the wool placed upon the wood? Because by wood Jesus holds His kingdom, so that through the cross those believing on Him shall live for ever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, and because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord.

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9 The spiritual meaning of circumcision. He speaks moreover concerning our ears, how He hath circumcised both them and our heart. The Lord saith in the prophet, "In the hearing of the ear they obeyed me." And again He saith, "By hearing, those shall hear who are afar off; they shall know what I have done." And, "Be ye circumcised in your hearts, saith the Lord." And again He says, "Hear, O Israel, for these things saith the Lord thy God." And once more the Spirit of the Lord proclaims, "Who is he that wishes to live for ever? By hearing let him hear the voice of my servant." And again He saith, "Hear, O heaven, and give ear, O earth, for God hath spoken." These are in proof. And again He saith, "Hear the word of the Lord, ye rulers of this people." And again He saith, "Hear, ye children, the voice of one crying in the wilderness." Therefore He hath circumcised our ears, that we might hear His word and believe, for the circumcision in which they trusted is abolished. For He declared that circumcision was not of the flesh, but they transgressed because an evil angel deluded them. He saith to them, "These things saith the Lord your God"—(here I find a new commandment)—"Sow not among thorns, but circumcise yourselves to the Lord." And why speaks He thus: "Circumcise the stubbornness of your heart, and harden not your neck?" And again: "Behold, saith the Lord, all the nations are uncircumcised in the flesh, but this people are uncircumcised in heart," But thou wilt say, "Yea, verily the people are circumcised for a seal." But so also is every Syrian and Arab, and all the priests of idols: are these then also within the bond of His covenant? Yea, the Egyptians also practise circumcision. Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries of the three letters. For the Scripture saith, "And Abraham circumcised ten, and eight, and three hundred men of his household." What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I, and Eight by H. You have the initials of the name of Jesus. And because the cross was to express the grace of our redemption by the letter T, he says also, "Three Hundred." He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.

10 Spiritual significance of the precepts of Moses respecting different kinds of food. Now, wherefore did Moses say, "Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales?" He embraced three doctrines in his mind in doing so. Moreover, the Lord saith to them in Deuteronomy, "And I will establish my ordinances among this people." Is there then not a command of God that they should not eat these things? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, "Thou shalt not join thyself to men who resemble swine." For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And in like manner the swine, when it has eaten, does not recognise its master; but when hungry it cries out, and on receiving food is quiet again. "Neither shalt thou eat," says he, "the eagle, nor the hawk, nor the kite, nor the raven." "Thou shalt not join thyself," he means, "to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others." So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests to all by their wickedness. "And thou shalt not eat," he says, "the lamprey, or the polypus, or the cuttle-fish." He means, "Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned to death." In like manner as those fishes, above accursed, float in the deep, not swimming on the surface like the rest, but make their abode in the mud which lies at the bottom. Moreover, "Thou shalt not," he says, "eat the hare." Wherefore? "Thou shalt not be a corrupter of boys, nor like unto such." Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many it has. Moreover, "Thou shalt not eat the hyena." He means, "Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such." Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, "Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth." Moses then issued three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of literal meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: "Blessed is the man who hath not walked in the counsel of the ungodly," even as the fishes referred to go in darkness to the depths of the sea; "and hath not stood in the way of sinners," even as those who profess to fear the Lord, but go astray like swine;" and hath not sat in the seat of the scorners," even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, "Ye shall eat every animal that is cloven-footed and ruminant." What does he mean? The ruminant animal denotes him who, on receiving food, recognises Him that nourishes him, and being satisfied by Him, is visibly made glad. Well spake Moses, having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgements of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this

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world, yet looks forward to the holy state to come. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.

11 Baptism and the cross prefigured in the Old Testament. Let us further inquire whether the Lord took any care to foreshadow the water of baptism and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they should not receive that baptism which leads to the remission of sins, but should procure another for themselves. The prophet therefore declares, "Be astonished, O heaven, and let the earth tremble at this, because this people hath committed two great evils: they have forsaken me, a living fountain, and have hewn out for themselves broken cisterns. Is my holy hill Zion a desolate rock? For ye shall be as the fledglings of a bird, which fly away when the nest is removed." And again saith the prophet, "I will go before thee and make level the mountains, and will break the brazen gates, and bruise in pieces the iron bars; and I will give thee the secret, hidden, invisible treasures, that they may know that I am the Lord God." And "He shall dwell in a lofty cave of the strong rock." Furthermore, what saith He in reference to the Son? "His water is sure; ye shall see the King in His glory, and your soul shall meditate on the fear of the Lord." And again He saith in another prophet, "The man who doeth these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season; and his leaf shall not fade, and all that he doeth shall prosper. Not so are the ungodly, not so, but even as chaff, which the wind sweeps away from the face of the earth. Therefore the ungodly shall not stand in judgement, nor sinners in the counsel of the just; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Mark how He has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says He, they shall receive their reward in due time: then He declares, I will recompense them. But now He saith, "Their leaves shall not fade." This meaneth, that every word which proceedeth out of your mouth in faith and love shall tend to bring conversion and hope to many. Again, another prophet saith, "And the land of Jacob shall be extolled above every land." This meaneth the vessel of His Spirit, which He shall glorify. Further, what says He? "And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever." This meaneth, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit. "And whosoever shall eat of these shall live for ever." This meaneth: Whosoever, He declares, shall hear thee speaking, and believe, shall live for ever.

12 The cross of Christ frequently announced in the Old Testament. In like manner He points to the cross of Christ in another prophet, who saith, "And when shall these things be accomplished? And the Lord saith, When a tree shall be bent down, and again arise, and when blood shall flow out of wood." Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross, and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome for ever. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. For what reason? That they might know that they could not be saved unless they put their trust in Him. And in another prophet He declares, "All day long I have stretched forth my hands to an unbelieving people, and one that gainsays my righteous way." And again Moses makes a type of Jesus, signifying that it was necessary for Him to suffer, and also that He would be the author of life to others, whom they believed to have destroyed on the cross when Israel was falling. For since transgression was committed by Eve through means of the serpent, the Lord brought it to pass that every kind of serpents bit them, and they died, that He might convince them, that on account of their transgression they were given over to the straits of death. Moreover Moses, when he commanded, "Ye shall not have any graven or molten image for your God," did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam, and by proclamation assembles the people. When, therefore, they were come together, they besought Moses that he would offer sacrifice in their behalf, and pray for their recovery. And Moses spake unto them, saying, "When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored." And they did so. Thou hast in this also an indication of the glory of Jesus; for in Him and to Him are all things. What, again, says Moses to Jesus (Joshua) the son of Nave, when he gave him this name, as being a prophet, with this view only, that all the people might hear that the Father would reveal all things concerning His Son Jesus to the son of Nave? This name then being given him when he sent him to spy out the land, he said, "Take a book into thy hands, and write what the Lord declares, that the Son of God will in the last days cut off from the roots all the house of Amalek." Behold again: Jesus who was manifested, both by type and in the flesh, is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son of David, fearing and understanding the error of the wicked, he saith, "The Lord said unto my Lord, Sit at my right hand, until I make Thine enemies Thy footstool." And again, thus saith Isaiah, "The Lord said to Christ, my Lord, whose right hand I have holden, that the nations should yield obedience before Him;

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and I will break in pieces the strength of kings." Behold how David calleth Him Lord and the Son of God.

13 Christians, and not Jews, the heirs of the covenant. But let us see if this people is the heir, or the former, and if the covenant belongs to us or to them. Hear ye now what the Scripture saith concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived. Furthermore also, Rebecca went forth to inquire of the Lord; and the Lord said to her, "Two nations are in thy womb, and two peoples in thy belly; and the one people shall surpass the other, and the elder shall serve the younger." You ought to understand who was Isaac, who Rebecca, and concerning what persons He declared that this people should be greater than that. And in another prophecy Jacob speaks more clearly to his son Joseph, saying, "Behold, the Lord hath not deprived me of thy presence; bring thy sons to me, that I may bless them." And he brought Manasseh and Ephraim, desiring that Manasseh should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards. And what says the Scripture? And Jacob changed the direction of his hands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, "Transfer thy right hand to the head of Manasseh, for he is my first-born son." And Jacob said, "I know it, my son, I know it; but the elder shall serve the younger: yet he also shall be blessed." Ye see on whom he laid his hands, that this people should be first, and heir of the covenant. If then, still further, the same thing was intimated through Abraham, we reach the perfection of our knowledge. What, then, says He to Abraham? "Because thou hast believed, it is imputed to thee for righteousness: behold, I have made thee the father of those nations who believe in the Lord while in a state of uncircumcision."

14 The Lord hath given us the testament which Moses received and broke. Yes it is even so; but let us inquire if the Lord has really given that testament which He swore to the fathers that He would give to the people. He did give it; but "they were not worthy to receive it, on account of their sins. For the prophet declares, "And Moses was fasting forty days and forty nights on Mount Sinai, that he might receive the testament of the Lord for the people." And he received from the Lord two tables, written in the spirit by the finger of the hand of the Lord. And Moses having received them, carried them down to give to the people. And the Lord said to Moses, "Moses, Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt." And Moses understood that they had again made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy. Learn now how we have received it. Moses, as a servant, received it; but the Lord himself, having suffered in our behalf, hath given it to us, that we should be the people of inheritance. But He was manifested, in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him, might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us. For it is written how the Father, about to redeem us from darkness, commanded Him to prepare a holy people for Himself. The prophet therefore declares, "I, the Lord Thy God, have called Thee in righteousness, and will hold Thy hand, and will strengthen Thee; and I have given Thee for a covenant to the people, for a light to the nations, to open the eyes of the blind, and to bring forth from fetters them that are bound, and those that sit in darkness out of the prison-house." Ye perceive, then, whence we have been redeemed. And again, the prophet says, "Behold, I have appointed Thee as a light to the nations, that Thou mightest be for salvation even to the ends of the earth, saith the Lord God that redeemeth thee." And again, the prophet saith, "The Spirit of the Lord is upon me; because He hath anointed me to preach the gospel to the humble: He hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind; to announce the acceptable year of the Lord, and the day of recompense; to comfort all that mourn."

15 The false and the true Sabbath. Further, also, it is written concerning the Sabbath in the Decalogue which the Lord spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart." And He says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of the creation thus: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it." Attend, my children, to the meaning of this expression, "He finished in six days." This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, "Behold, to-day will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming again, shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day. Moreover, He says, "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, "Your new moons and your Sabbaths I cannot endure." Ye perceive how He speaks: Your present Sabbaths are not acceptable to me, but that is which I have made, namely this, when, giving rest to all things, I shall make a

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beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens.

16 The spiritual temple of God. Moreover, I will also tell you concerning the temple, how the wretched Jews, wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him in the temple. But learn how the Lord speaks, when abolishing it; "Who hath meted out heaven with a span, and the earth with his palm? Have not I?" "Thus saith the Lord, Heaven is my throne, and the earth my footstool: what kind of house will ye build to me, or what is the place of my rest?" Ye perceive that their hope is vain. Moreover, He again says, "Behold, they who have cast down this temple, even they shall build it up again." It has so happened. For through their going to war, it was destroyed by their enemies; and now they, as the servants of their enemies, shall rebuild it. Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture saith, "And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction." And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is—where He himself declared He would make and finish it. For it is written, "And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord." I find, therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to the will of God. But it shall be built, observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn as follows. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in our habitation God truly dwells in us. How? His word of faith; His calling of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple. He then, who wishes to be saved, looks not to man, but to Him who dwelleth in him, and speaketh in him, amazed at never having either heard him utter such words with his mouth, nor himself having ever desired to hear them. This is the spiritual temple built for the Lord.

17 Conclusion of the first part of the epistle. As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none of those things at present demanding consideration, which bear upon your salvation. For if I should write to you about things future, ye would not understand, because such knowledge is hid in parables. These things then are so.

18 Second part of the epistle. The two ways. But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels of Satan. And He indeed (i.e. God) is Lord for ever and ever, but he (i.e. Satan) is prince of the time of iniquity.

19 The way of light. The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. Thou shalt love Him that created thee; thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death. Thou shalt hate doing what is unpleasing to God: thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but shalt be of a lowly mind. Thou shalt not take glory to thyself. Thou shalt not take evil counsel against thy neighbour. Thou shalt not allow overboldness to enter into thy soul. Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt be peaceable. Thou shalt tremble at the words which thou hearest. Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind as to whether a thing shall be or not. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour more than thine own soul. Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord. Thou shalt not covet what is thy neighbour's, nor shalt thou be avaricious. Thou shalt not be joined in soul with the haughty, but thou shalt be reckoned with the righteous and lowly. Receive thou as good things the trials which come upon thee. Thou shalt not be of double mind or of double tongue, for a double tongue is a snare of death. Thou shalt be subject to the Lord, and to other masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to thy maid-servant or thy man-servant, who trust in the same God, lest thou shouldst not reverence that God who is above both; for He came to call men not according to their outward appearance, but according as the Spirit had prepared them. Thou shalt communicate in all things with thy neighbour; thou shalt not call things thine own; for if ye are partakers in common of things which are incorruptible, how much more should you be of those things which are corruptible! Thou shalt not be hasty with thy tongue, for the mouth is a snare

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of death. As far as possible, thou shalt be pure in thy soul. Do not be ready to stretch forth thy hands to take, whilst thou contractest them to give. Thou shalt love, as the apple of thine eye, every one that speaketh to thee the word of the Lord. Thou shalt remember the day of judgement, night and day. Thou shalt seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by thy hands thou shalt labour for the redemption of thy sins. Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee," and thou shalt know who is the good Recompenser of the reward. Thou shalt preserve what thou hast received in charge, neither adding to it nor taking from it. To the last thou shalt hate the wicked one. Thou shalt judge righteously. Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.

20 The way of darkness. But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz. idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God. In this way, too, are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgement to the widow and orphan, those who watch not to the fear of God, but incline to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.

21 Conclusion. It is well, therefore, that he who has learned the judgements of the Lord, as many as have been written, should walk in them. For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution. I beseech you who are superiors, if you will receive any counsel of my good-will, have among yourselves those to whom you may show kindness: do not forsake them. For the day is at hand on which all things shall perish with the evil one. The Lord is near, and His reward. Again, and yet again, I beseech you: be good lawgivers to one another; continue faithful counsellors of one another; take away from among you all hypocrisy. And may God, who ruleth over all the world, give to you wisdom, intelligence, understanding, knowledge of His judgements, with patience. And be ye taught of God, inquiring diligently what the Lord asks from you; and do it that ye may be safe in the day of judgement. And if you have any remembrance of what is good, be mindful of me, meditating on these things, in order that both my desire and watchfulness may result in some good. I beseech you, entreating this as a favour. While yet you are in this fair vessel, do not fail in any one of those things, but unceasingly seek after them, and fulfil every commandment; for these things are worthy. Wherefore I have been the more earnest to write to you, as my ability served, that I might cheer you. Farewell, ye children of love and peace. The Lord of glory and of all grace be with your spirit. Amen.

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THE SHEPHERD OF HERMAS

or The Shepherd
or The Pastor of Hermas
Translation: Stephen Emmel
Estimated Range of Dating: 90 - 160 A.D.

(The Shepherd of Hermas (Greek: Poimen tou Herma; Latin: Pastor Hermae), sometimes just called The Shepherd, is a Christian literary work of the late first half of the second century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus. The work comprises five visions, twelve mandates, and ten parables. It relies on allegory and pays special attention to the Church, calling the faithful to repent of the sins that have harmed it. The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries. It is found in the Codex Sinaiticus [c. 330–360 AD], and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.

The textual content of the book, and the author's apparent familiarity with the Book of Revelation and other Johannine texts are thought to set the date of composition in the 2nd century. However, the writers of the Johannine literature could have heavily borrowed from the Shepherd of Hermas. The reference to an unknown Clement is presumed by some scholars to be Clement of Rome [Titus Flavius Clemens of Rome]. If that is the case, it could suggest a date c. 90 for at least the historicised setting of the first two visions. The Shepherd of Hermas was first mentioned in the Muratorian fragment, a list earliest written c. 170 AD (although some scholars date it to the 3rd or 4th century AD). It identifies Hermas, the author of The Shepherd, as the brother of Pius I, bishop of Rome.

The book was probably written by an upper class citizen of the City of Rome, and as such he used the upper class language of the Roman Empire: Greek. Very shortly afterwards, it was translated into Vulgar Latin (the language of the common people in the western part of the Roman Empire), was made. Other translations followed in the 5th century AD when Latin was no longer used but "Roman", the common language and direct ancestor to that what we call today "Romance languages" [such as ancient Italian, Iberian, French etc.]. Of the Greek version, the last 10 to 15% is missing. The translations into Vulgar Latin and "Roman" are almost complete.

The Shepherd was also translated at least twice into the Coptic (Egyptian) language and fragments of both Sahidic and Akhmimic translations survive. Three translations into Ge'ez (Ethiopic) were also made, but none survives complete. The sole surviving Georgian translation may have been made from Arabic, but no Arabic translation has been preserved as the Muslims destroyed most libraries in the lands they conquered. There does not appear to have been a Syriac translation and no Syriac author shows any awareness of the Shepherd. It was always more popular in the Western Roman Empire and in Alexandria than in the east. There was a Middle Persian translation made for a Manichaean readership. It survives in a single fragmentary manuscript found in the Mogao Caves at Turfan in China.)

FIRST BOOK: VISIONS

FIRST VISION
Against Filthy And Proud Thoughts, And The Carelessness Of Hermas In Chastising His Sons.

1.1 SHEPHERD OF HERMAS CHAPTER 1
He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognised her, and I began to love her as a sister. Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, "I should be a happy man if I could but get a wife as handsome and good as she is." This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages, and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are, I fell asleep. And the Spirit carried me away, and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, "Hail, Hermas!" And looking up to her, I said, "Lady, what doest thou here?" And she answered me, "I have been taken up here to accuse you of your sins before the Lord." "Lady," said I, "are you to be the subject of my accusation?" "No," said she; "but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church, is angry with you for having sinned against me." I answered her, "Lady, have I sinned against you? How? or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens, and he has the Lord merciful to him in every business. But those who entertain wicked thoughts in their minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world, and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of

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themselves and their life. But do thou pray to God, and He will heal thy sins, and the sins of thy whole house, and of all the saints."

1.1 SHEPHERD OF HERMAS CHAPTER 2

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, "If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins, which are of the grossest character? With what words shall I ask the Lord to be merciful to me? While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool, of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, "Hail, Hermas!" And in sadness and tears I said to her, "Lady, hail!" And she said to me, "Why are you downcast, Hermas? for you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?

I answered her and said, "O Lady, I have been reproached by a very good woman, who says that I sinned against her." And she said, "Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit to desire an evil deed; and especially for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great guilelessness.

1.1 SHEPHERD OF HERMAS CHAPTER 3

"But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes," so shall righteous daily speech overcome all iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints." Having ended these words, she said to me, "Do you wish to hear me read?" I say to her, "Lady, I do." "Listen then, and give ear to the glories of God." And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure. The last words, however, I did remember; for they were useful to us, and gentle. "Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith."

1.1 SHEPHERD OF HERMAS CHAPTER 4

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me," Have you been pleased with my reading?" And I say to her, "Lady, 11 the last words please me, but the first are cruel and harsh." Then she said to me, "The last are for the righteous: the first are for heathens and apostates." And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man, Hermas."

SECOND VISION

Again, Of His Neglect In Chastising His Talkative Wife And His Lustful Sons, And Of His Character.

1.2 SHEPHERD OF HERMAS CHAPTER 1

As I was going to the country about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before. On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, "Can you carry a report of these things to the elect of God?" I say to her, "Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it." "Take it," says she, "and you will give it back to me." Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter; but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

1.2 SHEPHERD OF HERMAS CHAPTER 2

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: "Your seed, O Hermas, has sinned against God, and they have blasphemed against the Lord, and in their great wickedness they have betrayed

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their parents. And they passed as traitors of their parents, and by their treachery did they not reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have, been filled up. But make known these words to all your children, and to your wife, who is to be your sister. For she does not restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you, then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds. For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits. Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteous, ness, and doubt not, that your passage may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life. For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming. To those who denied in earlier times, God became gracious, on account of His exceeding tender mercy.

1.2 SHEPHERD OF HERMAS CHAPTER 3

"But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs worketh death. And you, Henna, have endured great personal tribulations on account of the transgressions of your house, because you did not attend to them, but were careless and engaged in your wicked transactions. But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practise righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo! tribulation cometh on. If it seemeth good to thee, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

1.2 SHEPHERD OF HERMAS CHAPTER 4

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church." And I said to him, "Why then is she an old woman? "Because," said he, "she was created first of all. On this account is she old. And for her sake was the world made." After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, "You have done well for I have some words to add. But when I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte. And Clemens will send his to foreign countries, for permission has been granted to him to do so. And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church.

THIRD VISION
Concerning The Building Of The Triumphant Church,
And The Various Classes Of Reprobate Men.

1.3 SHEPHERD OF HERMAS CHAPTER 1

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see." I asked her, saying "Lady, into what part of the country am I to go?" And she said, "Into any part you wish." Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, "I will come where you wish." Accordingly, I went to the country, and counted the hours, and reached the place where I, had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, cease praying continually for your sins; pray for righteousness, that you

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may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, 'permit my elders to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, "Are you vexed, Hermas? The place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

1.3 SHEPHERD OF HERMAS CHAPTER 2

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of santification on the right hand, and to every one who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those. of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

1.3 SHEPHERD OF HERMAS CHAPTER 3

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory." And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless. The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have vouchsafed to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God, and doubt not whatsoever you shall see."

I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It is because your life has been, and will be, saved through water. For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 4

In reply I said to her, "This is magnificent and marvellous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished." "But who are the other persons who are engaged in carrying the stones?" These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify God, because the tower is finished." I asked her, saying, "Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?" In reply she said to me, "Not because you are more deserving than all others that this

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revelation should be made to you--for there are others before you, and better than you, to whom these visions should have been revealed--but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation.

1.3 SHEPHERD OF HERMAS CHAPTER 5

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practised His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?" "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower.

1.3 SHEPHERD OF HERMAS CHAPTER 6

"As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints. On this account are they unfit for use." "Who are those that have rents?" "These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole." "But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?" She answered and said, "How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord." I answered and said to her, "When, then, will they be useful for the building, Lady?"When the riches that now seduce them have been circumscribed, then will they be of use to God. For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be ye useful to God; for you also will be used as one of these stones.

1.3 SHEPHERD OF HERMAS CHAPTER 7

"Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned? are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptised in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires." She finished her exposition of the tower. But I, shameless as I yet was, asked her, "Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?" "Repentance," said she, "is yet possible, but in this tower they cannot find a suitable place. But in another and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts.

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But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart."

1.3 SHEPHERD OF HERMAS CHAPTER 8

When then I ceased asking in regard to all these matters, she said to me, "Do you wish to see anything else?" And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, "Do you see seven women around the tower?" "I do, Lady," said I. "This tower," said she, "is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved? Another, who has her garments tucked up and acts with vigour, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life." "But the others," said I, "O Lady, who are they?" And she said to me, "They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother, you will be able to live." "I should like to know," said I, "O Lady, what power each one of them possesses." "Hear," she said, "what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God." Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, "Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits.

But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all.

For after three days--this you will take care to remember--I Command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them."

1.3 SHEPHERD OF HERMAS CHAPTER 9

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that ye may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgement that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison m your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 10

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me: "With regard to them, you must ask another to reveal their meaning to you." For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: "Every prayer should be accompanied with humility: fast, therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day.

That very night there appeared to me a young man, who said, "Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be

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content with these revelations. Will you be able to see greater' revelations than those which you have seen?" I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless? But your doubts make you senseless, because you have not your hearts turned towards the Lord." But I answered and said to him, "From you, sir, we shall learn these things more accurately."

1.3 SHEPHERD OF HERMAS CHAPTER 11

"Hear then," said he, "with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows." "I should like then to know, sir, why she sat on a chair?" He answered, "Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! you have the form of the first vision.

1.3 SHEPHERD OF HERMAS CHAPTER 12

"Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear," said he, "this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed, and he no longer sits, but acts with vigour. So happened it with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your spirit, and ye laid aside your infirmities. Vigour arose within you, and ye grew strong in faith; and the Lord, seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart.

1.3 SHEPHERD OF HERMAS CHAPTER 13

"Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful. For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so ye also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you? Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you."

FOURTH VISION
Concerning The Trial And Tribulation
That Are To Come Upon Men.

1.4 SHEPHERD OF HERMAS CHAPTER 1

Twenty days after the former vision I saw another vision, brethren --a representation of the tribulation that is to come. I was going to a country house along the Campanian road. Now the house lay about ten furlongs from the public road. The district is one rarely traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me, and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He vouchsafed to show me His marvels. And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, "Doubt not, Hermas;" and I began to think with myself, and to say, "What reason have I to doubt--I who have been established by the Lord, and who have seen such glorious sights?" I advanced a little, brethren, and, lo! I see dust rising even to the heavens. I began to say to myself, "Are cattle approaching and raising the dust?" It was about a furlong's distance from me. And, lo! I see the dust rising more and more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn. I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord? and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colours on its head-black, then fiery and bloody, then golden, and lastly white.

1.4 SHEPHERD OF HERMAS CHAPTER 2

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood.s And she had white hair. I knew from my former visions that this was

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the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered. and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care on God, and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name. On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri, and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, ye who doubt, for He is all-powerful, and can turn His anger away from you, and send scourges" on the doubters. Woe to those who hear these words, and despise them: better were it for them not to have been born."

1.4 SHEPHERD OF HERMAS CHAPTER 3

I asked her about the four colours which the beast had on his head. And she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady, said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are you who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue stedfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will ye cast away all sadness and straitness, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If ye wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.

FIFTH VISION
Concerning The Commandments.

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I. "I," said he, "am that shepherd to whom you have been entrusted." And as he was speaking, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and similitudes, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and similitudes first, that you may read them easily, and be able to keep them." Accordingly I wrote down the commandments and similitudes, exactly as he had ordered me. If then, when you have heard these, ye keep them and walk in them, and practise them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have heard them, ye do not repent, but continue to add to your sins, then shall ye receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.

SECOND BOOK: COMMANDMENTS

FIRST COMMANDMENT
On Faith In God.

FIRST Of all, believe that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

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SECOND COMMANDMENT
On Avoiding Evil-Speaking,
And On Giving Alms In Simplicity.

He said to me, "Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practise goodness; and from the rewards of your labours, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned, but they who receive on false pretences will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God. Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart may be pure and stainless."

THIRD COMMANDMENT
On Avoiding Falsehood, And On The Repentance
Of Hermas For His Dissimulation.

Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth, that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwelleth in you, will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood. If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers." On hearing these words, I wept most violently. When he saw me weeping, he said to me, "Why do you weep?" And I said, "Because, sir, I know not if I can be saved." "Why?" said he. And I said, "Because, sir, I never spake a true word in my life, but have ever spoken cunningly to all, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit." s And I said to him, "Never, sir, did I listen to these words with so much attention." And he said to me, "Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth, it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God."

FOURTH COMMANDMENT
On Putting One's Wife Away For Adultery.

2 SHEPHERD OF HERMAS CHAPTER 1

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions." "Say on," said he. And I said to him, "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery." And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband do not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not frequently. For there is but one repentance to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover,

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adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions." Wherefore if any one persists in such deeds, and repents not, withdraw from him, and cease to live with him. Otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure; for it is He, indeed, who has power over all."

2 SHEPHERD OF HERMAS CHAPTER 2

I asked him again, and said, "Since the Lord has vouchsafed to dwell always with me, hear with me while I utter a few words; for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing." And he answered and said unto me, "I am set over repentance, and I give understanding to all who repent. Do you not think," he said, "that it is great wisdom to repent? for repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom." And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments, and walk in them; and whosoever shall hear and keep these commandments, shall live to God."

2 SHEPHERD OF HERMAS CHAPTER 3

And I said to him, "I should like to continue my questions." "Speak on," said he. And I said, "I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins." He said to me, "That was sound doctrine which you heard; for that is really the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them. The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life, he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live." And I said, "Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more." And he said, "You will be saved, you and all who keep these commandments."

2 SHEPHERD OF HERMAS CHAPTER 4

And again I asked him, saying, "Sir, since you have been so patient in listening to me, will you show me this also?" "Speak," said he. And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin?" "There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin. Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

FIFTH COMMANDMENT
Of Sadness Of Heart, And Of Patience.

2 SHEPHERD OF HERMAS CHAPTER 1

"Be patient," said he, "and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself. But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to

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God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to God." "I should like, sir," said I, "to know the power of anger, that I may guard myself against it." And he said, "If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart. For I will be with them, and I will save them all. For all are justified by the most holy angel.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away. For as soon as it sees such men standing stedfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord. Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong, then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them."

SIXTH COMMANDMENT
How To Recognise The Two Spirits Attendant
On Each Man, And How To Distinguish
The Suggestions Of The One From Those Of The Other.

2 SHEPHERD OF HERMAS CHAPTER 1

"I gave you," he said, "directions in the first commandment to attend to faith, and fear, and self-restraint." "Even so, sir," said I. And he said, "Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road." "I wish to go by this road," said I. "You will go by it," said he; "and whoever turns to the Lord with all his heart will walk in it."

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "in regard to faith. There are two angels with a man--one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I donor know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel

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ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity.

"This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God."

SEVENTH COMMANDMENT
On Fearing God, And Not Fearing The Devil.

"Fear," said he, "the Lord, and keep His commandments. For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought on no account to be an object of fear; but He in whom there is glorious power is truly to be feared. For every one that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds: for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God." "Why," said I, "sir, did you say in regard to those that keep His commandments, that they will live to God?" "Because," says he, "all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God; but as to those who keep not His commandments, there is no life in them."

EIGHTH COMMANDMENT
We Ought To Shun That Which Is Evil,
And Do That Which Is Good.

"I told you," said he, "that the creatures of God are double, for restraint also is double; for in some cases restraint has to be exercised in others there is no need of restraint." "Make known to me, sir," say I, "in what cases restraint has to be exercised, and in what cases it has not." "Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin; but if you exercise restraint, so as not to do that which is evil, you are practising great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good." "What, sir," say I, "are the evil deeds from which we must restrain ourselves?" "Hear," says he: "from adultery and fornication, from unlawful revelling, from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these." "Are there, sir," said I, "any other evil deeds?"

"There are," says he; "and many of them, too, from which the servant of God must restrain himself--theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these." "Do you not think that these are really wicked?""Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself.

"But listen," says he, "to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself in regard to that which is good, but do it." "And tell me, sir," say I, "the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved." "Listen," says he, "to the good deeds which you ought to do, and in regard to which there is no self-restraint requisite.

First of all there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If any one attend to these, and restrain himself not from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable--for in hospitality good-doing finds a field--never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practising righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these. Do these seem to you good?" says he. "For what, sir," say I, "is better than these?" "Walk then in them," says he, "and restrain not yourself from them, and you will live to God. Keep, therefore, this commandment. If you do good, and restrain not yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain

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yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them."

NINTH COMMANDMENT
Prayer Must Be Made To God Without Ceasing
And With Unwavering Confidence.

He says to me, "Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, 'How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him?' Do not thus reason with yourself, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfil the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature, Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repent, will with difficulty be saved. Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request [than you expected], do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they be very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then," says he, "that, faith is from above--from the Lord --and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things." Second Book: Commandments

TENTH COMMANDMENT
Of Grief, And Not Grieving
The Spirit Of God Which Is In Us.

2 SHEPHERD OF HERMAS CHAPTER 1

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? for anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man.

Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?"

"I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world, do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business, and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear, then," says he, "foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has wrought a wicked deed. This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented. Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit--doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor straitness. Wherefore put on

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cheerfulness, which always is agreeable and acceptable to God, and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief; but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit, he works iniquity, neither entreating the Lord nor confessing to Him. For the entreaty of the sorrowful man has no power to ascend to the altar of God." "Why," say I, "does not the entreaty of the grieved man ascend to the altar?" "Because," says he, "grief sits in his heart. Grief, then, mingled with his entreaty, does not permit the entreaty to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure [as wine alone gives], so grief mixed. with the Holy Spirit does not produce the same entreaty [as would be produced by the Holy Spirit alone]. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."

ELEVENTH COMMANDMENT
The Spirit And Prophets To Be Tried By Their Works; Also Of The Two Kinds Of Spirit.

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, "Do you see the persons sitting on the seat?" "I do, sir," said I. "These," says he, "are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned." "How then, sir," say I, "will a man know which of them is the prophet, and which the false prophet?" "I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from, all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a comer, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not Crashed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit tees from him through fear, and that man is made dumb, and is entirely crashed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky." "How, sir," say I, "can these things take place? for both of them are impossible." "As these things," says he, "are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the

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power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man's head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other."

TWELFTH COMMANDMENT

On The Twofold Desire. The Commandments Of God Can Be Kept, And Believers Ought Not To Fear The Devil.

2 SHEPHERD OF HERMAS CHAPTER 1

He says to me, "Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire, and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death." "What then, sir," say I, "are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them." "Listen, then, to the works in which evil desire slays the servants of God."

2 SHEPHERD OF HERMAS CHAPTER 2

"Foremost of all is the desire after another's wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining ye may live to God. But as many as are mastered by them, and do not resist them, will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire see you armed with the fear of God, and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armour. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it even as it wishes. If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."

2 SHEPHERD OF HERMAS CHAPTER 3

"I should like to how," say I, "in what way I ought to serve good desire." "Hear," says he: "You will practise righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practising these, you will be a well-pleasing servant of God, and you will live to Him; and every one who shall serve good desire, shall live to God."

He concluded the twelve commandments, and said to me, "You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much. For you will find favour among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you." I say to him, "Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard." He answered and said to me, "If you lay it down as certain that they can be kept, then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man."

2 SHEPHERD OF HERMAS CHAPTER 4

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: "O feel, senseless and doubting, do you not perceive how great is the glory of God, and how strong and marvellous, in that He created the world for the sake of man, and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips, but their hearts hardened, and who are far from the Lord, the commandments are hard and difficult. Put, therefore, ye who are empty and fickle in yoUr faith, the Lord in your heart, and ye will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, ye who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength. Fear him not, then, and he will flee from you."

2 SHEPHERD OF HERMAS CHAPTER 5

I say to him, "Sir, listen to me for a moment." "Say what you wish," says he. "Man, sir," say I, "is eager to keep the commandments of God, and there is no one who does not ask

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of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you. As many, therefore," says he, "as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty, then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants.

2 SHEPHERD OF HERMAS CHAPTER 6

"But I, the angel of repentance, say to you Fear not the devil; for I was sent," says he, "to be with you who repent with all your heart, and to make you strong in faith. Trust God, then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practise righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy, and keep His commandments, and ye will live to God." I say to him, "Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments s which you have enjoined upon me, the Lord strengthening me." "You will keep them," says he, "if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God."

THIRD BOOK: SIMILITUDES

FIRST SIMILITUDE
As In This World We Have No Abiding City,
We Ought To Seek One To Come.

HE says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one. If, then," he continues, "you know your city in which you are to dwell, why do ye here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Dost thou not understand that all these things belong to another, and are under the power of another? for the lord of this city will say, 'I do not wish thee to dwell in my city; but depart from this city, because thou obeyest not my laws.' Thou, therefore, although having fields and houses, and many other things, when cast out by him, what wilt thou do with thy land, and house, and other possessions which thou hast gathered to thyself? For the lord of this country justly says to thee, 'Either obey my laws or depart from my dominion.' What, then, dost thou intend to do, having a law in thine own city, on account of thy lands, and the rest of thy possessions? Thou shalt altogether deny thy law, and walk according to the law of this city. See lest it be to thy hurt to deny thy law; for if thou shalt desire to return to thy city, thou wilt not be received, because thou hast denied the law of thy city, but wilt be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for thyself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast thee out for disobeying his law, to leave his city, and to depart to thine own, and to obey thine own law without being exposed to annoyance, but in great joy. Have a care, then, ye who serve the Lord, and have Him in your heart, that ye work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments be observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit s widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which ye received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practise the expenditure of the heathen, for it is injurious to you who are the servants of God; but practise an expenditure of your own, in which ye can rejoice; and do not corrupt nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work thine own work, and thou wilt be saved."

SECOND SIMILITUDE
As The Vine Is Supported By The Elm, So Is The Rich
Man Helper By The Prayer Of The Poor.

AS I was walking in the field, and observing an elm and vine, and determining in my own, mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other

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exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine be trained upon the elm, it cannot bear much fruit when extended at length upon the ground; and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both, from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because," he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This similitude, therefore, is for the servants of God--for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God--because the poor man is rich in intercession and confession, and his intercession has great power with God--then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner, unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him. Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine l and the vine, having an unfailing supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches, and who understand that they are from the Lord. [For they who are of that mind will be able to do some good.]"

THIRD SIMILITUDE

As In Winter Green Trees Cannot Be Distinguished From Withered, So In This World Neither Can The Just From The Unjust.

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, "Do you see those trees?" "I see, sir," I replied, "that all are alike, and withered." He answered me, and said, "These trees which you see are those who dwell in this world." "Why, then, sir," I said, "are they withered, as it were, and alike?" "Because," he said, "neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another."

FOURTH SIMILITUDE

As In Summer Living Trees Are Distinguished From Withered By Fruit And Living Leaves, So In The World To Come The Just Differ From The Unjust In Happiness.

He showed me again many trees, some budding, and others withered. And he said to me, "Do you see these trees?" "I see, sir," I replied, "some putting forth buds, and others withered." "Those," he said, "which are budding are the righteous who are to live in the world to come; for the coming world is the summer of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known. But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord. How, then," he continued, "can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who serve Him not shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be

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able to bear fruit for the life to come. And every one who will do these things shall bear fruit."

FIFTH SIMILITUDE
Of True Fasting And Its Reward: Also Of Purity Of Body.

3 SHEPHERD OF HERMAS CHAPTER 1

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, "Why have you come hither early in the morning?" "Because, sir," I answered, "I have a station." "What is a station?" he asked. "I am fasting, sir," I replied. "What is this fasting," he continued, "which you are observing?" "As I have been accustomed, sir," I reply, "so I fast." "You do not know," he says, "how to fast unto the Lord: this useless fasting which you observe to HIm is of no value." "Why, sir," I answered, "do you say this?" "I say to you," he continued, "that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen," he continued: "God does not desire such an empty fasting? For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God.

3 SHEPHERD OF HERMAS CHAPTER 2

"Hear the similitude which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard, and selecting a faithful and beloved and much valued slave, he called him to him, and said, 'Take this vineyard which I have planted, and stake it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.' And the master of the slave departed to a foreign country. And when he was gone, the slave took and staked the vineyard; and when he had finished the staking of the vines, he saw that the vineyard was full of weeds. He then reflected, saying, 'I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.' He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, Having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councillors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, 'I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.' With this resolution of the master his son and friends were well pleased, viz., that the slave should be co-heir with the son. After a few days the master made a feast, and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favour with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling; together his friends and his son, reported to them the slave's proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son."

3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, I do not see the meaning of these similitudes, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. [Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honoured by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you enjoin upon me I will observe, for I know that you are with me." "I will be with you," he replied, "because you have such a desire for doing good; and I will be with all those," he added, "who have such a desire. This fasting," he continued, "is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep. First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows. Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit

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humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive."

3 SHEPHERD OF HERMAS CHAPTER 4

I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable. And he answered me, and said, "You are exceedingly persistent with your questions. You ought not," he continued, "to ask any questions at all; for if it is needful to explain anything, it will be made known to you." I said to him "Sir whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not unfold them, I shall have heard your words in vain." And he answered me again, saying, "Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables? But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel, and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?" I said to him, "Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them."

3 SHEPHERD OF HERMAS CHAPTER 5

"I said to you a little ago," he answered, "that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the similitudes of the field, and of all the others that follow, that you may make them known to every one. Hear now," he said, "and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; [and the son is the Holy Spirit;] and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God's servants; and the dishes which He sent Him from His able are the commandments which He gave His people through His Son; and the friends and fellow-councillors are the holy angels who were first created; and the Master's absence from home is the time that remains until His appearing." I said to him, "Sir, all these are great, and marvellous, and glorious things. Could I, therefore," I continued, "understand them? No, nor could any other man, even if exceedingly wise. Moreover," I added, "explain to me what I am about to ask you." "Say what you wish," he replied. "Why, sir," I asked, "is the Son of God in the parable in the form of a slave?"

3 SHEPHERD OF HERMAS CHAPTER 6

"Hear," he answered: "the Son of God is not in the form of a slave, but in great power and might." "How so, sir?" I said; "I do not understand." "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father. [You see," he said, "that He is the Lord of the people, having received all authority from His Father.] And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking reli giously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and co-operating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels, in order that this flesh, which had been subject to the body without a fault, might have some place of tabernacle, and that it might not appear that the reward [of its servitude had been lost], for the flesh that has been found without spot or defilement, in which the Holy Spirit dwelt, [will receive a reward]. You have now the explanation of this parable also."

3 SHEPHERD OF HERMAS CHAPTER 7

"I rejoice, sir," I said, "to hear this explanation." "Hear," again he replied: "Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live." "And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can such

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man be saved who has defiled his flesh?" "Respecting former sins of ignorance," he said, "God alone is able to heal them, for to Him belongs all power. [But be On your guard now, and the all-powerful and compassionate God will heal former transgressions], if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God."

SIXTH SIMILITUDE

Of The Two Classes Of Voluptuous Men, And Of Their Death, Falling Away, And The Duration Of Their Punishment.

3 SHEPHERD OF HERMAS CHAPTER 1

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me." And after he had uttered these words, he said to me, "Let us go into the fields, and I will show you the shepherds of the flocks." "Let us go, sir," I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.]

3 SHEPHERD OF HERMAS CHAPTER 2

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption:" I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have tom themselves away from God for ever, and have delivered themselves over to luxuries and deceits [of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of this ties and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

3 SHEPHERD OF HERMAS CHAPTER 3

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and severe, and so completely devoid of compassion for these sheep?"

"This," he replied, "is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments." "I would know, sir," I said, "Of what nature are these diverse tortures and punishments?" "Hear," he said, "the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disOrder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the

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faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil."

3 SHEPHERD OF HERMAS CHAPTER 4

I said to him, "Sir, explain this also to me." "What is it you ask?" he said. "Whether, sir," I continued, "they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?" He said to me, "They are tortured in the same manner." ["They are tormented much less, sir," I replied;] "for those who are so luxurious and who forget God ought to be tortured seven-fold." He said to me "You are foolish, and do not understand the power of torment." "Why, sir," I said, "if I had understood it, I would not have asked you to show me." "Hear," he said, "the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long."

3 SHEPHERD OF HERMAS CHAPTER 5

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last a his luxury and deceit, and knows that an their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury, sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

SEVENTH SIMILITUDE

They Who Repent Must Bring Forth Fruits Worthy Of Repentance.

After a few days I saw him in the same plain where I had also. seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?"

"Listen," he said: "Your sins are many, but not so great as to require that you be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction."

"Well, sir," I said, "they have repented with their whole heart." "I know, too," he answered, "that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted? Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing: and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage." I said to him, "Sir, be thou with me, and I will be able to bear

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all affliction." "I will be with you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction," he added, "will depart from all who walk in these my commandments."

EIGHTH SIMILITUDE

The Sins Of The Elect And Of The Penitent Are Of Many Kinds, But All Will Be Rewarded According To The Measure Of Their Repentance And Good Works.

3 SHEPHERD OF HERMAS CHAPTER 1

He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large, pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marvelled within myself, saying, "How is the tree sound, after so many branches have been cut off?" And the Shepherd said to me, "Do not be surprised if the tree remains sound after so many branches were lopped off; [but wait,] and when you shall have seen everything, then it will be explained to you what it means." The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. [And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted.] And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were; and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

3 SHEPHERD OF HERMAS CHAPTER 2

And the angel of the Lord ordered crowns to be brought; and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches Which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals. And all who went into the tower had the same clothing--white as snow. And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, "I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with care. See that no one escape you,". he added; "and if any escape you, I will try them at the altar." Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, "Let us take the branches of all these and plant them, and see if any of them will live." I said to him, "Sir, how can these withered branches live?" He answered, and said, "This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour waters upon them; and if any of them live I shall rejoice with them, and if they do not I at least will not be found neglectful." And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live."

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3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed." "Listen," he said: "This great tree that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God, proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them; for this is he who gave them the law into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law You see, accordingly, many branches that have been rendered useless, and you will know them all--those who have not kept the law; and you will see the dwelling of each one." I said to him, "Sir, why did he dismiss some into the tower, and leave others to you?" "All," he answered, "who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority." "Who, then," I continued, "are they who were crowned, and who go to the tower?" "These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered."

3 SHEPHERD OF HERMAS CHAPTER 4

And after a few days we came to the place, and the Shepherd sat down in the angel's place, and I stood beside him. And he said to me, "Gird yourself with pure, undressed linen made of sackcloth;" and seeing me girded, and ready to minister to him, "Summon," he said, "the men to whom belong the branches that were planted, according to the order in which each one gave them in." So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, "Let each one pull out his own branch, and bring it to me." The first to give in were those who had them withered and cut; and because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked; and many of them gave them in green and without crocks; and some green and with offshoots and fruits upon the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them.

3 SHEPHERD OF HERMAS CHAPTER 5

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks. And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. [Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row.] And they gave them in who had them green, but to a very slight extent withered and cracked. Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

3 SHEPHERD OF HERMAS CHAPTER 6

After the Shepherd had examined the branches of them all, he said to me, "I told you that this tree was tenacious of life. You see," he continued, "how many repented and were saved." "I see, sir," I replied. "That you may behold," he added, "the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance." "Why then, sir," I said, "did not all these repent?" He answered, "To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance, lest they should again profane His name." I said to him, "Sir, show me now, with respect to those who gave in the branches, of what sort they are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you. a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits." "Listen," he said: "they whose branches were found withered and moth-eaten are the apostates and

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traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called. These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed? And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants Of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines. These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spake to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then," he said, "that repentance involves life to sinners, but non-repentance death.

3 SHEPHERD OF HERMAS CHAPTER 7

"And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half-withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, [railing against the absent,] and never at peace with one another, but always at variance. And yet to these also," he continued, "repentance is possible. You see," he said, "that some of them have repented, and there is still remaining in them," he continued, "a hope of repentance. And as many of them," he added, "as have repented, shall have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry. Yet they also, being naturally good, on hearing my commandments, purified themselves, and soon repented. Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be east out of the tower, and will lose his life. Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death.

3 SHEPHERD OF HERMAS CHAPTER 8

"And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead. Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures; but if they abide in their deeds, these, too, work to themselves death.

3 SHEPHERD OF HERMAS CHAPTER 9

"And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them. They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, [departed from God, serving the works and deeds of the heathen.] These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near.

3 SHEPHERD OF HERMAS CHAPTER 10

"And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered, but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses.

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Having accordingly heard of this repentance, they unhesitatingly repented, and practise all virtue and righteousness; and some of them even [suffered, being willingly put to death]. knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower."

3 SHEPHERD OF HERMAS CHAPTER 11

And after he had finished the explanations of all the branches, he said to me, "Go and tell them to every one, that they may repent, and they shall live unto God. Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved." I said to him, "Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent." He answered me, and said, "All who with their whole heart shall purify themselves from their wickedness before enumerated, and shah add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live." Having shown me these things, and spoken all these words, he said to me, "And the rest I will show you after a few days."

NINTH SIMILITUDE
The Great Mysteries In The Building Of The Militant And Triumphant Church,

3 SHEPHERD OF HERMAS CHAPTER 1

After I had written down the commandments and similitudes of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the HOly Spirit that spake with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see [them] through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill; and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sons of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

3 SHEPHERD OF HERMAS CHAPTER 2

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains, rectangular in shape, so as to be capable of containing the whole world: and that rock Was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate; and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others--they were all, however, distinguished--and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marvelled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me "Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labour about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain."

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3 SHEPHERD OF HERMAS CHAPTER 3

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned, a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower above the rock. And great was the noise of those men who came to build the tower, as they ran hither and thither around the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

3 SHEPHERD OF HERMAS CHAPTER 4

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and the others stooped down under the sides of the stones. And in this way they carried all the stones. And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty [five] came up out of the pit, and these were fired into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, [and there were four rows in the foundation of the tower,] and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various, colours, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colours were placed in the building, they all became white alike, and lost their different colours. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to their own place whence they had been taken; [and being removed one by one, they were laid aside; and] they say to the men who brought the stones, "Do not ye bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless," they said, "they be carried through the gate by the hands of the virgins, they cannot change their colours: do not toil, therefore," they said, "to no purpose."

3 SHEPHERD OF HERMAS CHAPTER 5

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, "What is the reason that the building of the tower was not finished? "The tower," he answered, "cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure." "I would like to know, sir," I said, "what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me." "If you are not found to be curious about trifles," he replied, "you shall know everything. For after a few days [we shall come hither, and you will see the other things that happen to this tower, and will know accurately all the similitudes." After a few days] we came to the place where we sat down. And he said to me, "Let us go to the tower; for the master of the tower is coming to examine it." And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come to examine the building.

3 SHEPHERD OF HERMAS CHAPTER 6

And, behold, after a little I see an array of many men coming, and in the midst of them one man of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honourable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them

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became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having Every many] stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. [And the builders asked him from what mountain he wished them to be brought and put in their place.] And he did not command them to be brought from the mountains, [but he bade them be brought from a certain plain which was near at hand.] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to field slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.

3 SHEPHERD OF HERMAS CHAPTER 7

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." [Having given these orders to the Shepherd, he departed from the tower], with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the others."

"How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly? and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

3 SHEPHERD OF HERMAS CHAPTER 8

And beginning, we first examined the black stones: And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building: and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, arid some to have great crocks. And these also he commanded to be laid down along with those which had been rejected. But the remainder, after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

3 SHEPHERD OF HERMAS CHAPTER 9

He next came to examine the white and rounded stones, and said to me, "What are we to do with these stones? "How do I know, sir? "I replied. "Have you no intentions regarding them? "Sir," I answered, "I am not acquainted with this art, neither am I a stone-cutter, nor can I tell." "Do you not see," he said, "that they are exceedingly round? and if I wish to make them ractangular, a large portion of them must be cut away; for some of them must of necessity be put into the building." "If therefore," I said, "they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?" He selected the

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larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carded away, and laid down on the plain from which they were brought. They were not, however, rejected, "because," he said, "there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright." And twelve women were called, very beautiful in form, clothed in black, and with dishevelled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carded away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

3 SHEPHERD OF HERMAS CHAPTER 10

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslacked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

3 SHEPHERD OF HERMAS CHAPTER 11

The virgins said to me, "The Shepherd does not come here today." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain? "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them: for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult? "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you sup? "I supped, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

3 SHEPHERD OF HERMAS CHAPTER 12

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation: for this reason is He old." "And why is the gate new, sir?" I said. "Because," he answered, "He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and

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that those which did not come, were again thrown back to their own place? "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receive His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious angels, and by them accordingly is the Lord surrounded. And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tail and glorious man in the midst of them, who walked round the tower, and rejected the stones from the building? "I saw him, sir," I answered. "The glorious man," he said, "is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels," he continued, "will enter in unto God apart from Him. Whosoever does not receive His name, shall not enter into the kingdom of God."

3 SHEPHERD OF HERMAS CHAPTER 13

"And the tower," I asked, "what does it mean? "This tower," he replied, "is the Church." "And these virgins, who are they?" "They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones," he continued, "which you saw rejected bore His name, but did not put on the clothing of the virgins." "Of what nature is their clothing, sir?" I asked. "Their very names," he said, "are their clothing. Every one who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names of these virgins. As many stones," he continued, "as you saw [come into the building of the tower through the hands] of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord through His Son, and are clothed with these spirits, shall become one spirit, one body, and the colour of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower." "Those stones, sir, that were rejected," I inquired, "on what account were they rejected? for they passed through the gate, and were placed by the hands of the virgins in the building of the tower." "Since you take an interest in everything," he replied, "and examine minutely, hear about the stones that were rejected. These all," he said, "received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair dishevelled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have," he said, "the explanation of those who were rejected."

3 SHEPHERD OF HERMAS CHAPTER 14

"What, then, sir," I said, "if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God? "They shall enter in," he said, "if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life." "Now, sir," I continued, "show me why the tower was not built upon the ground, but upon the rock and upon the gate." "Are you still," he said, "without sense and understanding? "I must, sir," I said, "ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand." "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name."

3 SHEPHERD OF HERMAS CHAPTER 15

"Explain to me, sir," I said, "the names of these virgins, and of those women who were clothed in black raiment." "Hear," he said, "the names of the stronger virgins who stood at the comers. The first is Faith, the second Continence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity,

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Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also," he continued, "the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it." "And the stones, sir," I said, "which were taken out of the pit and fitted into the building: what are they?" "The first," he said, "the ten, viz, that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God." "Why, then, sir," I asked, "did the virgins carry these stones also through the gate, and give them for the building of the tower?" "Because," he answered, "these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower."

3 SHEPHERD OF HERMAS CHAPTER 16

"Explain to me a little further, sir," I said. "What is it that you desire?" he asked. "Why, sir," I said, "did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits? "They were obliged," he answered, "to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God s he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God." "Why, sir," I asked, "did the forty stones also ascend with them out of the pit, having already received the seal?" "Because," he said, "these apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. [But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive.] By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also."

3 SHEPHERD OF HERMAS CHAPTER 17

"I understand, sir," I replied. "Now, sir," I continued, "explain to me, with respect to the mountains, why their forms are various and diverse."

"Listen," he said: "these mountains are the twelve tribes, which inhabit the whole world. The Son of God, accordingly, was preached unto them by the apostles." "But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir." "Listen," he answered: "these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one." "First, sir," I said, "explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one colour, shining like those also that had ascended out of the pit." "Because," he said, "all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God. Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins. On this account the building of the tower became of one colour, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse."

3 SHEPHERD OF HERMAS CHAPTER 18

"How, sir," I said, "did they become worse, after having known God?" "He that does not know God," he answered, "and practises evil, receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever. In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out thence, so [they also shall be cast out, and] there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding,

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of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure." "All these things, sir," I said, "are great and glorious.

"Moreover, sir," I said, "explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvellous, and glorious name." "Hear," he said, "the diversity of the mountains and of the twelve nations.

3 SHEPHERD OF HERMAS CHAPTER 19

"From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former." "Why, sir," I said, "have these repentance, but the former not? for their actions are nearly the same." "On this account," he said, "have these repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors.

3 SHEPHERD OF HERMAS CHAPTER 20

"And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not] cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing lest these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.

But to all these repentance, and that speedy, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death.

3 SHEPHERD OF HERMAS CHAPTER 21

"And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are [neither alive nor] dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord. Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life.

3 SHEPHERD OF HERMAS CHAPTER 22

"And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them.

3 SHEPHERD OF HERMAS CHAPTER 23

"And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is

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corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him? I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.

3 SHEPHERD OF HERMAS CHAPTER 24

"And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile, and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labour to every man, without reproach and without hesitation. The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labours of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for ye have received of His Spirit.

3 SHEPHERD OF HERMAS CHAPTER 25

"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels.

3 SHEPHERD OF HERMAS CHAPTER 26

"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants, who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received. If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if any one is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that any one who has denied may obtain repentance, for It is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts. which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed.

3 SHEPHERD OF HERMAS CHAPTER 27

"And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord for ever. They who do these things are honourable before God, and their place is already with the angels, if they remain to the end serving God.

3 SHEPHERD OF HERMAS CHAPTER 28

"And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives." "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? "Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God. And why their fruits are of various kinds, and some of them superior, listen. All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully--these are held in greater honour with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion--that a servant should deny his Lord--is evil. Have a care, therefore, ye who

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are planning such things, lest that suggestion remain in your hearts, and ye perish unto God. And ye who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that ye have done a great thing, if any of you suffer on account of God. The Lord bestows upon you life, and ye do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, ye would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that ye have the Lord, lest, denying Him, ye be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God.

3 SHEPHERD OF HERMAS CHAPTER 29

"And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children, without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him. Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God."

After he had finished the similitudes of the mountains, I said to him, "Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round."

3 SHEPHERD OF HERMAS CHAPTER 30

"Hear," he answered, "about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would remain bright, and not one of them become black. But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good, and could be good, He ordered their riches to be cut down, not to be taken s away for ever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

3 SHEPHERD OF HERMAS CHAPTER 31

"But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race. therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord.

I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children, because your part is good, and honourable before God.

Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks? Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you.

3 SHEPHERD OF HERMAS CHAPTER 32

"Heal yourselves, therefore, while the tower is still building. The Lord dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as ye received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, 'I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?' Would you not say all

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this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? for its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences. Do not trample His mercy under foot, He says, but rather honour Him, because He is so patient with your sins, and is not as ye are. Repent, for it is useful to you.

3 SHEPHERD OF HERMAS CHAPTER 33

"All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God. If therefore ye believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner of that class will live unto God. All these words which I had to say have been spoken unto you."

The Shepherd said to me," Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out. For these shapes were their sins, and they were levelled down, that they might not appear."

TENTH SIMILITUDE

Concerning Repentance And Alms-Giving.

3 SHEPHERD OF HERMAS CHAPTER 1

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his fight hand. He then called me, and spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honour and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

3 SHEPHERD OF HERMAS CHAPTER 2

I said to him, "Ask himself, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on heating these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honour with the Lord. But those who do not keep his commandments, flee from his life, and despise him. But he has his own honour with the LOrd. All, therefore, who shall despise him, and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood.

But I enjoin you, that you obey his commands, and you will have a cure for your former sins.

3 SHEPHERD OF HERMAS CHAPTER 3

"Moreover, I sent you these virgins, that they may dwell with you. For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation." When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house

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to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

3 SHEPHERD OF HERMAS CHAPTER 4

The angel then said to me, "Conduct yourself manfully in this service, and make known to every one the great things of God, and you will have favour in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practise good works is useful to them. And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood. Do good works, therefore, ye who have received good from the Lord; lest, while ye delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded."

After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.

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SUPPLEMENT FROM THE APOSTOLIC FATHERS

- 1 Clement
- 2 Clement

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

or the First Epistle of Clement, or 1 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 70-140 A.D.

(Author: probably Pope Clement I. of Rome who died c. 95 AD. His real name was Titus Flavius Clemens and there is a possibility that he actually was a grand-nephew of emperor Flavius Vespasianus and the cousin of Emperor Flavius Domitianus and the husband of his cousin Flavia Domitilla, better known as Saint Domitilla, one of the first saints of the Christian Church. He was consul for some time and he wrote discourses involving the Apostle Peter, together with an account of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history.
The letter was composed at some time between AD 70 and AD 140, mostly likely c 96. It ranks with Didache as one of the earliest—if not the earliest—of extant Christian documents outside the canonical New Testament. As the name suggests, a Second Epistle of Clement is known, but this is a later work by a different author. Neither 1 nor 2 Clement are part of the canonical New Testament, but they are part of the Apostolic Fathers collection. There are some New Testament allusions that could make one think it was written in Corinthian communities.)

PROLOGUE

The Church of God which sojourneth at Rome, to the Church of God which sojourneth at Corinth, to them that are called and sanctified in the will of God through our Lord Jesus Christ: Grace and peace be multiplied unto you from Almighty God through Jesus Christ.

1 CLEMENT CHAPTER 1

1 On account of the sudden and repeated calamities and mischances, brethren, that have come upon us, we suppose that we have the more slowly given heed to the things that are disputed among you, beloved, and to the foul and unholy sedition, alien and foreign to the elect of God, which a few headstrong and self-willed persons have kindled to such a degree of madness, that your venerable and famous name, worthy to be loved of all men, is greatly blasphemed.

2 For who that hath tarried among you hath not approved your most virtuous and firm faith, hath not admired your sober and seemly piety in Christ, hath not proclaimed your splendid disposition of hospitality, hath not deemed blessed your perfect and unerring knowledge?

3 For ye did all things without respect of persons, and walked in the laws of God, submitting yourselves to them that have the rule over you, and giving the due honour to the presbyters that are among you. Young men ye enjoined to think such things as be sober and grave. Women ye exhorted to perform all things in a blameless and honourable and pure conscience, loving dutifully their own husbands; and ye taught them to manage the affairs of their houses with gravity, keeping in the rule of obedience, being temperate in all things.

1 CLEMENT CHAPTER 2

1 And ye were all humble, boasting of nothing, submitting yourselves rather than subjecting others, more gladly giving than receiving, content with the provision that God had given you; and attending diligently to his words, ye received them into your very hearts, and his sufferings were before your eyes.

2 Thus a deep and rich peace was given to all, and an insatiable longing for doing good, and a plentiful outpouring of the Holy Spirit was upon all of you.

3 And ye, being filled with a holy desire, with excellent zeal and pious confidence, stretched out your arms to Almighty God, beseeching him to be merciful unto you, if ye had in anything unwillingly done amiss.

4 Ye contended day and night for the whole brotherhood, that in his mercy and good pleasure the number of his elect might be saved.

5 Ye were simple and sincere without malice one toward another:

6 all sedition and all schism were abominable unto you. Ye grieved over the transgressions of your neighbour, judging his short-comings your own.

7 Ye repented not of any well-doing, being ready to every good work;

8 and being adorned with a very virtuous and holy habit of life, ye did all things in his fear. The commandments and ordinances of the Lord were written on the breadth of your heart.

1 CLEMENT CHAPTER 3

1 All honour and enlargement was given to you, and then was fulfilled that which is written: -- The beloved ate and drank, and was enlarged and grew fat and kicked.

2 From this came emulation and envy, strife and sedition, persecution and disorder, war and captivity.

3 Thus the mean men were lifted up against the honourable; those of no repute against those of good repute; the foolish against the wise; the young against the elder.

4 Through this justice and peace are afar off, because each of you leaveth off the fear of God and is dimsighted in his faith, nor walketh in the laws of his commandments, nor behaveth as becometh a citizen of Christ; but each walketh according to his own evil lusts, having taken up unjust and unholy envy, by which also death entered into the world.

1 CLEMENT CHAPTER 4

1 For it is thus written: And it came to pass after certain days, that Cain brought of the fruits of the ground a sacrifice to God,

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and Abel brought also of the firstlings of the sheep and of their fat.

2 And God had respect unto Abel and unto his gifts; but unto Cain and his gifts he had no regard.

3 And Cain was grieved greatly, and his countenance fell.

4 And God said unto Cain, Why art thou very sorrowful, and why hath thy countenance fallen? If thou hast rightly offered, but hast not rightly divided, hast thou not sinned?

5 Hold thy peace; thy gift returneth unto thee, and thou shalt be master over it.

6 And Cain said unto Abel, Let us pass over into the field. And it came to pass while they were in the field, Cain rose up against Abel his brother and slew him.

7 Ye see, brethren, jealousy and envy wrought the slaughter of a brother.

8 Through envy our father Jacob fled from the face of his brother Esau.

9 Envy caused Joseph to be persecuted unto death, and to enter into bondage.

10 Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, because he heard his countryman say, Who made thee a judge or a decider over us? Wilt thou kill me, as thou didst the Egyptian yesterday?

11 Through envy Aaron and Miriam pitched their tents without the camp.

12 Envy brought down Dathan and Abiram alive to the grave, because they contended against Moses, the servant of God.

13 Through envy David suffered jealousy not only of foreigners, but was persecuted also by Saul, king of Israel.

1 CLEMENT CHAPTER 5

1 But let us pass from ancient examples, and come unto those who have in the times nearest to us, wrestled for the faith.

2 Let us take the noble examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death.

3 Let us place before our eyes the good Apostles.

4 Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.

5 Through envy Paul, too, showed by example the prize that is given to patience:

6 seven times was he cast into chains; he was banished; he was stoned; having become a herald, both in the East and in the West, he obtained the noble renown due to his faith;

7 and having preached righteousness to the whole world, and having come to the extremity of the West, and having borne witness before rulers, he departed at length out of the world, and went to the holy place, having become the greatest example of patience.

1 CLEMENT CHAPTER 6

1 To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.

2 Through envy women were persecuted, even the Danaides and Dircae, who, after enduring dreadful and unholy insults, attained to the sure course of the faith; and they who were weak in body received a noble reward.

3 Envy hath estranged the minds of wives from their husbands, and changed the saying of our father Adam: This is now bone of my bone, and flesh of my flesh.

4 Envy and strife have overthrown mighty cities and rooted out great nations.

1 CLEMENT CHAPTER 7

1 These things we enjoin you, beloved, not only by way of admonition to you, but as putting ourselves also in mind. For we are in the same arena, and the same contest is imposed upon us.

2 Wherefore, let us leave empty and vain thoughts, and come unto the glorious and venerable rule of our holy calling.

3 Let us consider what is good and pleasing and acceptable before him who made us.

4 Let us look steadfastly to the blood of Christ, and see how precious in the sight of God is his blood, which having been poured out for our salvation, brought to the whole world the grace of repentance.

5 Let us go back to all generations, and learn that in every generation God hath granted a place for repentance to such as wished to return unto him.

6 Noah preached repentance, and as many as hearkened unto him were saved.

7 Jonah prophesied destruction to the Ninevites, and they, repenting of their sins, appeased God through prayer, and, though alien from God, obtained salvation.

1 CLEMENT CHAPTER 8

1 The ministers of the grace of God spake by the Holy Spirit concerning repentance;

2 and the Lord of all himself spake concerning repentance with an oath. As I live, saith the Lord, I desire not the death of a sinner, as I desire his repentance; adding thereto an excellent saying:

3 Repent, O house of Israel, from your iniquity: Say unto the sons of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, and ye turn unto me with your whole heart and say, My father, I will hearken unto you as to an holy people.

4 And in another place he speaketh in this wise: Wash, and be ye clean; take away the wickedness from your souls from before my eyes; cease from your evil deeds, learn to do well; seek judgement; deliver him that is oppressed; give judgement for the orphan, and justify the widow; and come and let us reason together, saith he; and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and hearken unto me, ye shall eat the good things of the earth; but if ye be not willing, and hearken not, the sword shall devour you; for the mouth of the Lord hath said this.

5 Desiring, therefore, that all his beloved ones should partake of repentance, he hath confirmed it by his almighty will.

1 CLEMENT CHAPTER 9

1 Wherefore, let us submit ourselves to his excellent and glorious will, and, becoming suppliants of his mercy and

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goodness, let us fall before him and betake ourselves to his mercies, having laid aside the vain toil and the strife and the jealousy that leadeth unto death.

2 Let us look steadfastly at those that have ministered with perfectness to his excellent glory.

3 Let us take as example Enoch, who, having been found just by reason of obedience, was translated, and his death was not found.

4 Noah, having been found faithful, preached, by his ministry, regeneration unto the world, and by him God preserved the animals that entered with one consent into the ark.

1 CLEMENT CHAPTER 10

1 Abraham, who was called the friend, was found faithful, inasmuch as he became obedient to the words of God.

2 This man, by obedience, went out from his land and his kinsfolk, and the house of his father, that, by leaving a scanty land and weak kinsfolk and a small house, he might inherit the promises of God.

3 For he saith unto him, Go out from thy land and thy kinsfolk, and the house of thy father, unto the land that I shall show thee, and I will make thee a great nation, and bless thee, and magnify thy name, and thou shalt be blessed; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And again, when he separated from Lot, God said unto him, Lift up thine eyes, and look from the place where thou now art unto the north and unto the south, and unto the east and unto the sea; for all the land which thou seest, to thee will I give it and to thy seed for ever,

5 and I will make thy seed as the dust of the earth: if any man can number the dust of the earth, thy seed also shall be numbered.

6 And again he saith, God brought forth Abraham, and said unto him: Look up to heaven and number the stars, if thou art able to number them, so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness.

7 Through faith and hospitality a son was given unto him in old age, and through obedience he offered him a sacrifice unto God on one of the mountains that he showed him.

1 CLEMENT CHAPTER 11

1 By hospitality and goodness Lot was saved out of Sodom when the whole region round about was judged with fire and brimstone; the Lord making it manifest that he leaveth not them that hope upon him, but appointeth to punishment and torment them that turn in another way.

2 For his wife, who went out together with him, being of another mind, and not being in concord with him, was on that account placed as a sign, so that she became a pillar of salt even to this day; that it might be known to all that the double-minded, and they who doubt concerning the power of God, are for a judgement and a sign to all generations.

1 CLEMENT CHAPTER 12

1 Through faith and hospitality Rahab the harlot was saved;

2 for when spies were sent unto Jericho by Jesus, the son of Nun, the king of the land knew that they had come to spy out his country, and sent out men to apprehend them that they might be taken and put to death.

3 But the hospitable Rahab having received them, hid them in an upper story under the stalks of flax.

4 When, therefore, the men from the king came upon her, and said, There came unto thee men who are spies of this our land; bring them out, for the king so commandeth it; she answered, The two men whom ye are seeking entered in unto me, but they departed quickly and are on their way; but she showed not the men unto them.

5 And she said unto the men, Of a surety I know that the Lord your God has given over this city unto you; for the fear and trembling of you hath fallen upon them that inhabit it; when, therefore, it hath happened unto you to take it, save me and the house of my father.

6 And they say unto her, So shall it be, even as thou hast spoken unto us. When, therefore, thou hast perceived that we are coming, thou shalt gather together all thy household under thy roof, and they shall be saved; but as many as shall be found without the house shall be destroyed.

7 And they proceeded further to give her a sign, that she should hang from her house scarlet, making it manifest beforehand that through the blood of the Lord there shall be redemption to all who believe and hope upon God.

8 Behold, beloved, how there was not only faith, but prophecy in the woman.

1 CLEMENT CHAPTER 13

1 Let us therefore, brethren, be humble, laying aside all boasting and pride, and folly and wrath, and let us do that which is written; for the Holy Spirit saith, Let not the wise boast in his wisdom, nor the strong in his strength, nor the rich in his riches; but let him that boasteth make his boast in the Lord, even by seeking him and doing judgement and justice. Let us especially remember the words of our Lord Jesus Christ which he spake when teaching gentleness and long-suffering, for he spake thus:

2 Show mercy, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kindly affectioned, so shall kindness be showed unto you; with whatsover measure ye measure, with the same shall it be measured unto you.

3 With this commandment and with these exhortations let us strengthen ourselves, that we may walk obedient to his holy words with all humility. For the Holy Scripture saith,

4 Upon whom shall I have respect but upon him that is meek and quiet, and that trembleth at my words?

1 CLEMENT CHAPTER 14

1 It is therefore meet and right, men and brethren, that we should be obedient unto God rather than follow them that in pride and disorderliness are leaders of detestable sedition.

2 For we shall incur no slight harm, but rather a great danger, if we rashly give ourselves up to the wills of men who launch out into strife and sedition so as to estrange us from that which is good.

3 Let us, therefore, show kindness towards them according to the mercy and sweetness of him that made us.

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4 For it is written, The men of kindness shall inherit the land. The innocent shall be left upon it; but they that be lawless shall be destroyed out of it.

5 And again he saith, I saw the unrighteous man exalted on high and lifted up like the cedars of Lebanon. And I passed by, and behold he was not; I sought his place and found it not. Keep innocence, and regard righteousness; for there is a remnant that remaineth to the man of peace.

1 CLEMENT CHAPTER 15

1 Let us therefore cleave unto them who live in peace and godliness, not unto them who hypocritically profess to desire peace.

2 For he saith in a certain place, This people honoureth me with their lips, but their heart is far from me.

3 And again, With their mouth did they bless, but with their heart did they curse.

4 And again he saith, They loved him with their mouth, and with their tongue they lied against him. For their heart was not right with him, nor were they faithful in his covenant.

5 Let the crafty lips be put to silence, and may the Lord destroy all the deceitful lips, even the haughty tongue, they who said, Let us magnify our tongue, our lips are our own; who is master over us?

6 On account of the misery of the poor, and on account of the groaning of the needy, I will now arise, saith the Lord; I will set him in safety, I will deal confidently with him.

1 CLEMENT CHAPTER 16

1 For Christ belongeth unto them that are humble, not unto them that exalt themselves over his flock.

2 Our Lord Jesus Christ, who is the sceptre of the majesty of God, came not in the arrogance of boasting and pride, though he was able to do so; but in humility, even as the Holy Spirit spake concerning him.

3 For he saith, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Like a child have we delivered our message before him; he is as a root in a thirsty land. There is no form nor glory in him, and we beheld him, and he had neither form nor comeliness, but his form was despised, lacking comeliness, beyond the form of the sons of men. He was a man stricken and in toil, knowing how to bear infirmity, for his face was turned away; it was dishonoured and held in no reputation.

4 He beareth our sins and suffereth pain on our account, and we esteemed him as one in toil, stricken and afflicted.

5 He was wounded for our sins, and for our transgressions did he suffer infirmity; the chastisement of our peace was upon him, and by his stripes we were healed.

6 All we, like sheep, have gone astray, every one hath erred in his own way,

7 and the Lord hath given him up for our sins; and he, through affliction, openeth not his mouth. He was led like a sheep to the slaughter, and as a lamb before its shearers is dumb, so openeth he not his mouth.

8 In his humiliation his judgement was taken away, and who shall declare his generation, for his life is taken from the earth;

9 for the iniquity of my people he hath come unto death.

10 And I will give the wicked in requital for his burial, and the rich for his death: for he did no sin, neither was guile found in his mouth: and the Lord willeth to purify him from stripes.

11 If ye make an offering for sin your soul shall prolong its days.

12 And the Lord willeth to take away from the travail of his soul, to show him light and to form him by knowledge, to justify the righteous man who serveth many well; and their sins he shall bear himself.

13 Wherefore he shall receive the inheritance of many, and shall divide the spoils of the strong, because his soul was delivered up unto death, and he was numbered among the transgressors,

14 and he bore the sins of many, and was given up for their sins.

15 And again he saith, I am a worm and no man -- a reproach of men and despised of the people;

16 all they who saw me mocked me, they spake with their lips, they shook the head; he hoped in God, let him deliver him, let him save him, because he desireth him.

17 See, beloved, what is the example that hath been given unto us; for if the Lord so humbled himself, what shall we do who have through his mercy come under the yoke of his grace?

1 CLEMENT CHAPTER 17

1 Let us be imitators of them also who went about in goat-skins and sheep-skins, preaching the coming of Christ; we mean Elias and Elisaeus and Ezekiel the prophets, and beside them those who have obtained a good report.

2 Abraham obtained an exceeding good report, and was called the friend of God, and saith, looking steadfastly to the glory of God in humility, I am but earth and ashes.

3 And, moreover, concerning Job, it is thus written: Job was a just man and blameless, truthful, one that feared God, and abstained from all evil.

4 But he himself, accusing himself, saith, No one is pure from pollution, though his life be but for one day.

5 Moses was called faithful in all his house, and by his ministry God judged his people Israel by stripes and punishment. But he, though he was greatly glorified, spake not haughtily, but said, when the oracle was given him out of the bush, Who am I that thou sendest me? I am weak of voice and slow of tongue.

6 And again he saith, I am but as the smoke from a pot.

1 CLEMENT CHAPTER 18

1 But what shall we say of David, who obtained a good report; unto whom God said, I have found a man after my own heart, David, the son of Jesse, with my everlasting mercy have I anointed him.

2 But he himself saith unto God, Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassion do away with mine iniquity;

3 Wash me throughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy words, and overcome when thou art judged.

5 Behold, I was shapen in wickedness, and in sin did my mother conceive me.

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6 Behold, thou hast loved truth; thou hast shown me the secret and hidden things of thy wisdom.

7 Thou shalt sprinkle me with hyssop, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me to hear of joy and gladness; the bones that have been humiliated shall rejoice.

9 Turn away thy face from my sins, and blot out all my misdeeds.

10 Create in me a new heart, O Lord, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 O give me again the joy of thy salvation, and establish me with thy guiding Spirit.

13 I will teach sinners thy ways; the ungodly shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation;

15 My tongue shall rejoice in thy righteousness. O Lord, thou shalt open my mouth, and my lips shall show forth thy praise.

16 For if thou hadst desired sacrifice, I would have given it; in whole burnt offerings thou wilt not delight.

17 The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.

1 CLEMENT CHAPTER 19

1 The humility of men so many in number and so great, and who have obtained so good a report, and their subjection through obedience, hath made not only us but the generations before us better, namely, those who in fear and truth have received his oracles.

2 Since, therefore, we have become the partakers in many great and glorious actions, let us finally return to that goal of peace that was given us from the beginning; let us look steadfastly to the Father and Creator of the whole world, and let us cleave to the glorious and excellent gifts and benefits of his peace.

3 Let us behold him in spirit, and look with the eyes of the soul to his long-suffering will. Let us consider how gentle he is toward all his creation.

1 CLEMENT CHAPTER 20

1 The heavens, being put in motion by his appointment, are subject to him in peace;

2 night and day accomplish the course ordered by him, in nothing hindering one another.

3 The sun and the moon and the dances of the stars according to his appointment, in harmony and without any violation of order, roll on the courses appointed to them.

4 The fruitful earth bringeth forth in due season, according to his will, abundant nourishment for men and beasts; nothing doubting, nor changing in anything from the things that are decreed by him.

5 The unsearchable things of the abyss, and the secret ordinances of the lower parts of the earth, are held together by the same command.

6 The hollow of the vast sea, gathered together by his hand into its reservoirs, transgresseth not the bounds placed around it; but even as he hath appointed to it, so it doeth;

7 for he said, Thus far shalt thou come, and thy waves shall be broken within thee.

8 The ocean, impassable to men, and the worlds that are beyond it, are governed by the same commandments of their Master.

9 The seasons of spring and summer, autumn and winter, in peace succeed one another.

10 The fixed stations of the winds, each in their due time, perform their services without offence. The ever-flowing fountains, made for enjoyment and health, offer their breasts without fail to sustain the lives of men. Even the smallest of animals come together in peace and harmony.

11 All these things the great Maker and Master of all things hath appointed to be in peace and harmony, doing good unto all things, but more especially unto us, who have fled for refuge to his mercies, through our Lord Jesus Christ,

12 to whom be glory and majesty for ever and ever. Amen.

1 CLEMENT CHAPTER 21

1 Beware, beloved, lest his many blessings come to be a condemnation to all of us, unless, walking worthily of him, we do what is honourable and well pleasing before him with oneness of mind.

2 For he saith in a certain place, The Spirit of the Lord is a candle, searching out the secret places of the heart.

3 Let us see how near he is at hand, and how none of our thoughts and reasonings do escape him.

4 It is right, therefore, that we should not desert from his will.

5 Let us offend against men who are foolish, and senseless, and puffed up in the pride of their own speech, rather than against God.

6 Let us have respect to our Lord Jesus Christ, whose blood was given for us. Let us reverence them that are over us. Let us honour our elders. Let us instruct the young in the discipline of the fear of God. Let us direct our wives to that which is good;

7 let them show forth the lovely habit of chastity, and exhibit the pure disposition of meekness. Let them make manifest by their conversation the government of their tongues; let them show love, not according to partiality, but equally to all that fear the Lord in holiness.

8 Let your children be partakers of the discipline of Christ; let them learn how much humility availeth before God; what power a pure love hath with God; how his fear is honourable and great, preserving all who, with a pure mind, walk in holiness before him.

9 For he is a searcher out of thoughts and counsels, his breath is in us, and when he willeth he will take it away.

1 CLEMENT CHAPTER 22

1 All these things doth the faith which is in Christ assure. For he himself, through the Holy Spirit, thus calleth unto us: Come, ye children, hearken unto me, I will teach you the fear of the Lord.

2 What man is he that wisheth for life and would fain see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Turn away from evil and do good;

5 seek peace and pursue it.

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6 The eyes of the Lord are over the just, and his ears are open to their prayer. But the face of the Lord is against them that do evil, to destroy their memorial out of the land.

7 The righteous cried, and the Lord heard him, and delivered him out of all his troubles.

8 Many are the afflictions of the sinner, but they that hope in the Lord, mercy shall compass them round about.

1 CLEMENT CHAPTER 23

1 The Father whose mercies are over all things, who loveth to do good, hath bowels of compassion for them that fear him, and with gentleness and kindness bestoweth his favour upon them that come unto him with a pure mind.

2 Wherefore let us not be double-minded, nor let our hearts form vain imaginations concerning his excellent and glorious gifts.

3 Let not that scripture be applicable unto us which saith, Wretched are the double-minded, even they that doubt in their heart and say, We have heard these things in the time of our fathers; and lo, we have grown old, and none of them hath happened unto us.

4 O foolish ones! compare yourselves to a tree. Take, for example, the vine: first it sheddeth its leaves, then cometh the bud, then the leaf, then the flower, after that the unripe grape, then the ripe grape. See how in a little time the fruit of the tree attaineth to maturity.

5 Of a truth, quickly and suddenly shall his will be fulfilled; the scripture also bearing witness that he shall come quickly, and shall not tarry; and the Lord shall come suddenly into his temple, even the holy one, whom ye expect.

1 CLEMENT CHAPTER 24

1 Let us consider, beloved, how the Master showeth to us continually the resurrection that is about to be, of which he hath made our Lord Jesus Christ the first fruit, having raised him from the dead.

2 Let us look, beloved, at the resurrection that is ever taking place.

3 Day and night show to us the resurrection; the night is lulled to rest, the day ariseth; the day departeth, the night cometh on.

4 Let us consider the fruits, in what way a grain of corn is sown.

5 The sower goeth forth and casteth it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Lord raiseth them up, and from one seed many grow up and bring forth fruits.

1 CLEMENT CHAPTER 25

1 Let us consider the wonderful sign that happeneth in the region of the east, even about Arabia.

2 There is a bird which is called the phoenix. This, being the only one of its kind, liveth for five hundred years. And when the time of its death draweth near, it maketh for itself a nest of frankincense and myrrh and the other perfumes, into which, when its time is fulfilled, it entereth, and then dieth.

3 But as its flesh rotteth, a certain worm is produced, which being nourished by the moisture of the dead animal, putteth forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flieth from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

4 there, in day-time, in the sight of all, it flieth up, and placeth them upon the altar of the sun, and having done so, returneth back.

5 The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 CLEMENT CHAPTER 26

1 Shall we then think it great and wonderful, if the Maker of all things shall make a resurrection of those who, in the confidence of a good faith, have piously seized him, when even by means of a bird he showeth the greatness of his promises?

2 For he saith in a certain place, And thou shalt raise me up, and I will give thanks unto thee; and again: I slumbered and slept; I arose up because thou art with me.

3 And again Job saith, Thou shalt raise up this my flesh, which hath suffered all these things.

1 CLEMENT CHAPTER 27

1 In this hope, therefore, let our souls be bound unto him who is faithful in his promises and just in his judgements.

2 He who hath commanded men not to lie, much more shall he not lie; for nothing is impossible with God, except to lie.

3 Let our faith, therefore, in him be kindled afresh within us, and let us consider that all things are near unto him.

4 By the word of his majesty did he constitute all things, and by a word he is able to destroy them.

5 Who shall say unto him, What hast thou done? or who shall resist the might of his strength? He will do all things when he willeth and as he willeth, and none of the things decreed by him shall pass away.

6 All things are before him, and nothing hath escaped his counsel:

7 seeing that the heavens declare the glory of God, and the firmament showeth the work of his hands: day unto day uttereth speech, and night unto night proclaimeth knowledge; and there is no speech nor language where their voices are not heard.

1 CLEMENT CHAPTER 28

1 Since, therefore, all things are seen and heard of him, let us fear him and abandon the filthy desires for evil deeds, that we may be sheltered by his mercy from the judgements to come.

2 For whither can any of us fly from his mighty hand, and what world shall receive any of them that desert from him?

3 For the scripture saith in a certain place, Whither shall I go, and where shall I conceal myself from thy face? If I ascend into heaven, thou art there; if I depart into the uttermost parts of the earth, there is thy right hand; if I shall make my bed in the abyss, there is thy Spirit.

4 Whither then shall we depart, and where shall we fly from him that embraceth all things?

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1 CLEMENT CHAPTER 29

1 Let us, therefore, approach him with holiness of spirit, lifting unto him pure and undefiled hands; loving the kind and compassionate Father who hath made us a part of his elect.

2 For it is thus written, When The Most High divided the nations, when he dispersed the sons of Adam, he settled the boundaries of the nations according to the number of the angels of God. The portion of the Lord was his people Jacob.

3 Israel was the measurement of his inheritance. And in another place he saith, Behold the Lord taketh to himself a nation from the midst of the nations, even as a man taketh the firstfruits of his threshingfloor; and there shall go forth from that nation the Holy of Holies.

1 CLEMENT CHAPTER 30

1 Since, therefore, we are a portion of the Holy One, let us do all such things as pertain unto holiness, avoiding evil-speaking, foul and impure embraces, drunkenness, disorderliness, abominable desires, detestable adultery, execrable pride;

2 for God, he saith, resisteth the proud, but giveth grace unto the humble.

3 Let us cleave, therefore, to them to whom grace has been given from God. Let us clothe ourselves with concord, being humble, temperate, keeping ourselves far from all whispering and evil speaking, justified by our deeds, and not by our words.

4 For he saith, He who saith many things shall, in return, hear many things. Doth he that is eloquent think himself to be just?

5 -- doth he that is born of woman and liveth but for a short time think himself to be blessed? Be not abundant in speech.

6 Let our praise be in God, and not for ourselves, for God hateth the self-praisers.

7 Let the testimony of right actions be given us from others, even as it was given to our fathers who were just.

8 Audacity, self-will, and boldness belong to them who are accursed of God; but moderation, humility, and meekness, to them that are blessed of God.

1 CLEMENT CHAPTER 31

1 Let us cleave, therefore, to his blessing, and let us see what are the ways of blessing. Let us consult the records of the things that happened from the beginning.

2 On what account was our father Abraham blessed? Was it not that he wrought righteousness and truth through faith?

3 Isaac, with confidence, knowing the future, willingly became a sacrifice.

4 Jacob, with humility, flying from his brother, went out from his own land and journeyed unto Laban and served as a slave, and there were given unto him the twelve tribes of Israel.

1 CLEMENT CHAPTER 32

1 If any one will consider these things with sincerity and one by one, he will recognise the magnificence of the gifts that were given by him.

2 For from Jacob came the priests and all the Levites that serve the altar of God. From him came our Lord Jesus Christ according to the flesh; from him came the kings and rulers and governors of the tribe of Judah; and the remainder of his tribes are of no small glory, since God hath promised, Thy seed shall be as the stars of heaven.

3 All these, therefore, have been glorified and magnified, not through themselves or through their works, or through the righteousness that they have done, but through his will.

4 And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 33

1 What, then, shall we do, brethren? Shall we cease from well-doing, and abandon charity? May the Master never allow that this should happen to us! but let us rather with diligence and zeal hasten to fulfil every good work.

2 For the Maker and Lord of all things rejoiceth in his works.

3 By his supreme power he founded the heavens, and by his incomprehensible understanding he ordered them. The earth he separated from the water that surrounded it, and fixed it on the firm foundation of his own will. The animals which inhabit therein he commanded to be by his ordinance. Having made beforehand the sea and the animals that are therein, he shut them in by his own power.

4 Man, the most excellent of all animals, infinite in faculty, he moulded with his holy and faultless hands, in the impress of his likeness.

5 For thus saith God: Let us make man in our own image, and after our own likeness. And God made man. Male and female made he them.

6 When, therefore, he had finished all things, he praised and blessed them, and said, Be fruitful, and multiply.

7 Let us see, therefore, how all the just have been adorned with good works. Yea, the Lord himself rejoiced when he had adorned himself with his works.

8 Having, therefore, this example, let us come in without shrinking to his will; let us work with all our strength the work of righteousness.

1 CLEMENT CHAPTER 34

1 The good workman receiveth boldly the bread of his labour, but the slothful and remiss looketh not his employer in the face.

2 It is therefore right that we should be zealous in well-doing, for from Him are all things;

3 for he telleth us beforehand, Behold the Lord cometh, and his reward is before his face, to give to every one according to his work.

4 He exhorteth us, therefore, with this reward in view, to strive with our whole heart not to be slothful or remiss towards every good work.

5 Let our glorying and our confidence be in him; let us submit ourselves to his will; let us consider the whole multitude of his angels, how they stand by and serve his will.

6 For the scripture saith, Ten thousand times ten thousand stood beside him, and thousands of thousands served him; and they cried, Holy, holy, holy Lord of Sabaoth! all creation is full of his glory.

7 And let us, being gathered together in harmony and a good conscience, cry earnestly, as it were with one mouth, unto him,

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that we may become partakers of his great and glorious promises;

8 for he saith, Eye hath not seen, and ear hath not heard, neither hath there entered into the heart of man, what things he hath prepared for them that wait for him.

1 CLEMENT CHAPTER 35

1 Behold, beloved, how blessed and wonderful are the gifts of God

2 -- life in immortality, cheerfulness in righteousness, truth in liberty, faith in confidence, temperance in sanctification; and all these things have already come within our cognizance.

3 What therefore are the things that are prepared for them that abide in patience? The Maker and Father of the worlds, the all-holy one, he knoweth how many and how beautiful they are.

4 Let us, therefore, strive to be found in the number of them that await him, that we may partake of the promised gifts.

5 And how will this be, beloved? If our mind be established by faith toward God; if we seek out what is pleasant and acceptable in his sight; if we perform such things as harmonize with his blameless will, and follow in the way of truth, casting from us all unrighteousness and lawlessness, covetousness, strife, malice and fraud, whispering and evil speaking, hatred of God, pride and insolence, vainglory and churlishness.

6 For they who do these things are hateful unto God, and not only they who do them, but also they who have pleasure in them that do them.

7 For the scripture saith: But unto the sinner God hath said, Why dost thou speak of my ordinances, and takest my covenant in thy mouth:

8 but thou hast hated instruction and hast cast my words behind thee. When thou sawest a thief thou wentest with him, and hast cast in thy portion with the adulterers; thy mouth hath abounded with evil, and thy tongue hath contrived deceit. Thou satest and spakest against thy brother, and hast slandered the son of thy mother.

9 This hast thou done, and I kept silence. Thou thoughtest, O wicked one, that I was like unto thee;

10 but I will convict thee, and set thyself before thee.

11 Consider this, ye who forget God, lest he seize you as a lion, and there be none to save you.

12 The sacrifice of praise shall honour me; and there is the way by which I will show him the salvation of God.

1 CLEMENT CHAPTER 36

1 This is the way, beloved, in which we found our salvation; even Jesus Christ, the high priest of our oblations, the champion and defender of our weakness.

2 Through him we look steadfastly to the heights of the heavens; through him we behold, as in a glass, the immaculate and lofty countenance of God the Father; through him the eyes of our heart were opened; through him our foolish and darkened understanding springeth up again to his marvellous light; through him the Lord hath willed us to taste of immortal knowledge; who, being the brightness of his glory, is so far better than the angels, as he hath, by inheritance, obtained a more excellent name than they.

3 For it is thus written: Who maketh his angels spirits, his ministers a flame of fire.

4 But of his Son the Lord hath thus said: Thou art my Son, to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.

5 And, again, he saith unto him: Sit on my right hand until I make thy enemies thy footstool.

6 Who then are the enemies? Even the wicked, and they who resist the will of God.

1 CLEMENT CHAPTER 37

1 Let us, therefore, men and brethren, carry on our warfare with all earnestness in his faultless ordinances.

2 Let us consider those who fight under our rulers, how orderly and obediently and submissively they perform what is commanded them.

3 All are not prefects, or commanders of thousands, or commanders of hundreds, or commanders of fifties, or such-like; but each in his own rank performeth what has been ordered by the king or the commanders.

4 The great cannot exist without the small, nor the small without the great. There is a certain mixture in all things, and from thence ariseth their use.

5 Let us take, for example, our body; the head is nothing without the feet, nor the feet without the head. The smallest members of the body are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

1 CLEMENT CHAPTER 38

1 Let, therefore, our whole body be saved in Christ Jesus, and let each be subject to his neighbour, according to the gift which he hath received.

2 Let not the strong man despise the weak, and let the weak pay regard to the strong. Let him that is rich minister to him that is poor. Let him that is poor praise God that he hath given unto him one by whom his want may be supplied. Let the wise show his wisdom, not in words, but in good deeds; let him that is humble not bear witness to himself, but leave another to bear witness to him. Let him that is pure in the flesh boast not of it, knowing that it is another that giveth him the power of continence.

3 Let us consider, brethren, of what matter we are made, of what sort and who we are that have come into the world, as it were out of the tomb and darkness. He that made and fashioned us hath brought us into this world, having prepared beforehand his benefactions, even before we were born.

4 Having, therefore, all these things from him, we ought in all respects to give thanks unto him, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 39

1 The senseless and unwise, the foolish and unruly, make a mock of us, wishing to exalt themselves in their own imagination.

2 For what can a mortal do? or what strength hath he that is born of earth?

3 For it is written, There was no form before my eyes, only I heard a breath and a voice.

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4 For what? shall a mortal be pure before the Lord? or is a man blameless from his works? seeing that he putteth no trust in his servants, and beholdeth somewhat of iniquity in his angels;

5 yea, the heaven is not pure in his sight. Away, ye who dwell in houses of clay, of whom are we also even of the same clay. He hath smitten them even as it were a moth, and in a single day they are no more. Because they could not help themselves they perished:

6 he blew among them, and they died, because they had no wisdom.

7 Call, now, and see if there is any one that will obey thee, if thou shalt behold any of the holy angels. For anger destroyeth the fool, and envy putteth him to death that is gone out of the way.

8 I have beheld the foolish casting forth roots, but straightway his habitation was eaten up.

9 Let his sons be far from safety, let them be mocked at the gates of their inferiors, and there shall be none to deliver them. For that which had been prepared for them the just shall eat, and they shall not be delivered out of their troubles.

1 CLEMENT CHAPTER 40

1 Since, therefore, these things have been made manifest before unto us, and since we have looked into the depths of the divine knowledge, we ought to do everything in order, whatsoever the Lord hath commanded us to do at the appointed seasons, and to perform the offerings and liturgies.

2 These he hath not commanded to be done at random or in disorder, but at fixed times and seasons.

3 But when and by whom he wisheth them to be fulfilled he himself hath decided by his supreme will; that all things, being done piously, according to his good pleasure, might be acceptable to his will.

4 They, therefore, who at the appointed seasons make their offerings are acceptable and blessed; for while following the laws of the Master they do not completely sin.

5 For to the High Priest were assigned special services, and to the priests a special place hath been appointed; and on the Levites special duties are imposed. But he that is a layman is bound by the ordinances of laymen.

1 CLEMENT CHAPTER 41

1 Let each of you, brethren, in his own order, give thanks unto God, continuing in a good conscience, not transgressing the fixed rule of his ministry, with all gravity.

2 Not in every place, brethren, are sacrifices offered continually, either in answer to prayer, or concerning sin and neglect, but in Jerusalem only; and even there the offering is not made in every place, but before the temple in the court of the altar, after that which is offered has been diligently examined by the high priest and the appointed ministers.

3 They, therefore, who do anything contrary to that which is according to his will have for their punishment death.

4 Ye see, brethren, by as much as we have been thought worthy of greater knowledge, by so much the more are we exposed to danger.

1 CLEMENT CHAPTER 42

1 The Apostles received for us the gospel from our Lord Jesus Christ; our Lord Jesus Christ received it from God.

2 Christ, therefore, was sent out from God, and the Apostles from Christ; and both these things were done in good order, according to the will of God.

3 They, therefore, having received the promises, having been fully persuaded by the resurrection of our Lord Jesus Christ, and having been confirmed by the word of God, with the full persuasion of the Holy Spirit, went forth preaching the good tidings that the kingdom of God was at hand.

4 Preaching, therefore, through the countries and cities, they appointed their firstfruits to be bishops and deacons over such as should believe, after they had proved them in the Spirit.

5 And this they did in no new way, for in truth it had in long past time been written concerning bishops and deacons; for the scripture, in a certain place, saith in this wise: I will establish their bishops in righteousness, and their deacons in faith.

1 CLEMENT CHAPTER 43

1 And wherein is it wonderful, if they who, in Christ, were entrusted by God with this work appointed the aforesaid officers? since even the blessed Moses, the faithful servant in all his house, signified in the sacred books all the things that were commanded unto him, whom also the prophets have followed, bearing witness together to the laws which were appointed by him.

2 For he, when a strife arose concerning the priesthood, and when the tribes contended which of them should be adorned with that glorious name, commanded the twelve chiefs of the tribes to bring to him rods, each inscribed with the name of a tribe; and when he had taken them, he bound them together, and sealed them with the seals of the heads of the tribes, and laid them up on the table of God, in the tabernacle of the testimony.

3 And when he had closed the tabernacle, he sealed the keys, and likewise the rods,

4 and said unto them, Men and brethren, of whatever tribe the rod shall bud, this hath God chosen to be his priest, and to serve him.

5 And when morning was come, he called together all Israel, even six hundred thousand men, and showed unto the heads of the tribes the seals, and opened the tabernacle of the testimony and brought forth the rods, and the rod of Aaron was found not only to have budded, but also bearing fruit.

6 What think ye, beloved? did not Moses know beforehand that this was about to happen? Most assuredly did he know it. But, that there might be no disorder in Israel, he did thus that the name of the true and only God might be glorified, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 44

1 Our Apostles, too, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of a bishop;

2 and on this account, having received perfect foreknowledge, they appointed the above-mentioned as bishops and deacons: and then gave a rule of succession, in order that, when they had fallen asleep, other men, who had been approved, might succeed to their ministry.

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3 Those who were thus appointed by them, or afterwards by other men of good repute, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good report from all, these, we think, have been unjustly deposed from the ministry.

4 For it will be no small sin in us if we depose from the office of bishop those who blamelessly and piously have made the offerings.

5 Happy are the presbyters who finished their course before, and died in mature age after they had borne fruit; for they do not fear lest any one should remove them from the place appointed for them.

6 For we see that ye have removed some men of honest conversation from the ministry, which had been blamelessly and honourably performed by them.

1 CLEMENT CHAPTER 45

1 Ye are contentious, brethren, and are zealous concerning things that pertain not unto salvation.

2 Look diligently into the scriptures, which are the true sayings of the Holy Spirit.

3 Ye know how that nothing unjust or corrupt hath been written in them; for ye will not in them find the just expelled by holy men.

4 The just were persecuted, but it was by the lawless; they were thrown into prison, but it was by the unholy; they were stoned, but it was by sinners; they were slain, but it was by wicked men, even by those who had taken up an unjust envy against them.

5 They, therefore, when they suffered all these things, suffered them with a good report.

6 For what shall we say, brethren? was it by those that feared God that Daniel was cast into the den of lions?

7 Was it by those who practised the magnificent and glorious worship of the Most High that Ananias, Azarias, and Misael, were shut up in the fiery furnace? Let us not suppose that such was the case. Who, then, were the men who did these things? Abominable men and full of all wickedness were inflamed to such a degree of wrath that they cast into tortures those who, with a holy and a blameless purpose, served God, not knowing that the Most High is a champion and defender of those who with a pure conscience serve his most excellent name, to whom be glory world without end. Amen.

8 But they, abiding steadfastly in their confidence, have inherited honour and glory, and have both been exalted and made beautiful by God, in the memory that is made of them world without end. Amen.

1 CLEMENT CHAPTER 46

1 To such examples ought we also to cleave, brethren.

2 For it is written, Cleave unto them that are holy, for they that cleave unto them shall be made holy.

3 And again, in another place he saith, With the guiltless man thou shalt be guiltless, and with the excellent thou shalt be excellent, and with him that is crooked thou shalt be perverse.

4 Let us, therefore, cleave to the guiltless and the just, for they are the elect of God.

5 Why are there strivings, and anger, and division, and war among you?

6 Have we not one God and one Christ? Is not the Spirit of grace, which was poured out upon us, one? Is not our calling one in Christ?

7 Why do we tear apart and rend asunder the members of Christ, and make sedition against our body, and come to such a degree of madness that we forget we are members one of another? Remember the words of our Lord Jesus,

8 for he said, Woe unto that man; it were good for him if he had never been born, rather than that he should cause one of my elect to offend. It were better for him that a millstone were tied about him, and that he were cast into the sea, rather than that he should cause one of my little ones to offend.

9 This your schism has perverted many; hath cast many into despondency; many into doubt; all of us into grief, and, as yet, your sedition remaineth.

1 CLEMENT CHAPTER 47

1 Take into your hands the epistle of the blessed Apostle Paul.

2 What did he first write unto you in the beginning of his gospel?

3 Of a truth, he warned you spiritually, in a letter, concerning himself, and concerning Cephas and Apollos, because even then there were factions among you;

4 but the faction of that time brought less sin upon you; for ye inclined unto Apostles of good repute, and unto a man approved among them.

5 But now consider who they are that have perverted you, and have diminished the glory of your famous brotherly love.

6 Disgraceful, brethren, yea, very disgraceful is it, and unworthy of the conduct which is in Christ, that it should be reported that the most firm and ancient Church of the Corinthians hath, on account of one or two persons, made sedition against its presbyters.

7 And this report came not only unto us, but also unto the Gentiles, who go not with us. So that ye heap blasphemies on the name of the Lord through your folly, and withal cause danger to yourselves.

1 CLEMENT CHAPTER 48

1 Let us, therefore, remove this thing as quickly as possible, and let us fall before the feet of the Master, and beseech him with tears, that he will have mercy and be reconciled unto us, and restore us again to the grave and pure conversation of brotherly love.

2 For this is a gate of righteousness opened unto life, as it is written, Open unto me the gates of righteousness; I will go in unto them, and give thanks unto the Lord:

3 this is the gate of the Lord; the righteous shall enter thereby.

4 Now, since many gates have been opened, the gate of righteousness is that which is in Christ. Happy are all they that enter therein, and who keep their path straight in holiness and righteousness, quietly performing all their duties.

5 If a man be faithful, if he be mighty to expound knowledge, if he be wise in the interpretation of words, if he be pure in his deeds,

6 by so much the more ought he to be humble, and by as much as he seemeth to be greater, by so much the more ought he to seek the common advantage of all, and not of himself alone.

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1 CLEMENT CHAPTER 49

1 Let him that hath the love which is in Christ keep the commandments of Christ.

2 Who can describe sufficiently the bond of the love of God?

3 Who is sufficient to speak as he ought of the excellence of its beauty?

4 The height to which love leads up is unspeakable.

5 Love joineth us unto God; love hideth a multitude of sins; love beareth all things; is long suffering in all things. In love there is nothing illiberal, nothing haughty. Love hath no schism; love maketh not sedition; love doth all things in harmony; in love all the elect of God have been made perfect. Without love nothing is acceptable unto God.

6 In love, our Master hath taken us to himself. Through the love that he hath for us, Jesus Christ our Lord hath given his blood for us, by the will of God, his flesh for our flesh, his soul for our soul.

1 CLEMENT CHAPTER 50

1 Ye see, brethren, how great and wonderful a thing love is, and how there is no describing its perfection.

2 Who is sufficient to be found in it, except those whom God shall have deemed worthy? Let us pray, therefore, and ask from his mercy that we may live in love, without human partiality, blameless.

3 All the generations, from Adam even unto this day, are gone by; but they who have been made perfect in love according to the grace of God inhabit the abode of the pious, and shall be made manifest in the visitation of the kingdom of Christ.

4 For it is written, Enter into the secret chambers but a little while, until my anger and wrath be passed, and I will remember the good day, and will raise you up from your sepulchres.

5 Blessed are we, beloved, if we do the commandments of God in the harmony of love, so that through love our sins may be forgiven us.

6 For it is written, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no guile.

7 This blessedness cometh unto them who are elect by God, through Jesus Christ our Lord, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 51

1 Whatever errors, therefore, we have committed through the assaults of the adversary, let us for these ask pardon; and they who have been leaders of the sedition and division ought to consider the common ground of our hope.

2 For they who have their conversation in fear and love wish that they themselves, rather than their neighbours, should fall into suffering; and would rather that themselves should undergo condemnation, than that the harmony which hath been honourably and justly handed down to us should do so.

3 For it is better that a man should make confession concerning his sins, than that he should harden his heart, even as the heart of them was hardened who made sedition against Moses the servant of God; whose condemnation was manifest,

4 for they went down alive into hell, and death swallowed them up.

5 Pharaoh and his army, and all the leaders of Egypt, their chariots and their riders, through no other cause were sunk in the Red Sea, and perished there, than through the hardening of their foolish hearts, after that the signs and wonders happened in Egypt through the hand of Moses the servant of God.

1 CLEMENT CHAPTER 52

1 The Lord of all things, brethren, is in need of naught; neither requireth he anything of any one, except to confess unto him.

2 For the elect David saith, I will confess unto the Lord, and that shall please him more than a young calf that putteth forth horns and hoofs. Let the poor behold and rejoice thereat.

3 And again he saith, Offer unto the Lord the sacrifice of praise: pay thy vows unto the Most High. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorify me.

4 For the sacrifice unto God is a broken spirit.

1 CLEMENT CHAPTER 53

1 Ye know, beloved, and know well, the sacred scriptures, and have looked into the oracles of God; call, therefore, these things to remembrance.

2 For, when Moses had gone up into the mount, and had tarried there forty days and forty nights in fasting and humiliation, the Lord said unto him, Moses, Moses, get thee down quickly hence, for thy people, whom thou broughtest out of the land of Egypt, have wrought iniquity. They have gone astray quickly out of the way that thou commandest them, and have made unto themselves molten images.

3 And the Lord said unto him, I have spoken unto thee once and twice, saying, I have beheld this people, and, lo, it is a stiffnecked people. Let me alone, that I may destroy them, and I will wipe out their name from under heaven, and make of thee a nation great and wonderful, and far more numerous than they.

4 And Moses said, Be it far from thee, O Lord. Forgive this people their sin, or wipe my name also out of the book of the living.

5 Oh, the great love! Oh, the unsurpassable perfection! The servant is bold towards the Lord: he asketh remission for the people, or demands otherwise that he himself should be destroyed together with them.

1 CLEMENT CHAPTER 54

1 Who among you is noble? who is compassionate? who is filled with love?

2 Let him speak in this wise: If through me sedition and strife arise, I will depart, I will go away whithersoever ye will, and I will do that which is commanded by the majority, only let the flock of Christ be at peace together with the appointed presbyters.

3 He who doeth this shall gain for himself great glory in the Lord, and every place shall receive him; for the earth is the Lord's, and the fulness thereof.

4 These things have they done who are citizens of the kingdom of God, which needeth not to be repented of, and these things will they yet do.

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1 CLEMENT CHAPTER 55

1 But, to bring forward examples from the Gentiles, also many kings and leaders, when a time of pestilence had arisen, being warned by oracles, gave themselves unto death, that they might deliver their citizens by their blood. Many went out from their own cities, that there might be no more sedition therein.

2 We know that many among us gave themselves up unto bonds, that they might deliver others. Many have given themselves up unto slavery, and, having received their own price, have therewith fed others.

3 Many women, waxing strong through the grace of God, have performed many manly deeds.

4 The blessed Judith, when the city was besieged, asked of the elders that she should be permitted to go forth into the camp of the aliens.

5 She therefore delivered herself unto danger, and went out through love of her country and of her people, who were besieged. And the Lord delivered Olophernes into the hands of a woman.

6 To no smaller danger did Esther, being perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, who were about to perish. For by fasting and humiliation she besought the Master, who overlooketh all things, the God of Ages, who, seeing the humiliation of her soul, delivered the people for whose sake she put herself in jeopardy.

1 CLEMENT CHAPTER 56

1 Let us, therefore, pray for those who have fallen into any transgression, that moderation and humility may be given unto them, to the end that they should submit themselves, I do not say unto us, but unto the will of God; for so shall they obtain a fruitful and perfect remembrance and compassion before God and his saints.

2 Let us accept, brethren, that discipline at which no one needeth to be offended. The admonition which we make one toward another is good and useful exceedingly, for it joineth us unto the will of God.

3 For thus speaketh the holy word: The Lord hath chastened me with chastisements, but he hath not given me over unto death.

4 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

5 The righteous shall chastise me in pity and shall rebuke me, but let not the oil of sinners anoint mine head.

6 And again he saith: Blessed is the man whom the Lord hath rebuked; refuse not thou the admonition of the Almighty, for he maketh thee to grieve, and again he restoreth thee;

7 he hath smitten, and his hands have healed thee;

8 six times shall he deliver thee from calamity, and the seventh time evil shall not touch thee.

9 In the time of famine he shall deliver thee from death, in war he shall redeem thee from the hand of iron.

10 From the scourge of the tongue shall he hide thee, and thou shalt not be afraid when evils approach.

11 The unjust and the sinner shalt thou laugh to scorn;

12 and of the wild beasts thou shalt not be afraid, for the wild beasts shall be at peace with thee.

13 Then shalt thou know that thy house shall be at peace; the habitation of thy tabernacle shall not fail.

14 Thou shalt know that thy seed is abundant, thy children like all the herb of the field.

15 Thou shalt come to thy tomb like a ripe ear of corn reaped in due season, like the heap of a threshing-floor that is gathered at its proper time.

16 Ye see, beloved, that there is a protection for them that are chastened by the Master, for God chasteneth us because he is good, to the end that we should be admonished by his holy discipline.

1 CLEMENT CHAPTER 57

1 Do ye, therefore, that have laid the foundation of the sedition submit yourselves to the presbyters, and be chastised to repentance, bending the knees of your hearts.

2 Learn to submit yourselves, laying aside the vain and haughty self-will of your tongues; for it is better that you should be small and approved in the flock of Christ, rather than that, seeming to be superior to others, ye should be cast out of his hope.

3 For thus saith the most excellent Wisdom, Behold, I will send upon you the language of my Spirit; I will teach you my word.

4 Since I called and ye did not hearken, and prolonged my words, and ye attended not, but made my counsels of none effect, and were not obedient to my reproofs, therefore I will laugh at your destruction, I will exult when desolation cometh upon you; when perturbation hath suddenly come upon you, and ruin is at hand like a whirlwind, when tribulation and oppression cometh upon you.

5 For the time shall come when ye shall call upon me, and I shall not hearken unto you; the wicked shall seek me, and shall not find me. They hated wisdom and chose not the fear of the Lord; they were not willing to attend to my counsels, they mocked at my rebukes.

6 Wherefore they shall eat the fruits of their own way; they shall be filled with their own unrighteousness.

7 For because they wronged the innocent they shall be slain, and judgement shall destroy the unrighteous; but he who hearkeneth unto me shall abide trusting in hope, and shall rest securely from all evil.

1 CLEMENT CHAPTER 58

1 Let us, therefore, submit to his all-holy and glorious name, and escape the threats that have been before spoken by Wisdom against the disobedient, that we may abide trusting in the most holy name of his greatness.

2 Accept this our advice, and it will not be repented of by you. For as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, the confidence and hope of the elect, he who observeth in humility with earnest obedience, and repining not, the ordinances and commands given by God, he shall be reckoned and counted in the number of them that are saved by Jesus Christ, through whom is there to him glory, world without end. Amen.

1 CLEMENT CHAPTER 59

1 But if some should be disobedient to the things spoken by him through us, let them know that they will entangle themselves in no small transgression and danger,

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2 but that we shall be guiltless of this sin; and we will ask, making with earnestness our prayer and supplication, that the Maker of all things may keep uninjured in all the world the number of those that have been numbered as his elect, through his beloved Son, Jesus Christ, through whom he hath called us from darkness unto light, and from ignorance to a knowledge of the glory of his name.

3 That we may hope in thy name, which is the first of all things, open the eyes of our heart to know thee, who art alone highest among the highest, holy among the holy, who puttest down the haughtiness of the proud, who scatterest the reasonings of the Gentiles, who exaltest the humble on high, and lowerest the lofty, who makest rich and makest poor, who killest and makest to live, the only benefactor of spirits, and God of all flesh, who lookest into the abysses, who beholdest the works of men, who art the helper of those in danger, the saviour of those who have lost hope, who art the maker and bishop of every soul, who makest the nations to multiply upon earth, and out of all hast chosen those that love thee through Jesus Christ thy beloved Son, through whom thou hast taught us, hast sanctified us, hast honoured us.

4 We ask thee, Lord, to be our helper and assister, save those of us who are in affliction, have compassion on the humble, raise the fallen, appear to those who are in need, heal the sinners, convert those of thy people who are wandering from the way, feed the hungry, ransom our prisoners, raise up the sick, encourage the feeble-hearted, let all the nations know that thou art God alone and Jesus Christ thy Son, and that we are thy people and the sheep of thy pasture.

1 CLEMENT CHAPTER 60

1 Thou hast made manifest the everlasting constitution of the world by the things that happen. Thou, Lord, who art faithful in all generations, hast founded the world; thou who art just in thy judgements, who art wonderful in strength and greatness; thou who art wise in creating and prudent in establishing the things that are made; thou that art good in the things that are seen and faithful among them that trust upon thee, merciful and compassionate, forgive us our transgressions and unrighteousnesses, our sins and our negligences.

2 Take not into account every sin of thy servants and handmaids, but purify us with the purification of thy truth, and make straight our steps in holiness and righteousness and singleness of heart, that we may so walk and do such things as are right and well pleasing before thee, and before our rulers.

3 Yea, Lord, cause thy face to appear to us in peace to our good, that we may be sheltered by thy mighty hand, and preserved from all sin by thy lofty arm, and deliver us from those that hate us unjustly.

4 Give unity and peace both to us and to all that dwell upon the earth, as thou gavest to our fathers when they called upon thee with faith and truth, so that we should become obedient to thy all-powerful and most excellent name, and to those who rule and govern us upon the earth.

1 CLEMENT CHAPTER 61

1 Thou, Lord, hast given the authority of the kingdom to them through thy almighty and unspeakable power, so that we, knowing the estimation and honour given to them by thee, might submit ourselves to them, in no way opposing thy will; to whom give, O Lord, health, peace, concord, stability, so that they may discharge the rule given unto them by thee without offence;

2 for thou, heavenly Lord, everlasting King, givest to the sons of men glory and honour and authority over the things that are upon the earth. Do thou, Lord, direct their counsel according to what is good and pleasing before thee, that, fulfilling with peace and meekness and piety the authority given unto them by thee, they may obtain mercy from thee.

3 Thou who alone art able to do these and greater good things among us, to thee do we give thanks through the high priest and protector of our souls, Jesus Christ, through whom to thee be the glory and majesty, now and to all generations, world without end. Amen.

1 CLEMENT CHAPTER 62

1 Concerning the things that pertain to our religion, and the things that are most useful to a virtuous life, for those who are willing to live piously and righteously, we have sufficiently charged you, men and brethren.

2 For we have handled every argument concerning faith and repentance, and genuine love and temperance, and moderation and patience, reminding you that ye must by righteousness and truth and long-suffering approve yourselves with piety to almighty God, being of one mind, without malice, in love and peace with earnest obedience, even as our fathers, who were beforementioned, approved themselves with humility both with regard to God the Father and Creator and to all men.

3 And these things have we so much the more gladly put you in mind of, inasmuch as we knew plainly that we wrote unto men who are faithful and of high repute, and who have looked into the oracles of the instruction of God.

1 CLEMENT CHAPTER 63

1 It is right, therefore, that those who have attended to so great and so many examples should submit their necks, and fill the place of obedience, so that being at peace from the vain sedition we may attain, without any blame, to the end set before us in truth.

2 For joy and rejoicing will ye afford us if, becoming obedient to the things that have been written by us, ye put an end, by the suggestion of the Holy Spirit, to the unlawful wrath of your discord, according to the supplication which we have made concerning peace and unity in this epistle.

3 But we have also sent unto you men who are faithful and prudent, who from youth up to old age have behaved blamelessly among us, who also will be witnesses between yourselves and us;

4 and this we have done that ye may know that our whole thought has been and is this, that ye may speedily be at peace among yourselves.

1 CLEMENT CHAPTER 64

1 Finally, my God, who overlooketh all things, who is the Master of spirits and Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, give unto every soul that is called after his glorious and holy name, faith, fear, peace, patience, long-suffering, continence,

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purity, sobriety, to the well-pleasing of his name, through our high priest and protector, Jesus Christ, through whom be ascribed unto him glory and greatness, strength and honour, both now and world without end. Amen.

1 CLEMENT CHAPTER 65

1 See that ye send back quickly unto us in peace and with joy Claudius Ephebus and Valerius Bito, together also with Fortunatus, who were sent unto you from us, that they may the more quickly bring us news of your peace and order, which we pray for and desire, so that we may the sooner have joy concerning your good order.

2 The grace of our Lord Jesus Christ be with you, and with all who everywhere are called of God through him, to whom through him be glory, honour, might, majesty, and eternal dominion, world without end. Amen.

THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

or the Second Epistle of Clement, or 2 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 80-140 A.D.

(The Second Epistle of Clement (Greek: Klementos pros Korinthious, lit. 'from Clement to Corinthians'), often referred to as 2 Clement (pronounced "Second Clement"), is an early Christian writing. It is considered canon by the Coptic Orthodox Church. 2 Clement appears to be a transcript of a homily or sermon that was originally delivered orally at a Christian worship service. Like most early Christian texts, 2 Clement was written in Greek, the common language of the Roman upper class.

2 Clement was traditionally believed to have been an epistle to the Christian Church in Corinth written by Clement of Rome sometime in the late 1st century. Modern scholars believe that Second Clement is actually a sermon written around 80–140 AD by an anonymous author, one who was neither the author of 1 Clement nor Clement of Rome. Nonetheless, scholars still generally refer to the work by its traditional name "Second Clement".)

2 CLEMENT CHAPTER 1

1 Brethren, we ought so to think of our Lord Jesus Christ as of God, as of the judge of quick and dead, and we ought not to think meanly concerning our salvation;

2 for if we think meanly concerning him, we expect also that we shall receive mean things; and if we listen to it as though it were a small thing, we err, not knowing from whence we are called, nor by whom, nor unto what place, nor what great things Jesus Christ hath endured to suffer on our behalf.

3 What recompense, therefore, shall we give unto him, or what fruit worthy of that which he hath given unto us? How many things that help unto holiness hath he given unto us?

4 For he hath given us the light, he hath called us sons as though he were our father, he hath saved us when we were ready to perish.

5 What praise, therefore, shall we give unto him, or what recompense of reward for the things that we have received?

6 for we were maimed in our understanding, worshipping stocks and stones, and gold and silver and iron, the work of men, and our whole life was nothing but death. We, therefore, who were surrounded with darkness, and who had our sight filled with such gloom, have recovered our sight, having, according to his will, laid aside the cloud that was around us.

7 For he hath had compassion upon us, and, pitying us, hath saved us, having beheld in us much wandering and destruction, when we had no hope of salvation except that which is from him.

8 For he hath called us when as yet we were not, and hath willed us to be when we were nothing.

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2 CLEMENT CHAPTER 2

1 |Rejoice, thou barren that bearest not; break forth and shout, thou that travailest not, for the desolate hath many more children than she that hath an husband. In that he said, Rejoice, thou barren that bearest not, he hath spoken of us, for our church was barren before that children were given unto her.

2 But in that he said, Shout, thou that travailest not, he meaneth that we should offer our prayers to God with simplicity, that we faint not like women in travail.

3 But in that he said, The children of the desolate are many more than they of her that hath an husband, he meaneth that our people seemed to be deserted of God, and now, after that we have believed, we have become more in number than they which seemed to have God.

4 And another scripture saith, I came not to call the righteous but sinners.

5 He meaneth this, that it behoveth to save them that are perishing.

6 For this is great and wonderful, not to establish the things that are standing, but the things that are falling;

7 thus Christ willed to save the things that were perishing, and he saved many, having come and called us who were already perishing.

2 CLEMENT CHAPTER 3

1 |Since, therefore, he hath showed such compassion unto us; first, that he hath caused that we who live should not sacrifice unto gods that are dead, neither worship them, but know through him the Father of truth. What is this knowledge of him except the not denying him through whom we know him?

2 For he himself saith, Whosoever hath confessed me before men, him will I confess before my Father.

3 This, therefore, is our reward if we confess him through whom we have been saved.

4 But whereby shall we confess him? Even by doing what he commandeth, and not disobeying his commandments, and honouring him not only with our lips but with our whole heart and whole understanding.

5 For he saith in Esaias, This people honoureth me with their lips, but their heart is far from me.

2 CLEMENT CHAPTER 4

1 |Let us not, therefore, only call him Lord, for that will not save us.

2 For he saith, It is not every one that sayeth unto me, Lord, Lord! that shall be saved, but he that doeth righteousness.

3 Wherefore, brethren, let us confess him in our deeds, by loving one another, by not committing adultery, and not speaking ill of each other, neither being envious, but by being continent, compassionate, kind. We ought also to sympathize one with another, and to abstain from covetousness; it is by these works that we acknowledge him, and not by the contrary;

4 and we ought not to fear men but rather God.

5 Wherefore, if we do these things, the Lord hath said, Though ye have been gathered together with me in my bosom and do not my commandments I will cast you from me, and I will say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity.

2 CLEMENT CHAPTER 5

1 |Wherefore, brethren, having left our sojourning in this world, let us do the will of him who called us, and let us not fear to depart from this world.

2 For the Lord saith, Ye shall be as lambs in the midst of wolves.

3 But Peter answered and saith unto him, What, then, if the wolves rend the sheep?

4 Jesus saith unto Peter, Let not the lambs after that they are dead fear the wolves; and do not ye fear them that kill you but can do nothing more unto you, but fear him who after ye are dead hath authority over body and soul, even to cast them into hell fire.

5 And ye know, brethren, that the sojourning of our flesh in this world is but short and for a little while, but the promise of Christ is great and wonderful, even the rest of the kingdom which is to come, and of eternal life.

6 What, therefore, shall we do that we may attain unto them, except to lead a holy and just conversation, and to deem the things of this world to be alien unto us, and not to desire them?

7 for while we desire to obtain these things we fall from the right way.

2 CLEMENT CHAPTER 6

1 |For the Lord saith, No servant can serve two masters. If, therefore, we wish to serve both God and Mammon, it is inexpedient for us;

2 for what advantage is it if a man gain the whole world, but lose his soul?

3 Now this life and the life to come are two enemies.

4 This life preacheth adultery, corruption, covetousness, and deceit; but the life that is to come renounceth these things.

5 We cannot, therefore, be friends to both; it behoveth us then to renounce the one and to use the other.

6 Let us consider, therefore, that it is better to hate the things that are here, as being small and short-lived and corruptible, but to love the things that are there, as being good and incorruptible.

7 If, therefore, we do the will of Christ, we shall find rest; but if not, nothing will deliver us from eternal punishment, if we obey not his commandments.

8 For the scripture saith in Ezekiel, If Noah, and Job, and Daniel should rise up, they shall not deliver their children in the captivity.

9 If, therefore, such righteous men as these cannot by their righteousness deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, come unto the kingdom of God? or who shall be our advocate unless we be found having the works that are holy and just?

2 CLEMENT CHAPTER 7

1 |Wherefore, my brethren, let us strive, knowing that the contest is at hand. We know, too, that many put in for corruptible contests, but all are not crowned, but they only who have laboured much and fought a good fight.

2 Let us, therefore, contend that we may all be crowned.

3 Let us run in the straight course, in the incorruptible contest; and let us be many that put into it, and let us so contend that we

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may also be crowned. And if we cannot all be crowned, let us at least come near to the crown.

4 It behoveth us to know that he who contendeth in a corruptible contest, if he be found acting unfairly is flogged, and taken away, and cast out of the course.

5 What think ye? what shall he suffer that acteth unfairly in an incorruptible contest?

6 For of them who have not kept their seal he saith, Their worm shall die not, and their fire shall not be quenched, and they shall be for a spectacle to all flesh.

2 CLEMENT CHAPTER 8

1 |While, therefore, we are upon the earth, let us repent.

2 For we are as clay in the hands of the workman. In like manner as the potter, if while he be making a vessel, it turn amiss in his hands, or be crushed, can mould it again, but if he have once cast it into the fiery furnace can no longer amend it; so let us, so long as we are in this world repent with all our hearts of the wickedness that we have committed in the flesh, that we may be saved of the Lord while as yet we have time for repentance.

3 For after that we are departed out of this world, we are no longer able there to confess or repent.

4 Wherefore, brethren, if we have done the will of the Father, and preserved our flesh pure, and kept the commandments of the Lord, we shall receive eternal life.

5 For the Lord saith in the Gospel, If ye have not kept that which is little, who shall give you that which is great? for I say unto you, he that is faithful in that which is least is faithful also in much.

6 Doth he not, therefore, say this, Keep your flesh pure and your seal unspotted, that ye may inherit eternal life?

2 CLEMENT CHAPTER 9

1 |And let not any one of you say that this our flesh is not judged nor raised again.

2 Consider this: in what were ye saved, in what did ye recover your sight, if not in this flesh?

3 We ought, therefore, to guard our flesh as the temple of God;

4 for in the same manner as ye were called in the flesh, in the flesh also shall ye come.

5 There is one Christ, our Lord who saved us, who being at the first spirit, was made flesh, and thus called us. So also shall we in this flesh receive the reward.

6 Let us, therefore, love one another, that we may all come to the kingdom of God.

7 While we have opportunity to be healed, let us give ourselves up unto God who healeth, giving a recompense unto him.

8 And of what kind? repentance from a sincere heart.

9 For he foreknoweth all things, and knoweth the things that are in our hearts.

10 Let us, therefore, give him praise, not from the mouth alone, but also from the heart, that he may receive us as sons.

11 For of a truth the Lord hath said, My brethren are they who do the will of my Father.

2 CLEMENT CHAPTER 10

1 |Wherefore, my brethren, let us do the will of the Father who hath called us, that we may live; and let us the rather pursue virtue, and abandon vice which leadeth us into sins, and let us fly ungodliness lest evil seize us; for if we are zealous to do good peace shall pursue us.

2 For this cause it is not possible that a man should find peace.

3 For they introduce the fear of men, choosing rather the present enjoyment that is here than the future promise.

4 For they are ignorant how great a torment the enjoyment of this world bringeth, and what delight hath the future promise.

5 And if they themselves alone did these things it were endurable; but now they continue to instruct in evil innocent souls, not knowing that they will have a twofold condemnation -- both themselves and they that hearken to them.

2 CLEMENT CHAPTER 11

1 |Let us, therefore, serve God with a pure heart, and we shall be righteous; but if we serve him not, because we believe not the promise of God, we shall be wretched.

2 For the prophetic word saith, Wretched are the double-minded who doubt in their heart, and say, We have heard these things of old, even in the time of our fathers, but we have seen none of them, though we expect them from day to day.

3 Ye fools, compare yourselves unto a tree; take for an example the vine. In the first place it sheddeth its leaves, then there cometh a shoot, after that the unripe grape, then the mature cluster.

4 In like manner my people hath in time past had disorder and trouble, but afterward it shall receive the things that are good.

5 Wherefore, my brethren, let us not be double-minded, but let us abide in hope, that we may obtain our reward.

6 Faithful is he that hath promised that he will give unto each the recompense of his works.

7 If, therefore, we do righteousness before God, we shall enter into his kingdom, and receive the promises which ear hath not heard nor eye seen, neither have entered into the heart of man.

2 CLEMENT CHAPTER 12

1 |Let us, therefore, in love and righteousness expect every hour the kingdom of God, since we know not the day of the appearing of God.

2 For the Lord himself, when he was asked by a certain man when his kingdom should come, replied, When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.

3 Now two are one when we speak the truth one to another, and there is, without hypocrisy, one soul in two bodies.

4 And by that which is without being as that which is within, he meaneth this: He calleth the soul that which is within, and the body that which is without; in like manner, therefore, as thy body is visible, let thy soul be made manifest by good deeds.

5 And by the male with the female neither male nor female, he meaneth this: When a brother seeing a sister doth not in any way regard her as a female, nor doth she regard him as a male; 12:6 when ye do these things, he saith, the kingdom of my Father will come.

2 CLEMENT CHAPTER 13

1 |My brethren, let us therefore repent forthwith; let us be sober and followers of what is good, for we are burdened with much folly and wickedness. Let us wipe out from among us our

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former sins, and repent sincerely and be saved. And let us not be pleasers of men, nor let us wish to please one another alone, but let us also please them that are without by our righteous conduct, that the Divine name may not be blasphemed on our account.

2 For the Lord saith, My name is continually blasphemed among all the Gentiles; and again, Wherefore is my name blasphemed, whereby is it blasphemed? in that ye do not the things that I will.

3 |For the Gentiles, when they hear from our mouth the oracles of God, admire them as beautiful and weighty; but afterwards perceiving our deeds, that they are not worthy of the words that we say, they turn thereafter to blasphemy, saying that the matter is but fable and deceit.

4 For when they hear from us that God saith, There is no thanks for you if ye love them that love you, but there is thanks for you if ye love your enemies and them that hate you; when they hear these things, they wonder at the excess of the goodness. But when they see that we do not only not love those that hate us, but do not even love those that love us, they turn us to ridicule, and the Divine name is blasphemed.

2 CLEMENT CHAPTER 14

1 |Wherefore, my brethren, by doing the will of our Father, God, we shall be of the first, the spiritual Church, which was founded before the sun and moon were made; but if we do not the will of the Lord, we shall be of the scripture that saith, My house hath become a den of thieves. Let us therefore choose to be of the Church of life that we may be saved.

2 But I do not think that you are ignorant that the living Church is the body of Christ. For the scripture saith, God made man, male and female. Now, the male signifieth Christ, the female the Church. Ye know also that both the Bible and the Apostles say that the Church is not new, but was from the beginning; for it was of a spiritual kind, as was also our Jesus, but was made manifest in the last days that it might save us.

3 But the Church, though spiritual, was manifested in the flesh of Christ, showing to us that if any one keep it in his flesh, and corrupt it not, he will receive it in the Holy Spirit; for this flesh is the counterpart of the Spirit; no one, therefore, who corrupteth the copy will receive the original in exchange. He therefore meaneth this, my brethren: Keep pure the flesh, that ye may partake of the Spirit.

4 But if we say that the flesh is the Church, and the Spirit, Christ, he then who doeth injury to the flesh doeth injury to the Church. Such an one therefore shall not partake of the Spirit, which is Christ.

5 Such life and immortality is this flesh able to partake of by the union of the Holy Spirit with it. Nor can any say or declare what the Lord hath prepared for his elect.

2 CLEMENT CHAPTER 15

1 |Now, I do not think that I have given advice of little importance concerning temperance, which, if a man practice, he will not repent of it, but will save both himself and me who advise him. For it is no small service to convert a wandering and perishing soul to salvation.

2 For this recompense are we able to give in return to God who created us, if he who speaketh and heareth both speak and hear with faith and love.

3 Let us therefore remain with righteousness and holiness in the things in which we have believed, that we may with boldness ask of God, who saith, While thou art still speaking, I will say, Lo I am here.

4 For this saying is the token of a great promise. For the Lord saith of himself that he is more ready to give than him that asketh.

5 Since, therefore, we partake in so much goodness, let us not grudge ourselves the attaining of so many good things; for by so much as his words bring pleasure to those who do them, by so much do they bring condemnation to those who disobey them.

2 CLEMENT CHAPTER 16

1 |Wherefore, brethren, since we have received no small opportunity for repentance, let us, while we have time, turn unto the God who hath called us, while we still have one who will receive us.

2 For if we bid farewell to the luxuries of this world, and conquer our soul so that we do not fulfil evil lusts, we shall partake of the mercy of Jesus.

3 But know that the day of judgement is already coming as a burning furnace, and certain of the heavens shall be melted, and the whole earth shall be as lead melting on the fire; and then shall both the secret and open deeds of men be made manifest.

4 Good, therefore, is almsgiving, as showing repentance from sin; better is fasting than prayer, and almsgiving than both; for love covereth a multitude of sins, and prayer that goeth forth from a good conscience saveth from death. Happy is every one who is found full of these things, for almsgiving becometh a lightening of sin.

2 CLEMENT CHAPTER 17

1 |Let us therefore repent with our whole heart lest any of us perish by the way. For if we have received commandments and make this our business -- to tear men away from idols and instruct them -- how much more ought a soul not to perish that hath already come to a knowledge of God?

2 Let us therefore endeavour to elevate with regard to what is good them that are weak, to the end that we may all be saved; and let us convert one another and reprove one another.

3 And let us not seem to attend and believe now only, while we are being admonished by the presbyters, but also when we have departed to our homes, let us remember the commandments of the Lord; and let us not, on the other hand, be drawn aside by the lusts of the world, but let us endeavour, by coming more frequently, to make progress in the commandments of the Lord, to the end that we all being of one mind may be gathered together unto life.

4 For the Lord hath said, I come to gather together all the nations, tribes, and tongues. And this he saith of the day of his appearing, when he shall come and recompense each of us according to his works.

5 And the unbelieving shall behold his glory and strength, and shall be astonished when they see the kingdom of the world in the hands of Jesus, and shall say, Woe unto us, for thou wast and we knew it not, and did not believe, nor did we obey the

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presbyters who preached to us concerning our salvation. And their worm shall not die, nor their fire be quenched, and they shall be for a spectacle to all flesh.

6 He speaketh of that day of judgement when they shall see punished those among us who have lived ungodly and set at nought the commandments of Jesus Christ.

7 But the just, who have done well, and have abided the tests, and have hated the luxuries of the soul, when they behold those who have missed the way and have denied Jesus either by words or deeds, how they are punished with dreadful tortures in unquenchable fire, shall give glory to their God, saying, that there shall be a hope for him who hath served God with his whole heart.

2 CLEMENT CHAPTER 18

1 |Let us, therefore, be of those who give thanks, of those who have served God, and not of the ungodly who are judged.

2 For I myself, being in all respects a sinner, and not having yet escaped temptation, but being still in the midst of the snares of the devil, yet endeavour to follow after righteousness, that I may be able, at any rate, to be near it, fearing the judgement to come.

2 CLEMENT CHAPTER 19

1 |Wherefore, my brethren and sisters, after the reading of the words of the God of truth, I read also unto you an exhortation, to the end that ye should attend to what has been written, that ye may both save yourselves and him who preacheth among you; for I ask of you, as my reward, that ye should repent with your whole heart, gaining for yourselves salvation and life. For by so doing we shall offer an aim to all the young, who are willing to labour cheerfully for the worship and goodness of God.

2 And let not those of us who are unlearned be vexed or offended when one exhorteth us and turneth us from sin to righteousness. For we at times when doing what is wrong, know it not, from the doubt and unbelief that is in our hearts, and are blinded in our understanding by vain lusts.

3 Let us, therefore, practise righteousness, that we may be saved at the last. Blessed are they who obey these commands, for if for a short time they suffer in the world that now is, they shall gather hereafter the immortal fruit of the resurrection.

4 Let not, therefore, the pious man be vexed if he be afflicted in the times that now are, a blessed time awaiteth him. He shall live above again with the fathers, and shall rejoice without sorrow for ever.

2 CLEMENT CHAPTER 20

1 |And let not even that trouble your mind, that we see the unjust prosperous and the servants of God in misery.

2 Let us have faith, my brethren and sisters. We are making trial of the living God, and contending in the present life that we may be crowned in the life to come.

3 For none of the just receiveth a speedy reward, but waiteth for it.

4 For if God gave speedily the reward of the righteous, we should forthwith practise gain and not godliness; for we should seem to be righteous, not on account of what is pious, but on account of what is profitable. And on this account hath the Divine judgement overtaken a spirit that is not righteous, and hath burdened it with chains.

5 Now to the only God, the invisible, the father of truth, who hath sent unto us the Saviour and leader of immortality, through whom he hath made known unto us the truth and the heavenly life, to him be the glory, world without end. Amen.

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SUPPLEMENT ACCORDING TO THE MURATORIAN CANON

- The (Greek) Apocalypse of Peter
- The (Coptic) Apocalypse of Peter *(comparison sample)*

THE APOCALYPSE OF PETER

The Greek Apocalypse Of Peter
From "The Apocryphal New Testament"
Translation: M.R. James, 1924
Estimated Range of Dating: 2nd - 4th centuries A.D.

(There is no complete version of this book. Therefore it was necessary to build a reconstruction from several fragment and text elements: From Clement of Alexandria's so-called Prophetical Extracts: A fragment in Greek, called the Akhmim fragment, found with the Passion-fragment of the Gospel of Peter in a manuscript known as the Gizeh manuscript. (discovered in a tomb) now at Cairo. Other fragments are from the Symposium of Methodius of Olympus, a fragment from the Bodleian Library, text from an Ethiopic version contained in one of the numerous forms of the books of Clement, and the last chapter was found in the Sibylline Oracles. The scientific translation by M. R. James has lots of notes and paragraphs. They had to be left out in order to make reading easier and smooth. However, the text is the original translation.

Mind that there is another book in existence with the same name but different contents in Coptic. It was found in Nag Hammadi, Egypt, in 1945. It will follow this book.)

APOCALYPSE OF PETER CHAPTER 1

1 (From Clement of Alexandria's so-called Prophetical Extracts): The Scripture saith that the children which have been exposed (by their parents) are delivered to a care-taking angel by whom they are educated, and made to grow up, and they shall be, it saith, as the faithful of an hundred years old are here in this life.

Wherefore also Peter in the Apocalypse saith: And a flash (lightning) of fire leaping from those children and smiting the eyes of the women.

2 The providence of God doth not light upon them only that are in the flesh. For example, Peter in the Apocalypse saith that the children born out of due time abortively that would have been of the better part (would have been saved if they had lived)--these are delivered to a care-taking angel, that they may partake of knowledge and obtain the better abode, having suffered what they would have suffered had they been in the body. But the others (those who would not have been saved, had they lived) shall only obtain salvation, as beings that have been injured and had mercy shown to them, and shall continue without torment, receiving that as a reward.

But the milk of the mothers, flowing from their breasts and congealing, saith Peter in the Apocalypse, shall engender small beasts (snakes) devouring the flesh, and these running upon them devour them: teaching that the torments come to pass because of the sins (correspond to the sins).

3. (From the Symposium, 2.6, of Methodius of Olympus): Whence also we have received in inspired writings that children born untimely -even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death, contemning thy commandment.

4. (From the Apocritica, 4.6-7 of Macarius Magnes): And by way of superfluity let this also be cited which is said in the Apocalypse of Peter. He introduces the Heaven, to be judged along with the earth, thus: The earth, he says, shall present all men to God to be judged in the day of judgement being itself also to be judged along with the heaven that encompasseth it.

5. And this again he says, which is a statement full of impiety: And every power of heaven shall be melted, and the heaven shall be rolled up like a book, and all the stars shall fall like leaves from the vine, and as the leaves from the fig-tree.

6. (From an old Latin homily on the Ten Virgins): The closed door is the river of fire by which the ungodly shall be kept out of the kingdom of God, as is written in Daniel and in Peter, in his Apocalypse.... That company of the foolish also shall arise and find the door shut, that is, the fiery river set against them.

APOCALYPSE OF PETER CHAPTER 2

(From The Akhmim Fragment,)

1 Many of them shall be false prophets, and shall teach ways and diverse doctrines of perdition.

2 And they shall become sons of perdition.

3 And then shall God come unto my faithful ones that hunger and thirst and are afflicted and prove their souls in this life, and shall judge the sons of iniquity.

4 And the Lord added and said: Let us go unto the mountain (and) pray.

5 And going with him, we the twelve disciples besought him that he would show us one of our righteous brethren that had departed out of the world, that we might see what manner of men they are in their form, and take courage, and encourage also the men that should hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord (perhaps add, to the east) upon whom we were not able to look.

7 For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never

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saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance.

8 Whom when we saw we were astonied, for their bodies were whiter than any snow and redder than any rose.

9 And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty.

10 For their hair was curling and flourishing (flowery), and fell comely about their countenance and their shoulders like a garland woven of nard and various flowers, or like a rainbow in the air: such was their comeliness.

11 We, then, seeing the beauty of them were astonied at them, for they appeared suddenly.

12 And I drew near to the Lord and said: Who are these?

13 He saith to me: These are your (our) righteous brethren whose appearance ye did desire to see.

14 And I said unto him: And where are all the righteous? or of what sort is the world wherein they are, and possess this glory?

15 And the Lord showed me a very great region outside this world exceeding bright with light, and the air of that place illuminated with the beams of the sun, and the earth of itself flowering with blossoms that fade not, and full of spices and plants, fair-flowering and incorruptible, and bearing blessed fruit.

16 And so great was the blossom that the odour thereof was borne thence even unto us.

17 And the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land.

18 And angels ran round about them there.

19 And the glory of them that dwelt there was all equal, and with one voice they praised the Lord God, rejoicing in that place.

20 The Lord saith unto us: This is the place of your leaders (or, high priests), the righteous men.

21 And I saw also another place over against that one, very squalid; and it was a place of punishment, and they that were punished and the angels that punished them had their raiment dark, according to the air of the place.

22 And some there were there hanging by their tongues; and these were they that blasphemed the way of righteousness, and under them was laid fire flaming and tormenting them.

23 And there was a great lake full of flaming mire, wherein were certain men that turned away from righteousness; and angels, tormentors, were set over them.

24 And there were also others, women, hanged by their hair above that mire which boiled up; and these were they that adorned themselves for adultery. And the men that were joined with them in the defilement of adultery were hanging by their feet, and had their heads hidden in the mire, and said: We believed not that we should come unto this place.

25 And I saw the murderers and them that were consenting to them cast into a strait place full of evil, creeping things, and smitten by those beasts, and so turning themselves about in that torment. And upon them were set worms like clouds of darkness. And the souls of them that were murdered stood and looked upon the torment of those murderers and said: O God, righteous is thy judgement.

26 And hard by that place I saw another strait place wherein the discharge and the stench of them that were in torment ran down, and there was as it were a lake there. And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock (?) and caused abortion.

27 And other men and women were being burned up to their middle and cast down in a dark place and scourged by evil spirits, and having their entrails devoured by worms that rested not. And these were they that had persecuted the righteous and delivered them up.

28 And near to them again were women and men gnawing their lips and in torment, and having iron heated in the fire set against their eyes. And these were they that did blaspheme and speak evil of the way of righteousness.

29 And over against these were yet others, men and women, gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.

30 And in another place were gravel-stones sharper than swords or any spit, heated with fire, and men and women clad in filthy rags rolled upon them in torment. [This is suggested by the LXX of two passages in Job: xli. 30, his bed is of sharp spits; viii. 17, on an heap of stones doth he rest, and shall live in the midst of gravel-stones.] And these were they that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

31 And in another great lake full of foul matter (pus) and blood and boiling mire stood men and women up to their knees And these were they that lent money and demanded usury upon usury.

32 And other men and women being cast down from a great rock (precipice) fell (came) to the bottom, and again were driven by them that were set over them, to go up upon the rock, and thence were cast down to the bottom and had no rest from this torment. And these were they that did defile their bodies behaving as women: and the women that were with them were they that lay with one another as a man with a woman.

33 And beside that rock was a place full of much fire, and there stood men which with their own hands had made images for themselves instead of God, [And beside them other men and women] having rods of fire and smiting one another and never resting from this manner of torment....

34 And yet others near unto them, men and women, burning and turning themselves about and roasted as in a pan. And these were they that forsook the way of God.

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APOCALYPSE OF PETER CHAPTER 3

(From The Bodleian Leaf

[. . .] women holding chains and scourging themselves before those idols of deceit. And they shall unceasingly have this torment. And near [. . .]

[. . .] them shall be other men and women burning in the burning of them that were mad after idols. And these are they which forsook the way of God wholly (?) and [. . .]

APOCALYPSE OF PETER CHAPTER 4

(From The Ethiopic Text)

1 The Second Coming of Christ and Resurrection of the Dead (which Christ revealed unto Peter) who died because of their sins, for that they kept not the commandment of God their creator.

2 And Peter pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.

And when the Lord was seated upon the Mount of Olives, his disciples came unto him.

3 And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over (in) thy church, that they when they hear it may take heed to themselves and mark the time of thy coming.

4 And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the Christ. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be plain (i.e. foreseen); but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my cross going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine angels (mine holy angels). And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.

5 And ye, take ye the likeness thereof (learn a parable) from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.

6 And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.

7 And the Master (Lord) answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: (Suffer us) to rid it of weeds and dig the ground round about it and water it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not undErstood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake expectation saying: I am the Christ, that am now come into the world. And when they (Israel) shall perceive the wickedness of their deeds they shall turn away after them and deny him [whom our fathers did praise], even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ. [something is wrong here: the sense required is that Israel perceives the wickedness of antichrist and does not follow him.] And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life. [Hermas, Vision III.i.9, speaks of 'those that have already been well-pleasing unto God and have suffered for the Name's sake'.]

And he showed me in his right hand the souls of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be rooted out unto all eternity. We beheld how the sinners wept (weep) in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.

8 And I asked him and said unto him: Lord, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

9 Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth for ever. And he shall command hell to open its bars of adamant and give up all that is therein.

10 And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

11 For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were

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done when he created the world and commanded all that is therein and it was done -even so shall it be in the last days; for all things are possible with God. And therefore saith he in the scripture: [Ezek. xxxvii.] Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew. nerves, flesh and skin and hair thereon [and soul and spirit].

12 And soul and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

13 Behold and consider the corns of wheat that are sown in the earth. As things dry and without soul do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

[And this that dieth, that is sown as seed in the earth, and shall become alive and be restored unto life, is man. Probably a gloss.]

14 How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

15 And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods (cataracts) of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers (firmaments) of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright the world (probably: The heaven shall turn to lightning and the lightnings thereof shall affright the world. The spirits also of the dead bodies shall be like unto them (the lightnings?) and shall become fire at the commandment of God.

16 And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west, unto the east; they that are in the south shall flee to the north, and they that are in the south. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.

17 Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me shall sit (prob. And I shall sit) upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold it, they shall weep, every nation apart.

18 Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them (something is wanting) to every man according to his deeds. As for the elect that have done good, they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished for ever (every one according to his transgression).

19 Uriel (Urael) the angel of God shall bring forth the souls of those sinners (every one according to his transgression: perhaps this clause should end the preceding paragraph: so Grebaut takes it) who perished in the flood, and of all that dwelt in all idols, in every molten image, in every (object of) love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them (the objects in which they dwelt, or their worshippers?) in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.

APOCALYPSE OF PETER CHAPTER 5

(description of torments, the Akhmim fragment.)

1 Then shall men and women come unto the place prepared for them. By their tongues wherewith they have blasphemed the way of righteousness shall they be hanged up. There is spread under them unquenchable fire, that they escape it not.

2 Behold, another place: therein is a pit, great and full (of . .) In it are they that have denied righteousness: and angels of punishment chastise them and there do they kindle upon them the fire of their torment.

3 And again behold [two: corrupt] women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not for good (or, not to make them beautiful) but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

4 And the murderers and them that have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring forth the souls of them that have been slain, and they shall behold the torment of them that slew them, and say one to another: Righteousness and justice is the judgement of God. For we heard, but we believed not, that we should come into this place of eternal judgement.

5 And near by this flame shall be a pit, great and very deep, and into it floweth from above all manner of torment, foulness, and issue. And women are swallowed up therein up to their necks and tormented with great pain. These are they that have caused their children to be born untimely, and have

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corrupted the work of God that created them. Over against them shall be another place where sit their children [both] alive, and they cry unto God. And flashes (lightnings) go forth from those children and pierce the eyes of them that for fornication's sake have caused their destruction.

6 Other men and women shall stand above them, naked; and their children stand over against them in a place of delight, and sigh and cry unto God because of their parents, saying: These are they that have despised and cursed and transgressed thy commandments and delivered us unto death: they have cursed the angel that formed us, and have hanged us up, and withheld from us (or, begrudged us) the light which thou hast given unto all creatures. And the milk of their mothers flowing from their breasts shall congeal, and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands, because they forsook the commandments of God and slew their children. As for their children, they shall be delivered unto the angel Temlakos (i.e. a care-taking angel: see above, in the Fragments). And they that slew them shall be tormented eternally, for God willeth it so.

7 Ezrael the angel of wrath shall bring men and women, the half of their bodies burning, and cast them into a place of darkness, even the hell of men; and a spirit of wrath shall chastise them with all manner of torment, and a worm that sleepeth not shall devour their entrails: and these are the persecutors and betrayers of my righteous ones.

8 And beside them that are there, shall be other men and women, gnawing their tongues; and they shall torment them with red-hot iron and burn their eyes. These are they that slander and doubt of my righteousness. Other men and women whose works were done in deceitfulness shall have their lips cut off, and fire entereth into their mouth and their entrails. These are the false witnesses (al. these are they that caused the martyrs to die by their lying).

9 And beside them, in a place near at hand, upon the stone shall be a pillar of fire, and the pillar is sharper than swords. And there shall be men and women clad in rags and filthy garments, and they shall be cast thereon, to suffer the judgement of a torment that ceaseth not: these are they that trusted in their riches and despised the widows and the woman with fatherless children . . . before God.

10 And into another place hard by, full of filth, do they cast men and women up to the knees. These are they that lent money and took usury.

11 And other men and women cast themselves down from an high place and return again and run, and devils drive them. [These are the worshippers of idols] and they put them to the end of their witst (drive them up to the top of the height) and they cast themselves down. And thus do they continually, and are tormented for ever. These are they which have cut their flesh as [apostles] of a man: and the women that were with them . . . and these are the men that defiled themselves together as women. (This is very corrupt: but the sense is clear in the (Greek.)

12 And beside them (shall be a brazier ?) . . . and beneath them shall the angel Ezrael prepare a place of much fire: and all the idols of gold and silver, all idols, the work of men's hands, and the semblances of images of cats and lions, of creeping things and wild beasts, and the men and women that have prepared the images thereof, shall be in chains of fire and shall be chastised because of their error before the idols, and this is their judgement for ever. (In the Greek they beat each other with rods of fire: and this is better.)

13 And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are they that have forsaken the commandment of God and followed the (persuasions ?) of devils.

APOCALYPSE OF PETER CHAPTER 6

(Parts of these two sections are in the Bodleian Fragment. At this point the Akhmim fragment ends. The Ethiopic continues):

1 And there shall be another place, very high (corrupt sentences follow. Duensing omits them: Grebaut renders doubtfully: There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier). The men and women whose feet slip, shall go rolling down into a place where is fear. And again while the fire that is prepared floweth, they mount up and fall down again and continue to roll down. (This suggests a narrow bridge over a stream of fire which they keep trying to cross.) Thus shall they be tormented for ever. These are they that honoured not their father and mother and of their own accord withheld (withdrew) themselves from them. Therefore shall they be chastised eternally.

2 Furthermore the angel Ezrael shall bring children and maidens to show them those that are tormented. They shall be chastised with pains, with hanging (their bodies) up and with a multitude of wounds which flesh-devouring birds shall inflict upon them. These are they that boast themselves (trust) in their sins, and obey not their parents and follow not the instruction of their fathers, and honour not them that are more aged than they.

3 Beside them shall be girls clad in darkness for a garment and they shall be sore chastised and their flesh shall be torn in pieces. These are they that kept not their virginity until they were given in marriage, and with these torments shall they be punished, and shall feel them.

4 And again, other men and women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants (slaves) which were not obedient unto their masters; and this then is their judgement for ever.

5 And hard by this place of torment shall be men and women dumb and blind, whose raiment is white. They shall crowd one upon another, and fall upon coals of unquenchable fire. These are they that give alms and say: We are righteous before God: whereas they have not sought after righteousness.

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6 Ezrael the angel of God shall bring them forth out of this fire and establish a judgement of decision. This then is their judgement. A river of fire shall flow and all judgement (they that are judged) shall be drawn down into the middle of the river. And Uriel shall set them there.

7 And there are wheels of fire and men and women hung thereon by the strength of the whirling thereof. And they that are in the pit shall burn: now these are the sorcerers and sorceresses. Those wheels shall be in a]l decision (judgement, punishment) by fire without number.

8 Thereafter shall the angels bring mine elect and righteous which are perfect in all uprightness, and bear them in their hands, and clothe them with the raiment of the life that is above. They shall see their desire on them that hated them, when he punisheth them, and the torment of every one shall be for ever according to his works.

9 And all they that are in torment shall say with one voice: have mercy upon us, for now know we the judgement of God, which he declared unto us aforetime, and we believed not. And the angel Tatirokos (Tartaruchus, keeper of hell: a word corresponding in formation to Temeluchus) shall come and chastise them with yet greater torment, and say unto them: Now do ye repent, when it is no longer the time for repentance, and nought of life remaineth. And they shall say: Righteous is the judgement of God, for we have heard and perceived that his judgement is good; for we are recompensed according to our deeds.

10 Then will I give unto mine elect and righteous the washing (baptism) and the salvation for which they have besought me, in the field of Akrosja (Acherousia, a lake in other writings, e.g. Apocalypse of Moses -where the soul of Adam is washed in it: see also Paul 22, 23) which is called Aneslasleja (Elysium). They shall adorn with flowers the portion of the righteous, and I shall go . . . I shall rejoice with them. I will cause the peoples to enter in to mine everlasting kingdom, and show them that eternal thing (life ?) whereon I have made them to set their hope, even I and my Father which is in heaven.

11 I have spoken this unto thee, Peter, and declared it unto thee. Go forth therefore and go unto the land (or city) of the west. (Duensing omits the next sentences as unintelligible; Grebaut and N. McLean render thus: and enter into the vineyard which I shall tell thee of, in order that by the sickness (sufferings) of the Son who is without sin the deeds of corruption may be sanctified. As for thee, thou art chosen according to the promise which I have given thee. Spread thou therefore my gospel throughout all the world in peace. Verily men shall rejoice: my words shall be the source of hope and of life, and suddenly shall the world be ravished.)

APOCALYPSE OF PETER CHAPTER 7

(We now have the section descriptive of paradise, which in the Akhmim text precedes that about hell.)

1 And my Lord Jesus Christ our King said unto me: Let us go unto the holy mountain. And his disciples went with him, praying. And behold there were two men there, and we could not look upon their faces, for a light came from them, shining more than the sun, and their rairment also was shining, and cannot be described, and nothing is sufficient to be compared unto them in this world. And the sweetness of them . . . that no mouth is able to utter the beauty of their appearance (or, the mouth hath not sweetness to express, &c.), for their aspect was astonishing and wonderful. And the other, great, I say (probably: and, in a word, I cannot describe it), shineth in his (sic) aspect above crystal. Like the flower of roses is the appearance of the colour of his aspect and of his body . . . his head (al. their head was a marvel). And upon his (their) shoulders (evidently something about their hair has dropped out) and on their foreheads was a crown of nard woven of fair flowers. As the rainbow in the water (in the time of rain) so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament. And when we saw them on a sudden, we marvelled. And I drew near unto the Lord (God) Jesus Christ and said unto him: O my Lord, who are these? And he said unto me: They are Moses and Elias. And I said unto him: Abraham and Isaac and Jacob and the rest of the righteous fathers? And he showed us a great garden, open, full of fair trees and blessed fruits, and of the odour of perfumes. The fragrance thereof was pleasant and came even unto us. And thereof (al. of that tree) . . . saw I much fruit. And my Lord and God Jesus Christ said unto me: Hast thou seen the companies of the fathers?

2 As is their rest, such also is the honour and the glory of them that are persecuted for my righteousness' sake. And I rejoiced and believed [and believed] and understood that which is written in the book of my Lord Jesus Christ. And I said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness.

3 And behold, suddenly there came a voice from heaven, saying: This is my beloved Son in whom I am well pleased: my commandments. And then came a great and exceeding white cloud over our heads and bare away our Lord and Moses and Elias. And I trembled and was afraid: and we looked up and the heaven opened and we beheld men in the flesh, and they came and greeted our Lord and Moses and Elias and went into another heaven. And the word of the scripture was fulfilled: This is the generation that seeketh him and seeketh the face of the God of Jacob. And great fear and commotion was there in heaven and the angels pressed one upon another that the word of the scripture might be fulfilled which saith: Open the gates, ye princes.

4 Thereafter was the heaven shut, that had been open. And we prayed and went down from the mountain, glorifying God, which hath written the names of the righteous in

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heaven in the book of life. There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are:

5 'Peter opened his mouth and said to me: Hearken, my son Clement, God created all things for his glory,' and this proposition is dwelt upon. The glory of those who duly praise God is described in terms borrowed from the Apocalypse: 'The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.' Again, of the angels: ' Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. (They are perfumed) with nard. Their eyes shine like the morning star. The beauty of their appearance cannot be expressed.... Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias were. Our Lord showed at the transfiguration the apparel of the last days, of the day of resurrection, unto Peter, James and John the sons of Zebedee, and a bright cloud overshadowed us, and we heard the voice of the Father saying unto us: This is my Son whom I love and in whom I am well pleased: hear him. And being afraid we forgat all the things of this life and of the flesh, and knew not what we said because of the greatness of the wonder of that day, and of the mountain whereon he showed us the second coming in the kingdom that passeth not away.'

6 ' The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them.

7 And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.'

APOCALYPSE OF PETER CHAPTER 8

(From The Sibylline Oracles, Many lines are borrowed from the older books, especially 3 and 8.) After saying (1.187) that Elias will descend on earth and do three great signs, it proceeds:

1 Woe unto all them that are found great with child in that day, and to them that give suck to infant children, and to them that dwell by the sea (the waves). Woe to them that shall behold that day. For a dark mist shall cover the boundless world, of the east and west, the south and north. And then shall a great river of flaming fire flow from heaven and consume all places, the earth and the great ocean and the grey sea, lakes and rivers and fountains, and merciless

2 Hades and the pole of heaven: but the lights of heaven shall melt together in one and into a void (desolate) shape (?). For the stars shall all fall from heaven into the sea (?), and all souls of men shall gnash their teeth as they burn in the river of brimstone and the rush of the fire in the blazing plain, and ashes shall cover all things. And then shall all the elements of the world be laid waste, air, earth, sea, light poles, days and nights, and no more shall the multitudes of birds fly in the air nor swimming creatures any more swim the sea no ship shall sail with its cargo over the waves;

3 No straight-going oxen shall plough the tilled land; there shall be no more sound of swift winds, but he shall fuse all things together into one, and purge them clean.

4 Now when the immortal angels of the undying God Barakiel, Ramiel, Uriel, Samiel, and Azael, [These names are from Enoch.] knowing all the evil deeds that any hath wrought aforetime -then out of the misty darkness they shall bring all the souls of men to judgement, unto the seat of God the immortal, the great.

5 For he only is incorruptible, himself the Almighty, who shall be the judge of mortal men. And then unto them of the underworld shall the heavenly one give their souls and spirit and speech, and their bones joined together, with all the joints, and the flesh and sinews and veins, and skin also over the flesh, and hair as before, and the bodies of the dwellers upon earth shall be moved and arise in one day, joined together in immortal fashion and breathing.

6 Then shall the great angel Uriel break the monstrous bars framed of unyielding and unbroken adamant, of the brazen

7 gates of Hades, and cast them down straightway, and bring forth to judgement all the sorrowful forms, yea, of the ghosts of the ancient Titans, and of the giants, and all whom the flood overtook. And all whom the wave of the sea hath destroyed in the waters, and all whom beasts and creeping things and fowls have feasted on: all these shall he bring to the judgement seat; and again those whom flesh-devouring fire hath consumed in the flames, them also shall he gather and set before God's seat. And when he shall overcome Fate and raise the dead, then shall Adonai Sabaoth the high thunderer sit on his heavenly

8 throne, and set up the great pillar, and Christ himself, the undying unto the undying, shall come in the clouds in glory with the pure angels, and shall sit on the seat on the right of the Great One, judging the life of the godly and the walk of ungodly men.

9 Moses also the great, the friend of the Most High shall come, clad in flesh, and the great Abraham himself shall come, and Isaac and Jacob, Jesus, Daniel, Elias, Ambacum (Habakkuk), and Jonas, and they whom the Hebrews slew: and all the Hebrews that were with (after ?) Jeremias shall be judged at the judgement seat, and he shall destroy them, that

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they may receive a due reward and expiate all that they did in their mortal life.

10 then shall all men pass through a blazing river and unquenchable flame, and the righteous shall be saved whole all of them, but the ungodly shall perish therein unto all ages, even as many as wrought evil aforetime, and committed murders, and all that were privy thereto, liars, thieves, deceivers, cruel destroyers of houses, gluttons, marriers by stealth, shedders of evil rumours, sorely insolent lawless, idolaters: and all that forsook the great immortal God and became blasphemers and harmers of the godly, breakers of faith and destroyers of righteous men. And all that look with guileful and shameless double faces -reverend priests and deacons- and judge unjustly, dealing perversely, obeying false rumours . . . more deadly than leopards and wolves, and very evil: and all that are high-minded, and usurers that heap up in their houses usury out of usury and injure orphans and widows continually: and they that give alms of unjust gain unto widows and orphans, and they that when they give alms of their own toil, reproach them; and they that have forsaken their parents in their old age and not repaid them at all, nor recompensed them for their nurture; yea, and they that have disobeyed and spoken hard words against their parents: they also that have received pledges and denied them, and servants that have turned against their masters; and again they which have defiled their flesh in lasciviousness, and have loosed the girdle of virginity in secret union, and they that make the child in the womb miscarry, and that cast out their offspring against right: sorcerers also and sorceresses with these shall the wrath of the heavenly and immortal God bring near unto the pillar, all round about which the untiring river of fire shall flow. And all of them shall the undying angels of the immortal everlasting God chastise terribly with flaming scourges, and shall bind them fast from above in fiery chains, bonds unbreakable. And then shall they cast them down in the darkness of night into Gehenna among the beasts of hell, many and frightful, where is darkness without measure.

11 And when they have dealt out many torments unto all whose heart was evil, thereafter out of the great river shall a wheel of fire encompass them, because they devised wicked works. And then shall they lament apart every one from another in miserable fate, fathers and infant children, mothers and sucklings weeping, nor shall they be sated with tears nor shall the voice of them that mourn piteously apart be heard (?); but far under dark and squalid Tartarus shall they cry in torment, and in no holy place shall they abide and expiate threefold every evil deed that they have done, burning in a great flame; and shall gnash their teeth, all of them worn out with fierce thirst and hunger (al. force violence), and shall call death lovely and it shall flee from them: for no more shall death nor night give them rest, and oft-times shall they beseech in vain the Almighty God, and then shall he openly turn away his face from them. For he hath granted the limit of seven ages for repentance unto men that err, by the hand of a pure virgin.

12 But the residue which have cared for justice and good deeds, yea, and godliness and righteous thoughts, shall angels bear up and carry through the flaming river unto light, and life without care, where is the immortal path of the great God; and three fountains, of wine and honey and milk. And the earth, common to all, not parted out with walls or fences, shall then bring forth of her own accord much fruit, and life and wealth shall be common and undistributed. For there shall be no poor man, nor rich, nor tyrant, nor slave, none great nor small any longer, no kings, no princes; but all men shall be together in common. And no more shall any man say ' night is come ', nor ' the morrow ', nor ' it was yesterday '. He maketh no more of days, nor of spring, nor winter, nor summer, nor autumn, neither marriage,nor death, nor selling, nor buying, nor set of sun, nor rising. For God shall make one long day.

13 And unto them, the godly, shall the almighty and immortal God grant another boon, when they shall ask it of him. He shall grant them to save men out of the fierce fire and the eternal gnashing of teeth: and this will he do, for he will gather them again out of the everlasting flame and remove them else whither, sending them for the sake of his people unto another life eternal and immortal, in the Elysian plain where are the long waves of the Acherusian lake exhaustless and deep bosomed;

14 'Plainly false: for the fire will never cease to torment the damned. I indeed could pray that it might be so, who am branded with the deepest scars of transgressions which stand in need of utmost mercy. But let Origen be ashamed of his lying words, who saith that there is a term set to the torments.'

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THE APOCALYPSE OF PETER

The Coptic Apocalypse of Peter
From: Nag Hammadi Library, Egypt
Translation: James Brashler and Roger A. Bullard
Estimated Range of Dating: 100-180 AD.

(The Coptic Apocalypse of Peter is a text found amongst the Nag Hammadi library, and part of the New Testament apocrypha. It was probably written around 100-200 AD. Since it represents Gnostic views, it is also known as the Gnostic Apocalypse of Peter.

The text takes gnostic interpretations of the crucifixion to the extreme, picturing Jesus as laughing and warning against people who cleave to the name of a dead man, thinking they shall become pure. Like some of the rarer Gnostic writings, this one also doubts the established Crucifixion story which places Jesus on the cross. Instead, according to this text, there was a substitute: "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.")

1 As the Saviour was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honour - as he was about to reprove you three times in this night."

2 And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

3 And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes - your robe - and say what you see."

4 But when I had done it, I did not see anything. I said "No one sees (this way)."

5 Again he told me, "Do it again."

6 And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Saviour. And I told him about those things which I saw.

7 And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

8 And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

9 When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

10 And I listened again, "As you sit, they are praising you".

11 And when I said these things, the Saviour said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

12 "For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgement, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

13 "For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

14 "For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

15 "But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about

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immortality, having faith, and desiring to renounce these things."

16 "For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

17 "Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

18 "But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them."

19 "But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

20 "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

21 "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgement of the leaders. Those people are dry canals."

22 But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

23 The Saviour said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

24 "Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgement are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

25 When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

26 The Saviour said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

27 But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

28 But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

29 And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Saviour. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

30 And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Saviour, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are

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divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

31 "These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honour in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

32 When he (Jesus) had said these things, he (Peter) came to himself.

SUPPLEMENT FROM THE GNOSTIC LIBRARY

- The Gospel of Didymus Judas Thomas
- The Gospel of Mary Magdalene
- The Gospel of Philip (the brother of Mary Magdalene)
- The Gospel of Judas (Iscariot)
- The Apocryphon (Secret Book) of James (the Just)
- The Apocryphon (Secret Book) of John
- The Sentence of Sextus
- The Gospel of Truth

THE GOSPEL ACCORDING TO THOMAS

or The Gospel of Didymus Judas Thomas
or The Gospel of Thomas, or The Sayings of Jesus
From: Nag Hammadi Library, Egypt
Translation: W. R. Schoedel
Estimated Range of Dating: 50-140 A.D.

(The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The Papyrus Oxyrhynchus is a papyrus in three fragments of the logia (sayings) of Jesus written in Greek. The fragments are dated to the first half of the third century. In Nag Hammadi, Egypt, a complete Coptic copy was unearthed in 1945.

The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.) The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, is however, according to its old-fashioned writing style, the oldest gospel and was probably written c. 50 or 60 AD. It seems likely that it was written by the apostle Thomas himself. He was one of Jesus' original disciples and was very successful as apostle in Persia and India.

Who was Thomas? As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome.

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For the Roman Christians of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism, as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus [Apostle Paul] into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian church. Another figure, the apostle Peter, was known as a woman-hater.

In the Gospel of Thomas we read: Simon Peter said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This story is a little more detailed and understandable in the Lotus Sutra, and it can be given briefly: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]."

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, then Sepphoris, a Silk Road station and the great capital of Galilee, was only 5 km away. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Judas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

The entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Its Buddhist teaching becomes obvious each time we read about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when willful deprivation (Asceticism) is mentioned, or righteousness, purity law, purification, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it might be useful to remember that, after the Third Buddhist Council, held under the patronage of Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public on his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamāya (Ptolemy II Philadelphos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, better known today as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada) in the Greek-speaking world around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, Egypt.*

[The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas. Philo of Alexandria reported that he sought and got a therapy delivered by Buddhist monks residing in a Buddhist monastery in the Greek City of Alexandria, Egypt.]*

From a religious-ideological point of view, the following text could have been written by a Buddhist as well as by a

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Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 [Grand Bible, p.3073]

Short description of Siddharta Gautama Buddha's psycho analysis and therapy

Buddhism originally has evolved from Hinduism. It was not a religion in the first place but actually the first a kind of psycho analysis plus its psycho therapy in recorded history. It became a religion founded later by people who wished to express their gratitude towards the Buddha. Most of the following teachings are still part of modern psychology and its treatments. Their tremendous success is based on their astounding briefness that could be written down in the palm of a hand:

***The Four Noble Truths** (Psycho-Analysis)*

1. Accept facts: life is full of suffering.

2. Be aware: the reason for suffering is that you constantly want some things. Ignoring this fact leads you to evil actions and suffering.

3. Steer away: Free yourself from suffering by no longer wanting things.

4. Therapy: Stop wanting things, follow a set of rules, a psycho therapy if you will, called the Noble Eightfold Path.

***The Noble Eightfold Path**, the appropriate psycho therapy, consists of eight principles or qualities:*

1. Right View: Try to see things the way they really are. [recognise reality and the cycle of life]

2. Right Values: Try to turn your mind away from the world and towards the Dharma (towards wisdom and salvation, the teaching of righteousness, the 5 precepts).

3. Right Speech: Try to be truthful and kind when you talk.

4. Right Actions: Try to do good things. If you cannot do a good thing, then do not do a bad thing. [obey the Golden Rule]

5. Right Livelihood: Do not work at something that can hurt yourself or other people.

6. Right Effort: Try to increase your goodness and get rid of your evil (selfishness and egoism).

7. Right Mindfulness: Remember the Dharma and use it all times. (Darma, that is at least your acceptance of the basic laws of society, the 5 Precepts [2nd half of the 10 Commandments] which is, in short, the Abstention from: 1. killing, 2. theft, 3. sexual misconduct [adultery, etc.], 4. falsehood and speaking lies, 5. intoxication of your mind and soul by coveting, boozing, or do drugs.).

8. Right Meditation: Try to reach enlightenment, discipline, and happiness. In short, use meditation (learning, concentrating, and thinking, because it makes you wise and relaxed), gain discipline by organised activities because it keeps you together, use the gained discipline to do Yoga (physical exercise or sport, because the endorphines produced by your brain can make you happy without you wanting anything else).

Text:

These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down.

1 And he said: He who shall find the interpretation of the words shall not taste of death.

2 Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.

3 Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the Kingdom is within you, and it is outside of you. When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty.

4 Jesus said: The man aged in his days will not hesitate ask a little child of seven days about the place of life, and he shall live. For there are many first who shall be last, and they shall become a single one.

5 Jesus said: Know what is before thy face, and what hidden from thee shall be revealed unto thee; for there is nothing hidden which shall not be made manifest.

6 His disciples asked him and said unto him: Wilt thou that we fast? And how shall we pray? Shall we give alms? And what rules shall we observe in eating? Jesus said: Do not lie; and that which you hate, do not do. For all things are revealed before heaven. For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered.

7 Jesus said: Blessed is the lion which the man shall eat, and the lion become man*; and cursed is the man whom the lion shall eat, and the lion become man. [the cycle of life.]

8 And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a large good fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear.

9 Jesus said: Behold, the sower went forth, he filled his hand, he cast. Some fell upon the road; the birds came and gathered them. Others fell on the rock, and sent no root down to the earth nor did they sprout any ear up to heaven. And others fell on the thorns; they choked the seed, and the worm ate them. And others fell on the good earth, and brought forth good fruit unto heaven, some sixtyfold and some an hundred and twentyfold.

10 Jesus said: I have cast fire upon the world, and behold I guard it until it is ablaze.

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11 Jesus said: This heaven shall pass away, and that which above it shall pass away; and they that are dead are not alive and they that live shall not die. In the days when you were eating that which is dead, you were making it alive. When you come in the light, what will you do? On the day when you were one, you became two. But when you have become two (a twin), what will you do? [the Greek word didymos, as well as the Aramaic word tuoma / thomas, mean "Zwilling".]

12 The disciples said to Jesus: We know that thou wilt go from us. Who is he who shall be great over us? Jesus said to them: In the place to which you come, you shall go to James the Just for whose sake heaven and earth came into being.

13 Jesus said to his disciples: Make a comparison to me, and tell me whom I am like. Simon Peter said to him: Thou art like a righteous angel. Matthew said to him: Thou art like a wise man of understanding. Thomas said to him: Master, my mouth will no wise suffer that I say whom thou art like (for I am thy twin). Jesus said: I am not thy master, because thou hast drunk, thou hast become drunk from the bubbling spring which I have measured (explored) out. And he took him, went aside, and spoke to him three words. Now when Thomas came to his companions, they asked him: What did Jesus say unto thee? Thomas said to them: If I tell you one of the words which he said to me, you will take up stones and throw them me; and a fire will come out of the stones and burn you up.

14 Jesus said to them: If you fast, you will beget a sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do an evil to your spirits. And if you go into any land and travel in its regions, if they receive you eat what they set before you. Heal the sick among them. For that which goes into your mouth will not defile you, but that which comes forth from your mouth, that is what will defile you.

15 Jesus said: When you see him who was not born of a woman, throw yourselves down upon your face and worship him. He is your Father. [as God cannot be created, God is the creation itself.]

16 Jesus said: Perhaps men think that I am come to cast peace upon the world, and know not that I am come to cast divisions upon the earth, fire, sword, war*. For there shall be five in a house; there shall be three against two, and two against three, the father against the son and the son against the father, and they shall stand as solitaries. [* This chapter reflects the view of the Jewish Messianic Movement whose desired messiah was supposed to bring military victory over Greeks, Romans, and those who have supported them.]

17 Jesus said: I will give you that which eye has not seen, an ear has not heard, and hand has not touched, and which has not entered into the heart of man.

18 The disciples said to Jesus: Tell us how our end shall be. Jesus said: Have you then discovered the beginning, that you seek after the end? For where the beginning is, there shall the end be. Blessed is he who shall stand in the beginning, and he shall know the end and shall not taste of death (for he will be born again as a new form of life.).

19 Jesus said: Blessed is he who was before he came into being. If you become my disciples and hear my words (teachings), these stones shall minister unto you. For you have five trees in Paradise which do not move in summer or in winter, and their leaves do not fall. He who knows them shall not taste of death.

20 The disciples said to Jesus: Tell us what the kingdom of heaven* is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, and becomes shelter for the birds of heaven. [the kingdom of heaven is the enlightenment of wisdom that, if nurtured, florishes like branches of a plant.]

21 Mary said to Jesus: Whom are thy disciples like? He said They are like little children dwelling in a field which is not theirs. When the owners of the field come, they will say: Yield up to us our field. They are naked before them, to yield it up to them and to give them back their field. Therefore I say: If the master of the house knows that the thief is coming, he will keep watch before he comes, and will not let him dig into his house of his kingdom to carry off his vessels. You, then, be watchful over against the world. Gird up your loins* with great strength, that the brigands may not find a way to come at you, since the advantage for which you look they will find. May there be among you a man of understanding! When the fruit was ripe, he came quickly, his sickle in his hand, and reaped it. He that hath ears to hear, let him hear. [* Protect your assets / wisdom of life.]

22 Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then shall you enter [The text is not talking about sex per se but about education and the to it connected ability to achieve enlightenment. Women at this period of time had no education to speak of. The "kingdom of heaven" or wisdom of life refers always to the cycle of life, to righteousness or 5 precepts, and to the 4 Noble Truths and the Noble eightfold path that all together lead to that kingdom of enlightenment.].

23 Jesus said: I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.

24 His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.

25 Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.

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26 Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye. [We all are too ready to see the faults of the other instead of recognising our own failures.]

27 Jesus said: If you do not fast* [turn away] from the (bad influence of the) world, you will not find the kingdom (of enlightenment); if you keep not the Sabbath as Sabbath, you will not see the Father (you will not find God in the strength of His community). [*See: 2nd point of the Buddha's Noble Eightfold Path. Right Values: Try to turn your mind away from the world and towards the Dharma; meaning: towards wisdom and salvation = the teaching of righteousness = the 5 Precepts.].

28 Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of men, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine (of bad influence), then will they repent (regret).

29 Jesus said: If the flesh has come into being because of the spirit, it is a marvel; but if the spirit has come into being because of the body, it is a marvel of marvels. But as for me, I marvel at this, how this great wealth has settled in this poverty.

30 Jesus said: Where there are three gods, they are gods; where there are two or one, I am with him. [No matter how many gods you believe in, you always will be a part of the one Creator.)

31 Jesus said: No prophet is acceptable in his village; a physician does not heal those who know him.

32 Jesus said: A city that is built on a high mountain and fortified cannot fall, nor can it remain hidden.

33 Jesus said: What thou shalt hear in thine ear, proclaim to the other ear on your roof-tops. For no man lights a lamp and sets it under a bushel, nor does he put it in a hidden place; but he sets it upon the lamp-stand, that all who go in and come out may see its light.

34 Jesus said: If a blind man lead a blind man, both fall into a pit.

35 Jesus said: It is not possible for anyone to go into the strong man's house and take it or him by force, unless he bind his hands; then he will plunder his house.

36 Jesus said: Be not anxious from morning to evening and from evening to morning about what you shall put on.

37 His disciples said: On what day wilt thou be revealed us, and on what day shall we see thee? Jesus said: When you unclothe yourselves and are not ashamed, and take your garments and lay them beneath your feet like little children, and tread upon them, then [shall ye see] the Son of the living One, and ye shall not fear.

38 Jesus said: Many times have you desired to hear these words which I speak unto you, and you have none other from whom to hear them. Days will come when you will seek after me, and you will not find me.

39 Jesus said: The Pharisees (the Roman Jews) and the scribes have receive the keys of knowledge (the teachings of Platonism, Stoicism, Buddhism); they have hidden them. They did not go in, and those who wanted to go in they did not allow (Interested people were not taught). But you be ye wise as serpents and innocent as doves.

40 Jesus said: A vine was planted apart from the Father, and since it is not established it will be pulled up by its roots and destroyed.

41 Jesus said: He who has in his hand, to him shall be given; and he who has not, from him shall be taken even the little that he has.

42 Jesus said: Become passers-by.

43 His disciples said to him: Who art thou, that thou shouldst say these things to us? Jesus said to them From what I say unto you, you do not understand who I am, but you have become as the [messianic] Jews; for they love the tree and hate its fruit, and they love the fruit and hate the tree.

44 Jesus said: He who blasphemes against the Father will be forgiven, and he who blasphemes against the Son will be forgiven but he who blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven.

45 Jesus said: They do not gather grapes from thorns, no pluck figs from camel-thistles; they do not yield fruit. A good man brings forth a good thing from his treasure; a bad man bring forth evil things from his evil treasure which is in his heart, and he says evil things; for out of the abundance of his heart he brings forth evil things.

46 Jesus said: From Adam to John the Baptist there is none born of woman who is higher than John the Baptist, so that his eyes will not be broken ? But I have said, He who shall be among you as a little one shall know the kingdom, and shall be higher than John.

47 Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.

48 Jesus said: If two make peace with one another in this or house, they shall say to the mountain: Be moved, and it shall be moved.

49 Jesus said: Blessed are the solitary and the elect, for you shall find the kingdom; for you came forth thence, and shall go there again.

50 Jesus said: If they say to you: Whence have you come?, tell them: We have come from the light, the place where the light came into being through itself alone. It [stood], and it re- vealed itself in their image. If they say to you: Who are you?, say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you?, tell them: It is a movement and a rest.

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51 His disciples said to him: On what day will the rest of the dead come into being? And on what day will the new world come? He said to them: That which ye await has come, but ye know it not.

52 His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke concerning lit. in thee. He said them: You have neglected him who is alive before you, and have spoken about the dead.

53 His disciples said to him: Is circumcision profitable or not? He said to them: Were it profitable, their father would beget them from their mother circumcised. But the true circum- cision in spirit has proved entirely profitable lit.: has found usefulness altogether.

54 Jesus said: Blessed are the poor, for yours is the kingdom of heaven.

55 Jesus said: He who shall not hate his father and his mother cannot be my disciple, and he who does not hate his brethren and his sisters and take up his cross like me shall not be worthy of me.

56 Jesus said: He who has known the world has found corpse, and he who has found a corpse, the world is not worthy of him.

57 Jesus said: The kingdom of the Father is like a man who had [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not allow them to pull up the weed. He said to them: Lest perhaps you go to pull up the weed, and pull up the wheat with it. For on the day of harvest the weeds will be manifest; they will be pulled up and burned.

58 Jesus said: Blessed is the man who has suffered; he has found the life.

59 Jesus said: Look upon the living One so long as you live, that you may not die and seek to see him, and be unable to see.

60 They saw a Samaritan carrying a lamb going into Judaea. He said to his disciples: Why does he carry the lamb? They said to him: That he may kill it and eat it. He said to them: So long as it is alive he will not eat it, but if he kill it and it become a corpse. They said: Otherwise he will not be able to do it. He said to them: You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten.

61 Jesus said: Two shall rest upon a bed; one shall die, the other live.

Salome said: Who art thou; O man? And whose son? Thou hast mounted my bed, and eaten from my table. Jesus said to her I am he who is from that which is equal; to me was given of the things of my Father. Salome said I am thy disciple. Jesus said to her Therefore I say, when it is equal it will be filled with light, but when it is divided it will be filled with darkness

62 Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.

63 Jesus said: There was a rich man who had many possessions. He said: I will use my possessions that I may sow and reap and plant, and fill my barns with fruit, that I may have need of nothing. These were his thoughts in his heart. And in that night he died. He that hath ears, let him hear.

64 Jesus said: A man had guests, and when he had prepared the dinner he sent his servant to summon the guests. He came to the first; he said to him: My master summons thee. He said: I have money with some merchants. They are coming to me in the evening. I will go and give them orders. I pray to be excused from he dinner. He went to another; he said to him: My master has summoned thee. He said to him: I have bought a house, and they ask me for a day. I shall not have time. He came to another; he aid to him: My master summons thee. He said to him: My friend is about to be married, and I am to hold a dinner. I shall not be able to come. I pray to be excused from the dinner. He went to another; he said to him: My master summons thee. He said him: I have bought a village; I go to collect the rent. I shall not be able to come. I pray to be excused. The servant came, he said to his master: Those whom thou didst summon to the dinner have excused themselves. The master said to his servant: Go out to the roads. Bring those whom thou shall find, that they may dine. The buyers and the merchants [shall] not [enter] the places of my Father.

65 He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he receive its fruit their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir the vineyard, they seized him and killed him. He that hath ears, let him hear.

66 Jesus said: Teach me concerning this stone which the builders rejected; it is the corner -stone.

67 Jesus said: He who knows the All but fails to know himself lacks everything.

68 Jesus said: Blessed are you when they hate you, and persecute you, and do not find a place in the spot where they persecuted you.

69 Jesus said: Blessed are they who have been persecuted in their heart; these are they who have known the Father in truth. Blessed are they that hunger, that they may fill the belly him who desires.

70 Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.

71 Jesus said: I will des[troy this] house, and none shall able to build it [again].

72 [A man said] to him: Speak to my brethren, that they may divide my father's possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I?

73 Jesus said: The harvest indeed is great, but the labourers are few; but pray the Lord, that he send forth labourers into the harvest.

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74 He said: Lord, there are many about the well, but no one in the well.

75 Jesus said: There are many standing at the door, but the solitary are they who shall enter the bridal chamber.

76 Jesus said: The kingdom of the Father is like a merchant was who had a load of goods and found a pearl. That merchant was wise. He sold the load, and bought for himself the pearl alone. You also, seek after his treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy.

77 Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a piece of wood: I am there. Raise up the stone, an ye shall find me there.

78 Jesus said: Why came ye forth into the field? To see reed shaken by the wind? And to see a man clothed in soft raiment? [Behold, your] kings and your great men are they who are clothed in soft [raiment], and they [shall] not be able to know the truth.

79 A woman in the crowd said to him: Blessed is the womb which bore thee, and the breasts which nourished thee. He said to her: Blessed are they who have heard the word of the Father and have kept it in truth. For there shall be days when you will say: Blessed is that womb which has not conceived, and those breasts which have not given suck.

80 Jesus said: He who has known the world has found the body, and he who has found the body, the world is not worthy of him.

81 Jesus said: He who has become rich, let him become king, and he who has power let him deny.

82 Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.

83 Jesus said: The images are revealed to the man, and the light which is in them is hidden in the image of the light of the Father. He shall be revealed, and his image is hidden by his light.

84 Jesus said: When you see your likeness, you rejoice; but when you see your images which came into being before you -- they neither die nor are made manifest -- how much will you bear?

85 Jesus said: Adam came into being out of a great power and a great wealth, and yet he was not worthy of you. For if he tad been worthy, he would not have tasted of death.

86 Jesus said: [The foxes have] the[ir holes] and the birds have [theirs nest, but the Son of Man has no place to lay his head and rest.

87 Jesus said: Wretched is the body which depends upon a body, and wretched is the soul which depends on these two.

88 Jesus said: The angels come to you, and the prophets, and they shall give you what belongs to you; and you also, give the what is in your hands, and say to yourselves: On what day do they come and take what is theirs?

89 Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?

90 Jesus said: Come unto me, for easy is my yoke and my lordship is gentle, and you shall find rest for yourselves.

91 They said to him: Tell us who thou art, that we may believe in thee. He said to them: You test the face of the heaven and the earth, and him who is before you you do not know, and you know not to test this moment.

92 Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.

93 Jesus said: Give not that which is holy to the dogs, lest they cast them on the dung- heap; cast not the pearls to the swine lest they grind it [to bits].

94 Jesus [said]: He who seeks shall find, and he who knock to him it shall be opened.

95 [Jesus said]: If you have money, do not lend at interest, but give [it] to him from whom you will not receive them back.

96 Jesus [said]: The kingdom of the Father is like a woman who took a little leaven and [hid] it in meal; she made large loaves of it. He that hath ears, let him hear.

97 Jesus said: The kingdom of the [Father] is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar and found it empty.

98 Jesus said: The kingdom of the Father is like a man who wanted to kill a great man. He drew the sword in his house and drove it into the wall, that he might know that his hand would be strong. Then he slew the great man.

99 The disciples said to him: Thy brethren and thy mother are standing outside. He said to them: Those here who do the will of my Father, these are my brethren and my mother; these are they who shall enter into the kingdom of my Father.

100 They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.

101 Jesus said He who shall not hate his father and: mother like me cannot be my [disciple], and he who shall [not] love [his father] and his mother like me cannot be my [disciple]; for my mother [. . .] but my true [mother] gave me life.

102 And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.

103 Jesus said: Blessed is the man who knows in what part the robbers are coming, that he may rise and gather his [domain] and gird up his loins before they come in.

104 They said [to him]: Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.

105 Jesus said: He who shall know father and mother shall be called the son of a harlot.

106 Jesus said: When you make the two one, you shall become sons of man, and when you say: Mountain, be moved, it shall be moved.

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I07 Jesus said: The kingdom is like a shepherd who had hundred sheep. One of them, the biggest, went astray. He left the ninety-nine and sought after the one till he found it. When he had laboured, he said to the sheep: I love thee more than the ninety-nine.

I08 Jesus said: He who shall drink from my mouth shall become like me; I myself will become he, and the hidden thing shall be revealed to him.

109 Jesus said: The kingdom is like a man who had in his field a [hidden] treasure about which he did not know; and [after] he died he left it to his [son. The] son also did not know; he took possession of that field and sold it. The man who bough it came to plough, and [found] the treasure. He began to lend money at interest to whomsoever he chose.

110 Jesus said: He who has found the world and become rich, let him deny the world.

111 Jesus said: The heavens shall be rolled up and the earth before your face, and he who lives in the living One shall neither see death nor fear; because Jesus says: He who shall find himself, of him the world is not worthy.

112 Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh.

113 His disciples said to him: On what day will the kingdom come? (Jesus said): It cometh not with observation. They will not say: Lo, here! or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.

114 Simon Peter said to them: Let Mary go forth from among us, for women are not worthy of the life. Jesus said: Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven.

The Gospel According to Didymus Judas Thomas.

End of Text.

THE GOSPEL ACCORDING TO MARY MAGDALENE

The Gospel of Mary of Magdala (also: Mariamne Mara)
From: Berlin Codex, Akhmim, Coptic, Egypt 1896
Translation: Andrew Bernhard
Estimated Range of Dating: 120-180 A.D.

(The Gospel of Mary is an apocryphal book discovered in 1896 in a 5th-century papyrus codex called the Berlin Codex, also known as the Akhmim Codex. It also contains the Apocryphon of John, the Sophia [knowledge] of Jesus Christ, and a summary of the Act of Peter. All four works contained in the manuscript are written in the Sahidic dialect of Coptic. Two other fragments of the Gospel of Mary have been discovered since, both written in Greek (Papyrus Oxyrhynchus L 3525 and Papyrus Rylands 463). P.Oxy. L 3525", were in fact found by Grenfell and Hunt some time between 1897 and 1906, but only published in 1983," by P. J. Parsons.

Although the work is popularly known as the Gospel of Mary, it is not technically classed as a gospel because the term 'gospel' is used as a label for any written text that is primarily focused on teachings or activities of Jesus during his adult life.

Scholars are not sure if Mary is the central character of the Gospel of Mary. However, on one osuary in the cemetary of Talpiot (Jerusalem) which is identified as tomb of "Jesus' son of Joseph," bears the name Mariamne Mara (Mary the Master /teacher) denoting her as leader of the early Jesus movement.

Arguments in favour of Mary Magdalene are based on her status as a known follower of Jesus, the tradition of being the first witness of his resurrection, and her appearance in other early Christian writings. Most scholars seem to be in favour of naming Mary Magdalene as the central figure in the Gospel of Mary because it was the traditions of Mary as a woman, as an exemplary disciple, a witness to the ministry of Jesus, a visionary of the glorified Jesus, and someone traditionally in contest with Peter, that made her the only figure who could play all the roles required to convey the messages and meanings of the Gospel of Mary.

The text reveals tensions within 2nd-century Christianity, reflected in the confrontation of Mary with Peter (Simon Kepa), which is a scene also found in The Gospel of Thomas, the Pistis Sophia, and the Coptic Gospel of the Egyptians. Peter and Andrew represent chauvinistic positions which deny the leadership of women and their authority to teach.)

[. . .]
MARY MAGALENE CHAPTER 4
(Pages 1 to 6 of the manuscript,
containing chapters 1 - 3, are lost.
The extant text starts on page 7...)

. . . Will matter then be destroyed or not?

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22 The Saviour said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23 For the nature of matter is resolved into the roots of its own nature alone.

24 He who has ears to hear, let him hear.

25 Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26 The Saviour said There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.

27 That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28 Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29 He who has a mind to understand, let him understand.

30 Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31 That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32 He who has ears to hear, let him hear.

33 When the Blessed One had said this, He greeted them all,saying, Peace be with you. Receive my peace unto yourselves.

34 Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35 Follow after Him!

36 Those who seek Him will find Him.

37 Go then and preach the gospel of the Kingdom.

38 Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39 When He said this He departed.

MARY MAGALENE CHAPTER 5

1 But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2 Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3 But rather, let us praise His greatness, for He has prepared us and made us into Men.

4 When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Saviour.

5 Peter said to Mary, Sister we know that the Saviour loved you more than the rest of woman.

6 Tell us the words of the Saviour which you remember which you know, but we do not, nor have we heard them.

7 Mary answered and said, What is hidden from you I will proclaim to you.

8 And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9 Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10 I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11 The Saviour answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]

(pages 11 - 14 are missing from the manuscript)

MARY MAGALENE CHAPTER 8:

. . . it.

10 And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11 The soul answered and said, I saw you. You did not see me nor recognise me. I served you as a garment and you did not know me.

12 When it said this, it (the soul went away rejoicing greatly.

13 Again it came to the third power, which is called ignorance.

14 The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15 And the soul said, Why do you judge me, although I have not judged?

16 I was bound, though I have not bound.

17 I was not recognised. But I have recognised that the All is being dissolved, both the earthly things and the heavenly.

18 When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19 The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath.

20 They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21 The soul answered and said, What binds me has been slain, and what turns me about has been overcome,

22 and my desire has been ended, and ignorance has died.

23 In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient.

24 From this time on will I attain to the rest of the time, of the season, of the aeon, in silence.

MARY MAGALENE CHAPTER 9

1 When Mary had said this, she fell silent, since it was to this point that the Saviour had spoken with her.

2 But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Saviour said this. For certainly these teachings are strange ideas.

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3 Peter answered and spoke concerning these same things.

4 He questioned them about the Saviour: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?

5 Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Saviour?

6 Levi answered and said to Peter, Peter you have always been hot tempered.

7 Now I see you contending against the woman like the adversaries.

8 But if the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well.

9 That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Saviour said.

10 And when they heard this they began to go forth to teach and to preach.

The Gos]pel according to Mary.

THE GOSPEL ACCORDING TO PHILIP

The Gospel of Philip (the brother of Mary Magdalene)
From: Nag Hammadi Library, Egypt
Translation: Wesley W. Isenberg
Estimated Range of Dating: 140-250 A.D.

(The Gospel of Philip is one of the Gnostic Gospels, a text of New Testament apocrypha, dated to around the 2nd century but lost in medieval times until it was rediscovered by accident, buried in a cave near Nag Hammadi, Egypt, in 1945.

The text is not related to the canonical gospels or to any text of the Roman Empire's "Pauline Church". The Gospel of Philip is a text that reveals some connexions with Early Christian writings. It is a series of sentences which are quotations and excerpts of lost writings, without any attempt at a narrative context. It is similar to the Gospel of Thomas.

The gospel's title appears at the end of the Coptic manuscript in a colophon; the only connexion with Philip. The Gospel of Philip was written probably between 150 and 250; the papyrus copy was made at around 350 AD. A single manuscript of the Gospel of Philip, in Coptic (CG II), was found in the Nag Hammadi library, a leather folder of documents that was stored in a jar and buried in the Egyptian desert at the end of the 4th century. The text was bound in the same codex that contained the better-known Gospel of Thomas.

Scholars debate whether the original language was Aramaic or Greek. Wesley W. Isenberg, the text's translator, places the date the 2nd half of the 3rd century" and places its probable origin in Syria due to its references to Syriac-Aramaic words and eastern baptismal practices as well as its ascetic outlook.

It is still a question whether the text is a single discourse or a collection of Valentinian sayings. Valentinus (also spelled Valentinius; c. 100–160 AD), was the most successful early Christian gnostic theologian at the time. Gnosticism (those who know [the truth]) most likely derived from a non-Pauline movement close to the Christian groups whose beliefs were developed by Jesus and his brother James the Just.

Major theme is the institution of marriage. As in the other gnostic texts, the Gospel of Thomas and Gospel of Mary, the Gospel of Philip defends the tradition that gives Mary Magdalene special insight into Jesus' teachings. The Ancient Coptic manuscript describes Jesus as Mary's "koinonos", a Greek word for "companion", which implies a sexual and therefore marital relationship. Jesus was a rabbi (priest) and it was normal for a rabbi to be married with children.

Remarkable is this gospel foremostly because it shows no sign of despise and hatred against women' stuff and sexuality as we find it in the teachings of Peter and Paul in the canonical texts of the New Testament. Their miserable

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depiction of women, marriage, sex, in favour for unnatural celebacy, has caused people to suffer for generations.

From the mix of aphorisms, parables, brief polemics, narrative dialogue, biblical exegesis (especially of Genesis), and dogmatic propositions, Wesley T. Isenberg, the translator of the text, has attributed seventeen sayings (logia) to Jesus, nine of which characterise citations and interpretations of those in the canonical gospels. The Gospel emphasises the sacramental nature of the embrace between man and woman in their bedroom, which is an archetype of spiritual unity, which entails the indissoluble nature of marriage.

In different places in the Gospel of Philip, Mary Magdalene is called Jesus's companion, partner or consort, using Coptic variants of the Greek word koinonos or the Egyptian word hotre. In this text koinonos is used. There is a very interesting passage, referring to Jesus kissing Mary Magdalene:

"And the companion of the [Lord is] Mary Magdalene. [He loved] her more than [all] the disciples [and used to] kiss her [often] on her [mouth]. The rest of [the disciples jealously complained]. They said to him, "Why do you love her more than all of us?" The Saviour answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The text is incomplete because of damage to the original manuscript. Several words are missing. Guesses as to what they were are shown in brackets. In the text, the disciples jealously complain that Jesus loved Mary more than he loved them. Jesus explains to them what she means to him. Most notably, there is a hole in the manuscript after the phrase "and used to kiss her [often] on her...." Some scholars speculate whether the word after "kiss her... on her" might be cheek, forehead, hand or feet, to simply show respect. However, Isenberg (1996, pp. 139) translates it as "on her mouth" because it is the only logical translation within the text's contexts that mainly relates to marriage and sex.

The Gospel of Philip ends with a reference to Genesis 9:7, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Yet in the Gospel of Philip, the verse is rendered into a highly philosophical masterpiece:

"If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.]."

1 A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist.

2 The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

3 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.

4 Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.

5 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

6 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.

7 Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and

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"light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

8 One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

9 But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

10 These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.

11 Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.

12 Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father".

13 The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."

14 "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.

15 Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...].

16 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body.

17 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on.

18 It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

19 Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness.

20 He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels

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with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

21 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another.

22 There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

23 "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.

24 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."

25 The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.

26 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.

26 Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out.

27 Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom".

28 There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape.

29 He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

30 God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.

31 It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.

32 Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.

33 The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured.

34 When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.

35 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a

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Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing.

36 God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.

37 Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

38 An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches laboured.

39 The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

40 The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer."

41 As for the [Sophia, the goddess of] Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [Lord is] Mary Magdalene. [He] loved her more than all the disciples, and used to kiss her often on her [mouth]. The rest of the disciples [jealously complained]. They said to him "Why do you love her more than all of us?" The Saviour answered and said to them,"Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

42 The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

43 The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

44 If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

45 Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [is obvious], and the existence of [it owes it to] marriage. Think of the [sexual] relationship, for it possesses [the life's] power. Its image consists of a defilement (bad reputation).

46 The forms of evil spirit (however) include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

47 He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyse you.

48 And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

49 There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.

50 An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?" [...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."

51 It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of

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the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

52 Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

53 The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...]and images.

54 Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them".

55 Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.

56 When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more.

57 "My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place.

58 [...] who has been begotten through him who [...] from God.

59 The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true.

60 A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

61 Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptise in the two, in the light and the water. Now the light is the chrism.

62 There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

63 The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

64 If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him (out of wedlock).

65 The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].

66 Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).

67 Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established

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everything in it through these. It is fitting for each of the disciples to enter into his rest.

68 Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

69 There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

70 Surely what a man accomplishes depends on his abilities. For this reason, we refer to one`s accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

71 In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...].

72 Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15)

73 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.

74 Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

75 This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.

76 God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

77 The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

78 The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

79 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

80 The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

81 A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell.

82 Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where

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there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

83 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.

84 Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person.

85 The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?

86 By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

87 He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says,"This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odour. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8).

88 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord.

89 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

90 He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free.

91 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...].

92 Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.

93 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves

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[...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.

94 There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

95 No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.

96 When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

97 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognised, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognise it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognised it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognised, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.

98 At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of

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truth. The holies of the holies were revealed, and the bridal chamber invited us in.

99 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].

The Gospel according to Philip.

THE GOSPEL ACCORDING TO JUDAS

The Gospel Of Judas Iscariot
(The Gospel Of Judas the Sicarius)
From: Codex Tchacos, El Minya, near Nag Hammadi, Egypt
Translation: R. Kasser, M. Meyer, G. Wurst; F. Gaudard
Estimated Range of Dating: 130-170 A.D.

(The Gospel of Judas is a non-canonical gospel which belongs to the Apocrypha. The contents consist of conversations between Jesus and Judas Iscariot. Given that it includes typical late 2nd century theology, it is thought to have been composed in the 2nd century by Gnostic Christians, rather than by the historic Judas himself. The only copy of it known to exist is a Coptic language text that has been carbon dated to 280 AD, plus or minus 60 years. It has been suggested that the text derives from an earlier manuscript in the Greek language. An English translation was first published in early 2006 by the National Geographic Society.

In contrast to the canonical gospels, which depicts Judas as a traitor who handed Jesus over to the authorities for crucifixion in exchange for money, the Gospel of Judas portrays Judas's actions as done in obedience to instructions given to him by Jesus himself. It asserts that the other disciples had not grasped Jesus' teachings fully. Jesus taught only to Judas Iscariot, the sole follower belonging to the "holy generation" [probably Jesus' family members] among the disciples.

The Codex Tchacos is important, because it contains the first known surviving copy of the Gospel of Judas, a text that was rejected as heresy by the early Christian church and was lost for 1700 years. The Gospel of Judas was mentioned and summarised by the Church Father Irenaeus of Lyons (c. 130–202 AD) in his work 'Against Heresies'. This would make the Gospel of Judas, with about 1850 years, older than the codex.

A leather-bound Coptic language papyrus document that surfaced during the 1970s, near Beni Masar, Egypt, was named the Codex Tchacos after the antiquities dealer Frieda Nussberger-Tchacos, who became concerned about the deteriorating condition of the manuscript for she could not buy the manuscript from another dealer due to lack of the staggering amount of money he wanted. It took many years until she was able to retrieve the gospel and give it to scientists. The manuscript was in a pitiful state by then. It had fallen apart into over a thousand pieces. The manuscript was radiocarbon dated, and described by the National Geographic as showing a likely date between 220-340 AD.

First translated in the early 2000s, the codex contains text that appears to be from the late 2nd century, and includes the self-titled "Gospel of Judas." (Evangelion Ioudas) which narrates the story of Jesus's death from the viewpoint of Judas. Numerous sections are missing as a result of poor handling and storage. Some passages are only scattered words; others contain many lines. According to Coptic scholar Rodolphe Kasser, the codex originally contained 31

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pages, with writing on both sides; by the time it came to the market in 1999, only 13 pages survived. Individual pages may have been removed and sold.

It has also been speculated, on the basis of textual analysis concerning features of dialect and Greek loan words, that the Coptic text contained in the codex may be a translation from an older Greek manuscript dating it between 130 and 170 AD. Cited in support is the reference to a "Gospel of Judas" by the early Christian writer Irenaeus of Lyons, who, in arguing against Gnosticism, described the text as "fictitious history". However, it is uncertain whether the text mentioned by Irenaeus is in fact the same text as the Coptic "Gospel of Judas" found in the Codex Tchacos.

The Gospel of Judas consists of 16 chapters which document Jesus's teaching about spiritual matters and cosmology. According to the text, Judas is the only one of Jesus's disciples who accurately understands the words of his master. This document reveals that both men had an unusual close relationship with each other. That brings scholars to the ideas that the name Judas Iscariot represents a soubriquet. When we analyse his name, we can solve that problem in parts. The origin of "Judas" is the Aramaic form "Yudah" which is the short form of the Hebrew name Yehudah. Now, Yehudah (translated "God is thanked") means "Jew".

There are only two other Judases mentioned in Christian texts that may be significant: One was Jude [Judas the younger brother of Jesus], and "Didymos Judas Thomas", known as Thomas the Apostle. Now, here it is interesting what the latter person's name means. "Thomas" ist the Greek form of the original Aramaic word "ta'oma" which means "twin". so the full Aramaic name was Yehuda Ta'oma, "Judas the Twin". The issue even gets a more urgent note when we know that the Greek byname Didymos also means "twin". It is as if Didymos emphasises that the twin [or brother] is meant because twin, of course, also can mean "brother". In other words: When the New Testament talks about Jude (Judas, Yehuda) the brother of Jesus, it also talks about Didymus Judas Thomas, Thomas the Apostle.

Judas' byname "Iscariot" is usually thought to be a Greek rendering of the Hebrew phrase Is-Keriyot), meaning "the man from Kerioth", an interpretation which is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot". This might point to three different places: (1st) a town in the south of Judea (Joshua 15:25); (2nd) the ruins of el-Kureitein, an ancient fortress in northern Galilee, about 10 miles south of Hebron; and (3rd) a city of Moab, called Kirioth (Amos 2:2). This interpretation is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot".

However, the theory of having a place name is not very convincing. Any child in all Semitic languages always bears the name of the father; a son would be called Yehudah bar Simeon ("Judas son of Simon"), and a daughter Yehudit bat Simeon ("Judith daughter of Simon"). Why did Judas not bear his father's name? Suspicious scholars have therefore doubts.

What was a little more common was a byname that could represent an attribute such as in "Jesus the Nazorean" (the Keeper of the Law) or James the Just (the Righteous). Similarly, "Iscariot" could just come from the Aramaic name 'Skaryota', which is a corruption of the Latin word "sicarius", meaning "dagger man". And this word touches a very dangerous subject of the time because the "Sicarii", were a jihadist terrorist group of the Jewish Zealots.

This group was already identified by Cornelius Sulla as those people who also conducted the circumcisions (genital mutilation) which was forbidden by him in in 82 BC and written down in the Lex Cornelia (Sullae) de sicariis et veneficis (Cornelius Sulla's Laws concerning assassins and sorcerers). In the decades previous to the Roman-Jewish War (66-73 AD) those terrorists were assassinating hated people in crowds using sharp daggers hidden under their cloaks. Some scholars find this interpretation problematic because there be nothing in the gospels to associate Judas with the Sicarii. Wrong! In fact, there are many such indications that lead even directly into "Jesus' backyard".

One of the most obscure characters among the apostles of Jesus was Simon the Zealot (Acts 1:13, Luke 6:15) often named Simon o Kananites in Greek, Simon the Canaanite (Matthew 10:4, Mark 3:18) which is an obfuscation or wrong translation made in the 1st century AD by Christian writers. The term "zealot", the correct translation of the Hebrew 'kanai', frequently used in its plural form 'kana'im', means "one who is zealous on behalf of God." The English term derives from Greek 'zelotes' for "fanatic", via zelos ("zeal, jealousy"), from zelou (to rival, to be jealous).

What if this "Simon the Fanatic" is connected to Eleazar [Lazarus] ben Simon? He was a Zealot leader during the First Jewish-Roman War who fought against the armies of General Flavius Vespasian and his son General Titus Flavius. What if Simon bar Giora, another Zealot fanatic who (together with John of Giscala) was responsible for the reign of terror against his own people during the first Roman-Jewish War? Robert Eisenman has pointed out that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Romans. There are some more facts we could put under consideration:

Fact number 1: the Sicarii and the Zealots were one and the same people, the Zealots were the theorisers while the Sicarii were the acting practitioners.

Fact number 2: They were fundamentalists and nationalists who wanted to erect a theocratic dictatorship in the Holy Land.

Fact number 3: Their organisation, which we also could call the Messianic Movement, was founded in 6 AD, their leaders: Leaders: Judas of Gamala or Galilee, Menahem ben Judah, John of Giscala, Simon bar Giora, Eleazar ben Simon, Eleazar ben Yair.

Fact number 4: They all ended in the Roman-Jewish War, either slain or nailed on the cross.

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Fact number 5: With the end of the war, that organisation was dissolved in 73 AD, at least in the territories of the Roman Empire; the surviving Zealots and Sicarii fled to Arabia and returned to fight in the next Roman-Jewish Wars.

Fact number 6: There were at least 10 significant Roman-Jewish Wars. And in the last one, the Messianists were decisively beaten by Mohammed in about 624 AD. What survived was their fanatic fundamentalism and doctrine in Islam.)

JUDAS ISCARIOT CHAPTER 1;
Prologue

1 The secret account of the revelation that Jesus spake in conversation with Judas Iscariot during a week three days before he celebrated Passover.

JUDAS ISCARIOT CHAPTER 2;
The Earthly Ministry Of Jesus

1 When Jesus appeared on earth, he performed miracles and great wonders for the salvation of humanity. And since some [walked] in the way of righteousness while others walked in their transgressions, the twelve disciples were called.

2 He began to speak with them about the mysteries beyond the world and what would take place at the end. Often he did not appear to his disciples as himself, but he was found among them as a child.

JUDAS ISCARIOT CHAPTER 3;
First Dialogue (Jesus dialogues with his disciples: The prayer of thanksgiving or the eucharist

1 One day he was with his disciples in Judea, and he found them gathered together and seated in pious observance. When he [approached] his disciples, [34] gathered together and seated and offering a prayer of thanksgiving over the bread, [he] laughed.

2 The disciples said to [him], "Master, why art thou laughing at [our] prayer of thanksgiving? We have done what is right."

3 He answered and said to them, "I am not laughing at you. <You> are not doing this because of your own will but because it is through this that your god [will be] praised."

4 They said, "Master, thou art […] the son of our god."

5 Jesus said to them, "How do you know me? Truly [I] say to you, no generation of the people that are among you will know me."

JUDAS ISCARIOT CHAPTER 4;
The Disciples Become Angry

1 When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts.

2 When Jesus observed their lack of [understanding, he said] to them, "Why has this agitation led you to anger? Your god who is within you and […] have provoked you to anger [within] your souls. [Let] any one of you who is [strong enough] among human beings bring out the perfect human and stand before my face."

3 They all said, "We have the strength."

4 But their spirits did not dare to stand before [him], except for Judas Iscariot. He was able to stand before him, but he could not look him in the eyes, and he turned his face away.

5 Judas [said] to him, "I know who you are and where you have come from. You are from the immortal realm of Barbelo. And I am not worthy to utter the name of the one who has sent you."

JUDAS ISCARIOT CHAPTER 5;
Jesus Speaks To Judas Privately

1 Knowing that Judas was reflecting upon something that was exalted, Jesus said to him, "Step away from the others and I shall tell thee the mysteries of the kingdom. It is possible for thee to reach it, but thou wilt grieve a great deal. For someone else will replace thee, in order that the twelve [disciples] may again come to completion with their god."

2 Judas said to him, "When wilt thou tell me these things, and [when] will the great day of light dawn for the generation?"

3 But when he said this, Jesus left him.

JUDAS ISCARIOT CHAPTER 6;
Second Dialogue (Jesus Appears To The Disciples Again)

1 The next morning, after this happened, Jesus [appeared] to his disciples again.

2 They said to him, "Master, where didst thou go and what didst thou do when you left us?"

3 Jesus said to them, "I went to another great and holy generation."

4 His disciples said to him, "Lord, what is the great generation that is superior to us and holier than us, that is not now in these realms?"

5 When Jesus heard this, he laughed and said to them, "Why are you thinking in your hearts about the strong and holy generation? Truly [I] say to you, no one born [of] this aeon will see that [generation], and no host of angels of the stars will rule over that generation, and no person of mortal birth can associate with it, because that generation does not come from […] which has become […]. The generation of people among [you] is from the generation of humanity […] power, which [… the] other powers […] by [which] you rule."

6 When [his] disciples heard this, they each were troubled in spirit. They could not say a word.

7 Another day Jesus came up to [them]. They said to [him], "Master, we have seen thee in a [vision], for we have had great [dreams …] night […]."

8 [He said], "Why hast [thou … when] <thou> hast gone into hiding?"

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JUDAS ISCARIOT CHAPTER 7;

The Disciples See The Temple And Discuss It

1 They [said, "We have seen] a great [house with a large] altar [in it, and] twelve men----they are the priests, we would say----and a name; and a crowd of people is waiting at that altar, [until] the priests [… and receive] the offerings. [But] we kept waiting."

2 [Jesus said], "What are [the priests] like?"

3 They [said, "Some …] two weeks; [some] sacrifice their own children, others their wives, in praise [and] humility with each other; some sleep with men; some are involved in [slaughter]; some commit a multitude of sins and deeds of lawlessness. And the men who stand [before] the altar invoke your [name], and in all the deeds of their deficiency, the sacrifices are brought to completion […]."

4 After they said this, they were quiet, for they were troubled.

JUDAS ISCARIOT CHAPTER 8;

Jesus Offers An Allegorical Interpretation Of The Vision Of The Temple

1 Jesus said to them, "Why are you troubled? Truly I say to you, all the priests who stand before that altar invoke my name. Again I say to you, my name has been written on this […] of the generations of the stars through the human generations. [And they] have planted trees without fruit, in my name, in a shameful manner."

2 Jesus said to them, "Those you have seen receiving the offerings at the altar----that is who you are. That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray before that altar. […] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After hi another man will stand there from [the fornicators], and another [will] stand there from the slayers of children, and another from those who sleep with men, and those who abstain, and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generations it has been said, 'Look, God has received your sacrifice from the hands of a priest'----that is, a minister of error.

3 But it is the Lord, the Lord of the universe, who commands, 'On the last day they will be put to shame.'"

4 Jesus said [to them], "Stop sac[rificing …] which you have […] over the altar, since they are over your stars and your angels and have already come to their conclusion there. So let them be [ensnared] before you, and let them go [----about 15 lines missing----] generations […]. A baker cannot feed all creation under [heaven]. And […] to them […] and […] to us and […].

5 Jesus said to them, "Stop struggling with me. Each of you has his own star, and every[body----about 17 lines missing----] in […] who has come [… spring] for the tree […] of this aeon […] for a time […] but he has come to water God's paradise, and the [generation] that will last, because [he] will not defile the [walk of life of] that generation, but […] for all eternity."

JUDAS ISCARIOT CHAPTER 9;

(Judas Asks Jesus About That Generation And Human Generations)

1 Judas said to [him, "Rabb]i, what kind of fruit doth this generation produce?"

2 Jesus said, "The souls of every human generation will die. When these people, however, have completed the time of the kingdom and the spirit leaves them, their bodies will die but their souls will be alive, and they will be taken up."

3 Judas said, "And what will the rest of the human generations do?"

4 Jesus said, "It is impossible to sow seed on [rock] and harvest its fruit. [This] is also the way […] the [defiled] generation […] and corruptible Sophia […] the hand that has created mortal people, so that their souls go up to the eternal realms above. [Truly] I say to you, […] angel […] power will be able to see that […] these to whom […] holy generations […]."

5 After Jesus said this, he departed.

JUDAS ISCARIOT CHAPTER 10;

Third Dialogue (Judas Recounts A Vision And Jesus Responds)

1 Judas said, "Master, as thou hast listened to all of them, now also listen to me. For I have seen a great vision."

2 When Jesus heard this, he laughed and said to him, "Thou thirteenth spirit, why dost thou try so hard? But speak up, and I shall bear with you."

3 Judas said to him, "In the vision I saw myself as the twelve disciples were stoning me and persecuting [me severely]. And I also came to the place where […] after you. I saw [a house …], and my eyes could not [comprehend] its size. Great people were surrounding it, and that house <had> a roof of greenery, and in the middle of the house was [a crowd----two lines missing----], saying, 'Master, take me in along with these people.'"

4 [Jesus] answered and said, "Judas, thy star has led you astray." He continued, "No person of mortal birth is worthy to enter the house you have seen, for that place is reserved for the holy. Neither the sun nor the moon will rule there, nor the day, but the holy will abide there always, in the eternal realm with the holy angels. Look, I have explained to you the mysteries of the kingdom and I have taught you about the error of the stars; and […] send it […] on the twelve aeons."

JUDAS ISCARIOT CHAPTER 11;

Judas Asks About His Own Fate

1 Judas said, "Master, could it be that my seed is under the control of the rulers?"

2 Jesus answered and said to him, "Come, that I [----two lines missing----], but that you will grieve much when you see the kingdom and all its generation."

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3 When he heard this, Judas said to him, "What good is it that I have received it? For you have set me apart for that generation."

4 Jesus answered and said, "Thou wilt become the thirteenth, and thou wilt be cursed by the other generations-----and thou will come to rule over them. In the last days they will curse your ascent to the holy [generation]."

JUDAS ISCARIOT CHAPTER 12;

Jesus Teaches Judas About Cosmology: The Spirit And The Self-Generated

1 Jesus said, "[Come], that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen, [in which] there is [a] great invisible [Spirit], which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.

2 "And a luminous cloud appeared there. He said, 'Let an angel come into being as my attendant.'

3 "A great angel, the enlightened divine Self-Generated, emerged from the cloud. Because of him, four other angels came into being from another cloud, and they became attendants for the angelic Self-Generated. The Self-Generated said, [48] 'Let […] come into being […],' and it came into being […]. And he [created] the first luminary to reign over him. He said, 'Let angels come into being to serve [him],' and myriads without number came into being. He said, '[Let] an enlightened aeon come into being,' and he came into being. He created the second luminary [to] reign over him, together with myriads of angels without number, to offer service. That is how he created the rest of the enlightened aeons. He made them reign over them, and he created for them myriads of angels without number, to assist them.

JUDAS ISCARIOT CHAPTER 13;

Adamas And The Luminaries

1 "Adamas was in the first luminous cloud that no angel has ever seen among all those called 'God.' He […] that […] the image […] and after the likeness of [this] angel. He made the incorruptible [generation] of Seth appear […] the twelve […] the twentyfour […]. He made seventy-two luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. The seventy-two luminaries themselves made three hundred sixty luminaries appear in the incorruptible generation, in accordance with the will of the Spirit, that their number should be five for each.

2 "The twelve aeons of the twelve luminaries constitute their father, with six heavens for each aeon, so that there are seventy-two heavens for the seventy-two luminaries, and for each [of them five] firmaments, [for a total of] three hundred sixty [firmaments …]. They were given authority and a [great] host of angels [without number], for glory and adoration, [and after that also] virgin spirits, for glory and [adoration] of all the aeons and the heavens and their firmaments.

JUDAS ISCARIOT CHAPTER 14;

The Cosmos, Chaos, And The Underworld

1 "The multitude of those immortals is called the cosmos----- that is, perdition----by the Father and the seventy-two luminaries who are with the Self-Generated and his seventytwo aeons. In him the first human appeared with his incorruptible powers. And the aeon that appeared with his generation, the aeon in whom are the cloud of knowledge and the angel, is called El. […] aeon […] after that […] said, 'Let twelve angels come into being [to] rule over chaos and the [underworld].' And look, from the cloud there appeared an [angel] whose face flashed with fire and whose appearance was defiled with blood. His name was Nebro, which means 'rebel'; others call him Yaldabaoth. Another angel, Saklas, also came from the cloud. So Nebro created six angels----as well as Saklas----to be assistants, and these produced twelve angels in the heavens, with each one receiving a portion in the heavens.

JUDAS ISCARIOT CHAPTER 15;

The Rulers And Angels

1 "The twelve rulers spake with the twelve angels: 'Let each of you […] and let them […] generation [----one line lost----] angels': The first is [S]eth, who is called Christ.

2 The [second] is Harmathoth, who is […].

3 The [third] is Galila.

5 The fourth is Yobel.

6 The fifth [is] Adonaios.

7 These are the five who ruled over the underworld, and first of all over chaos.

JUDAS ISCARIOT CHAPTER 16;

The Creation Of Humanity

1 "Then Saklas said to his angels, 'Let us create a human being after the likeness and after the image.' They fashioned Adam and his wife Eve, who is called, in the cloud, Zoe. For by this name all the generations seek the man, and each of them calls the woman by these names. Now, Sakla did not com[mand …] except […] the gene[rations …] this […]. And the [ruler] said to Adam, 'You shall live long, with your children.'"

JUDAS ISCARIOT CHAPTER 17;

Judas Asks About The Destiny Of Adam And Humanity

1 Judas said to Jesus, "[What] is the long duration of time that the human being will live?"

2 Jesus said, "Why are you wondering about this, that Adam, with his generation, has lived his span of life in the place where he has received his kingdom, with longevity with his ruler?"

3 Judas said to Jesus, "Does the human spirit die?"

4 Jesus said, "This is why God ordered Michael to give the spirits of people to them as a loan, so that they might offer service, but the Great One ordered Gabriel to grant spirits to the great generation with no ruler over it----that is, the

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spirit and the soul. Therefore, the [rest] of the souls [----one line missing----].

JUDAS ISCARIOT CHAPTER 18;

Jesus Discusses The Destruction Of The Wicked With Judas And Others

1 "[…] light [----nearly two lines missing----] around […] let […] spirit [that is] within you dwell in this [flesh] among the generations of angels. But God caused knowledge to be [given] to Adam and those with him, so that the kings of chaos and the underworld might not lord it over them."

2 Judas said to Jesus, "So what will those generations do?"

3 Jesus said, "Truly I say to you, for all of them the stars bring matters to completion. When Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what they said they would do. Then they will fornicate in my name and slay their children and they will […] and [----about six and a half lines missing----] my name, and he will […] your star over the [thir]teenth aeon."

4 After that Jesus [laughed].

5 [Judas said], "Master, [why art thou laughing at us]?"

6 [Jesus] answered [and said], "I am not laughing [at thee] but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures."

JUDAS ISCARIOT CHAPTER 19;

Jesus Speaks Of Those Who Are Baptised, And Judas's Hand Over

1 Judas said to Jesus, "Look, what will those who have been baptised in your name do?"

2 Jesus said, "Truly I say [to you], this baptism […] my name [----about nine lines missing----] to me. Truly [I] say to thee, Judas, [those who] offer sacrifices to Saklas […] God [----three lines missing----] everything that is evil.

3 "But thou wilt exceed all of them. For thou wilt sacrifice the man that clothes me. Already thine horn has been raised, thy wrath has been kindled, thy star has shown brightly, and thine heart has […].

4 "Truly […] thy last […] become [----about two and a half lines missing----], grieve [----about two lines missing----] the ruler, since he will be destroyed. And then the image of the great generation of Adam will be exalted, for prior to heaven, earth, and the angels, that generation, which is from the eternal realms, exists. Look, thou hast been told everything. Lift up thine eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star."

5 Judas lifted up his eyes and saw the luminous cloud, and he entered it. Those standing on the ground heard a voice coming from the cloud, saying, […] great generation […] … image […] [----about five lines missing----].

JUDAS ISCARIOT CHAPTER 20;

Epilogue (Judas Hands Jesus Over)

1 […] Their high priests murmured because [he] had gone into the guest room for his prayer. But some scribes were there watching carefully in order to arrest him during the prayer, for they were afraid of the people, since he was regarded by all as a prophet. They approached Judas and said to him, "What art thou doing here? Thou art Jesus' disciple."

2 Judas answered them as they wished. And he received some money and handed him over to them.

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THE APOCRYPHON OF JAMES

or The Secret Book of James, the brother of Jesus
From: Nag Hammadi Library, Egypt
Translation: Francis E. Williams
Estimated Range of Dating: 100-150 A.D.

(The Apocryphon of James, also known by the translation of its title – the Secret Book of James, is a pseudonymous text amongst the New Testament apocrypha. It describes the secret teachings of Jesus to Peter and James, given after the Resurrection but before the Ascension. A major theme is that one must accept suffering as inevitable. The prominence of James and Peter suggest that the work has its origin in the Jewish Christian community once founded by James the brother of Jesus. It shows no dependence on texts of Rome's Pauline Christianity invented by Saul of Tarsos.

The text was probably written in the first half of the 2nd century. It survives in a single, damaged manuscript as the second section of the Jung Codex, first of the thirteen codices in the Nag Hammadi library. Although the text appears to be a Coptic translation from Greek, the author claims to have written in Hebrew. References to persecution and martyrdom makes it likely that the text was written by followers of James the brother of Jesus [or the him following groups of Ebionites, Nazoreans, and early Gnostics].

In this context it may be appropriate to point out that persecution and martyrdom of "Christians" as a whole, conducted by Romans, is dissimilation. After the Flavian Dynasty, persecutions increased. However, they were largely conducted by Rome's "Pauline Christians" against all other groups which they branded as "heretics", particularly when they followed the original Jewish-Christian teachings. From very early on, a battle among all variations of Christian groups ensued.

Pauline Christians quite clearly were on their path to power and they did not leave alive anyone who stood in their way. They deliberately vilified Jews, Ebionites, Marcionites, Arians, Gnostics, and others. Their own "Church Fathers" described development of Christian theology by combating heresy and defining orthodoxy.

And their texts make a chilling reading indeed. The most [in]famous authors are: Irenaeus of Lyon (c. 130–202 AD; work: Against Herecies); Titus Flavius Clemens, known as Clement of Alexandria (c. 150–c. 215 AD; works: Protrepticus, Paedagogus, Stromata, etc.); Tertullian or Quintus Septimius Florens Tertullianus (c. 155–222 AD; work: Tertullian's Works, etc.); Origen Adamantius or Origen of Alexandria (c. 185–254 AD; work: Origen's Works, etc.); Eusebius of Caesarea or Eusebius Pamphili (c. 260–340 AD; works: Life of Constantine [an unreliable propaganda work], Apologetic and dogmatic works, etc.); Athanasius of Alexandria (c. 293–373 AD; work: Athanasius' Works); John Chrysostom of Constantinople (c. 347–407 AD; work: Homilies against Jews and Judaising Christians, Homily against homosexuality, etc.); Cyril of Alexandria (c. 376 – 444 AD; work: Against Julian the Apostate [Flavius Claudius Julianus], etc.).

Lots of things they said and wrote built the path on which the Roman [Catholic and Orthodox] Church sent thousands to death and consequently smoothened the tracks to Auschwitz. The decomposing state Christianity is in today can be traced back to their propaganda and, in modern times, their failure to strongly speak up for peace before World War I and again before World War II. Speaking up against any foul doctrine of totalitarian suppremacy, promoted in Fascist, Islamic, National-Socialist, Communist, Socialist, Globalist, Utopianist egalitarian frameworks of ideologies, by bluntly exposing them, is the only way Christian virtues may have a chance to thrive again.)

Text:

James writes to [you]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Saviour did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.

I also sent you, ten months ago, another secret book which the Saviour had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... [untranslatable fragments]

[Now] the twelve disciples were all sitting together and recalling what the Saviour had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Saviour appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.

The Saviour said, "You have received mercy ...

(7 lines missing)

Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person,

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and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Saviour answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"

Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labour, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before

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the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbours' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you,

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for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.

And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Saviour did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

THE APOCRYPHON OF JOHN

or The Secret Book of John, or The Secret Revelation of John, or The Apocryphon According to John
From: Nag Hammadi Library, Egypt
Translation: Frederik Wisse
Estimated Range of Dating: 120-180 A.D.

(The "Apocryphon of John", also called the "Secret Book of John" or the "Secret Revelation of John", is a Gnostic Christian text. Since it was known to the church father Irenaeus, it must have been written before 180 AD. There are four separate surviving manuscripts of "The Secret Book of John": two long versions and two short versions.

The text describes Jesus appearing and giving secret knowledge (gnosis) to John the Apostle. The author describes this having occurred after Jesus "has gone back to the place from which he came". This book is reputed to bear this revelation. The opening words of the Secret Book of John are, "The teaching of the saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple." The author John is immediately specified as "John, the brother of James—who are the sons of Zebedee." The remainder of the book is a vision of spiritual realms and of the prior history of spiritual humanity.

Three of these were found in the Nag Hammadi codices in 1945, while the fourth was found independently 50 years earlier from another site in Egypt. All four copies date to the 4th century. Three of these appear to be independently produced Coptic translations of an original Greek text. Two of the four are similar enough that they probably represent copies of a single source. Although the different versions of the texts have minor variants (the Berlin Codex has many minor differences with Nag Hammadi II and IV), all texts generally agree on the assertion that the main revealing entity was Jesus.

The Apocryphon of John was among the texts discovered at Nag Hammadi in Egypt, in three Coptic versions translated from the Greek. Two of the versions are very similar and represent one manuscript tradition; they incorporate a lengthy excerpt from a certain Book of Zoroaster appended to the Apocryphon (as chapters 15:29 – 19:8f). The shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition. This is a clear indication that Christians in Egypt (as in Arabia and Persia) did not follow the Roman state Church which was promoting the Pauline Christiamity created by Saul of Tarsos and promoted by the Flavian Dynasty [69-96 AD]. A shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition.

Still another version of this short edition of the text was discovered in an ancient Coptic Codex acquired by Dr. Carl Reinhardt in Cairo in 1896. This manuscript (identified as the "Berlin Gnostic Codex" or BG 8502) was used along

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with the three versions found at Nag Hammadi to produce the translations now available.

Little more was known of this text until 1945, when a sealed amphora was discovered at Nag Hammadi in Egypt. It contained thirteen leather folders (or codices) with 60 saparate texts or books that had been hidden away in the 4th century. The Apocryphon of John was among the texts, in three Coptic versions translated from the Greek.

In the three Nag Hammadi codices the Apocryphon of John appears always in the first version. The fact that four manuscript "editions" of this text survived—two "long" versions and two "short" versions—suggests how important this text was in early gnostic Christian circles. Some of the gnostic texts might have their earliest origin in those groups that thrived around James the Just the brother of Jesus; and they may have inspired the Manichaeans and Mandaeans of Persia.)

Text:

1 The teaching of the Saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

2 And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the Saviour appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

3 Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken.

I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one.

Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man.

Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

4 And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we

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know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

6 "And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo.

7 And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly.

And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honoured with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

8 "For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory.

And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes.

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And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, the perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers.

And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

10 "And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon [ruler] who took a great power from his mother.

11 And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign.

12 And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs.

13 He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for

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them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organised according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos.

14 And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognised that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

15 "And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given.

And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul.

THE ZOROASTRIAN BOOK

(starts here and finishes at the end of Chapter 18.)

And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

16 "The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of

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the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Laberniοum -. "And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel).

17 And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster.

And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.'

18 And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognised that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

THE END OF THE ZOROASTRIAN BOOK.

19 "And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond

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of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

20 "And the archons [rulers] took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognise the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the Saviour, "Lord, was it not the serpent that taught Adam to eat?"

The Saviour smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon [ruler].

21 And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the Saviour, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognised his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognised their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

22 "And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognised the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons.

Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

23 And I said to the Saviour, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are

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from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

24 And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognised his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon / ruler) had brought darkness upon the whole earth.

25 "And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to

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the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

26 "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognise me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honoured place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades. "And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

27 "And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the Saviour presented these things to him that he might write them down and keep them secure.

And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the Saviour had told him.

Jesus Christ, Amen.

The Secret Revelation according to John

THE SENTENCES OF SEXTUS

The Wisdom (or Precepts) of Sextus
The Nag Hammadi Library
Translation: Frederik Wisse
Estimated Range of Dating: 1st - 2nd centuries A.D.

(The Sentences of Sextus is a Greek Pythagorean text, modified to reflect a Christian viewpoint which was popular among Christians. The earliest mention of the Sentences is in the mid 3rd century by Origen. Origen quotes Sextus on self-castration, a widespread habit among ascetic early Christians, which Origen deplores, and mentions in passing that the work is one "that many considered to be tested by time." While previously known from other versions, a partial Coptic translation appears in one of the books of the New Testament apocrypha recovered in the Nag Hammadi library. One possible author of the Sentences is Quintus Sextius, a Roman philosopher who combined Stoicism with Pythagoreanism, and who lived in the 1st century BC.

The work is similar to the sayings gospels called the Gospel of Phillip and the Gospel of Thomas in that it is purely a collection of sayings, with no bridging framework. Unlike the Christian sayings gospels, the wisdom comes from a man named Sextus rather than Jesus. Sextus appears to have been a Pythagorean. Whoever wrote this text, the contents and wordings of the sentences bear a striking similarity to The Instructions of Shuruppak, The Teachings of Ptah-Hotep, The Meditations of Marcus Aurelius, and even Hindu and Buddhist texts such as The Yoga Sutras of Patanjali or The Lotus Sutra.)

(beginning is missing)

[. . .] is a sign of ignorance.

Love the truth, and the lie use like poison. May the right time precede your words.

Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting.

The untimely word is characteristic of an evil mind. When it is proper to act, do not use a word. Do not wish to speak first in the midst of a crowd.

While it is a skill to speak, it is also a skill to be silent. It is better for you to be defeated while speaking the truth, than to be victorious through deceit.

He who is victorious through deceit is defeated by the truth. Untrue words are a characteristic of evil persons. There has to be a great crisis before the lie is necessary.

When there is someone, while you speak the truth, even if you lie there is no sin. Do not deceive anyone, especially him who needs advice.

Faithful is he who is first with all good works. Wisdom leads the soul to the place of God. There is no kinsman of the truth except wisdom. It is not possible for a believing nature to become fond of lying.

A fearful and slavish nature will not be able to partake in faith. When you are faithful, what it is fitting to say is not of

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greater value than the hearing. When you are with believing persons, desire to listen rather than to speak.

A pleasure-loving man is useless in everything. When there is no (accounting of) sin, do not speak in anything (which is) from God. The sins of those who are ignorant are the shame of those who have taught them. Those on account of whom the name of God is blasphemed are dead before God.

A wise man is a doer of good works after God. May your life confirm your words before those who hear. What it is not right to do, do not even consider doing it.

What you do not want to happen to you, do not do it yourself either. What it is shameful to do, is also [. . .].

(pages 17-26 are missing)

He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works.

After God, no one is as free as the wise man. Everything God possesses, the wise man has also. The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

An evil soul flees from God. Everything bad is the enemy of God.

What thinks in you, say with your mind that it is man. Where your thought is, there is your goodness.

Do not seek goodness in flesh. He who does not harm the soul neither does (so) to man. After God, honour a wise man, since he is the servant of God.

To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness.

Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you. If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds. The fear of death grieves man because of the ignorance of the soul.

It were better for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist. Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life.

A godly heart produces a blessed life. He who will plot evil against another, he is the first [. . .].

Let not an ungrateful man cause you to cease to do good. Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver.

You will use great property, if you give to the needy willingly. Persuade a senseless brother not to be senseless; if he is mad, protect him.

Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency.

You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence.

The members of the body are a burden to those who do not use them. It is better to serve others than to make others serve you.

He whom God will not bring out of (the) body, let him not burden himself. Not only do not hold an opinion which does not benefit the needy, but also do not listen to it.

He who gives something without respect commits an outrage. [. . .].

If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God.

He whom you serve because of honour, you have served for a wage. If you have given that which honours you ..., you have given not to man, but you have given for your own pleasure.

Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do. It is better to die than to darken the soul because of the immoderation of the belly.

Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent. Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgement.

Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God.

Do not give the word of God to everyone. For those who are corrupted by glory it is not assuring to hear about God.

It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God.

Do not speak with a godless person about God; if you are polluted on account of impure works, do not speak about God. The true word about God is the word of God.

Speak concerning the word about God as if you were saying it in the presence of God. If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God. May your pious works precede every word about God.

Do not wish to speak with a crowd about God. Be (more) sparing with a word about God (than) about a soul. It is better to dispose of a soul than to discard at random a word about God.

You conceive the body of a god-loving man, but you will not be able to rule over his speech. The lion also rules over the body of the wise man; also the tyrant rules over it alone.

If a tyrant threatens you, then, especially, remember God. He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God.

It is better for you to be silent about the word of God, than to speak recklessly.

He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.

It is not possible for you to know God when you do not worship him.

A man who does evil to someone will not be able to worship God. The love of man is the beginning of godliness.

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He who takes care of men while praying for all of them - this is the truth of God.

It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone.

When you pray for something and it happens to you through God, then say with your mind that you have [...].

A man who is worthy of God, he is God among men, and he is the son of God.

Both the great one exists and he who is next to the great one exists. It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you.

If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.

He who thinks that no one is in the presence of God, he is not humble towards God. He who makes his mind like unto God as far as he is able, he is the one who honours God greatly.

God does not need anything, but he rejoices over those who give to the needy. The faithful do not speak many words, but their works are numerous.

It is a faithful person fond of learning who is the worker of the truth. Adjust [. . .] the calamities, in order that [. . .].

If you do not do evil to anyone, you will not be afraid of anyone. The tyrant will not be able to take away happiness.

What is right to do, do it willingly. What is not right to do, do not do it in any way. Promise everything rather than to say "I am wise".

What you do well, say with your mind that it is God who does it. No man who <looks> down upon the earth and upon tables is wise.

The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man.

Guard yourself from lying; there is he who deceives and there is he who is deceived. Know who God is, and know who is the one who thinks in you; a good man is the good work of God.

They are miserable because of whom the word is blasphemed. Death will not be able to destroy [. . .].

(pages 35-end are missing)

THE GOSPEL OF TRUTH

The Gospel of Valentinus of Rome
From: Nag Hammadi Library, Egypt
Translation: Paterson Brown
Estimated Range of Date:130-160 AD

(The Gospel of Truth is one of the Gnostic texts from the New Testament apocrypha found in the Nag Hammadi codices ("NHC"). It exists in two Coptic translations, a Subakhmimic rendition surviving almost in full in the first codex (the "Jung Codex") and a Sahidic in fragments in the twelfth.

The Gospel of Truth was probably written in Greek between 140 and 180 by Valentinian Gnostics or by Valentinus himself. It was known to Irenaeus of Lyons, who objected to its Gnostic content and declared it heresy. After its Coptic translations and their burial at Nag Hammadi, the text had been lost until the Nag Hammadi discovery.

The text is written with strong poetic skill (notable even in translation), and includes a heavily cyclical presentation of themes. It is not a "gospel" in the sense of an account of the works of Jesus of Nazareth, but is better understood as a homily. The text is generally considered by scholars one of the best written texts in the whole Nag Hammadi collection, considering its worth highly as both a great literary work and a gnostic exegesis on several gospels, canonical and otherwise.

Not all scholars, however, agree that the text is to be considered Gnostic. The writing is thought to cite or allude to the New Testament Gospels of Matthew and John, as well as 1 and 2 Corinthians, Galatians, Ephesians, Colossians, Hebrews, 1 John and the Book of Revelation--John's Gospel the most often. It is also influenced by Thomas; for instance at one point (22:13-19) it cites John 3:8 alongside Thomas 28.

The text describes a theory of the rise of Error in personified form. The ignorance and yearning to see the Father bred fear, which coalesced into a fog by which Error gained power. It then describes Jesus as having been sent down by God to remove ignorance. Jesus was a teacher confounding the other scribes and teachers, and asserted they were foolish since they tried to understand the world by analyzing the law. But Error grew angry at this, and nailed Jesus to a cross. It also proceeds to describe how it is knowledge of the father that grants salvation, which constitutes eternal rest, describing ignorance as a nightmare.

Having next described the parable of the good shepherd, in an esoteric manner, it then describes how feeding the hungry and giving rest to the weary is to be understood as feeding spiritual hunger, and resting the world weary.

This is followed by a parable about anointing. The remainder of the text concerns a treatise on the connection between the relationship between the Son and the Father, and the relationship of a name to its owner. The prime example of this is the phrase it uses that the name of the Father is the Son, which is to be understood in the esoteric

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manner that the Son is the name, rather than as meaning that Son was a name for the Father. Unlike the canonical gospels, this gospel does not contain an account of Jesus' life or teaching. It does contain insights concerning the resurrected Jesus' 40-day ministry.)

1 The Gospel of Truth is joy for those who have received from the Father of Truth the gift of recognising him, through the power of the meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Saviour---That being the name of the task which he is to do for the atonement of those who had been unacquainted with the name of the Father.

2 Now the the gospel is the revelation of the hopeful, it is the finding of those who seek him. For since the totality were searching for him from whom they came forth--and the totality were within him, the Incomprehensible Inconceivable--One, he who is beyond all thought--Hence Un-acquaintance with the Father caused anxiety and fear. Then the Anxiety condensed like a fog so that no one could see.

3 Wherefore delusion grew strong, contriving its matter in emptiness and unacquaintance with the Truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Incomprehensible Inconceivable-One. For the anxiety and the amnesia and the deceitful fabrication were nothing--whereas the established Truth is immutable, imperturbable, and of unadornable beauty. Therefore despise delusion ! It has no roots and was in a fog concerning the Father, preparing labours and amnesia and fear in order thereby to entice those of the transition and take them captive.

4 The amnesia of delusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship -- this being revealed so that forgetfulness might dissolve and the Father be recognised. Since amnesia occurred because the Father was not recognised, thereafter when the Father is recognised there will be no more forgetting.

5 This is the Gospel of him who is sought, which he has revealed those perfected thur the mercies of the Father as the Secrecy Mystery: JESUS the Christ! He enlightened those who were in the darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the Truth which he proclaimed.

6 Therefore delusion was enraged at him, and pursued him in order to suppress and eliminate him. He was nailed to a tree, he became the fruit of recognising the Father. Yet it did not cause those who consume it to perish, but rather to those who consumed it he gave a rejoicing at such a discovery. For he found them in himself and they found him in themselves--the Incomprehensible Inconceivable--One, the Father, this Perfect--One who created the totality, in whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet bestowed upon them all.

7 The Father is not jealous, for what envy could there be between him and his members? For if the way of this Aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognise and love him. For what did they all lack except acquaintance with the Father?

8 Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst And spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test--yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all, there also approached the little Children, those who have the acquaintance of the Father. Having been confirmed, they learned of the Face-Forms of the Father. They recognised, they were recognised, they were glorified, they glorified. Revealed in their heart was the Living Book of Life, this which is inscribed in the thought and mind of the Father and which has been within his Incomprehensibility since before the foundation of the totality. No one can take this away, because it was appointed for him who would take it and be slain.

9 No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-One---JESUS!--patiently endured the sufferings in order to take this book, since he knew that his death would become life for many. Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible--this--One thur who all dimension originate. This is why JESUS appeared, clothed in that book.

10 He was nailed to a tree in order to publish the edict of the Father on the Cross. Oh sublime teaching, such that he humbled himself unto death clad in eternal life! He stripped himself off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia. Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the Living, inscribed in this Book of Life, who are taught about themselves and who receive themselves from the Father in again returning to him.

11 Because the perfection of the totality is in the Father, it is necessary that they all ascend unto him. When someone recognises, he receives the things that are his own and gathers them to himself. For he who is unacquainted has

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lack--and what he lacks is great, since what he lacks is that which will make him perfect. Because the perfection of the totality is in the Father, it is necessary for them all to ascend unto him. Thus each and every one receives himself.

12 He pre-inscribed them, having prepared this gift for those who came forth from him. Those whose names are foreknew are all called at the end. Thus someone who recognises has his name spoken by the Father. For he whose name has not been spoken remains unacquainted. How indeed can anyone harken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call?

13 Thus someone with acquaintance is from above. When he is called he hears and responds and returns to him who called, ascending unto him. He discovers who it is that calls him. In recognition he does the will of him who called. He desires to please him, and granted repose he receives the name of the One. He who recognises thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.

14 He has brought many back from delusion. He went before them into the spaces thur which their hearts had migrated in going astray due to the depth of him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognising him, and that they were able to depart unto themselves because they could neither comprehend nor recognise him in whom they were. For thus his violation had not yet emerged from within himself. For he revealed himself so that his emanations would reunite with him in recognition.

15 This is acquaintance with the Living Book, whereby at the ending he has manifested the eternal-ones as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognise it are them selves expressed. Each letter is perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the Eternal-Ones so that thur his alphabet they might recognise the Father.

16 His Wisdom meditates on the meaning,His Teaching expresses it, His Acquaintance revealed it,

His Dignity is Crowned by it, His Joy unites with it, His Glory Exalted it, His Appearance manifested it, Hid Repose received it, His Love embodied it, His Faith embraced it.

17 Thus the Logos of the Father comes into the totality as the fruit of his heart and the Face-form of his will. But he supports them all, he atones them and moreover he assumes the Face-form of everyone, purifying them, bringing them back--

Within the Father,

Within the Mother,

Jesus of Infinite Kindness.

The Father uncovers his bosom, which is the Holy Spirit, revealing his secret. His Secret is his Son! Thus through the compassions of the Father the Eternal-Ones recognise him. And they cease their toil of seeking the Father and repose in him, recognising that this is the repose.

18 Having replenished the deficiency, he dissolved the scheme . For the scheme is this world in which he served as a slave, and deficiency is the place of jealousy and quarreling. Yet the place of unity is perfect. Since deficiency occurred because the Father was not recognised, thereafter when the Father is recognised there shall be no deficiency. Just as with ignorance, when someone comes to know, the ignorance dissolves of itself--and also as darkness dissipates when the light shines--so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme , but rather it disappears in the fusion of the unity. For now their involvements are made equal, in the moment when the fusion perfects the spaces.

19 Each one shall receive himself in the unification, and shall be purified in acquaintanceship from the multiplicity into unity--consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the house be holy and silent for the unity.

20 It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the Master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by this which are fully perfect. This the judgement which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.

21 There came to the midst the Logos, which is in the heart of those who speak it. This was not a mere sound, but rather it was incarnate. A great disturbance occurred among the jars---for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. delusion was in anguish at not discerning what to do--distressed and lamenting and cropping-hair from understanding nothing.

22 Then when recognition approached with all its emanations, this was the annihilation of delusion which was emptied into nothingness. The Truth came to the midst, and all his emanations recognised and embraced the Father in Truth and united with him in perfect power. For everyone who loves the Truth attaches himself to the mouth of the Father with his language by receiving the Holy Spirit. Truth is the mouth of the Father, his language is the Holy Spirit joined to him in Truth. This it the revelation of the Father and self-manifestation to his Eternal-Ones. He has revealed his secret, explaining it all. .

23 For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognised in coming

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forth from his heart likes sons from a mature person who knows them. Each one whom the Father begets had previously received neither form nor name. Then they were formed through his self-awareness. Although indeed they had been in his mind, they had not recognised him. The Father however is perfectly acquainted with all dimensions, which are within him.

24 Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings--but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come. Before anyone is manifest (the Father) knows what he will bring forth. But the fruit which is not yet manifest neither recognises nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.

25 Whoever lacks root also lacks fruit, but still he thinks to himself: "I have become, so I shall decease---For everything that (earlier) did not (yet) exist, (later) shall no (longer) exist." What therefore does the Father desire that such a person think about them self?: "I have been like the shadows and the phantoms of the night!" When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because the did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work through these.

26 It was as if they were sunk in sleep and found themselves in troubled dreams--either fleeing somewhere, powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from high place, or sailing through the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbours since they are sullied by their blood.

27 Then the moment comes when those who have endured all this awaken, no longer to see all those troubles--for they are naught. Such is the way of those who have cast off un-acquaintance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognising the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.

28 How good for the person who returns to himself and Awakens, and blest is this-One who has open the eyes of the blind! And the spirit ran after him, resurrecting him swiftly. Extending her hand to him was was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is through the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.

29 When he appeared, telling them about the Incomprehensible Father, he breathed into them what is in the thought of doing his will. Many received the Light and returned to him. But the materialists were alien and did not behold his likeness nor recognise him, although he came forth incarnate in form. Nothing obstructs his course--for imperishability is indomitable. Furthermore he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.

30. Light spoke through his mouth, and his voice gave birth to life. He gave to them the thought of Wisdom, of Mercy, of Salvation, of the Spirit of Power, from the Infinity and the Kindness of the Father. He abolished punishment and torment, for these caused some who had need of mercy to go astray from his face in delusion and bondage. And with Power he pardoned them, and he humbled them in acquaintanceship.

31 He became a path for those who strayed, Acquaintance for the unaware, Discovery for those who seek, Stability for the wavering, and Immaculate Purity for those who were defiled.

32 He is the Shepherd who left behind the 99 sheep which were not lost, in order to go searching for This-One which had strayed. And he rejoiced when he found it. For 99 is a number that is counted on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the one, which is the entire right hand--he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now the signification of what is in these words is the Father.

33 Even on the Sabbath he laboured for the sheep which he found fallen into the pit. He restored the sheep to life. bringing it up from the pit, so that you sons of heart--understanding may discern this Sabbath on which the work of Salvation must never cease, and so that you may speak from this day which is above, which has no night and from the perfect Light which never sets.

34 Speak therefore from your hearts,

For you are this perfect day and within you dwells this abiding Light.

Speak of the Truth with those who seek it, and of acquaintanceship unto those who in delusion have transgressed.

Support those who stumble,
Reach out your hand to the sick,
Feed those who are hungry,
Give repose to the weary ,
Uplift those who yearn to arise,
Awaken those who sleep--
For you are the Wisdom that rescues!

35 Thus strength grows in action. Give heed to yourselves--be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten--

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for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36 For Someone who violates the Torah harms himself more than the judgement harms him. For he does his deeds illicitly, whereas he who is righteous does his deeds for others. Do therefore the will of the Father, because you are from him. For the Father is kind, and things are good through his will. He has taken cognizance of whatever is yours, so that you may repose yourselves about such things--for in their fruition it is recognised whose they are.

37 The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father Loves his fragrance and manifests it everywhere. And blending it with matter, he bestows his fragrance upon the Light, and his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the Breath (Spirit) has the sense of smell and draws it to Oneself--and thus is someone baptised in the fragrance of the Father.

38 Thus he brings it to harbour, drawing his original fragrance which had grown cold unto the place from which it came. It was something which is psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterwards, when a warm and fragrant breeze blows, it evaporates. Thus coldness results from the separation. This is why the Faithful-One came--to abolish division and bring the warm fullness of Love, so that the cold would not return but rather there should be the unification perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the Salvation which comes from on high. Prolonged is the hope of those who await--those whose likeness is the light which contains no shadow--at that time when the fullness finally comes.

39 The deficiency of matter did not originate through the infinity of the Father, who came in the time of inadequacy--although no one could say that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of delusion was not with him. It is a topic for falling prostrate, it is a reposeful topic--to be set upright on his feet, in being found by This-One who came to bring him back. For the return is called Metanoia .

40 This is why imperishability breathed forth--to follow after the transgressor so that he may have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his hearts desire. But he who has a lack cannot hide it from him who has what he needs. Thus the fullness, which has no deficiency, replenishes the lack.

41 (The Father) gave of himself to replenish whomever is lacking, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked, (then the Father) revealed to him a fullness, which he lacked, (then the Father) revealed to him a fullness, which is this finding of the Light of Truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst--so that they would receive their returning. He anoints with the Chrism those who have been troubled. The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected.

42 For Jars which are full are those which are sealed . Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant. For then something in the dynamics of the air evaporates it. But that is not emptied from which no sealant has been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

43 He is good. He knows his seedlings, for it is he who planted them in his Paradise. Now his Paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the "Logoi" of his meditation. Each on of is Logoi is the product of his unitary will in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to being revealed. So it occurred that he (The Logos) was the first to come forth at the time when it pleased the will of him who intended it.

44 Now the will of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father. But his will is Unfathomable. His will is his imprint, and none can ascertain it nor come to concern it in order to control it. But whenever he wills, what he wills exists--even if the sight does not please them. They are nothing before the Face of God and the will of the Father. For he knows the beginning and the ending of them all--at their end he shall question them Face-to-Face. Yet the ending is to receive acquaintance with This-One who was hidden. Now this is the Father--This-One from whom the beginning came forth, This-One to whom all these shall return who came forth from him. Yet they have been manifest for the Glory and Joy of his Name.

45 Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his name is Transcendental---For it alone is the Mystery of the invisible, which through him comes to ears completely filled with it.

46 For indeed the Name of the Father is "Not Spoken", yet rather it is manifested in a Son. Accordingly, Great is the Name! Who therefore could proclaim a Name for him, the Supreme Name, except him alone whose Name this is--together with the Sons of the Name, those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name? Because the Father is unchangeable, it is he alone who begot him as his own Name before he fashioned

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the Eternal-Ones, so that the Name of the Father would be Lord over their heads--This-One who is truly the name, secure in his command of Perfect Power.

47 The Name is not mere "Wordage", nor is it only "Terminology", but rather it is transcendental. He alone named him, he alone seeing him, he alone having the Power to give him a Name. Whoever does not exist has no Name--For what names are given to the Non-Existent? But this Existing-One exists together with his Name. And the Father alone knows him, and he alone names him.

48 The Son is his Name. He did not keep him hidden as a secret--but rather the Son came to be, and (The Father) alone named him. Thus the name belongs to the Father, such that the name of The Father is the Son. How otherwise would compassion find a Name, except from The Father? For after all, anyone will say to his companion: "Whoever could give a name to someone who existed before him?--As if children do not thus receive their names through those who gave them birth!"

49 Firstly, therefore, it is appropriate that we think on this topic: What is the Name? Truly he is the Name--Thus also he is the Name from The Father. He is the Existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each one who is to be created in his heart. Yet This-One is the Lords Name. There is no one else who bestowed it upon him, but he was unnamable and it was ineffable until the time when he who is perfect gave expression to him alone. And it is he who has the Power to express his name and to see him. Thus it pleased him in his heart that his desired Name be his Son and he gave the Name to him--This-One who came forth from the profundity.

50 He expressed his secret, knowing that The Father is benevolent. This is exactly why he brought This-One forth--so that he might speak of the realm and his place of repose from which he came, and render Glory to the fullness, the Majesty of his Name, and the Kindness of The Father. He shall speak of the Realm from which each One came--and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving the taste of that place, receiving nourishment and growth. And his own realm of repose is his fullness.

51 Thus all the emanations of The Father are plentitudes, and the source of all his emanation is within the Heart of him from whom they all flourish. He bestowed their destinies upon them. Thus is each one made manifest, such that through their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them through all the heights of Heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in kisses. Yet they are not thus made manifest by exalting themselves. They neither lack the Glory of The Father, nor do they think of him being trite or bitter or wrathful. But rather he is benevolent, imperturbable, and kind--knowing all the dimensionalities before they come into existence, and having no need of edification.

52 This is the form of those who themselves belong on High through the grandeur of the Immeasurable, as they await the single and Perfect-One who makes himself there for them. And they do not descend unto the Abode of the Dead . They have neither jealousy nor lamentation nor mortality there among them, but rather they repose in him who is reposeful. They are neither troubled nor devious concerning the Truth, but rather they themselves are the Truth. The Father is within them and they are within the Father--perfected and made indivisible in the Truly Good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these in whom his root is found and who harm no soul. "This Is The Place Of The Blest, This Is Their Place!"

53 Wherefore let the remainder understand in their places that is not appropriate for me, having been in the realm of repose, to anything further. But it is within his heart that I shall be--forever devoted to The Father of the totality, together with those true Brothers upon whom pours the Love of The Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the True and Eternal Life and speaking the Perfect Light which is filled with the seed of The Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, Glorifying him in whom they exist. His good and his Sons are perfect and worthy of his Name. For it is children of this kind that he The Father desires.

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TEXTS ON CHRISTIANITY AS STATE RELIGION

• The Life of Josephus, Titus Flavius Josephus
• Muratorium Fragment
• The Edict of Toleration / Edict of Serdica
• The Edict of Milan by Constantine and Licinius
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History:
• The Life of Flavius Constantinus (Constantine I)

THE LIFE OF FLAVIUS JOSEPHUS

Author: Titus Flavius Josephus
Translation: William Whiston, 1737
Estimated Range of Dating: 79-85 A.D.

(The Life of [Flavius] Josephus [Greek: Iosepou bios], also called the "Life of Flavius Josephus", or simply Vita, is an autobiographical text written by Titus Flavius Josephus in c. 79-81 AD where the author for the most part re-visits the events of the War.

The works of Titus Flavius Josephus belong to the most extra-ordinary books on history ever written. They provide crucial information about the Hebrew-Jewish civilisation and also represent important literary source material for understanding the context of the Dead Sea Scrolls which represent the only untampered Jewish texts that have ever been found. His 4 works are the chief source next to the Bible for the history of the Holy Land, and provide a significant extra-Biblical account of the events in the 1st century AD.

1. War of the Jews, The Jewish War, Jewish Wars, or History of the Jewish War (commonly abbreviated JW, BJ or War; 7 volumes, published one by one between c. 70 and 75 AD).

2. The Life of Flavius Josephus, or Autobiography of Flavius Josephus (abbreviated Life or Vita; 1 volume c. 79-81 AD).

3. The Antiquities of the Jews, The Jewish Antiquities, The Antiquities of the Jews, The Jewish Archaeology (frequently abbreviated AJ, AotJ or Ant. or Antiq.; 20 volumes, published one by one between c. 75 and 94 AD)

4. Flavius Josephus Against Apion, Against Apion, Contra Apionem, or Against the Greeks, on the antiquity of the Jewish people (usually abbreviated CA; 2 volumes, c. 80-95 AD).

5. The Discourse to the Greeks concerning Hades is a short treatise that once was attributed to Flavius Josephus. It is now believed to be the work of Hippolytus of Rome (c. 170 – c. 235 AD).

Manuscripts, textual Criticism, and Editions

For many years, the works of Josephus were largely known in Europe only in an imperfect Latin translation from the original Greek. Only in 1544 did a version of the standard Greek text become available in French, edited by the Dutch humanist Arnoldus Arlenius. The first English translation, by Thomas Lodge, appeared in 1602, with subsequent editions appearing throughout the 17th century. The 1544 Greek edition formed the basis of the 1732 English translation by William Whiston, which achieved enormous popularity in the English-speaking world.

Later editions of the Greek text include that of Benedikt Niese, who made a detailed examination of all the available manuscripts. Henry St. John Thackeray used Niese's version for the Loeb Classical Library edition widely used today. There also exist late Old Slavonic translations of the Greek, but these contain a large number of Christian interpolations.

Impact on History and Archaeology

The works of Josephus include useful material for historians about individuals, groups, customs, and geographical places. Josephus mentions that in his day there were 240 towns and villages scattered across Upper and Lower Galilee, some of which he names. A few of the Jewish customs named by him include the practice of hanging a linen curtain at the entrance to one's house, and the Jewish custom to partake of a Sabbath-day's meal around the sixth-hour of the day (at noon). He notes also that it was permissible for Jewish men to marry many wives (polygamy). His writings provide a significant, extra-Biblical account of the post-Exilic period of the Maccabees, the Hasmonean dynasty, and the rise of Herod the Great. He describes the Sadducees, Jewish High Priests of the time, Pharisees and Essenes, the Herodian Temple, Quirinius' census and the Zealots, and such figures as Pontius Pilate, Herod the Great, Agrippa I and Agrippa II, John the Baptist, James the brother of Jesus, and Jesus (found only in the Slavonic version of the Jewish War). Josephus represents an important source for studies of immediate post-Temple Judaism and the context of early Christianity.

Josephus's writings provide not only the first-known source for many stories considered as Biblical history but they also seem to be extremely truthful, at least in comparison with texts of other historians of that era. A careful reading of Josephus's writings and years of excavation allowed Ehud Netzer, an archaeologist from Hebrew University, to discover what he considered to be the location of Herod's Tomb, after searching for 35 years. It was above aqueducts and pools, at a flattened desert site, halfway up the hill to the Herodium, 12 km south of Jerusalem—as described in Josephus's writings. Above all, according to Joseph Atwill, some of Josephus' texts seem to have been used as blueprint for the gospels. The military campaign of Vespasian and Titus bears striking similarities with Jesus' journey to Jerusalem in the gospels; this includes the exact sequence of events. The crucifixion of Jesus may be based on a similar crucifixion scene in Josephus autobiography. The Gospel of Matthew bears Josephus original name Joseph bar Matathias, the Greek transcription of the Aramaic original Yosip bar Matityahu. The English name Matthew is a curruption. It

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comes from the earlier Matheu, from Old French Mathieu, from Latin Matthaeus, from Ancient Greek transcriptions Matthaios, Matathias, Matthias or Mathia, from Hebrew Aramaic Mattityahu or Matityahu, meaning: "gift of God".

The Author

Titus Flavius Josephus (37 – c. 96 AD; Aramaic: Yosep bar Matityahu (Hebrew: Yosef ben Matityahu; Greek: Iosepos Matthiou pais), was a first-century Roman-Jewish historian who was born in Jerusalem—then part of Roman Judaea—to a father of priestly descent and a mother who claimed royal ancestry of the Hasmonean family that had ruled Jerusalem a century earlier, and by birthright he was a priest. In Jerusalem he received a superb education, and at the age of 27 (in 64 AD.) he led a delegation to the court of the Roman emperor Nero.

By the radical Messianic Movement, he was forced to take part in the First Jewish–Roman War [66-73 AD]; the Messianic leaders held his family hostage giving him no chance to refuse. They knew that he symphacised with the advanced civilisation of the Roman Empire and the Pharisee party that also supported it. He was appointed General of the northern Jewish forces in Galilee, until surrendering in 67 AD to Roman forces led by Vespasian and Titus after the six-week siege of Jotapata. The radical Messianists subsequently murdered some of Josephus' family members for which he took terrible revenge on them by telling Vespasian and his son General Titus everything they needed to know to win the war and catch the perpetrators. Thousands of them ended on the cross.

Josephus claimed the Jewish Messianic prophecies that initiated the First Jewish–Roman War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and presumably interpreter. After Vespasian became Emperor in 69 AD, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius due to patronage or adoption.

In Rome Josephus resided in an apartment within the emperor's house and devoted much of his time to writing. Vespasian placed Josephus in the library of his palace in Rome where Josephus recorded Jewish history, with special emphasis on the first century AD and the First Jewish–Roman War [66–70 AD], including the Siege of Masada and his autobiography. Soon he was granted Roman citizenship. He became an advisor and became a close friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem in 70 AD. Since the siege proved ineffective at stopping the Jewish revolt, the city's pillaging and the looting and destruction of Herod's Temple [the so-called Second Temple] soon followed. Josephus rose to higher positions. He published one volume of his books after another. He was in charge of the emperor's library and presumably also of the state propaganda in general. He remained loyal also to Domitian, and when he was murdered in 96 AD, Josephus also vanished into oblivion, just like the rest of the Flavian Dynasty.

Josephus either supported the Pharisees or was one of them. Scholars identify Pharisees as members of a sect which is however a misconception. The Pharisees can be described best as political party of the Roman Jews. Roughly 5 to 10% of the population of the entire Roman Empire were Jews. They immigrated to regions of Greek-Roman civilisation between 800 and 400 BC. They became so much integrated that they forgot their Aramaic and Hebrew languages. Proof of this fact lies in the Septuagint, the Bible that has been translated From Hebrew to Greek in the 3rd and 2nd centuries BC. The Pharisees were pious Jews, following the Laws od Moses, who, at the same time, rejected the stone-age theocracy of the Messianists and embraced the modern achievements of the Greeks and Romans. Scholars often depict Flavius Josephus as traitor to the Jewish course. That is however not acceptable because his writings show that he loved the Greek-Roman civilisaton. He was closely associated to the party of the Pharisees.

The Messianists, meaning the Sadducees [Seduqim / Zaddokites, meaning "sons of Zadok", from sadaq "to be righteous, just], Zealots [Greek: follower], Sicarii [plural form of Sicarius "dagger-man", meaning Jewish jihadists, assassins], and all the other radical groups and parties, loathed the Greek and Romans, their language and their achievements. They wanted, as the Dead Sea Scrolls reported, engulf all non-Jews in an apocalyptic war, carrying it right into the territories of the infidels [sounds like Islam which might have derived from Messianist survivors who fled into the Arabian deserts].

Josephus spoke Greek. That is why he was sent to Rome in the first place. It seems more likely that Josephus was on the Roman payroll already in 63 or 64 AD when he went to Rome to see the emperor. He befriended Poppea Sabina, Nero's wife and empress, who was fond of him. There is the possibility that he went there at the same time as Saul of Tarsos [another Greek speaker, better known as Paul the Apostle]; this conveniently coincided with the murder of James the Just [the brother of Jesus. He was probably also a Pharisee who propagated peaceful co-existence of Greeks and Romans] committed by the radical High Priest Ananias. The fundamental differences between the Roman-haters and the Roman-admirers ensued in a Jewish civil war. It was fought at the same time as the Roman-Jewish War [66-73 AD]. We can assume with some certainty that all events around the Messianists, beginning already with the Herod Dynasty, the Julio-Claudian Dynasty, "the Teacher of Righteousness" [mentioned in the Dead Sea Scrolls], John the Baptist, the High Priests of the The Temple, Jesus the Nazoraean, James the Just and Saul of Tarsos, Ananus ben Ananus, Yosef ben Gurion, Joshua ben Gamla, Eleazar ben Hanania, Simon bar Giora, Jacob ben Sosa, Yohanan of Gush Halav, Eleazar ben Simon, Jacob ben Sosa, Menahem ben Yehuda, Eleazar ben Ya'ir, the Flavian Dynasty, they all knew each other in some ways, and they all contributed to the triggering of the war.

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After the war, that cost the lives of 1.1 million people, The FlavianJosephus made sure that the Messianic Movement got crushed, their books and papers got destroyed, and in the end, the Pharsees were the only Jewish party that survived in the Roman Empire. They represented the kind of Roman Judaism that we today know as Rabbinic Judaism.)

Text:

1. The family from which I am derived is not an ignoble one, but hath descended all along from the priests; and as nobility among several people is of a different origin, so with us to be of the sacerdotal dignity, is an indication of the splendour of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also; nay, further, by my mother I am of the royal blood; for the children of Asamoneus, from whom that family was derived, had both the office of the high priesthood, and the dignity of a king, for a long time together. I will accordingly set down my progenitors in order. My grandfather's father was named Simon, with the addition of Psellus: he lived at the same time with that son of Simon the high priest, who first of all the high priests was named Hyrcanus. This Simon Psellus had nine sons, one of whom was Matthias, called Ephlias: he married the daughter of Jonathan the high priest, which Jonathan was the first of the sons of Asamoneus, who was high priest, and was the brother of Simon the high priest also. This Matthias had a son called Matthias Curtus, and that in the first year of the government of Hyrcanus: his son's name was Joseph, born in the ninth year of the reign of Alexandra: his son Matthias was born in the tenth year of the reign of Archclaus; as was I born to Matthias in the first year of the reign of Caius Caesar. I have three sons: Hyrcanus, the eldest, was born in the fourth year of the reign of Vespasian [74 AD], as was Justus born in the seventh [77 AD], and Agrippa in the ninth [79 AD]. Thus have I set down the genealogy of my family as I have found it described in the public records, and so bid adieu to those who calumniate me [as of a lower original].

2. Now, my father Matthias was not only eminent on account of his nobility, but had a higher commendation on account of his righteousness, and was in great reputation in Jerusalem, the greatest city we have. I was myself brought up with my brother, whose name was Matthias, for he was my own brother, by both father and mother; and I made mighty proficiency in the improvements of my learning, and appeared to have both a great memory and understanding. Moreover, when I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law. And when I was about sixteen years old, I had a mind to make trim of the several sects that were among us. These sects are three:— The first is that of the Pharisees, the second that Sadducees, and the third that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only; but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated him in those things, and continued with him three years. So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them.

3. But when I was in the twenty-sixth year of my age, it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Caesar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts. Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night; when, upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship. And when I had thus escaped, and was come to Dieearchia, which the Italians call Puteoli, I became acquainted with Aliturius, an actor of plays, and much beloved by Nero, but a Jew by birth; and through his interest became known to Poppea, Caesar's wife, and took care, as soon as possible, to entreat her to procure that the priests might be set at liberty. And when, besides this favour, I had obtained many presents from Poppea, I returned home again.

4. And now I perceived innovations were already begun, and that there were a great many very much elevated in hopes of a revolt from the Romans. I therefore endeavored to put a stop to these tumultuous persons, and persuaded them to change their minds; and laid before their eyes against whom it was that they were going to fight, and told them that they were inferior to the Romans not only in martial skill, but also in good fortune; and desired them not rashly, and after the most foolish manner, to bring on the dangers of the most terrible mischiefs upon their country, upon their families, and upon themselves. And this I said with vehement exhortation, because I foresaw that the end of such a war

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would be most unfortunate to us. But I could not persuade them; for the madness of desperate men was quite too hard for me.

5. I was then afraid, lest, by inculcating these things so often, I should incur their hatred and their suspicions, as if I were of our enemies' party, and should run into the danger of being seized by them, and slain; since they were already possessed of Antonia, which was the citadel; so I retired into the inner court of the temple. Yet did I go out of the temple again, after Manahem and the principal of the band of robbers were put to death, when I abode among the high priests and the chief of the Pharisees. But no small fear seized upon us when we saw the people in arms, while we ourselves knew not what we should do, and were not able to restrain the seditious. However, as the danger was directly upon us, we pretended that we were of the same opinion with them, but only advised them to be quiet for the present, and to let the enemy go away, still hoping that Gessius [Florus] would not be long ere he came, and that with great forces, and so put an end to these seditious proceedings.

6. But, upon his coming and fighting, he was beaten, and a great many of those that were with him fell. And this disgrace which Gessius [with Cestius] received, became the calamity of our whole nation; for those that were fond of the war were so far elevated with this success, that they had hopes of finally conquering the Romans. Of which war another occasion was ministered; which was this:— Those that dwelt in the neighbouring cities of Syria seized upon such Jews as dwelt among them, with their wives and children, and slew them, when they had not the least occasion of complaint against them; for they did neither attempt any innovation or revolt from the Romans, nor had they given any marks of hatred or treacherous designs towards the Syrians. But what was done by the inhabitants of Scythopolis was the most impious and most highly criminal of all; for when the Jews their enemies came upon them from without, they forced the Jews that were among them to bear arms against their own countrymen, which it is unlawful for us to do; and when, by their assistance, they had joined battle with those who attacked them, and had beaten them, after that victory they forgot the assurances they had given these their fellow citizens and confederates, and slew them all, being in number many ten thousands [13,000]. The like miseries were undergone by those Jews that were the inhabitants of Damascus. But we have given a more accurate account of these things in the books of the Jewish war. I only mention them now, because I would demonstrate to my readers, that the Jews' war with the Romans was not voluntary, but that, for the main, they were forced by necessity to enter into it.

7. So when Gessius had been beaten, as we have said already, the principal men of Jerusalem, seeing that the robbers and innovators had arms in great plenty, and fearing lest they, while they were unprovided of arms, should be in subjection to their enemies, which also came to be the case afterward; and, being informed that all Galilee had not yet revolted from the Romans, but that some part of it was still quiet; they sent me and two others of the priests, who were men of excellent characters, Joazar and Judas, in order to persuade the ill men there to lay down their arms, and to teach them this lesson,—That it were better to have those arms reserved for the most courageous men that the nation had [than to be kept there]; for that it had been resolved, That those our best men should always have their arms ready against futurity; but still so, that they should wait to see what the Romans would do.

8. When I had therefore received these instructions, I came into Galilee, and found the people of Sepphoris in no small agony about their country, by reason that the Galileans had resolved to plunder it, on account of the friendship they had with the Romans, and because they had given their right hand, and made a league with Cestius Gallus, the president of Syria. But I delivered them all out of the fear they were in, and persuaded the multitude to deal kindly with them, and permitted them to send to those that were their own hostages with Gessius to Dora, which is a city of Phoenicia, as often as they pleased; though I still found the inhabitants of Tiberias ready to take arms, and that on the occasion following:—

9. There were three factions in this city. The first was composed of men of worth and gravity; of these Julius Capellus was the head. Now he, as well as all his companions, Herod the son of Miarus, and Herod the son of Gamalus, and Compsus the son of Compsus; [for as to Compsus's brother Crispus, who had once been governor of the city under the great king [Agrippa] he was beyond Jordan in his own possessions;] all these persons before named gave their advice, that the city should then continue in their allegiance to the Romans and to the king. But Pistus, who was guided by his son Justus, did not acquiesce in that resolution; otherwise he was himself naturally of a good and virtuous character. But the second faction was composed of the most ignoble persons, and was determined for war. But as for Justus, the son of Pistus, who was the head of the third faction, although he pretended to be doubtful about going to war, yet was he really desirous of innovation, as supposing that he should gain power to himself by the change of affairs. He therefore came into the midst of them, and endeavored to inform the multitude that "the city Tiberius had ever been a city of Galilee, and that in the days of Herod the tetrarch, who had built it, it had obtained the principal place, and that he had ordered that the city Sepphoris should be subordinate to the city Tiberias; that they had not lost this preeminence even under Agrippa the father, but had retained it until Felix was procurator of Judea. But he told them, that now they had been so unfortunate as to be made a present by Nero to Agrippa, junior; and that, upon Sepphoris's submission of itself to the Romans, that was become the capital city of Galilee, and that the royal library and the archives were now removed from them." When he had spoken these things, and a great many more, against king Agrippa, in order to provoke the people to a revolt, he added that "this was the time for them to take arms, and join with the Galileans as their confederates [whom they might command, and who

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would now willingly assist them, out of the hatred they bare to the people of Sepphoris; because they preserved their fidelity to the Romans], and to gather a great number of forces, in order to punish them." And as he said this, he exhorted the multitude, [to go to war;] for his abilities lay in making harangues to the people, and in being too hard in his speeches for such as opposed him, though they advised what was more to their advantage, and this by his craftiness and his fallacies, for he was not unskilful in the learning of the Greeks; and in dependence on that skill it was, that he undertook to write a history of these affairs, as aiming, by this way of haranguing, to disguise the truth. But as to this man, and how ill were his character and conduct of life, and how he and his brother were, in great measure, the authors of our destruction, I shall give the reader an account in the progress of my narration. So when Justus had, by his persuasions, prevailed with the citizens of Tiberias to take arms, nay, and had forced a great many so to do against their wills, he went out, and set the villages that belonged to Gadara and Hippos on fire; which villages were situated on the borders of Tiberias, and of the region of Scythopolis.

10. And this was the state Tiberias was now in. But as for Gischala, its affairs were thus:— When John, the son of Levi, saw some of the citizens much elevated upon their revolt from the Romans, he laboured to restrain them, and entreated them that they would keep their allegiance to them. But he could not gain his purpose, although he did his endeavors to the utmost; for the neighbouring people of Gadara, Gabara, and Sogana, with the Tyrians, got together a great army, and fell upon Gischala, and took Gischala by force, and set it on fire; and when they had entirely demolished it, they returned home. Upon which John was so enraged, that he armed all his men, and joined battle with the people forementioned; and rebuilt Gischala after a manner better than before, and fortified it with walls for its future security.

11. But Gamala persevered in its allegiance to the Romans, for the reason following:— Philip, the son of Jacimus, who was their governor under king Agrippa, had been unexpectedly preserved when the royal palace at Jerusalem had been besieged; but, as he fled away, had fallen into another danger, and that was, of being killed by Manahem, and the robbers that were with him; but certain Babylonians, who were of his kindred, and were then in Jerusalem, hindered the robbers from executing their design. So Philip staid there four days, and fled away on the fifth, having disguised himself with fictitious hair, that he might not be discovered; and when he was come to one of the villages to him belonging, but one that was situated at the borders of the citadel of Gamala, he sent to some of those that were under him, and commanded them to come to him. But God himself hindered that his intention, and this for his own advantage also; for had it not so happened, he had certainly perished. For a fever having seized upon him immediately, he wrote to Agrippa and Bernice, and gave them to one of his freed-men to carry them to Varus, who at this time was procurator of the kingdom, which the king and his sister had intrusted him withal, while they were gone to Berytus with an intention of meeting Gessius. When Varus had received these letters of Philip, and had learned that he was preserved, he was very uneasy at it, as supposing that he should appear useless to the king and his sister, now Philip was come. He therefore produced the carrier of the letters before the multitude, and accused him of forging the same; and said that he spake falsely when he related that Philip was at Jerusalem, fighting among the Jews against the Romans. So he slew him. And when this freed-man of Philip did not return again, Philip was doubtful what should be the occasion of his stay, and sent a second messenger with letters, that he might, upon his return, inform him what had befallen the other that had been sent before, and why he tarried so long. Varus accused this messenger also, when he came, of telling a falsehood, and slew him. For he was puffed up by the Syrians that were at Caesarea, and had great expectations; for they said that Agrippa would be slain by the Romans for the crimes which the Jews had committed, and that he should himself take the government, as derived from their kings; for Varus was, by the confession of all, of the royal family, as being a descendant of Sohemus, who had enjoyed a tetrarchy about Libanus; for which reason it was that he was puffed up, and kept the letters to himself. He contrived, also, that the king should not meet with those writings, by guarding all the passes, lest any one should escape, and inform the king what had been done. He moreover slew many of the Jews, in order to gratify the Syrians of Cesarea. He had a mind also to join with the Trachonites in Batanea, and to take up arms and make an assault upon the Babylonian Jews that were at Ecbatana; for that was the name they went by. He therefore called to him twelve of the Jews of Cesarea, of the best character, and ordered them to go to Ecbatana, and inform their countrymen who dwelt there, That Varus hath heard that "you intend to march against the king; but, not believing that report, he hath sent us to persuade you to lay down your arms, and that this compliance will be a sign that he did well not to give credit to those that raised the report concerning you." He also enjoined them to send seventy of their principal men to make a defense for them as to the accusation laid against them. So when the twelve messengers came to their countrymen at Ecbatana, and found that they had no designs of innovation at all, they persuaded them to send the seventy men also; who, not at all suspecting what would come, sent them accordingly. So these seventy went down to Caesarea, together with the twelve ambassadors; where Varus met them with the king's forces, and slew them all, together with the [twelve] ambassadors, and made an expedition against the Jews of Ecbatana. But one there was of the seventy who escaped, and made haste to inform the Jews of their coming; upon which they took their arms, with their wives and children, and retired to the citadel at Gamala, leaving their own villages full of all sorts of good things, and having many ten thousands of cattle therein. When Philip was informed of these things, he also came to the citadel of Gamala; and when he was come, the multitude cried aloud,

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and desired him to resume the government, and to make an expedition against Varus, and the Syrians of Cesarea; for it was reported that they had slain the king. But Philip restrained their zeal, and put them in mind of the benefits the king had bestowed upon them; and told them how powerful the Romans were, and said it was not for their advantage to make war with them; and at length he prevailed with them. But now, when the king was acquainted with Varus's design, which was to cut off the Jews of Caesarea, being many ten thousands, with their wives and children, and all in one day, he called to him Equiculus Modius, and sent him to be Varus's successor, as we have elsewhere related. But still Philip kept possession of the citadel of Gamala, and of the country adjoining to it, which thereby continued in their allegiance to the Romans.

12. Now, as soon as I was come into Galilee, and had learned this state of things by the information of such as told me of them, I wrote to the sanhedrim at Jerusalem about them, and required their direction what I should do. Their direction was, that I should continue there, and that, if my fellow legates were willing, I should join with them in the care of Galilee. But those my fellow legates, having gotten great riches from those tithes which as priests were their dues, and were given to them, determined to return to their own country. Yet when I desired them to stay so long, that we might first settle the public affairs, they complied with me. So I removed, together with them, from the city of Sepphoris, and came to a certain village called Bethmaus, four furlongs distant from Tiberius; and thence I sent messengers to the senate of Tiberius, and desired that the principal men of the city would come to me: and when they were come, Justus himself being also with them, I told them that I was sent to them by the people of Jerusalem as a legate, together with these other priests, in order to persuade them to demolish that house which Herod the tetrarch had built there, and which had the figures of living creatures in it, although our laws have forbidden us to make any such figures; and I desired that they would give us leave so to do immediately. But for a good while Capellus and the principal men belonging to the city would not give us leave, but were at length entirely overcome by us, and were induced to be of our opinion. So Jesus the son of Sapphias, one of those whom we have already mentioned as the leader of a seditious tumult of mariners and poor people, prevented us, and took with him certain Galileans, and set the entire palace on fire, and thought he should get a great deal of money thereby, because he saw some of the roofs gilt with gold. They also plundered a great deal of the furniture, which was done without our approbation; for after we had discoursed with Capellus and the principal men of the city, we departed from Bethmaus, and went into the Upper Galilee. But Jesus and his party slew all the Greeks that were inhabitants of Tiberias, and as many others as were their enemies before the war began.

13. When I understood this state of things, I was greatly provoked, and went down to Tiberias, and took all the care I could of the royal furniture, to recover all that could be recovered from such as had plundered it. They consisted of candlesticks made of Corinthian brass, and of royal tables, and of a great quantity of uncoined silver; and I resolved to preserve whatsoever came to my hand for the king. So I sent for ten of the principal men of the senate, and for Capellus the son of Antyllus, and committed the furniture to them, with this charge, That they should part with it to nobody else but to myself. From thence I and my fellow legates went to Gichala, to John, as desirous to know his intentions, and soon saw that he was for innovations, and had a mind to the principality; for he desired me to give him authority to carry off that corn which belonged to Caesar, and lay in the villages of Upper Galilee; and he pretended that he would expend what it came to in building the walls of his own city. But when I perceived what he endeavored at, and what he had in his mind, I said I would not permit him so to do; for that I thought either to keep it for the Romans or for myself, now I was intrusted with the public affairs there by the people of Jerusalem. But, when he was not able to prevail with me, he betook himself to my fellow legates; for they had no sagacity in providing for futurity, and were very ready to take bribes. So he corrupted them with money to decree, That all that corn which was within his province should be delivered to him; while I, who was but one, was outvoted by two, and held my tongue. Then did John introduce another cunning contrivance of his; for he said that those Jews who inhabited Cesarea Philippi, and were shut up by the order of the king's deputy there, had sent to him to desire him, that, since they had no oil that was pure for their use, he would provide a sufficient quantity of such oil for them, lest they should be forced to make use of oil that came from the Greeks, and thereby transgress their own laws. Now this was said by John, not out of his regard to religion, but out of his most flagrant desire of gain; for he knew that two sextaries were sold with them of Caesarea for one drachma, but that at Gischala fourscore sextaxies were sold for four sextaries. So he gave order that all the oil which was there should be carried away, as having my permission for so doing; which yet I did not grant him voluntarily, but only out of fear of the multitude, since, if I had forbidden him, I should have been stoned by them. When I had therefore permitted this to be done by John, he gained vast sums of money by this his knavery.

14. But when I had dismissed my fellow legates, and sent them back to Jerusalem, I took care to have arms provided, and the cities fortified. And when I had sent for the most hardy among the robbers, I saw that it was not in my power to take their arms from them; but I persuaded the multitude to allow them money as pay, and told them it was better for them to give them a little willingly, rather than to [be forced to] overlook them when they plundered their goods from them. And when I had obliged them to take an oath not to come into that country, unless they were invited to come, or else when they had not their pay given them, I dismissed them, and charged them neither to make an expedition against the Romans, nor against those their neighbours that lay round

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about them; for my first care was to keep Galilee in peace. So I was willing to have the principal of the Galileans, in all seventy, as hostages for their fidelity, but still under the notion of friendship. Accordingly, I made them my friends and companions as I journeyed, and set them to judge causes; and with their approbation it was that I gave my sentences, while I endeavored not to mistake what justice required, and to keep my hands clear of all bribery in those determinations.

15. I was now about the thirtieth year of my age; in which time of life it is a hard thing for any one to escape the calumnies of the envious, although he restrain himself from fulfilling any unlawful desires, especially where a person is in great authority. Yet did I preserve every woman free from injuries; and as to what presents were offered me, I despised them, as not standing in need of them. Nor indeed would I take those tithes, which were due to me as a priest, from those that brought them. Yet do I confess, that I took part of the spoils of those Syrians which inhabited the cities that adjoined to us, when I had conquered them, and that I sent them to my kindred at Jerusalem; although, when I twice took Sepphoris by force, and Tiberias four times, and Gadara once, and when I had subdued and taken John, who often laid treacherous snares for me, I did not punish [with death] either him or any of the people forenamed, as the progress of this discourse will show. And on this account, I suppose, it was that God, who is never unacquainted with those that do as they ought to do, delivered me still out of the hands of these my enemies, and afterwards preserved me when I fell into those many dangers which I shall relate hereafter.

16. Now the multitude of the Galileans had that great kindness for me, and fidelity to me, that when their cities were taken by force, and their wives and children carried into slavery, they did not so deeply lament for their own calamities, as they were solicitous for my preservation. But when John saw this, he envied me, and wrote to me, desiring that I would give him leave to come down, and make use of the hot-baths of Tiberias for the recovery of the health of his body. Accordingly, I did not hinder him, as having no suspicion of any wicked designs of his; and I wrote to those to whom I had committed the administration of the affairs of Tiberius by name, that they should provide a lodging for John, and for such as should come with him, and should procure him what necessaries soever he should stand in need of. Now at this time my abode was in a village of Galilee, which is named Cans.

17. But when John was come to the city of Tiberias, he persuaded the men to revolt from their fidelity to me, and to adhere to him; and many of them gladly received that invitation of his, as ever fond of innovations, and by nature disposed to changes, and delighting in seditions; but they were chiefly Justus and his father Pistus, that were earnest for their revolt from me, and their adherence to John. But I came upon them, and prevented them; for a messenger had come to me from Silas, whom I had made governor of Tiberias, as I have said already, and had told me of the inclinations of the people of Tiberias, and advised me to make haste thither; for that, if I made any delay, the city would come under another's jurisdiction. Upon the receipt of this letter of Silas, I took two hundred men along with me, and traveled all night, having sent before a messenger to let the people of Tiberias know that I was coming to them. When I came near to the city, which was early in the morning, the multitude came out to meet me; and John came with them, and saluted me, but in a most disturbed manner, as being afraid that my coming was to call him to an account for what I was now sensible he was doing. So he, in great haste, went to his lodging. But when I was in the open place of the city, having dismissed the guards I had about me, excepting one, and ten armed men that were with him, I attempted to make a speech to the multitude of the people of Tiberias: and, standing on a certain elevated place, I entreated them not to be so hasty in their revolt; for that such a change in their behavior would be to their reproach, and that they would then justly be suspected by those that should be their governors hereafter, as if they were not likely to be faithful to them neither.

18. But before I had spoken all I designed, I heard one of my own domestics bidding me come down, for that it was not a proper time to take care of retaining the good-will of the people of Tiberias, but to provide for my own safety, and escape my enemies there; for John had chosen the most trusty of those armed men that were about him out of those thousand that he had with him, and had given them orders when he sent them, to kill me, having learned that I was alone, excepting some of my domestics. So those that were sent came as they were ordered, and they had executed what they came about, had I not leaped down from the elevation I stood on, and with one of my guards, whose name was James, been carried [out of the crowd] upon the back of one Herod of Tiberias, and guided by him down to the lake, where I seized a ship, and got into it, and escaped my enemies unexpectedly, and came to Tarichese.

19. Now, as soon as the inhabitants of that city understood the perfidiousness of the people of Tiberias, they were greatly provoked at them. So they snatched up their arms, and desired me to be their leader against them; for they said they would avenge their commander's cause upon them. They also carried the report of what had been done to me to all the Galileans, and eagerly endeavored to irritate them against the people of Tiberias, and desired that vast numbers of them would get together, and come to them, that they might act in concert with their commander, what should be determined as fit to be done. Accordingly, the Galileans came to me in great numbers, from all parts, with their weapons, and besought me to assault Tiberias, to take it by force, and to demolish it, till it lay even with the ground, and then to make slaves of its inhabitants, with their wives and children. Those that were Josephus's friends also, and had escaped out of Tiberias, gave him the same advice. But I did not comply with them, thinking it a terrible thing to begin a civil war among them; for I thought that this contention ought not to proceed further than words; nay, I told them that it was not

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for their own advantage to do what they would have me to do, while the Romans expected no other than that we should destroy one another by our mutual seditions. And by saying this, I put a stop to the anger of the Galileans.

20. But now John was afraid for himself, since his treachery had proved unsuccessful. So he took the armed men that were about him, and removed from Tiberias to Gischala, and wrote to me to apologize for himself concerning What had been done, as if it had been done without his approbation, and desired me to have no suspicion of him to his disadvantage. He also added oaths and certain horrible curses upon himself, and supposed he should be thereby believed in the points he wrote about to me.

21. But now another great number of the Galileans came together again with their weapons, as knowing the man, how wicked and how sadly perjured he was, and desired me to lead them against him and promised me that they would utterly both him and Gischala. Hereupon I professed that I was obliged to them for their readiness to serve me, and that I would more than requite their good-will to me. However, I entreated them to restrain themselves, and begged of them to give me leave to do what I intended, which was to put an end to these troubles without bloodshed; and when I had prevailed with the multitude of the Galileans to let me do so, I came to Sepphoris.

22. But the inhabitants of this city having determined to continue in their allegiance to the Romans, were afraid of my coming to them, and tried, by putting me upon another action, to divert me, that they might be freed from the terror they were in. Accordingly, they sent to Jesus, the captain of those robbers who were in the confines of Ptolemais, and promised to give him a great deal of money, if he would come with those forces he had with him, which were in number eight hundred, and fight with us. Accordingly, he complied with what they desired, upon the promises they had made him, and was desirous to fall upon us when we were unprepared for him, and knew nothing of his coming beforehand. So he sent to me, and desired that I would give him leave to come and salute me. When I had given him that leave, which I did without the least knowledge of his treacherous intentions beforehand, he took his band of robbers, and made haste to come to me. Yet did not this his knavery succeed well at last; for as he was already nearly approaching, one of those with him deserted him, and came to me, and told me what he had undertaken to do. When I was informed of this, I went into the market-place, and pretended to know nothing of his treacherous purpose. I took with me many Galileans that were armed, as also some of those of Tiberias; and, when I had given orders that all the roads should be carefully guarded, I charged the keepers of the gates to give admittance to none but Jesus, when he came, with the principal of his men, and to exclude the rest; and in case they aimed to force themselves in, to use stripes [in order to repel them]. Accordingly, those that had received such a charge did as they were bidden, and Jesus came in with a few others; and when I had ordered him to throw down his arms immediately, and told him, that if he refused so to do, he was a dead man, he seeing armed men standing all round about him, was terrified, and complied; and as for those of his followers that were excluded, when they were informed that he was seized, they ran away. I then called Jesus to me by himself, and told him, "that I was not a stranger to that treacherous design he had against me, nor was I ignorant by whom he was sent for; that, however, I would forgive him what he had done already, if he would repent of it, and be faithful to me hereafter." And thus, upon his promise to do all that I desired, I let him go, and gave him leave to get those whom he had formerly had with him together again. But I threatened the inhabitants of Sepphoris, that, if they would not leave off their ungrateful treatment of me, I would punish them sufficiently.

23. At this time it was that two great men, who were under the jurisdiction of the king [Agrippa] came to me out of the region of Trachonius, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them, but said to them, "Every one ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither." And when I had pacified the multitude, I provided for the men that were come to us whatsoever it was they wanted, according to their usual way of living, and that in great plenty also.

24. Now king Agrippa sent an army to make themselves masters of the citadel of Gamala, and over it Equieulus Modius; but the forces that were sent were not allow to encompass the citadel quite round, but lay before it in the open places, and besieged it. But when Ebutius the decurion, who was intrusted with the government of the great plain, heard that I was at Simonias, a village situated in the confines of Galilee, and was distant from him sixty furlongs, he took a hundred horsemen that were with him by night, and a certain number of footmen, about two hundred, and brought the inhabitants of the city Gibea along with him as auxiliaries, and marched in the night, and came to the village where I abode. Upon this I pitched my camp over against him, which had a great number of forces in it: but Ebutius tried to draw us down into the plain, as greatly depending upon his horsemen; but we would not come down; for when I was satisfied of the advantage that his horse would have if we came down into the plain, while we were all footmen, I resolved to join battle with the enemy where I was. Now Ebutius and his party made a courageous opposition for some time; but when he saw that his horse were useless to him in that place, he retired back to the city Gibea, having lost three of his men in the fight. So I followed him directly with two thousand armed men; and when I was at the city Besara, that lay in the confines of Ptolemais, but twenty furlongs from Gibea, where Ebutius abode, I placed my armed men on the outside of the village, and gave orders that they should

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guard the passes with great care, that the enemy might not disturb us until we should have carried off the corn, a great quantity of which lay there: it belonged to Bernice the queen, and had been gathered together out of the neighbouring villages into Besara; so I loaded my camels and asses, a great number of which I had brought along with me, and sent the corn into Galilee. When I had done this, I offered Ebutius battle; but when he would not accept of the offer, for he was terrified at our readiness and courage, I altered my route, and marched towards Neopolitanus, because I had heard that the country about Tiberias was laid waste by him. This Neopolitanus was captain of a troop of horse, and had the custody of Scythopolis intrusted to his care by the enemy; and when I had hindered him from doing any further mischief to Tiberias, I set myself to make provision for the affairs of Galilee.

25. But when John, the son of Levi, who, as we before told you, abode at Gischala, was informed how all things had succeeded to my mind, and that I was much in favour with those that were under me, as also that the enemy were greatly afraid of me, he was not pleased with it, as thinking my prosperity tended to his ruin. So he took up a bitter envy and enmity against me; and hoping, that if he could inflame those that were under me to hate me, he should put an end to the prosperity I was in, he tried to persuade the inhabitants of Tiberias and of Sepphoris, [and for those of Gabara he supposed they would be also of the same mind with the others,] which were the greatest cities of Galilee, to revolt from their subjection to me, and to be of his party; and told them that he would command them better than I did. As for the people of Sepphoris, who belonged to neither of us, because they had chosen to be in subjection to the Romans, they did not comply with his proposal; and for those of Tiberias, they did not indeed so far comply as to make a revolt from under me, but they agreed to be his friends, while the inhabitants of Gabara did go over to John; and it was Simon that persuaded them so to do, one who was both the principal man in the city, and a particular friend and companion of John. It is true, these did not openly own the making a revolt, because they were in great fear of the Galileans, and had frequent experience of the good-will they bore to me; yet did they privately watch for a proper opportunity to lay snares for me; and indeed I thereby came into the greatest danger, on the occasion following.

26. There were some bold young men of the village of Dabaritta, who observed that the wife of Ptolemy, the king's procurator, was to make a progress over the great plain with a mighty attendance, and with some horsemen that followed as a guard to them, and this out of a country that was subject to the king and queen, into the jurisdiction of the Romans; and fell upon them on a sudden, and obliged the wife of Ptolemy to fly away, and plundered all the carriages. They also came to me to Tarichese, with four mules' loading of garments, and other furniture; and the weight of the silver they brought was not small, and there were five hundred pieces of gold also. Now I had a mind to preserve these spoils for Ptolemy, who was my countryman; and it is prohibited by our laws even to spoil our enemies; so I said to those that brought these spoils, that they ought to be kept, in order to rebuild the walls of Jerusalem with them when they came to be sold. But the young men took it very ill that they did not receive a part of those spoils for themselves, as they expected to have done; so they went among the villages in the neighbourhood of Tiberias, and told the people that I was going to betray their country to the Romans, and that I used deceitful language to them, when I said, that what had been thus gotten by rapine should be kept for the rebuilding of the walls of the city of Jerusalem; although I had resolved to restore these spoils again to their former owner. And indeed they were herein not mistaken as to my intentions; for when I had gotten clear of them, I sent for two of the principal men, Dassion, and Janneus the son of Levi, persons that were among the chief friends of the king, and commanded them to take the furniture that had been plundered, and to send it to him; and I threatened that I would order them to be put to death by way of punishment, if they discovered this my command to any other person.

27. Now, when all Galilee was filled with this rumor, that their country was about to be betrayed by me to the Romans, and when all men were exasperated against me, and ready to bring me to punishment, the inhabitants of Tarichee did also themselves suppose that what the young men said was true, and persuaded my guards and armed men to leave me when I was asleep, and to come presently to the hippodrome, in order there to take counsel against me their commander. And when they had prevailed with them, and they were gotten together, they found there a great company assembled already, who all joined in one clamour, to bring the man who was so wicked to them as to betray them, to his due punishment; and it was Jesus, the son of Sapphias, who principally set them on. He was ruler in Tiberias, a wicked man, and naturally disposed to make disturbances in matters of consequence; a seditious person he was indeed, and an innovator beyond every body else. He then took the laws of Moses into his hands, and came into the midst of the people, and said, "O my fellow citizens! if you are not disposed to hate Josephus on your own account, have regard, however, to these laws of your country, which your commander-in-chief is going to betray; hate him therefore on both these accounts, and bring the man who hath acted thus insolently, to his deserved punishment."

28. When he had said this, and the multitude had openly applauded him for what he had said, he took some of the armed men, and made haste away to the house in which I lodged, as if he would kill me immediately, while I was wholly insensible of all till this disturbance happened; and by reason of the pains I had been taking, was fallen fast asleep. But Simon, who was intrusted with the care of my body, and was the only person that stayed with me, and saw the violent incursion the citizens made upon me, awaked me, and told me of the danger I was in, and desired me to let him kill me, that I might die bravely and like a general, before my enemies

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came in, and forced me [to kill myself], or killed me themselves. Thus did he discourse to me; but I committed the care of my life to God, and made haste to go out to the multitude. Accordingly, I put on a black garment, and hung my sword at my neck, and went by such a different way to the hippodrome, wherein I thought none of my adversaries would meet me; so I appeared among them on the sudden, and fell down flat on the earth, and bedewed the ground with my tears: then I seemed to them all an object of compassion. And when I perceived the change that was made in the multitude, I tried to divide their opinions before the armed men should return from my house; so I granted them that I had been as wicked as they supposed me to be; but still I entreated them to let me first inform them for what use I had kept that money which arose from the plunder, and, that they might then kill me if they pleased: and upon the multitude's ordering me to speak, the armed men came upon me, and when they saw me, they ran to kill me; but when the multitude bade them hold their hands, they complied, and expected that as soon as I should own to them that I kept the money for the king, it would be looked on as a confession of my treason, and they should then be allowed to kill me.

29. When, therefore, silence was made by the whole multitude, I spake thus to them: "O my countrymen! I refuse not to die, if justice so require. However, I am desirous to tell you the truth of this matter before I die; for as I know that this city of yours [Tarichee] was a city of great hospitality, and filled with abundance of such men as have left their own countries, and are come hither to be partakers of your fortune, whatever it be, I had a mind to build walls about it, out of this money, for which you are so angry with me, while yet it was to be expended in building your own walls." Upon my saying this, the people of Taricheae and the strangers cried out, that "they gave me thanks, and desired me to be of good courage," although the Galileans and the people of Tiberias continued in their wrath against me, insomuch that there arose a tumult among them, while some threatened to kill me, and some bade me not to regard them; but when I promised them that I would build them walls at Tiberias, and at other cities that wanted them, they gave credit to what I promised, and returned every one to his own home. So I escaped the forementioned danger, beyond all my hopes, and returned to my own house, accompanied with my friends, and twenty armed men also.

30. However, these robbers and other authors of this tumult, who were afraid, on their own account, lest I should punish them for what they had done, took six hundred armed men, and came to the house where I abode, in order to set it on fire. When this their insult was told me, I thought it indecent for me to run away, and I resolved to expose myself to danger, and to act with some boldness; so I gave order to shut the doors, and went up into an upper room, and desired that they would send in some of their men to receive the money [from the spoils] for I told them they would then have no occasion to be angry with me; and when they had sent in one of the boldest of them all, I had him whipped severely, and I commanded that one of his hands should be cut off, and hung about his neck; and in this case was he put out to those that sent him. At which procedure of mine they were greatly affrighted, and in no small consternation, and were afraid that they should themselves be served in like manner, if they staid there; for they supposed that I had in the house more armed men than they had themselves; so they ran away immediately, while I, by the use of this stratagem, escaped this their second treacherous design against me.

31. But there were still some that irritated the multitude against me, and said that those great men that belonged to the king ought not to be suffered to live, if they would not change their religion to the religion of those to whom they fled for safety: they spake reproachfully of them also, and said that they were wizards, and such as called in the Romans upon them. So the multitude was soon deluded by such plausible pretenses as were agreeable to their own inclinations, and were prevailed on by them. But when I was informed of this, I instructed the multitude again, that those who fled to them for refuge ought not to be persecuted: I also laughed at the allegation about witchcraft, and told them that the Romans would not maintain so many ten thousand soldiers, if they could overcome their enemies by wizards. Upon my saying this, the people assented for a while; but they returned again afterwards, as irritated by some ill people against the great men; nay, they once made an assault upon the house in which they dwelt at Tarichess, in order to kill them; which, when I was informed of, I was afraid lest so horrid a crime should take effect, and nobody else would make that city their refuge any more. I therefore came myself, and some others with me, to the house where these great men lived, and locked the doors, and had a trench drawn from their house leading to the lake, and sent for a ship, and embarked therein with them, and sailed to the confines of Hippos: I also paid them the value of their horses; nor in such a flight could I have their horses brought to them. I then dismissed them, and begged of them earnestly that they would courageously bear I this distress which befell them. I was also myself I greatly displeased that I was compelled to expose those that had fled to me to go again into an enemy's country; yet did I think it more eligible that they should perish among the Romans, if it should so happen, than in the country that was under my jurisdiction. However, they escaped at length, and king Agrippa forgave them their offenses. And this was the conclusion of what concerned these men.

32. But as for the inhabitants of the city of Tiberias, they wrote to the king, and desired him to send them forces sufficient to be a guard to their country; for that they were desirous to come over to him: this was what they wrote to him. But when I came to them, they desired me to build their walls, as I had promised them to do; for they had heard that the walls of Tarichess were already built. I agreed to their proposal accordingly; and when I had made preparation for the entire building, I gave order to the architects to go to work; but on the third day, when I was gone to Tarichess,

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which was thirty furlongs distant from Tiberias, it so fell out, that some Roman horsemen were discovered on their march, not far from the city, which made it to be supposed that the forces were come from the king; upon which they shouted, and lifted up their voices in commendations of the king, and in reproaches against me. Hereupon one came running to me, and told me what their dispositions were, and that they had resolved to revolt from me: upon hearing which news I was very much alarmed; for I had already sent away my armed men from Tarichess, to their own homes, because the next day was our sabbath; for I would not have the people of Tarichess disturbed [on that day] by a multitude of soldiers; and indeed, whenever I sojourned at that city, I never took any particular care for a guard about my own body, because I had had frequent instances of the fidelity its inhabitants bore to me. I had now about me no more than seven armed men, besides some friends, and was doubtful what to do; for to send to recall my own forces I did not think proper, because the present day was almost over; and had those forces been with me, I could not take up arms on the next day, because our laws forbade us so to do, even though our necessity should be very great; and if I should permit the people of Tarichess, and the strangers with them, to guard the city, I saw that they would not be sufficient for that purpose, and I perceived that I should be obliged to delay my assistance a great while; for I thought with myself that the forces that came from the king would prevent me, and that I should be driven out of the city. I considered, therefore, how to get clear of these forces by a stratagem; so I immediately placed those my friends of Tarichee, on whom I could best confide, at the gates, to watch those very carefully who went out at those gates: I also called to me the heads of families, and bade every one of them to seize upon a ship to go on board it, and to take a master with them, and follow him to the city of Tiberias. I also myself went on board one of those ships, with my friends, and the seven armed men already mentioned, and sailed for Tiberias.

33. But now, when the people of Tiberias perceived that there were no forces come from the king, and yet saw the whole lake full of ships, they were in fear what would become of their city, and were greatly terrified, as supposing that the ships were full of men on board; so they then changed their minds, and threw down their weapons, and met me with their wives and children, and made acclamations to me with great commendations; for they imagined that I did not know their former inclinations [to have been against me]; so they persuaded me to spare the city. But when I was come near enough, I gave order to the masters of the ships to cast anchor a good way off the land, that the people of Tiberias might not perceive that the ships had no men on board; but I went nearer to the people in one of the ships, and rebuked them for their folly, and that they were so fickle as, without any just occasion in the world, to revolt from their fidelity to me. However, assured them that I would entirely forgive them for the time to come, if they would send ten of the ringleaders of the multitude to me; and when they complied readily with this proposal, and sent me the men forementioned, I put them on board a ship, and sent them away to Tarichese; and ordered them to be kept in prison.

34. And by this stratagem it was that I gradually got all the senate of Tiberias into my power, and sent them to the city forementioned, with many of the principal men among the populace, and those not fewer in number than the other. But when the multitude saw into what great miseries they had brought themselves, they desired me to punish the author of this sedition: his name was Clitus, a young man, bold and rash in his undertakings. Now, since I thought it not agreeable to piety to put one of my own people to death, and yet found it necessary to punish him, I ordered Levi, one of my own guards, to go to him, and cut off one of Clitus's hands; but as he that was ordered to do this, was afraid to go out of the ship alone, among 'so great a multitude, I was not willing that the timorousness of the soldier should appear to the people of Tiberias. So I called to Clitus himself and said to him, "Since thou deservest to lose both thine hands for thy ingratitude to me, be thou thine own executioner, lest, if thou refusest so to be, thou undergo a worse punishment." And when he earnestly begged of me to spare him one of his hands, it was with difficulty that I granted it. So, in order to prevent the loss of both his hands, he willingly took his sword, and cut off his own left hand; and this put an end to the sedition.

35. Now the men of Tiberias, after I was gone to Taricheae, perceived what stratagem I had used against them, and they admired how I had put an end to their foolish sedition, without shedding of blood. But now, when I had sent for some of those multitudes of the people of Tiberias out of prison, among whom were Justus and his father Pistus, I made them to sup with me; and during our supper time I said to them, that I knew the power of the Romans was superior to all others, but did not say so [publicly] because of the robbers. So I advised them to do as I did, and to wait for a proper opportunity, and not to be uneasy at my being their commander; for that they could not expect to have another who would use the like moderation that I had done. I also put Justus in mind how the Galileans had cut off his brother's hands before ever I came to Jerusalem, upon an accusation laid against him, as if he had been a rogue, and had forged some letters; as also how the people of Gamala, in a sedition they raised against the Babylonians, after the departure of Philip, slew Chares, who was a kinsman of Philip, and withal how they had wisely punished Jesus, his brother Justuses sister's husband [with death]. When I had said this to them during supper time, I in the morning ordered Justus, and all the rest that were in prison, to be loosed out of it, and sent away.

36. But before this, it happened that Philip, the son of Jacimus, went out of the citadel of Gamala upon the following occasion: When Philip had been informed that Varus was put out of his government by king Agrippa, and that Equieulus Modius, a man that was of old his friend and companion, was come to succeed him, he wrote to him, and

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related what turns of fortune he had had, and desired him to forward the letters he sent to the king and queen. Now, when Modius had received these letters, he was exceedingly glad, and sent the letters to the king and queen, who were then about Berytus. But when king Agrippa knew that the story about Philip was false, [for it had been given out, that the Jews had begun a war with the Romans, and that this Philip had been their commander in that war,] he sent some horsemen to conduct Philip to him; and when he was come, he saluted him very obligingly, and showed him to the Roman commanders, and told them that this was the man of whom the report had gone about as if he had revolted from the Romans. He also bid him to take some horsemen with him, and to go quickly to the citadel of Gamala, and to bring out thence all his domestics, and to restore the Babylonians to Batanea again. He also gave it him in charge to take all possible care that none of his subjects should be guilty of making any innovation. Accordingly, upon these directions from the king, he made haste to do what he was commanded.

37. Now there was one Joseph, the son of a female physician, who excited a great many young men to join with him. He also insolently addressed himself to the principal persons at Gamala, and persuaded them to revolt from the king; and take up arms, and gave them hopes that they should, by his means, recover their liberty. And some they forced into the service, and those that would not acquiesce in what they had resolved on, they slew. They also slew Chares, and with him Jesus, one of his kinsmen, and a brother of Justus of Tiberias, as we have already said. Those of Gamala also wrote to me, desiring me to send them an armed force, and workmen to raise up the walls of their city; nor did I reject either of their requests. The region of Gaulanitis did also revolt from the king, as far as the village Solyma. I also built a wall about Seleucia and Soganni, which are villages naturally of ver great strength. Moreover, I, in like manner, walled several villages of Upper Galilee, though they were very rocky of themselves. Their names are Jamnia, and Meroth, and Achabare. I also fortified, in the Lower Galilee, the cities Tarichee, Tiberias, Sepphoris, and the villages, the cave of Arbela, Bersobe, Selamin, Jotapata, Capharecho, and Sigo, and Japha, and Mount Tabor. I also laid up a great quantity of corn in these places, and arms withal, that might be for their security afterward.

38. But the hatred that John, the son of Levi, bore to me, grew now more violent, while he could not bear my prosperity with patience. So he proposed to himself, by all means possible, to make away with me; and built the walls of Gischala, which was the place of his nativity. He then sent his brother Simon, and Jonathan, the son of Sisenna, and about a hundred armed men, to Jerusalem, to Simon, the son of Gamaliel, in order to persuade him to induce the commonalty of Jerusalem to take from me the government over the Galileans, and to give their suffrages for conferring that authority upon him. This Simon was of the city of Jerusalem, and of a very noble family of the sect of the Pharisees, which are supposed to excel others in the accurate knowledge of the laws of their country. He was a man of great wisdom and reason, and capable of restoring public affairs by his prudence, when they were in an ill posture. He was also an old friend and companion of John; but at that time he had a difference with me. When therefore he had received such an exhortation, he persuaded the high priests, Ananus, and Jesus the son of Gamala, and some others of the same seditious faction, to cut me down, now I was growing so great, and not to overlook me while I was aggrandizing myself to the height of glory; and he said that it would be for the advantage of the Galileans, if I were deprived of my government there. Ananus also, and his friends, desired them to make no delay about the matter, lest I should get the knowledge of what was doing too soon, and should come and make an assault upon the city with a great army. This was the counsel of Simon; but Artanus the high priest demonstrated to them that this was not an easy thing to be done, because many of the high priests and of the rulers of the people bore witness that I had acted like an excellent general, and that it was the work of ill men to accuse one against whom they had nothing to say.

39. When Simon heard Ananus say this, he desired that the messengers would conceal the thing, and not let it come among many; for that he would take care to have Josephus removed out of Galilee very quickly. So he called for John's brother, [Simon,] and charged him that they should send presents to Ananus and his friends; for, as he said, they might probably by that means persuade them to change their minds. And indeed Simon did at length thus compass what he aimed at; for Artanus, and those with him, being corrupted by bribes, agreed to expel me out of Galilee, without making the rest of the citizens acquainted with what they were doing. Accordingly, they resolved to send men of distinction as to their families, and of distinction as to their learning also. Two of these were of the populace, Jonathan and Ananias, by sect Pharisees; while the third, Jozar, was of the stock of the priests, and a Pharisee also; and Simon, the last of them, was of the youngest of the high priests. These had it given them in charge, that, when they were come to the multitude of the Galileans, they should ask them, what was the reason of their love to me? and if they said that it was because I was born at Jerusalem, that they should reply, that they four were all born at the same place; and if they should say, it was because I was well versed in their law, they should reply, that neither were they unacquainted with the practices of their country; but if, besides these, they should say, they loved me because I was a priest, they should reply, that two of these were priests also.

40. Now, when they had given Jonathan and his companions these instructions, they gave them forty thousand [drachmae] out of the public money: but when they heard that there was a certain Galilean that then sojourned at Jerusalem, whose name was Jesus, who had about him a band of six hundred armed men, they sent for him, and gave him three months pay, and gave him orders to follow Jonathan and his companions, and be obedient to them. They

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also gave money to three hundred men that were citizens of Jerusalem, to maintain them all, and ordered them also to follow the ambassadors; and when they had complied, and were gotten ready for the march, Jonathan and his companions went out with them, having along with them John's brother and a hundred armed men. The charge that was given them by those that sent them was this: That if I would voluntarily lay down my arms, they should send me alive to the city of Jerusalem; but that, in case I opposed them, they should kill me, and fear nothing; for that it was their command for them so to do. They also wrote to John to make all ready for fighting me, and gave orders to the inhabitants of Sepphoris, and Gabara, and Tiberins, to send auxiliaries to John.

41. Now, as my father wrote me an account of this, [for Jesus the son of Gamala, who was present in that council, a friend and companion of mine, told him of it,] I was very much troubled, as discovering thereby that my fellow citizens proved so ungrateful to me, as, out of envy, to give order that I should be slain: my father earnestly pressed me also in his letter to come to him, for that he longed to see his son before he died. I informed my friends of these things, and that in three days' time I should leave the country, and go home. Upon hearing this, they were all very sorry, and desired me, with tears in their eyes, not to leave them to be destroyed; for so they thought they should be, if I were deprived of the command over them: but as I did not grant their request, but was taking care of my own safety, the Galileans, out of their dread of the consequence of my departure, that they should then be at the mercy of the robbers, sent messengers over all Galilee to inform them of my resolution to leave them. Whereupon, as soon as they heard it, they got together in great numbers, from all parts, with their wives and children; and this they did, as it appeared to me, not more out of their affection to me, than out of their fear on their own account; for while I staid with them, they supposed that they should suffer no harm. So they all came into the great plain, wherein I lived, the name of which was Asochis.

42. But wonderful it was what a dream I saw that very night; for when I had betaken myself to my bed, as grieved and disturbed at the news that had been written to me, it seemed to me, that a certain person stood by me, and said, "O Josephus! leave off to afflict thy soul, and put away all fear; for what now grieves thee will render thee very considerable, and in all respects most happy; for thou shalt get over not only these difficulties, but many others, with great success. However, be not cast down, but remember that thou art to fight with the Romans." When I had seen this dream, I got up with an intention of going down to the plain. Now, when the whole multitude of the Galileans, among whom were the women and children, saw me, they threw themselves down upon their faces, and, with tears in their eyes, besought me not to leave them exposed to their enemies, nor to go away and permit their country to be injured by them. But when I did not comply, with their entreaties, they compelled me to take an oath, that I would stay with them: they also cast abundance of reproaches upon the people of Jerusalem, that they would not let their country enjoy peace.

43. When I heard this, and saw what sorrow the people were in, I was moved with compassion to them, and thought it became me to undergo the most manifest hazards for the sake of so great a multitude; so I let them know I would stay with them. And when I had given order that five thousand off them should come to me armed, and with provisions for their maintenance, I sent the rest away to their own homes; and when those five thousand were come, I took them, together with three thousand of the soldiers that were with me before, and eighty horsemen, and marched to the village of Chabolo, situated in the confines of Ptolimias, and there kept my forces together, pretending to get ready to fight with Placidus, who was come with two cohorts of footmen, and one troop of horsemen, and was sent thither by Cestius Gallus to burn those villages of Galilee that were near Ptolemais. Upon whose casting up a bank before the city Ptolemais, I also pitched my camp at about the distance of sixty furlongs from that village. And now we frequently brought out our forces as if we would fight, but proceeded no further than skirmishes at a distance; for when Placidus perceived that I was earnest to come to a battle, he was afraid, and avoided it. Yet did he not remove from the neighbourhood of Ptolemais.

44. About this time it was that Jonathan and his fellow legates came. They were sent, as we have said already, by Simon, and Ananus the high priest. And Jonathan contrived how he might catch me by treachery; for he durst not make any attempt upon me openly. So he wrote me the following epistle: "Jonathan and those that are with him, and are sent by the people of Jerusalem, to Josephus, send greeting. We are sent by the principal men of Jerusalem, who have heard that John of Gischala hath laid many snares for thee, to rebuke him, and to exhort him to be subject to thee hereafter. We are also desirous to consult with thee about our common concerns, and what is fit to be done. We therefore desire thee to come to us quickly, and to bring only a few men with thee; for this village will not contain a great number of soldiers." Thus it was that they wrote, as expecting one of these two things; either that I should come without armed men, and then they should have me wholly in their power; or, if I came with a great number, they should judge me to be a public enemy. Now it was a horseman who brought the letter, a man at other times bold, and one that had served in the army under the king. It was the second hour of the night that he came, when I was feasting with my friends, and the principal of the Galileans. This man, upon my servant's telling me that a certain horseman of the Jewish nation was come, was called in at my command, but did not so much as salute me at all, but held out a letter, and said, "This letter is sent thee by those that are come from Jerusalem; do thou write an answer to it quickly; for I am obliged to return to them very soon." Now my guests could not but wonder at the boldness of the soldier. But I desired him to sit down and sup with us; but

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when he refused so to do, I held the letter in my hands as I received it, and fell a talking with my guests about other matters. But a few hours afterwards, I got up, and when I had dismissed the rest to go to their beds, I bid only four of my intimate friends to stay, and ordered my servant to get some wine ready. I also opened the letter so, that nobody could perceive it; and understanding thereby presently the purportú of the writing, I sealed it up again, and appeared as if I had not yet read it, but only held it in my hands. I ordered twenty drachmae should be given the soldier for the charges of his journey; and when he took the money, and said that he thanked me for it, I perceived that he loved money, and that he was to be caught chiefly by that means; and I said to him, "If thou wilt but drink with us, thou shalt have a drachma for every glass thou drinkest." So he gladly embraced this proposal, and drank a great deal of wine, in order to get the more money, and was so drunk, that at last he could not keep the secrets he was intrusted with, but discovered them without my putting questions to him, viz. That a treacherous design was contrived against me, and that I was doomed to die by those that sent him. When I heard this, I wrote back this answer: "Josephus to Jonathan, and those that are with him, sendeth greeting. Upon the information that you are come in health into Galilee, I rejoice, and this especially because I can now resign the care of public affairs here into your hands, and return into my native country, which is what I have desired to do a great while; and I confess I ought not only to come to you as far as Xaloth, but farther, and this without your commands. But I desire you to excuse me, because I cannot do it now, since I watch the motions of Placidus, who hath a mind to go up into Galilee; and this I do here at Chabolo. Do you therefore, on the receipt of this epistle, come hither to me. Fare you well."

45. When I had written thus, and given the letter to be carried by the soldier, I sent along with him thirty of the Galileans of the best characters, and gave them instructions to salute those ambassadors, but to say nothing else to them. I also gave orders to as many of those armed men, whom I esteemed most faithful to me, to go along with the others, every one with him whom he was to guard, lest some conversation might pass between those whom I sent and those who were with Jonathan. So those men went [to Jonathan]. But when Jonathan and his partners had failed in this their first attempt, they sent me another letter, the contents whereof were as follows: "Jonathan, and those with him, to Josephus, send greeting. We require thee to come to us to the village Gabaroth, on the third day, without any armed men, that we may hear what thou hast to lay to the charge of John [of Gischala]." When they had written this letter, they saluted the Galileans whom I sent, and came to Japha, which was the largest village of all Galilee, and encompassed with very strong walls, and had a great number of inhabitants in it. There the multitude of men, with their wives and children, met them, and exclaimed loudly against them; and desired them to be gone, and not to envy them the advantage of an excellent commander. With these clamours Jonathan and his partners were greatly provoked, although they durst not show their anger openly; so they made them no answer, but went to other villages. But still the same clamours met them from all the people, who said, "Nobody should persuade them to have any other commander besides Josephus." So Jonathan and his partners went away from them without success, and came to Sepphoris, the greatest city of all Galilee. Now the men of that city, who inclined to the Romans in their sentiments, met them indeed, but neither praised nor reproached me and when they were gone down from Sepphoris to Asochis, the people of that place made a clamour against them, as those of Japha had done; whereupon they were able to contain themselves no longer, but ordered the armed men that were with them to beat those that made the clamour with their clubs. And when they came to Gabara, John met them with three thousand armed men; but, as I understood by their letter that they had resolved to fight against me, I arose from Chabolo, with three thousand armed men also; but left in my camp one of my fastest friends, and came to Jotapata, as desirous to be near them, the distance being no more than forty furlongs. Whence I wrote thus to them: "If you are very desirous that I should come to you, you know there are two hundred and forty cities and villages in Galilee; I will come to any of them which you please, excepting Gaburn and Gischala; the one of which is John's native city, and the other in confederacy and friendship with him."

46. When Jonathan and his partners had received this letter, they wrote me no more answers, but called a council of their friends together; and taking John into their consultation, they took counsel together by what means they might attack me. John's opinion was, that they should write to all the cities and villages that were in Galilee; for that there must be certainly one or two persons in every one of them that were at variance with me, and that they should be invited to come to oppose me as an enemy. He would also have them send this resolution of theirs to the city of Jerusalem, that its citizens, upon the knowledge of my being adjudged to be an enemy by the Galileans, might themselves I also confirm that determination. He said also, that when this was done, even those Galileans who were well affected to me, would desert me out of fear. When John had given them this counsel, what he had said was very agreeable to the rest of them. I was also made acquainted with these affairs about the third hour of the night, by the means of one Saccheus, who had belonged to them, but now deserted them and came over to me, and told me what they were about; so I perceived that no time was to be lost. Accordingly, I gave command to Jacob, an armed man of my guard, whom I esteemed faithful to me, to take two hundred men, and to guard the passages that led from Gahara to Galilee, and to seize upon the passengers, and send them to me, especially such as were caught with letters about them: I also sent Jeremias himself, one of my friends, with six hundred armed men, to the borders of Galilee, in order to watch the roads that led from this

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country to the city Jerusalem, and gave him charge to lay hold of such as traveled with letters about them, to keep the men in bonds upon the place, but to send me the letters.

47. When I had laid these commands upon them, I gave them orders, and bid them take their arms and bring three days' provision with them, and be with me the next day. I also parted those that were about me into four parts, and ordained those of them that were most faithful to me to be a guard to my body. I also set over them centurions, and commanded them to take care that not a soldier which they did not know should mingle himself among them. Now, on the fifth day following, when I was at Gabaroth, I found the entire plain that was before the village full of armed men, who were come out of Galilee to assist me: many others of the multitude, also, out of the village, ran along with me. But as soon as I had taken my place, and began to speak to them, they all made an acclamation, and called me the benefactor and savior of the country. And when I had made them my acknowledgments, and thanked them [for their affection to me], I also advised them to fight with nobody, nor to spoil the country; but to pitch their tents in the plain, and be content with their sustenance they had brought with them; for I told them that I had a mind to compose these troubles without shedding any blood. Now it came to pass, that on the very same day those who were sent by John with letters, fell among the guards whom I had appointed to watch the roads; so the men were themselves kept upon the place, as my orders were, but I got the letters, which were full of reproaches and lies; and I intended to fall upon these men, without saying a word of these matters to any body.

48. Now, as soon as Jonathan and his companions heard of my coming, they took all their own friends, and John with them, and retired to the house of Jesus, which indeed was a large castle, and no way unlike a citadel; so they privately laid a band of armed men therein, and shut all the other doors but one, which they kept open, and they expected that I should come out of the road to them, to salute them. And indeed they had given orders to the armed men, that when I came they should let nobody besides me come in, but should exclude others; as supposing that, by this means, they should easily get me under their power: but they were deceived in their expectation; for I perceived what snares they had laid for me. Now, as soon as I was got off my journey, I took up my lodgings over against them, and pretended to be asleep; so Jonathan and his party, thinking that I was really asleep and at rest, made haste to go down into the plain, to persuade the people that I was an ill governor. But the matter proved otherwise; for, upon their appearance, there was a cry made by the Galileans immediately, declaring their good opinion of me as their governor; and they made a clamour against Jonathan and his partners for coming to them when they had suffered no harm, and as though they would overturn their happy settlement; and desired them by all means to go back again, for that they would never be persuaded to have any other to rule over them but myself. When I heard of this, I did not fear to go down into the midst of them; I went, therefore, myself down presently to hear what Jonathan and his companions said. As soon as I appeared, there was immediately an acclamation made to me by the whole multitude, and a cry in my commendation by them, who confessed their thanks was owing to me for my good government of them.

49. When Jonathan and his companions heard this, they were in fear of their own lives, and in danger lest they should be assaulted by the Galileans on nay account; so they contrived how they might run away. But as they were not able to get off, for I desired them to stay, they looked down with concern at my words to them. I ordered, therefore, the multitude to restrain entirely their acclamations, and placed the most faithful of my armed men upon the avenues, to be a guard to us, lest John should unexpected fall upon us; and I encouraged the Galileans to take their weapons, lest they should be disturbed at their enemies, if any sudden insult should be made upon them. And then, in the first place, I put Jonathan and his partners in mind of their [former] letter, and after what manner they had written to me, and declared they were sent by the common consent to the people of Jerusalem, to make up the differences I had with John, and how they had desired me to come to them; and as I spake thus, I publicly showed that letter they had written, till they could not at all deny what they had done, the letter itself convicting them. I then said, "O Jonathan! and you that are sent with him as his colleagues, if I were to be judged as to my behavior, compared with that of John's, and had brought no more than two or three witnesses, good men and true, it is plain you had been forced, upon the examination of their characters beforehand, to discharge the accusations: that therefore you may be informed that I have acted well in the affairs of Galilee, I think three witnesses too few to be brought by a man that hath done as he ought to do; so I gave you all these for witnesses. Inquire of them how I have lived, and whether I have not behaved myself with all decency, and after a virtuous manner, among them. And I further conjure you, O Galileans! to hide no part of the truth, but to speak before these men as before judges, whether I have in any thing acted otherwise than well."

50. While I was thus speaking, the united voices of all the people joined together, and called me their benefactor and savior, and attested to my former behavior, and exhorted me to continue so to do hereafter; and they all said, upon their oaths, that their wives had been preserved free from injuries, and that no one had ever been aggrieved by me. After this, I read to the Galileans two of those epistles which had been sent by Jonathan and his colleagues, and which those whom I had appointed to guard the road had taken, and sent to me. These were full of reproaches, and of lies, as if I had acted more like a tyrant than a governor against them, with many other things besides therein contained, which were no better indeed than impudent falsities. I also informed the multitude how I came by these letters, and that those who carried them delivered them up voluntarily; for I was not willing that my

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enemies should know any thing of the guards I had set, lest they should be afraid, and leave off writing hereafter.

51. When the multitude heard these things, they were greatly provoked at Jonathan, and his colleagues that were with him, and were going to attack them, and kill them; and this they had certainly done, unless I had restrained the anger of the Galileans, and said, that "I forgave Jonathan and his colleagues what was past, if they would repent, and go to their own country, and tell those who sent them the truth, as to my conduct." When I had said this, I let them go, although I knew they would do nothing of what they had promised. But the multitude were very much enraged against them, and entreated me to give them leave to punish them for their insolence; yet did I try all methods to persuade them to spare the men; for I knew that every instance of sedition was pernicious to the public welfare. But the multitude was too angry with them to be dissuaded, and all of them went immediately to the house in which Jonathan and his colleagues abode. However, when I perceived that their rage could not be restrained, I got on horseback, and ordered the multitude to follow me to the village Sogane, which was twenty furlongs off Gabara; and by using this stratagem, I so managed myself, as not to appear to begin a civil war amongst them.

52. But when I was come near Sogane, I caused the multitude to make a halt, and exhorted them not to be so easily provoked to anger, and to the inflicting such punishments as could not be afterwards recalled: I also gave order, that a hundred men, who were already in years, and were principal men among them, should get themselves ready to go to the city of Jerusalem, and should make a complaint before the people of such as raised seditions in the country. And I said to them, that "in case they be moved with what you say, you shall desire the community to write to me, and to enjoin me to continue in Galilee, and to order Jonathan and his colleagues to depart out of it." When I had suggested these instructions to them, and while they were getting themselves ready as fast as they could, I sent them on this errand the third day after they had been assembled: I also sent five hundred armed men with them [as a guard]. I then wrote to my friends in Samaria, to take care that they might safely pass through the country: for Samaria was already under the Romans, and it was absolutely necessary for those that go quickly [to Jerusalem] to pass through that country; for in that road you may, in three days' time, go from Galilee to Jerusalem. I also went myself, and conducted the old men as far as the bounds of Galilee, and set guards in the roads, that it might not be easily known by any one that these men were gone. And when I had thus done, I went and abode at Japha.

53. Now Jonathan and his colleagues, having failed of accomplishing what they would have done against me, sent John back to Gischala, but went themselves to the city of Tiberias, expecting it would submit itself to them; and this was founded on a letter which Jesus, their then governor, had written them, promising that, if they came, the multitude would receive them, and choose to be under their government; so they went their ways with this expectation. But Silas, who, as I said, had been left curator of Tiberias by me, informed me of this, and desired me to make haste thither. Accordingly, I complied with his advice immediately, and came thither; but found myself in danger of my life, from the following occasion: Jonathan and his colleagues had been at Tiberias, and had persuaded a great many of such as had a quarrel with me to desert me; but when they heard of my coming, they were in fear for themselves, and came to me; and when they had saluted me, they said, that I was a happy man in having behaved myself so well in the government of Galilee; and they congratulated me upon the honours that were paid me: for they said that my glory was a credit to them, since they had been my teachers and fellow citizens; and they said further, that it was but just that they should prefer my friendship to them rather than John's, and that they would have immediately gone home, but that they staid that they might deliver up John into my power; and when they said this they took their oaths of it, and those such as are most tremendous amongst us, and such as I did not think fit to disbelieve. However, they desired me to lodge some where else, because the next day was the sabbath, and that it was not fit the city of Tiberias should be disturbed [on that day].

54. So I suspected nothing, and went away to Tarichese; yet did I withal leave some to make inquiry in the city how matters went, and whether any thing was said about me: I also set many persons all the way that led from Tarichese to Tiberias, that they might communicate from one to another, if they learned any news from those that were left in the city. On the next day, therefore, they all came into the Proseucha; it was a large edifice, and capable of receiving a great number of people; thither Jonathan went in, and though he durst not openly speak of a revolt, yet did he say that their city stood in need of a better governor than it then had. But Jesus, who was the ruler, made no scruple to speak out, and said openly, "O fellow citizens! it is better for you to be in subjection to four than to one; and those such as are of high birth, and not without reputation for their wisdom;" and pointed to Jonathan and his colleagues. Upon his saying this, Justus came in and commended him for what he had said, and persuaded some of the people to be of his mind also. But the multitude were not pleased with what was said, and had certainly gone into a tumult, unless the sixth hour, which was now come, had dissolved the assembly, at which hour our laws require us to go to dinner on sabbath days; so Jonathan and his colleagues put off their council till the next day, and went off without success. When I was informed of these affairs, I determined to go to the city of Tiberias in the morning. Accordingly, on the next day, about the first hour of the day, I came from Tarichee, and found the multitude already assembled in the Proseucha; but on what account they were gotten together, those that were assembled did not know. But when Jonathan and his colleagues saw me there unexpectedly, they were in disorder; after which they raised a

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report of their own contrivance, that Roman horsemen were seen at a place called Union, in the borders of Galilee, thirty furlongs distant from the city. Upon which report, Jonathan and his colleagues cunningly exhorted me not to neglect this matter, nor to suffer the land to be spoiled by the enemy. And this they said with a design to remove me out of the city, under the pretense of the want of extraordinary assistance, while they might dispose the city to be my enemy.

55. As for myself, although I knew of their design, yet did I comply with what they proposed, lest the people of Tiberias should have occasion to suppose that I was not careful of their security. I therefore went out; but, when I was at the place, I found not the least footsteps of any enemy, so I returned as fast as ever I could, and found the whole council assembled, and the body of the people gotten together, and Jonathan and his colleagues bringing vehement accusations against me, as one who had no concern to ease them of the burdens of war, and as one that lived luxuriously. And as they were discoursing thus, they produced four letters, as written to them from some people that lived at the borders of Galilee, imploring that they would come to their assistance, for that there was an army of Romans, both horsemen and footmen, who would come and lay waste the country on the third day; they desired them also to make haste, and not to overlook them. When the people of Tiberias heard this, they thought they spake truth, and made a clamour against me, and said I ought not to sit still, but to go away to the assistance of their countrymen. Hereupon I said [for I understood the meaning of Jonathan and his colleagues] that I was ready to comply with what they proposed, and without delay to march to the war which they spake of, yet did I advise them, at the same time, that since these letters declared that the Romans would make their assault in four several places, they should part their forces into five bodies, and make Jonathan and his colleagues generals of each body of them, because it was fit for brave men, not only to give counsel, but to take the place of leaders, and assist their countrymen when such a necessity pressed them; for, said I, it is not possible for me to lead more than one party. This advice of mine greatly pleased the multitude; so they compelled them to go forth to the war. But their designs were put into very much disorder, because they had not done what they had designed to do, on account of my stratagem, which was opposite to their undertakings.

56. Now there was one whose name was Ananias [a wicked man he was, and very mischievous]; he proposed that a general religious fast should be appointed the next day for all the people, and gave order that at the same hour they should come to the same place, without any weapons, to make it manifest before God, that while they obtained his assistance, they thought all these weapons useless. This he said, not out of piety, but that they might catch me and my friends unarmed. Now, I was hereupon forced to comply, lest I should appear to despise a proposal that tended to piety. As soon, therefore, as we were gone home, Jonathan and his colleagues wrote to John to come to them in the morning, and desiring him to come with as many soldiers as he possibly could, for that they should then be able easily to get me into their hands, and to do all they desired to do. When John had received this letter, he resolved to comply with it. As for myself, on the next day, I ordered two of the guards of my body, whom I esteemed the most courageous and most faithful, to hide daggers under their garments, and to go along with me, that we might defend ourselves, if any attack should be made upon us by our enemies. I also myself took my breastplate, and girded on my sword, so that it might be, as far as it was possible, concealed, and came into the Proseucha.

57. Now Jesus, who was the ruler, commanded that they should exclude all that came with me, for he kept the door himself, and suffered none but his friends to go in. And while we were engaged in the duties of the day, and had betaken ourselves to our prayers, Jesus got up, and inquired of me what was become of the vessels that were taken out of the king's palace, when it was burnt down [and] of that uncoined silver; and in whose possession they now were? This he said, in order to drive away time till John should come. I said that Capellus, and the ten principal men of Tiberias, had them all; and I told him that they might ask them whether I told a lie or not. And when they said they had them, he asked me, What is become of those twenty pieces of gold which thou didst receive upon the sale of a certain weight of uncoined money? I replied, that I had given them to those ambassadors of theirs, as a maintenance for them, when they were sent by them to Jerusalem. So Jonathan and his colleagues said that I had not done well to pay the ambassadors out of the public money. And when the multitude were very angry at them for this, for they perceived the wickedness of the men, I understood that a tumult was going to arise; and being desirous to provoke the people to a greater rage against the men, I said, "But if I have not done well in paying our ambassadors out of the public stock, leave off your anger at me, for I will repay the twenty pieces of gold myself."

58. When I had said this, Jonathan and his colleagues held their peace; but the people were still more irritated against them, upon their openly showing their unjust ill-will to me. When Jesus saw this change in file people, he ordered them to depart, but desired the senate to stay; for that they could not examine things of such a nature in a tumult: and as the people were crying out that they would not leave me alone, there came one and told Jesus and his friends privately, that John and his armed men were at hand: whereupon Jonathan and his colleagues, being able to contain themselves no longer, [and perhaps the providence of God hereby procuring my deliverance, for had not this been so, I had certainly been destroyed by John,] said, "O you people of Tiberias! leave off this inquiry about the twenty pieces of gold; for Josephus hath not deserved to die for them; but he hath deserved it by his desire of tyrannizing, and by cheating the multitude of the Galileans with his speeches, in order to gain the dominion over them." When he had said this, they presently laid hands upon me, and endeavored to kill me: but

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as soon as those that were with me saw what they did, they drew their swords, and threatened to smite them, if they offered any violence to me. The people also took up stones, and were about to throw them at Jonathan; and so they snatched me from the violence of my enemies.

59. But as I was gone out a little way, I was just upon meeting John, who was marching with his armed men. So I was afraid of him, and turned aside, and escaped by a narrow passage to the lake, and seized on a ship, and embarked in it, and sailed over to Tarichese. So, beyond my expectation, I escaped this danger. Whereupon I presently sent for the chief of the Galileans, and told them after what manner, against all faith given, I had been very near to destruction from Jonathan and his colleagues, and the people of Tiberias. Upon which the multitude of the Galileans were very angry, and encouraged me to delay no longer to make war upon them, but to permit them to go against John, and utterly to destroy him, as well as Jonathan and his colleagues. However, I restrained them, though they were in such a rage, and desired them to tarry a while, till we should be informed what orders those ambassadors, that were sent by them to the city of Jerusalem, should bring thence; for I told them that it was best for them to act according to their determination; whereupon they were prevailed on. At which time, also, John, when the snares he had laid did not take effect, returned back to Gischala.

60. Now, in a few days, those ambassadors whom he had sent, came back again and informed us, that the people were greatly provoked at Ananus, and Simon the son of Gamaliel, and their friends; that, without any public determination, they had sent to Galilee, and had done their endeavors that I might be turned out of the government. The ambassadors said further, that the people were ready to burn their houses. They also brought letters, whereby the chief men of Jerusalem, at the earnest petition of the people, confirmed me in the government of Galilee, and enjoined Jonathan and his colleagues to return home quickly. When I had gotten these letters, I came to the village Arbela, where I procured an assembly of the Galileans to meet, and bid the ambassadors declare to them the anger of the people of Jerusalem at what had been done by Jonathan and his colleagues, and how much they hated their wicked doings, and how they had confirmed me in the government of their country, as also what related to the order they had in writing for Jonathan and his colleagues to return home. So I immediately sent them the letter, and bid him that carried it to inquire, as well as he could, how they intended to act [on this occasion.]

61. Now, when they had received that letter, and were thereby greatly disturbed, they sent for John, and for the senators of Tiberias, and for the principal men of the Gabarens, and proposed to hold a council, and desired them to consider what was to be done by them. However, the governors of Tiberias were greatly disposed to keep the government to themselves; for they said it was not fit to desert their city, now it was committed to their trust, and that otherwise I should not delay to fall upon them; for they pretended falsely that so I had threatened to do. Now John was not only of their opinion, but advised them, that two of them should go to accuse me before the multitude [at Jerusalem], that I do not manage the affairs of Galilee as I ought to do; and that they would easily persuade the people, because of their dignity, and because the whole multitude are very mutable. When, therefore, it appeared that John had suggested the wisest advice to them, they resolved that two of them, Jonathan and Ananias, should go to the people of Jerusalem, and the other two [Simon and Joazar] should be left behind to tarry at Tiberins. They also took along with them a hundred soldiers for their guard.

62. However, the governors of Tiberias took care to have their city secured with walls, and commanded their inhabitants to take their arms. They also sent for a great many soldiers from John, to assist them against me, if there should be occasion for them. Now John was at Gischala. Jonathan, therefore, and those that were with him, when they were departed from Tiberias, and as soon as they were come to Dabaritta, a village that lay in the utmost parts of Galilee, in the great plain, they, about midnight, fell among the guards I had set, who both commanded them to lay aside their weapons, and kept them in bonds upon the place, as I had charged them to do. This news was written to me by Levi, who had the command of that guard committed to him by me. Hereupon I said nothing of it for two days; and, pretending to know nothing about it, I sent a message to the people of Tiberias, and advised them to lay their arms aside, and to dismiss their men, that they might go home. But, supposing that Jonathan, and those that were with him, were already arrived at Jerusalem, they made reproachful answers to me; yet was I not terrified thereby, but contrived another stratagem against them, for I did not think it agreeable with piety to kindle the fire of war against the citizens. As I was desirous to draw those men away from Tiberias, I chose out ten thousand of the best of my armed men, and divided them into three bodies, and ordered them to go privately, and lie still as an ambush, in the villages. I also led a thousand into another village, which lay indeed in the mountains, as did the others, but only four furlongs distant from Tiberias; and gave orders, that when they saw my signal, they should come down immediately, while I myself lay with my soldiers in the sight of every body. Hereupon the people of Tiberias, at the sight of me, came running out of the city perpetually, and abused me greatly. Nay, their madness was come to that height, that they made a decent bier for me, and, standing about it, they mourned over me in the way of jest and sport; and I could not but be myself in a pleasant humor upon the sight of this madness of theirs.

63. And now being desirous to catch Simon by a wile, and Joazar with him, I sent a message to them, and desired them to come a little way out of the city, and many of their friends to guard them; for I said I would come down to them, and make a league with them, and divide the government of Galilee with them. Accordingly, Simon was deluded on account of his imprudence, and out of the hopes of gain, and

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did not delay to come; but Joazar, suspecting snares were laid for him, staid behind. So when Simon was come out, and his friends with him, for his guard, I met him, and saluted him with great civility, and professed that I was obliged to him for his coming up to me; but a little while afterward I walked along with him as though I would say something to him by myself; and when I had drawn him a good way from his friends, I took him about the middle, and gave him to my friends that were with me, to carry him into a village; and, commanding my armed men to come down, I with them made an assault upon Tiberias. Now, as the fight grew hot on both sides, and the soldiers belonging to Tiberias were in a fair way to conquer me, [for my armed men were already fled away,] I saw the posture of my affairs; and encouraging those that were with me, I pursued those of Tiberias, even when they were already conquerors, into the city. I also sent another band of soldiers into the city by the lake, and gave them orders to set on fire the first house they could seize upon. When this was done, the people of Tiberinas thought that their city was taken by force, and so threw down their arms for fear, and implored, they, their wives, and children, that I would spare their city. So I was over-persuaded by their entreaties, and restrained the soldiers from the vehemency with which they pursued them; while I myself, upon the coming on of the evening, returned back with my soldiers, and went to refresh myself. I also invited Simon to sup with me, and comforted him on occasion of what had happened; and I promised that I would send him safe and secure to Jerusalem, and withal would give him provisions for his journey thither.

64. But on the next day, I brought ten thousand armed men with me, and came to Tiberias. I then sent for the principal men of the multitude into the public place, and enjoined them to tell me who were the authors of the revolt; and when they told me who the men were, I sent them bound to the city Jotapata. But as to Jonathan and Ananias, I freed them from their bonds, and gave them provisions for their journey, together with Simon and Joazar, and five hundred armed men who should guard them; and so I sent them to Jerusalem. The people of Tiberias also came to me again, and desired that I would forgive them for what they had done; and they said they would amend what they had done amiss with regard to me, by their fidelity for the time to come; and they besought me to preserve what spoils remained upon the plunder of the city, for those that had lost them. Accordingly, I enjoined those that had got them, to bring them all before us; and when they did not comply for a great while, and I saw one of the soldiers that were about me with a garment on that was more splendid than ordinary, I asked him whence he had it; and when he replied that he had it out of the plunder of the city, I had him punished with stripes; and I threatened all the rest to inflict a severer punishment upon them, unless they produced before us whatsoever they had plundered; and when a great many spoils were brought together, I restored to every one of Tiberias what they claimed to be their own.

65. And now I am come to this part of my narration, I have a mind to say a few things to Justus, who hath himself written a history concerning these affairs, as also to others who profess to write history, but have little regard to truth, and are not afraid, either out of ill-will or good-will to some persons, to relate falsehoods. These men do like those who compose forged deeds and conveyances; and because they are not brought to the like punishment with them, they have no regard to truth. When, therefore, Justus undertook to write about these facts, and about the Jewish war, that he might appear to have been an industrious man, he falsified in what he related about me, and could not speak truth even about his own country; whence it is that, being belied by him, I am under a necessity to make my defense; and so I shall say what I have concealed till now. And let no one wonder that I have not told the world these things a great while ago. For although it be necessary for an historian to write the truth, yet is such a one not bound severely to animadvert on the wickedness of certain men; not out of any favour to them, but out of an author's own moderation. How then comes it to pass, O Justus! thou most sagacious of writers, [that I may address myself to him as if he were here present,] for so thou boastest of thyself, that I and the Galileans have been the authors of that sedition which thy country engaged in, both against the Romans and against the king [Agrippa, junior] For before ever I was appointed governor of Galilee by the community of Jerusalem, both thou and all the people of Tiberias had not only taken up arms, but had made war with Decapolis of Syria. Accordingly, thou hadst ordered their villages to be burnt, and a domestic servant of thine fell in the battle. Nor is it I only who say this; but so it is written in the Commentaries of Vespasian, the emperor; as also how the inhabitants of Decapolis came clamouring to Vespasian at Ptolemais, and desired that thou, who wast the author [of that war], mightest be brought to punishment. And thou hadst certainly been punished at the command of Vespasian, had not king Agrippa, who had power given him to have thee put to death, at the earnest entreaty of his sister Bernice, changed the punishment from death into a long imprisonment. Thy political administration of affairs afterward doth also clearly discover both thy other behavior in life, and that thou wast the occasion of thy country's revolt from the Romans; plain signs of which I shall produce presently. I have also a mind to say a few things to the rest of the people of Tiberias on thy account, and to demonstrate to those that light upon this history, that you bare no good-will, neither to the Romans, nor to the king. To be sure, the greatest cities of Galilee, O Justus! were Sepphoris, and thy country Tiberias. But Sepphoris, situated in the very midst of Galilee, and having many villages about it, and able with ease to have been bold and troublesome to the Romans, if they had so pleased, yet did it resolve to continue faithful to those their masters, and at the same time excluded me out of their city, and prohibited all their citizens from joining with the Jews in the war; and, that they might be out of danger from me, they, by a wile, got leave of me to fortify their city

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with walls: they also, of their own accord, admitted of a garrison of Roman legions, sent them by Cestlus Gallus, who was then president of Syria, and so had me in contempt, though I was then very powerful, and all were greatly afraid of me; and at the same time that the greatest of our cities, Jerusalem, was besieged, and that temple of ours, which belonged to us all, was in danger of falling under the enemy's power, they sent no assistance thither, as not willing to have it thought they would bear arms against the Romans. But as for thy country, O Justus: situated upon the lake of Gennesareth, and distance from Hippos thirty furlongs, from Gadara sixty, and from Scythopolis, which was under the king's jurisdiction, a hundred and twenty; when there was no Jewish city near, it might easily have preserved its fidelity [to the Romans,] if it had so pleased them to do, for the city and its people had plenty of weapons. But, as thou sayest, I was then the author [of their revolts]. And pray, O Justus! who was that author afterwards? For thou knowest that I was in the power of the Romans before Jerusalem was besieged, and before the same time Jotapata was taker by force, as well as many other fortresses, and a great many of the Galileans fell in the war. It was therefore then a proper time, when you were certainly freed from any fear on my account, to throw away your weapons, and to demonstrate to the king and to the Romans, that it was not of choice, but as forced by necessity, that you fell into the war against them; but you staid till Vespasian came himself as far as your walls, with his whole army; and then you did indeed lay aside your weapons out of fear, and your city had for certain been taken by force, unless Vespasian had complied with the king's supplication for you, and had excused your madness. It was not I, therefore, who was the author of this, but your own inclinations to war. Do not you remember how often I got you under my power, and yet put none of you to death? Nay, you once fell into a tumult one against another, and slew one hundred and eighty-five of your citizens, not on account of your good-will to the king and to the Romans, but on account of your own wickedness, and this while I was besieged by the Romans in Jotapata. Nay, indeed, were there not reckoned up two thousand of the people of Tiberias during the siege of Jerusalem, some of whom were slain, and the rest caught and carried captives? But thou wilt pretend that thou didst not engage in the war, since thou didst flee to the king. Yes, indeed, thou didst flee to him; but I say it was out of fear of me. Thou sayest, indeed, that it is I who am a wicked man. But then, for what reason was it that king Agrippa, who procured thee thy life when thou wast condemned to die by Vespian, and who bestowed so much riches upon thee, did twice afterward put thee in bonds, and as often obliged thee to run away from thy country, and, when he had once ordered thee to be put to death, he granted thee a pardon at the earnest desire of Bernice? And when [after so many of thy wicked pranks] he made thee his secretary, he caught thee falsifying his epistles, and drove thee away from his sight. But I shall not inquire accurately into these matters of scandal against thee. Yet cannot I but wonder at thy impudence, when thou hast the assurance to say, that thou hast better related these affairs [of the war] than have all the others that have written about them, whilst thou didst not know what was done in Galilee; for thou wast then at Berytus with the king; nor didst thou know how much the Romans suffered at the siege of Jotapata, or what miseries they brought upon us; nor couldst thou learn by inquiry what I did during that siege myself; for all those that might afford such information were quite destroyed in that siege. But perhaps thou wilt say, thou hast written of what was done against the people of Jerusalem exactly. But how should that be? for neither wast thou concerned in that war, nor hast thou read the commentaries of Caesar; of which we have evident proof, because thou hast contradicted those commentaries of Caesar in thy history. But if thou art so hardy as to affirm, that thou hast written that history better than all the rest, why didst thou not publish thy history while the emperors Vespasian and Titus, the generals in that war, as well as king Agrippa and his family, who were men very well skilled in the learning of the Greeks, were all alive? for thou hast had it written these twenty years, and then mightest thou have had the testimony of thy accuracy. But now when these men are no longer with us, and thou thinkest thou canst not be contradicted, thou venturest to publish it. But then I was not in like manner afraid of my own writing, but I offered my books to the emperors themselves, when the facts were almost under men's eyes; for I was conscious to myself, that I had observed the truth of the facts; and as I expected to have their attestation to them, so I was not deceived in such expectation. Moreover, I immediately presented my history to many other persons, some of whom were concerned in the war, as was king Agrippa and some of his kindred. Now the emperor Titus was so desirous that the knowledge of these affairs should be taken from these books alone, that he subscribed his own hand to them, and ordered that they should be published; and for king Agrippa, he wrote me sixty-two letters, and attested to the truth of what I had therein delivered; two of which letters I have here subjoined, and thou mayst thereby know their contents:— "King Agrippa to Josephus, however, when thou comest to me, I will inform thee of a great many things which thou dost not know." So when this history was perfected, Agrippa, neither by way of flattery, which was not agreeable to him, nor by way of irony, as thou wilt say, [for he was entirely a stranger to such an evil disposition of mind,] but he wrote this by way of attestation to what was true, as all that read histories may do. And so much shall be said concerning Justus which I am obliged to add by way of digression.

66. Now, when I had settled the affairs of Tiberias, and had assembled my friends as a sanhedrim, I consulted what I should do as to John. Whereupon it appeared to be the opinion of all the Galileans, that I should arm them all, and march against John, and punish him as the author of all the disorders that had happened. Yet was not I pleased with their determination; as purposing to compose these troubles without bloodshed. Upon this I exhorted them to use the

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utmost care to learn the names of all that were under John; which when they had done, and I thereby was apprized who the men were, I published an edict, wherein I offered security and my right hand to such of John's party as had a mind to repent; and I allowed twenty days' time to such as would take this most advantageous course for themselves. I also threatened, that unless they threw down their arms, I would burn their houses, and expose their goods to public sale. When the men heard of this, they were in no small disorder, and deserted John; and to the number of four thousand threw down their arms, and came to me. So that no others staid with John but his own citizens, and about fifteen hundred strangers that came from the metropolis of Tyre; and when John saw that he had been outwitted by my stratagem, he continued afterward in his own country, and was in great fear of me.

67. But about this time it was that the people of Sepphoris grew insolent, and took up arms, out of a confidence they had in the strength of their walls, and because they saw me engaged in other affairs also. So they sent to Cestius Gallus, who was president of Syria, and desired that he would either come quickly to them, and take their city under his protection, or send them a garrison. Accordingly, Gallus promised them to come, but did not send word when he would come: and when I had learned so much, I took the soldiers that were with me, and made an assault upon the people of Sepphoris, and took the city by force. The Galileans took this opportunity, as thinking they had now a proper time for showing their hatred to them, since they bore ill-will to that city also. They then exerted themselves, as if they would destroy them all utterly, with those that sojourned there also. So they ran upon them, and set their houses on fire, as finding them without inhabitants; for the men, out of fear, ran together to the citadel. So the Galileans carried off every thing, and omitted no kind of desolation which they could bring upon their countrymen. When I saw this, I was exceedingly troubled at it, and commanded them to leave off, and put them in mind that it was not agreeable to piety to do such things to their countrymen: but since they neither would hearken to what I exhorted, nor to what I commanded them to do, [for the hatred they bore to the people there was too hard for my exhortations to them,] I bade those my friends, who were most faithful to me, and were about me, to give on reports, as if the Romans were falling upon the other part of the city with a great army; and this I did, that, by such a report being spread abroad, I might restrain the violence of the Galileans, and preserve the city of Sepphoris. And at length this stratagem had its effect; for, upon hearing this report, they were in fear for themselves, and so they left off plundering and ran away; and this more especially, because they saw me, their general, do the same also; for, that I might cause this report to be believed, I pretended to be in fear as well as they. Thus were the inhabitants of Sepphoris unexpectedly preserved by this contrivance of mine.

68. Nay, indeed, Tiberias had like to have been plundered by the Galileans also upon the following occasion:— The chief men of the senate wrote to the king, and desired that he would come to them, and take possession of their city. The king promised to come, and wrote a letter in answer to theirs, and gave it to one of his bed-chamber, whose name was Crispus, and who was by birth a Jew, to carry it to Tiberias. When the Galileans knew that this man carried such a letter, they caught him, and brought him to me; but as soon as the whole multitude heard of it, they were enraged, and betook themselves to their arms. So a great many of them together from all quarters the next day, and came to the city Asochis, where I then lodged, and made heavy clamours, and called the city of Tiberias a traitor to them, and a friend to the king; and desired leave of me to go down and utterly destroy it; for they bore the like ill-will to the people of Tiberias, as they did to those of Sepphoris.

69. When I heard this, I was in doubt what to do, and hesitated by what means I might deliver Tiberias from the rage of the Galileans; for I could not deny that those of Tiborias had written to the king, and invited him to come to them; for his letters to them, in answer thereto, would fully prove the truth of that. So I sat a long time musing with myself, and then said to them, "I know well enough that the people of Tiberias have offended; nor shall I forbid you to plunder the city. However, such things ought to be done with discretion; for they of Tiberias have not been the only betrayers of our liberty, but many of the most eminent patriots of the Galileans, as they pretended to be, have done the same. Tarry therefore till I shall thoroughly find out those authors of our danger, and then you shall have them all at once under your power, with all such as you shall yourselves bring in also." Upon my saying this, I pacifie the multitude, and they left off their anger, and went their ways; and I gave orders that he who brought the king's letters should be put into bonds; but in a few days I pretended that I was obliged, by a necessary affair of my own, to out of the kingdom. I then called Crispus privately, and ordered him to make the soldier that kept him drunk, and to run away to the king. So when Tiberias was in danger of being utterly destroyed a second time, it escaped the danger by my skillful management, and the care that I had for its preservation.

70. About this time it was that Justus, the son of Pistus, without my knowledge, ran away to the king; the occasion of which I will here relate. Upon the beginning of the war between the Jews and Romans, the people of Tiberias resolved to submit to the king, and not to revolt from the Romans; while Justus tried to persuade them to betake themselves to their arms, as being himself desirous of innovations, and having hopes of obtaining the government of Galilee, as well as of his own country [Tiberias] also. Yet did he not obtain what he hoped for, because the Galileans bore ill-will to those of Tiberias, and this on account of their anger at what miseries they had suffered from them before the war; thence it was that they would not endure that Justus should be their governor. I myself also, who had been

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intrusted by the community of Jerusalem with the government of Galilee, did frequently come to that degree of rage at Justus, that I had almost resolved to kill him, as not able to bear his mischievous disposition. He was therefore much afraid of me, lest at length my passion should come to extremity; so he went to the king, as supposing that he would dwell better and more safely with him.

71. Now, when the people of Sepphoris had, in so surprising a manner, escaped their first danger, they sent to Cestius Gallus, and desired him to come to them immediately, and take possession of their city, or else to send forces sufficient to repress all their enemies' incursions upon them; and at the last they did prevail with Gallus to send them a considerable army, both of horse and foot, which came in the night time, and which they admitted into the city. But when the country round about it was harassed by the Roman army, I took those soldiers that were about me, and came to Garisme, where I cast up a bank, a good way off the city Sepphoris; and when I was at twenty furlongs distance, I came upon it by night, and made an assault upon its walls with my forces; and when I had ordered a considerable number of my soldiers to scale them with ladders, I became master of the greatest part of the city. But soon after, our unacquaintedness with the places forced us to retire, after we had killed twelve of the Roman footmen, and two horsemen, and a few of the people of Sepphoris, with the loss of only a single man of our own. And when it afterwards came to a battle in the plain against the horsemen, and we had undergone the dangers of it courageously for a long time, we were beaten; for upon the Romans encompassing me about, my soldiers were afraid, and fell back. There fell in that battle one of those that had been intrusted to guard my body; his name was Justus, who at this time had the same post with the king. At the same time also there came forces, both horsemen and footmen, from the king, and Sylla their commander, who was the captain of his guard: this Sylla pitched his camp at five furlongs' distance from Julias, and set a guard upon the roads, both that which led to Cana, and that which led to the fortress Gamala, that he might hinder their inhabitants from getting provisions out of Galilee.

72. As soon as I had gotten intelligence of this, I sent two thousand armed men, and a captain over them, whose name was Jeremiah, who raised a bank a furlong off Julias, near to the river Jordan, and did no more than skirmish with the enemy; till I took three thousand soldiers myself, and came to them. But on the next day, when I had laid an ambush in a certain valley, not far from the banks, I provoked those that belonged to the king to come to a battle, and gave orders to my own soldiers to turn their backs upon them, until they should have drawn the enemy away from their camp, and brought them out into the field, which was done accordingly; for Sylla, supposing that our party did really run away, was ready to pursue them, when our soldiers that lay in ambush took them on their backs, and put them all into great disorder. I also immediately made a sudden turn with my own forces, and met those of the king's party, and put them to flight. And I had performed great things that day, if a certain fate had not been my hinderance; for the horse on which I rode, and upon whose back I fought, fell into a quagmire, and threw me on the ground, and I was bruised on my wrist, and carried into a village named Cepharnome, or Capernaum. When my soldiers heard of this, they were afraid I had been worse hurt than I was; and so they did not go on with their pursuit any further, but returned in very great concern for me. I therefore sent for the physicians, and while I was under their hands, I continued feverish that day; and as the physicians directed, I was that night removed to Taricheee.

73. When Sylla and his party were informed what happened to me, they took courage again; and understanding that the watch was negligently kept in our camp, they by night placed a body of horsemen in ambush beyond Jordan, and when it was day they provoked us to fight; and as we did not refuse it, but came into the plain, their horsemen appeared out of that ambush in which they had lain, and put our men into disorder, and made them run away; so they slew six men of our side. Yet did they not go off with the victory at last; for when they heard that some armed men were sailed from Taricheae to Juli, they were afraid, and retired.

74. It was not now long before Vespasian came to Tyre, and king Agrippa with him; but the Tyrians began to speak reproachfully of the king, and called him an enemy to the Romans. For they said that Philip, the general of his army, had betrayed the royal palace and the Roman forces that were in Jerusalem, and that it was done by his command. When Vespasian heard of this report, he rebuked the Tyrians for abusing a man who was both a king and a friend to the Romans; but he exhorted the king to send Philip to Rome, to answer for what he had done before Nero. But when Philip was sent thither, he did not come into the sight of Nero, for he found him very near death, on account of the troubles that then happened, and a civil war; and so he returned to the king. But when Vespasian was come to Ptolemais, the chief men of Decapolis of Syria made a clamour against Justus of Tiberias, because he had set their villages on fire: so Vespasian delivered him to the king, to be put to death by those under the king's jurisdiction; yet did the king only put him into bonds, and concealed what he had done from Vespasian, as I have before related. But the people of Sepphoris met Vespasian, and saluted him, and had forces sent him, with Placidus their commander: he also went up with them, as I also followed them, till Vespasian came into Galilee. As to which coming of his, and after what manner it was ordered, and how he fought his first battle with me near the village Taricheae, and how from thence they went to Jotapata, and how I was taken alive, and bound, and how I was afterward loosed, with all that was done by me in the Jewish war, and during the siege of Jerusalem, I have accurately related them in the books concerning the War of the Jews. However, it will, I think, be fit for me to add now an account of those actions of my life which I have not related in that book of the Jewish war.

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75. For when the siege of Jotapata was over, and I was among the Romans, I was kept with much Care, by means of the great respect that Vespasian showed me. Moreover, at his command, I married a virgin, who was from among the captives of that country yet did she not live with me long, but was divorced, upon my being freed from my bonds, and my going to Alexandria. However, I married another wife at Alexandria, and was thence sent, together with Titus, to the siege of Jerusalem, and was frequently in danger of being put to death; while both the Jews were very desirous to get me under their power, in order to have me punished. And the Romans also, whenever they were beaten, supposed that it was occasioned by my treachery, and made continual clamours to the emperors, and desired that they would bring me to punishment, as a traitor to them: but Titus Caesar was well acquainted with the uncertain fortune of war, and returned no answer to the soldiers' vehement solicitations against me. Moreover, when the city Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatsoever I would of the ruins of my country; and did that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of any value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintances to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered.

76. But when Titus had composed the troubles in Judea, and conjectured that the lands which I had in Judea would bring me no profit, because a garrison to guard the country was afterward to pitch there, he gave me another country in the plain. And when he was going away to Rome, he made choice of me to sail along with him, and paid me great respect: and when we were come to Rome, I had great care taken of me by Vespasian; for he gave me an apartment in his own house, which he lived in before he came to the empire. He also honoured me with the privilege of a Roman citizen, and gave me an annual pension; and continued to respect me to the end of his life, without any abatement of his kindness to me; which very thing made me envied, and brought me into danger; for a certain Jew, whose name was Jonathan, who had raised a tumult in Cyrene, and had persuaded two thousand men of that country to join with him, was the occasion of their ruin. But when he was bound by the governor of that country, and sent to the emperor, he told him that I had sent him both weapons and money. However, he could not conceal his being a liar from Vespasian, who condemned him to die; according to which sentence he was put to death. Nay, after that, when those that envied my good fortune did frequently bring accusations against me, by God's providence I escaped them all. I also received from Vespasian no small quantity of land, as a free gift, in Judea; about which time I divorced my wife also, as not pleased with her behaviour, though not till she had been the mother of three children, two of whom are dead, and one whom I named Hyrcanus, is alive. After this I married a wife who had lived at Crete, but a Jewess by birth: a woman she was of eminent parents, and such as were the most illustrious in all the country, and whose character was beyond that of most other women, as her future life did demonstrate. By her I had two sons; the elder's name was Justus, and the next Simonides, who was also named Agrippa. And these were the circumstances of my domestic affairs. However, the kindness of the emperor to me continued still the same; for when Vespasian was dead, Titus, who succeeded him in the government, kept up the same respect for me which I had from his father; and when I had frequent accusations laid against me, he would not believe them. And Domitian, who succeeded, still augmented his respects to me; for he punished those Jews that were my accusers, and gave command that a servant of mine, who was a eunuch, and my accuser, should be punished. He also made that country I had in Judea tax free, which is a mark of the greatest honour to him who hath it; nay, Domitia, the wife of Caesar, continued to do me kindnesses. And this is the account of the actions of my whole life; and let others judge of my character by them as they please. But to thee, O Epaphroditus, thou most excellent of men! do I dedicate all this treatise of our Antiquities; and so, for the present, I here conclude the whole.

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MURATORIAN CANON

The New Testament Canon; Latin: Canon Muratorian
(In Muratori, V. C. Antiq. Ital. Med. æv., vol. iii. col. 854.)
Author: anonymus (ascribed to Caius)
Against the Heresy of Artemon,
Ante-Nicene Fathers Vol. V, Fragments of Caius
Translation: Stewart Dingwall and Fordyce Salmond
Estimated Range of Dating: 140-155 A.D.

(The Muratorian Canon [Latin: Canon Muratori], also known as the Muratorian Fragment, is a copy of perhaps the oldest known list of the books of the New Testament. The fragment, consisting of 85 lines, is a Latin manuscript bound in a roughly 8th-century codex from the library of Columbanus's monastery at Bobbio Abbey; it contains features suggesting it is a translation from a Greek original written about 170. Other scholars suggest it might have been originally written as late as the 4th century, although this is not the consensus opinion. Both the degraded condition of the manuscript and the poor Latin in which it was written have made it difficult to translate. The beginning of the fragment is missing, and it ends abruptly. The fragment consists of all that remains of a section of a list of all the works that were accepted as canonical by the churches known to its original compiler.

***Manuscript history:** The Muratorian fragment* was discovered in the Ambrosian Library in Milan by Father Ludovico Antonio Muratori (1672–1750), the most famous Italian historian of his generation. Realising its significance and antiquity, he published it in 1740. The manuscript was likely copied sometime during or near the 8th century at Bobbio Abbey. A few lines of the Muratorian fragment were later found preserved in some codices of Paul's Epistles at the Benedictine abbey of Monte Cassino. These documents date from the 11th and 12th centuries, and the copied lines largely concur with the Bobbio version with minor variations. [* An acephalous fragment on the canon of the sacred Scriptures, ascribed by some to Caius. This very important fragment [vol. ii. pp. 4 and 56, this series] was discovered by Muratori in the Ambrosian Library at Milan, and published by him in his Antiquitates Italicæ in 1740.]*

***Authorship and Date:** The original author of the fragment is unknown. The text of the list itself is traditionally dated to the second half of the second century because the author refers to Pius I, bishop of Rome (140—155), as recent: "But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."*

The document contains a list of books the Roman church of his era considered authoritative — a predecessor to what would become the New Testament. A similar list concerning the Old Testament likely preceded it, but if such a section was written, it was not preserved in the fragment. The fragment is in barbarous Latin which has probably been translated from an original in Greek, the language prevailing in the second century Christian community of Rome. Bruce Metzger has advocated the traditional dating, as has Charles E. Hill.

***Contents:** The canon is basically the same as most modern Protestant canons. The unidentified author accepts four Gospels, the last two of which are Luke and John, but the names of the first two at the beginning of the list are missing. Scholars find it highly likely that the missing two gospels are Matthew and Mark, although this remains uncertain. Also accepted by the author are the "Acts of all Apostles" and 13 of the Pauline Epistles (the Epistle to the Hebrews is not mentioned in the fragment). The author considers spurious the letters claiming to have Paul as author that are ostensibly addressed to the Laodiceans and to the Alexandrians. Of these he says they are "forged in Paul's name to [further] the heresy of Marcion."*

Of the General epistles, the author accepts the Epistle of Jude and says that two epistles "bearing the name of John are counted in the catholic church". 1 Peter, 2 Peter, and James are not mentioned in the fragment. It is clear that the author assumed that the author of the Gospel of John was the same as the author of the First Epistle of John, for in the middle of discussing the Gospel of John he says "what marvel then is it that John brings forward these several things so constantly in his epistles also, saying in his own person, "What we have seen with our eyes and heard with our ears, and our hands have handled that have we written," (1 John 1:1) which is a quotation from the First Epistle of John. It is not clear whether the other epistle in question is 2 John or 3 John. Another indication that the author identified the Gospel writer John with two epistles bearing John's name is that when he specifically addresses the epistles of John, he writes, "the Epistle of Jude indeed, and the two belonging to the above mentioned John." In other words, he thinks that these letters were written by the John whom he has already discussed, namely John the gospel writer. He gives no indication that he considers the John of the Apocalypse to be a different John from the author of the Gospel of John. The author also includes the Wisdom of Solomon [Book of Wisdom], "written by the friends of Solomon in his honour" [line 70] in the canon, and places the reference next to the epistles.

The fragment mentions two approved works of apocalyptic literature: the Apocalypse of John and the Apocalypse of Peter. The Apocalypse of John would go on to be better known as "Revelation" in the modern New Testament, while the Apocalypse of Peter would eventually fall out of favour in the 4th and 5th centuries. The author seems to think that the author of the Apocalypse of John (see debate on the authorship of Revelation) was a "predecessor" of Paul and wrote his epistles to the 7 churches first, although this dating does not match later scholarship, which believes Paul's

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epistles predate the Apocalypse. The author also remarks that "some of us will not allow [the Apocalypse of Peter] to be read in church". This hesitation with the Apocalypse of Peter would manifest in later centuries with it not being included in later canons. As the manuscript legacy for the Apocalypse of Peter is more sparse than books that made it into the New Testament, it is difficult to know how closely the Apocalypse of Peter read by the author of the fragment matches the few surviving manuscripts of it.

The author admires The Shepherd of Hermas and suggests it should be read, but does not consider it a work of scripture as it was "recently written," and the author considered only works from prophets or apostles to be worthy of canonicity. The remark on age is actually quite funny as the Gospel of John is not much older.)

Text:

1. . . . . those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, “Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.” On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind. And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the Lord’s nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,—the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things so constantly in his epistles also, saying in his own person, “What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written.” For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order.

2. Moreover, the Acts of all the Apostles are comprised by Luke in one book, and addressed to the most excellent Theophilus, because these different events took place when he was present himself; and he shows this clearly—i.e., that the principle on which he wrote was, to give only what fell under his own notice—by the omission of the passion of Peter, and also of the journey of Paul, when he went from the city—Rome—to Spain.

3. As to the epistles of Paul, again, to those who will understand the matter, they indicate of themselves what they are, and from what place or with what object they were directed. He wrote first of all, and at considerable length, to the Corinthians, to check the schism of heresy; and then to the Galatians, to forbid circumcision; and then to the Romans on the rule of the Old Testament Scriptures, and also to show them that Christ is the first object in these;—which it is needful for us to discuss severally, as the blessed Apostle Paul, following the rule of his predecessor John, writes to no more than seven churches by name, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Moreover, though he writes twice to the Corinthians and Thessalonians for their correction, it is yet shown—i.e., by this sevenfold writing—that there is one Church spread abroad through the whole world. And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all. He wrote, besides these, one to Philemon, and one to Titus, and two to Timothy, in simple personal affection and love indeed; but yet these are hallowed in the esteem of the Catholic Church, and in the regulation of ecclesiastical discipline. There are also in circulation one to the Laodiceans, and another to the Alexandrians, forged under the name of Paul, and addressed against the heresy of Marcion; and there are also several others which cannot be received into the Catholic Church, for it is not suitable for gall to be mingled with honey.

4. The Epistle of Jude, indeed, and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic epistles. And the book of Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and that of Peter, though some amongst us will not have this latter read in the Church. The Pastor, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Pius sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public[18] in the Church to the people, nor placed among the prophets, as their number is complete, nor among the apostles to the end of time. Of the writings of Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all. Those are rejected too who wrote the new Book of Psalms for Marcion, together with Basilides and the founder of the Asian Cataphrygians.

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THE EDICT OF TOLERATION

or Edict Of Serdica
Author: Emperor Galerius (311 AD)
from Lactantius, De Mort. Pers. ch. 34, 35.
Opera, ed. O. F. Fritzsche, II, P. 273.;
Bibl. Patt. Ecc. Lat. XI, Leipzig, 1844.
Translation: O. F. Fritzsche, 1844
Estimated Range of Dating: 311 A.D.

(The Edict of Serdica, also called Edict of Toleration, by Galerius, was issued in 311 in Serdica (today Sofia, Bulgaria) by the Roman emperor Galerius, officially ending the Diocletianic persecution of Christianity in the East. The Edict implicitly granted Christianity the status of "religio licita" [lawful religion], a worship recognised and accepted by the Roman Empire. It was the first edict legalising Christianity, preceding the Edict of Milan by two years.

On February 23, 303, on the Terminalia feast, Emperor Diocletian, by proposal of Galerius, issued a persecutory edict. The edict prescribed: 1. Destroying of churches and burning of the Holy Scriptures; 2. Confiscation of church property; 3. Banning Christians from undertaking collective legal action; 4. Loss of privileges for Christians of high rank who refused to recant; 5. The arrest of some state officials.

At that time, Galerius held the position of Caesar of the Roman Empire, the second most important position after the Emperors. In 305 Diocletian abdicated; Galerius, his successor, continued persecution in the East until 311, when he suddenly made a U-turn and granted Christians forgiveness, freedom of worship and, implicitly, the status of religio licita. Promulgated in the name of the other official members of the Tetrarchy, the edict marked the end of persecutions against the Christians. This edict needs some explanations.

The Empire in Crisis

The Crisis of the Third Century, also known as Military Anarchy or the Imperial Crisis (235–284 AD), was a period in which the Roman Empire nearly collapsed under the combined pressures of barbarian invasions and migrations into the Roman territory, civil wars, peasant rebellions, political instability (with multiple usurpers competing for power), Roman reliance on (and growing influence of) barbarian mercenaries known as foederati and commanders nominally working for Rome (but increasingly independent), plague, debasement of currency, and economic depression.

The crisis began with the assassination of Emperor Alexander Severus at the hands of his own troops in 235 AD. This started a fifty-year period in which 20–25 rivals struggled for the throne. Most were important Roman Army generals who took control over all or part of the Empire.

By 258–260, the Empire had split into three competing states. There was the Gallic Empire, which included the Roman provinces of Gaul, Britannia and Hispania, and the Palmyrene Empire, with the eastern provinces of Syria Palaestina and Aegyptus. These became independent of the Italian Roman Empire proper, which stood between them. Later, Aurelian (270–275) reunited the empire. The crisis ended with the ascension of Diocletian and his implementation of reforms in 284 and it resulted in many changes to the Empire's institutions, society, economic life and, eventually, religion.

The Tetrarchy

One of Diocletian's reforms was the invention and institution of the Tetrarchy in 293 AD. The term "tetrarchy" describes any form of government where power is divided among four individuals. [basically like a triumvirate with 4 members] The government of the empire was divided between the two senior emperors, the augusti, and their juniors and designated successors, the caesares.

This form of government was the answer to the civil wars, peasant rebellions, political instability, the combined pressures of barbarian invasions and migrations into the Roman territory, and also the vast geographical span of the Roman Empire that was roughly 6000 km long and 4000 km wide, larger than modern China or the United States. The Tetrarchy had approximately the following chronology:

- *Diocletian as Augustus, 284–286 AD; with Maximian as Augustus of the West 286–293; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Maximian as the sole Caesar, 285–286 AD; with Diocletian as Augustus of the East 286–305 AD; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Augusti of East and West 305–306 AD; with Severus and Maximinus Daia as Caesares, 305–306 AD.*
- *Galerius and Severus as Augusti of East and West 306–307 AD; with Maximinus Daia and Constantine the Great as Caesares 306–307 AD.*
- *Galerius and Maxentius as Augusti of East and West 307–308; with Maximinus Daia and Constantine the Great as Caesares, 307–308 AD.*
- *Galerius and Licinius as Augusti of East and West 308–311 AD; with Maximinus Daia and Constantine the Great as Caesares 308–311 AD.*
- *Maxentius as usurper in Rome (and Asia Minor 311–312 AD), 308–312 AD.*
- *Maximinus Daia and Licinius as Augusti of East and West 311–312 AD; with Constantine the Great as Caesar (self-proclaimed Augustus) 311–312 AD.*
- *Licinius and Constantine the Great as Augusti of East and West 312–324 AD; with Licinius II and Constantine II, Crispus as Caesares 317–324 AD.*
- *The Tetrarchy ended with the establishment of the Second Flavian [Constantinian] dynasty.*

The new Flavian Christians

It is not a great art to find out what was going on in the past. One just has to pay attention to details. All the

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following persons were interconnected by family bond and by religion:

• Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244–311 AD) was a Roman emperor from 284 to 305 AD. Diocletian's reign stabilised the empire and marks the end of the Crisis of the Third Century. He appointed fellow officer Maximian as Augustus, co-emperor, in 286 AD. Diocletian reigned in the Eastern Empire, and Maximian reigned in the Western Empire.

• Prisca (born between 255 and 260, died 315 AD), a Christian, married Emperor Diocletian probably between 275 and 280 AD and they had one daughter: Galeria Valeria.

• Galeria Valeria (born between 275 and 280, died 315 AD) was the daughter of Roman Emperor Diocletian and his wife Prisca; in 293 AD she married his co-emperor Galerius. When Galerius died, in 311 AD, his co-emperor Licinius was entrusted with the care of Valeria and her mother Prisca, but both women, who were Christians, fled from Licinius. She and her mother were captured in Thessaloniki by Licinius' soldiers 4 years after Galerius' death, beheaded in the central square of the city, and their bodies thrown in the sea.

• Constantius I (Flavius Valerius Constantius; 250–306 AD) was a Roman emperor. He ruled as Caesar from 293 to 305 and as Augustus from 305 to 306 AD. He was the junior colleague of the Augustus Maximian under the Tetrarchy and succeeded him as senior co-emperor of the western part of the empire. Constantius ruled the West while Galerius was Augustus in the East. He was the father of Constantine the Great and founder of the Constantinian dynasty. His wife was the Greek Christian Flavia Helena. After his death he became known as Chlorus (Greek: 'the Green'), but the nickname does not appear in records before the sixth century AD.

• Flavia Julia Helena (Greek: Elene; c. 246 / 248 – c. 330 AD), a Greek Christian, was the first wife of Flavius Constantius I and mother of Roman emperor Constantine the Great.

• Maximian (Latin: Marcus Aurelius Valerius Maximianus; c. 250–310 AD), was the father of Flavia Maximiana Theodora, Maxentius, and Fausta. He was Caesar from 285 to 286, then Augustus from 286 to 305 AD. In 310 Maximian died as a consequence of an assassination plot against Constantine. Maximian killed himself by hanging in mid-310 on Constantine's orders.

• Flavia Maximiana Theodora (c. 275–336 AD), also known as Theodora, was the daughter of Maximian and the second wife of Constantius Chlorus. Her typical Christian name Theodora [meaning: "gift of god"] identifies her as Christian.

• Flavia Julia Constantia (c. 294–330 AD) the daughter of the Roman Emperor Constantius Chlorus and Flavia Maximiana Theodora. She was the half-sister of Flavius Constantinus I and a Christian supporting the Arian Christian party at the First Council of Nicaea (325 AD).

• Valerius Licinianus Licinius (c. 265–325 AD) was Roman emperor from 308 to 324. He murdered Prisca the wife of Galerius and also his daughter Galeria Valeria in 315 AD. For most of his reign he was the colleague and rival of Constantine I, with whom he co-authored the Edict of Milan, 313 AD, that granted official toleration to Christians in the Roman Empire. A similar document was already issued by Emperor Galerius two years earlier in 311 AD. His wife was the Arian Christian Flavia Julia Constantia. He was finally defeated at the Battle of Chrysopolis (324 AD), and was later executed on the orders of Constantine I.

• Maxentius (Marcus Aurelius Valerius Maxentius; c. 276–312 AD) was Roman emperor from 306 to 312 AD. He was the son of former Emperor Maximian and the son-in-law of Emperor Galerius. His wife was Valeria Maximilla, a Christian. Co-emperors or rivals: Galerius (306–311); Severus (306–307); Constantine I (306–312); Maximian (306–308); Maximinus Daia (311–312 AD)

• Valeria Maximilla (fl. 293–312) was daughter of Emperor Galerius and wife of Emperor Maxentius. According to the hagiography of St. Catherine of Alexandria, she was a Christian.

• Constantine I (Flavius Valerius Constantinus; 272 – 22 May 337), also known as Constantine the Great, was Roman emperor from 306 to 337. Born in Naissus, Dacia Mediterranea (now Niš, Serbia), he was the son of Flavius Constantius, an Illyrian army officer who became one of the four emperors of the Tetrarchy. His mother, Helena, who was a Greek Christian. His first wife was Minervina with whom he had his first son Flavius Julius Crispus. There is the possibility that he had Minervina killed in 307 AD for he wanted to marry Fausta. In 326, Crispus' life came to a sudden end. On Constantine's orders, he was tried for adultery with Fausta by a local court at Pola, Istria, condemned to death and executed. His next victim was his second wife Fausta, also in 326 AD.

• Flavia Maxima Fausta (289–326 AD) was daughter of Emperor Maximian [c. 250–310 AD], sister of Emperor Maxentius [c. 276–312 AD], and the second wife of Constantine the Great. They had six children: Constantina, Constantine II; Constantius II; Constans, Helena [wife to Flavius Claudius Julianus the "Apostate", 331–363; Roman emperor 361–363], Fausta II. In 326, Fausta was put to death in an overheated bath by Constantine, following the execution of Crispus, his eldest son by Minervina. Reason: alleged adultery with Constantin's eldest son Crispus.

Constantine's position as ruler was by no means secure. Maxentius was the last "rebel" he had to fight against. This rebellion ended at the Battle of the Milvian Bridge in October 312 with the death of Maxentius. According to Eusebius of Caesarea [Maritima], Constantinus' right-hand-man, the battle marked the beginning of Constantine's conversion to Christianity. Eusebius recounts that Constantine and his soldiers had a vision sent by the Christian God. The Arch of Constantine, erected in celebration of the victory, attributes, according to Church tradition, Constantine's success to divine intervention. This claim, however, is a myth invented by Eusebius as the

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monument does not display any Christian symbolism at all. On the contrary, Constantine erected a giant statue of himself depicting him as Christ-like figure with a sun-like halo around his head copying the likeness of Mithras. It stood right between his Arch and the Flavian Amphitheatre, today known as the Colloseum. This civil war was not about religion, it was about the strive for power and total suppremacy. This appears to be very different from Church legend.

Many [mainly the female] family members of the Tetrarchy were Christians already decades before the battle and at the same time when their fathers and husbands allegedly were in the business of persecuting and killing Christians. How do these contradictions fit together? The only logical answer in an uncomfortable one. It seems the case that Christians persecuted other Christians and they blamed the Romans. Remember: lots of members of the ruling Roman families were Christians already, and the Church itself proves it to be correct by venerating Flavia Domitilla [granddaughter of Emperor Vespasian] Prisca, Galeria Valeria, Flavia Helena, and other connected or related persons as saints. Anyone who lives in a relationship knows how much influence a wife can assert on her husband, particularly on issues close to her heart. Would it really be such a surprise when Galeria Valeria brought her husband Galerius to sign the Edict of Toleration?

By the way, the family name Flavius or Flavia, came as a new invention too. It was added either by Constantine's father or by Constantine himself. There is the possibility that they knew about Vespasian, Titus, Josephus, and Domitian and that they first tried to establish Roman Christianity as a pacifying factor. For Constantine, the name Flavius was programme, only this time, he himself was the unifying factor of the Roman Empire as Christ. The name "Flavian Dynasty" was made official for the "Constantinian Dynasty" which an informal name for the ruling family of the Roman Empire from Constantius Chlorus (died 306) to the death of Julian in 363. After the Second Flavian Dynasty, the Roman emperors kept the name Flavius as regnal name at least until Flavius Constantinus IV (c. 650–685) from the Heraclian Dynasty.

The Arch of Flavius Constantinus I

The main inscription on the attic of Constantine's triumphal arch would originally have been of bronze letters. It can still be read easily; only the recesses in which the letters sat, and their attachment holes, remain. It reads thus, identically on both sides (with abbreviations completed in round brackets): IMP(eratori) CAES(ari) FL(avio) CONSTANTINO MAXIMO P(io) F(elici) AVGUSTO S(enatus) P(opulus) Q(ue) R(omanus) QVOD INSTINCTV DIVINITATIS MENTIS MAGNITVDINE CVM EXERCITV SVO TAM DE TYRANNO QVAM DE OMNI EIVS FACTIONE VNO TEMPORE IVSTIS REMPVBLICAM VLTVS EST ARMIS ARCVM TRIVMPHIS INSIGNEM DICAVIT. Meaning in English: (To the) Emperor Caesar Flavius Constantinus, the great, pious, blessed Augustus: (The) Senate and People of Rome (have decided) that (this) remarkable triumphal arch (is) inspired (by the) divinity (of his) great mind, (as) with his just army, he rescued the state from the tyrant and all of his followers (in) one time. Full text of the Edict of Serdica:)

Text:

Among other arrangements which we are always accustomed to make for the prosperity and welfare of the republic, we had desired formerly to bring all things into harmony with the ancient laws and public order of the Romans, and to provide that even the Christians who had left the religion of their fathers should come back to reason ; since, indeed, the Christians themselves, for some reason, had followed such a caprice and had fallen into such a folly that they would not obey the institutes of antiquity, which perchance their own ancestors had first established; but at their own will and pleasure, they would thus make laws unto themselves which they should observe and would collect various peoples in diverse places in congregations. Finally when our law had been promulgated to the effect that they should conform to the institutes of antiquity, many were subdued by the fear of danger, many even suffered death. And yet since most of them persevered in their determination, and we saw that they neither paid the reverence and awe due to the gods nor worshipped the God of the Christians, in view of our most mild clemency and the constant habit by which we are accustomed to grant indulgence to all, we thought that we ought to grant our most prompt indulgence also to these, so that they may again be Christians and may hold their conventicles, provided they do nothing contrary to good order. But we shall tell the magistrates in another letter what they ought to do.

Wherefore, for this our indulgence, they ought to pray to their God for our safety, for that of the republic, and for their own, that the republic may continue uninjured on every side, and that they may be able to live securely in their homes.

This edict is published at Nicomedia on the day before the Kalends of May, in our eighth consulship and the second of Maximinus.

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THE EDICT OF MILAN

Freedom of worship granted to all Christians
Authors: Constantine I and Licinius
From Lactantius, De Mort. Pers., ch. 48. opera
II, p 288 sq. (Bibl Patr. Ecc. Lat. XI).
Translations and Reprints 4, Philadelphia, 1898
Translation: O. F. Fritzsche, 1897
Estimed Range of Dating: 313 A.D.

(The Edict of Milan [Latin: Edictum Mediolanense, Greek: Diatagma ton Mediolanon] was the February AD 313 agreement to treat Christians benevolently within the Roman Empire. Western Roman Emperor Constantine I and Emperor Licinius, who controlled the Balkans, met in Mediolanum (modern-day Milan) and, among other things, agreed to change policies towards Christians following the Edict of Toleration issued by Emperor Galerius two years earlier in Serdica. The Edict of Milan gave Christianity legal status and a reprieve from persecution but did not make it the state church of the Roman Empire. That occurred in AD 380 with the Edict of Thessalonica.

The document is found in Lactantius' De Mortibus Persecutorum and in Eusebius of Caesarea's History of the Church with marked divergences between the two. Whether or not there was a formal 'Edict of Milan' is debated. The version found in Lactantius is not in the form of an edict. It is a letter from Licinius to the governors of the provinces in the Eastern Empire he had just conquered by defeating Maximinus later in the same year and issued in Nicomedia.

The actual letters have never been retrieved. However, they are quoted at length in Lactantius' On the Deaths of the Persecutors [De mortibus persecutorum], which gives the Latin text of both Galerius's Edict of Toleration as posted at Nicomedia on 30 April 311 and of Licinius's letter of toleration and restitution addressed to the governor of Bithynia and posted at Nicomedia on 13 June 313.

Eusebius of Caesarea translated both documents into Greek in his History of the Church [Historia Ecclesiastica]. His version of the letter of Licinius must derive from a copy posted in the province of Palaestina Prima [probably at its capital, Caesarea] in the late summer or early autumn of 313, but the origin of his copy of Galerius's Edict of 311 is unknown since that does not seem to have been promulgated in Caesarea. In his description of the events in Milan in his Life of Constantine, Eusebius eliminated the role of Licinius, whom he portrayed as the evil foil to his hero Constantine.

The Edict was in effect directed against Maximinus Daia, the Caesar in the East who was at that time styling himself as Augustus. Having received the emperor Galerius' instruction to repeal the persecution in 311, Maximinus had instructed his subordinates to desist, but had not released Christians from prisons or virtual death-sentences in the mines, as Constantine and Licinius had both done in the West.

Following Galerius' death, Maximinus was no longer constrained; he enthusiastically took up renewed persecutions in the eastern territories under his control, encouraging petitions against Christians. One of those petitions, addressed not only to Maximinus but also to Constantine and Licinius, is preserved in a stone inscription at Arycanda in Lycia, and is a "request that the Christians, who have long been disloyal and still persist in the same mischievous intent, should at last be put down and not be suffered by any absurd novelty to offend against the honour due to the gods."

The Edict is popularly thought to concern only Christianity, and even to make Christianity the official religion of the Empire (which recognition did not actually occur until the Edict of Thessalonica in 380). Indeed, the Edict expressly grants religious liberty not only to Christians, who had been the object of special persecution, but goes even further and grants liberty to all religions.)

Text:

When I, Constantine Augustus, as well as I Licinius Augustus had fortunately met near Mediolanurn (Milan), and were considering everything that pertained to the public welfare and security, we thought -, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases ; this regulation is made we that we may not seem to detract from any dignity or any religion. Moreover, in the case of the Christians especially we esteemed it best to order that if it happems anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and

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without any kind of fraud or deception, Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency,. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

THE IMPERIAL DECREES OF FLAVIUS CONSTANTINUS

or Imperial Decrees of Constantine
Author: Eusebius (Pamphili) of Caesarea (Maritima)
From: Ecclesiastical History:
Imperial Decrees of Constantine. Book 10, Chapter 5.
Translation: by C.F. Cruse, 1897
Estimated Range of Dating: 306–337 A.D.

(Eusebius (ca. 260–340 AD) was Flavius Constantinus' right-hand man and the bishop of Caesaria Maritima (the capital of Roman Judaea) from 314 until his death, during which time he wrote his Ecclesiastical History. Although not of the highest literary quality, it is an invaluable source of information about the first few centuries of the Christian Church. Book 10, which seems to have been issued in 325, includes the text of the Edict of Milan, itself issued in 313 after the Emperor Constantine's victory at the Battle of the Milvian Bridge. The Edict of Milan not only granted Christians religious toleration but also specifically recognised them as a group already owning significant property.)

"Copy Of The Imperial Ordinances, Translated From The Latin Language"

As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders, that each one, and the Christians among the rest, have the liberty to observe the religion of his choice, and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict, in which this privilege was granted them, some of them perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore as I, Constantine and Augustus, and I, Licinius Augusts, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all. We have resolved among the first thing to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favour and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the

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Christians being completely removed, which were contained in the former epistle, that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract any thing from any manner of religion, or any mode of worship. And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay, or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have any thing to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality. In all which it will be incumbent on you, to manifest your exertions as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this, provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favour with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.

"Copy Of Another Ordinance Which Was Issued By The Emperors, Indicating That The Benefit Was Conferred Solely On The Catholic (Universal) Church"

Hail, our most esteemed Anulinus. This is the course of our benevloence; that we wish those things that belong justly to others, should not only remain unmolested, but should also when necessary be restored, most esteemed Anulinus. Whence it is our will, that when thou shalt receive this epistle, if any of those things belonging to the catholic church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right. When, therefore, your fidelity has understood this decree of our orders to be most evident and plain, make all haste to restore, as soon as possible, all that belongs to the churches, whether gardens or houses, or any thing else, that we may learn thou hast attended to, and most carefully observe this our decree. Farewell, most esteemed and beloved Anulinus.

"Copy Of The Emperor's Epistle, In Which He Ordains A Council Of Bishops To Be Held At Rome, For The Unity And Peace Of The Church"

Constantine Augustus to Miltiades bishop of Rome, and to Marcus. As many communications of this kind have been sent to me from Anulinus, the most illustrious proconsul of Africa, in which it is contained that Caecilianus, the bishop of Carthage, was accused, in many respects, by his colleagues in Africa; and as this appears to be grievous, that in those provinces which Divine Providence has freely entrusted to my fidelity, and in which there is a vast population, the multitude are found inclining to deteriorate, and in a manner divided into two parties, and among others, that the bishops were at variance; I have resolved that the same Cæcilianus, together with ten bishops, who appear to accuse him, and ten others, whom he himself may consider necessary for his cause, shall sail to Rome; that you, being present there, as also Reticius, Maternus, and Marinus, your colleagues, whom i have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law. And, that you may have the most perfect knowledge of these matters, ,I have subjoined to my own epistle copies of the writings sent to me by Anulinus, and sent them to your aforesaid colleagues; in which your gravity will read and consider in what way the aforesaid cause may be most accurately investigated and justly decided; since it neither escapes your diligence, that I show such regard for the holy catholic church, that I wish you, upon the whole, to leave no room for schism or division. May the power of the great God preserve you many years, most esteemed.

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"Copy Of The Epistle In Which The Emperor Commanded Another Council To Be Held, For The Purpose Of Removing All The Dissensions Of The Bishops"

Constantine Augustus to Chrestus bishop of Syracuse. As there were some before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their own enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, are disgracefully and detestably at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement, now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you services on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions, may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May Almighty God preserve thee in safety many years."

THE LIFE OF FLAVIUS CONSTANTINUS

The Life Of The Blessed Emperor Constantine,
or The Life of Constantine the Great
A propaganda treatise by Eusebius of Caesarea
also known as Eusebius Pamphilii. From: Nicene and
Post-Nicene Fathers, Second Series, Vol. 1.
Edited by Philip Schaff and Henry Wace, 1890,
Translation: Ernest Cushing Richardson, 1890.
Estimated Range of Dating: 306–339 AD

(The Life of Constantine the Great (Latin: Vita Constantini) is a panegyric written in Greek in honour of Constantine the Great by Eusebius of Caesarea in the 4th century AD. In today's words we would call it a propaganda treatise. It was never completed due to the death of Eusebius in 339. The historical text provides scholars with one of the most comprehensive sources for the religious policies of Constantine's reign. In addition, Eusebius uses Life of Constantine to engage several of his own religious concerns, such as apologetics, as well as a semi-bibliographic account of Constantine.

Eusebius of Caesarea (c. 265–339 AD.), also known as Eusebius Pamphili (or Pamphilus), was a historian of Christianity, interpreter of the Bible, and above all a Christian polemicist. As such, he was the right-hand man of Emperor Flavius Constantinus as he was that what we would today call the propaganda minister of the Roman Empire, a position that was occupied several generations before him by Flavius Josephus. He became the bishop of Caesarea Maritima about 314 AD. Together with his teacher Saint Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely learned Christian of his time. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History", he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs.

As chief censor, Eusebius had the power to promote, banish, or to change contents of any publication in the Roman Empire. And he used his postion ruthlessly when he persuaded Emperor Constantine to summon the Christian Church leaders, the bishops, to the first Council of Nicaea (now Iznik, Bursa province, Turkey). This Council had the outcome of nothing less than the marriage of the Roman Empire with the early Christian Church. After a struggle for more than two centuries, this Church meeting decided on which writing were to be accepted in the Bible and which ones were rejected as apocryphical or pseudepigrapha.)

FLAVIUS CONSTANTINUS BOOK 1

1 Preface.— Of the Death of Constantine.

Already have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the

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assembly of God's ministers, and greeted him with the due meed of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary.

But now, while I desire to give utterance to some of the customary sentiments, I stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed had previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.

2 The Preface Continued.

And I am indeed amazed, when I consider that he who was but lately visible and present with us in his mortal body, is still, even after death, when the natural thought disclaims everything superfluous as unsuitable, most marvelously endowed with the same imperial dwellings, and honours, and praises as heretofore. But farther, when I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, and when I perceive that it is no more connected with the fleeting periods and occupations of mortal life, but honoured with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to one who is better able, even to him who, being the immortal God and veritable Word, alone has power to confirm his own sayings.

3 How God honours Pious Princes, but destroys Tyrants.

Having given assurance that those who glorify and honour him will meet with an abundant recompense at his hands, while those who set themselves against him as enemies and adversaries will compass the ruin of their own souls, he has already established the truth of these his own declarations, having shown on the one hand the fearful end of those tyrants who denied and opposed him, and at the same time having made it manifest that even the death of his servant, as well as his life, is worthy of admiration and praise, and justly claims the memorial, not merely of perishable, but of immortal monuments.

Mankind, devising some consolation for the frail and precarious duration of human life, have thought by the erection of monuments to glorify the memories of their ancestors with immortal honours. Some have employed the vivid delineations and colors of painting ; some have carved statues from lifeless blocks of wood; while others, by engraving their inscriptions deep on tablets and monuments, have thought to transmit the virtues of those whom they honoured to perpetual remembrance. All these indeed are perishable, and consumed by the lapse of time, being representations of the corruptible body, and not expressing the image of the immortal soul. And yet these seemed sufficient to those who had no well-grounded hope of happiness after the termination of this mortal life. But God, that God, I say, who is the common Saviour of all, having treasured up with himself, for those who love godliness, greater blessings than human thought has conceived, gives the earnest and first-fruits of future rewards even here, assuring in some sort immortal hopes to mortal eyes. The ancient oracles of the prophets, delivered to us in the Scripture, declare this; the lives of pious men, who shone in old time with every virtue, bear witness to posterity of the same; and our own days prove it to be true, wherein Constantine, who alone of all that ever wielded the Roman power was the friend of God the Sovereign of all, has appeared to all mankind so clear an example of a godly life.

4 That God honoured Constantine.

And God himself, whom Constantine worshipped, has confirmed this truth by the clearest manifestations of his will, being present to aid him at the commencement, during the course, and at the end of his reign, and holding him up to the human race as an instructive example of godliness. Accordingly, by the manifold blessings he has conferred on him, he has distinguished him alone of all the sovereigns of whom we have ever heard as at once a mighty luminary and most clear-voiced herald of genuine piety.

5 That he reigned above Thirty Years, and lived above Sixty.

With respect to the duration of his reign, God honoured him with three complete periods of ten years, and something more, extending the whole term of his mortal life to twice this number of years. And being pleased to make him a representative of his own sovereign power, he displayed him as the conqueror of the whole race of tyrants, and the destroyer of those God-defying giants of the earth who madly raised their impious arms against him, the supreme King of all. They appeared, so to speak, for an instant, and then disappeared: while the one and only true God, when he had enabled his servant, clad in heavenly panoply, to stand singly against many foes, and by his means had relieved mankind from the multitude of the ungodly, constituted him a teacher of his worship to all nations, to testify with a loud voice in the hearing of all that he acknowledged the true God, and turned with abhorrence from the error of them that are no gods.

6 That he was the Servant of God, and the Conqueror of Nations.

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Thus, like a faithful and good servant, did he act and testify, openly declaring and confessing himself the obedient minister of the supreme King. And God immediately rewarded him, by making him ruler and sovereign, and victorious to such a degree that he alone of all rulers pursued a continual course of conquest, unsubdued and invincible, and through his trophies a greater ruler than tradition records ever to have been before. So dear was he to God, and so blessed; so pious and so fortunate in all that he undertook, that with the greatest facility he obtained the authority over more nations than any who had preceded him, and yet retained his power, undisturbed, to the very close of his life.

7 Comparison with Cyrus, King of the Persians, and with Alexander of Macedon.

Ancient history describes Cyrus, king of the Persians, as by far the most illustrious of all kings up to his time. And yet if we regard the end of his days, we find it but little corresponded with his past prosperity, since he met with an inglorious and dishonourable death at the hands of a woman.

Again, the sons of Greece celebrate Alexander the Macedonian as the conqueror of many and diverse nations; yet we find that he was removed by an early death, before he had reached maturity, being carried off by the effects of revelry and drunkenness. His whole life embraced but the space of thirty-two years, and his reign extended to no more than a third part of that period. Unsparing as the thunderbolt, he advanced through streams of blood and reduced entire nations and cities, young and old, to utter slavery. But when he had scarcely arrived at the maturity of life, and was lamenting the loss of youthful pleasures, death fell upon him with terrible stroke, and, that he might not longer outrage the human race, cut him off in a foreign and hostile land, childless, without successor, and homeless. His kingdom too was instantly dismembered, each of his officers taking away and appropriating a portion for himself. And yet this man is extolled for such deeds as these.

8 That he conquered nearly the Whole World.

But our emperor began his reign at the time of life at which the Macedonian died, yet doubled the length of his life, and trebled the length of his reign. And instructing his army in the mild and sober precepts of godliness, he carried his arms as far as the Britons, and the nations that dwell in the very bosom of the Western ocean. He subdued likewise all Scythia, though situated in the remotest North, and divided into numberless diverse and barbarous tribes. He even pushed his conquests to the Blemmyans and Ethiopians, on the very confines of the South; nor did he think the acquisition of the Eastern nations unworthy his care. In short, diffusing the effulgence of his holy light to the ends of the whole world, even to the most distant Indians, the nations dwelling on the extreme circumference of the inhabited earth, he received the submission of all the rulers, governors, and satraps of barbarous nations, who cheerfully welcomed and saluted him, sending embassies and presents, and setting the highest value on his acquaintance and friendship; insomuch that they honoured him with pictures and statues in their respective countries, and Constantine alone of all emperors was acknowledged and celebrated by all. Notwithstanding, even among these distant nations, he proclaimed the name of his God in his royal edicts with all boldness.

9 That he was the Son of a Pious Emperor, and bequeathed the Power to Royal Sons.

Nor did he give this testimony in words merely, while exhibiting failure in his own practice, but pursued every path of virtue, and was rich in the varied fruits of godliness. He ensured the affection of his friends by magnificent proofs of liberality; and inasmuch as he governed on principles of humanity, he caused his rule to be but lightly felt and acceptable to all classes of his subjects; until at last, after a long course of years, and when he was wearied by his divine labors, the God whom he honoured crowned him with an immortal reward, and translated him from a transitory kingdom to that endless life which he has laid up in store for the souls of his saints, after he had raised him up three sons to succeed him in his power. As then the imperial throne had descended to him from his father, so, by the law of nature, was it reserved for his children and their descendants, and perpetuated, like some paternal inheritance, to endless generations. And indeed God himself, who distinguished this blessed prince with divine honours while yet present with us, and who has adorned his death with choice blessings from his own hand, should be the writer of his actions; since he has recorded his labors and successes on heavenly monuments.

10 Of the Need for this History, and its Value for Edification.

However, hard as it is to speak worthily of this blessed character, and though silence were the safer and less perilous course, nevertheless it is incumbent on me, if I would escape the charge of negligence and sloth, to trace as it were a verbal portraiture, by way of memorial of the pious prince, in imitation of the delineations of human art. For I should be ashamed of myself were I not to employ my best efforts, feeble though they be and of little value, in praise of one who honoured God with such surpassing devotion. I think too that my work will be on other grounds both instructive and necessary, since it will contain a description of those royal and noble actions which are pleasing to God, the Sovereign of all. For would it not be disgraceful that the memory of Nero, and other impious and godless tyrants far worse than he, should meet with diligent writers to embellish the relation of their worthless deeds with elegant language, and record them in voluminous histories, and that I should be silent, to whom God himself has vouchsafed such an emperor as all history records not, and has permitted me to come into his presence, and enjoy his acquaintance and society?

Wherefore, if it is the duty of any one, it certainly is mine, to make an ample proclamation of his virtues to all in whom the example of noble actions is capable of inspiring the love of God. For some who have written the lives of worthless characters, and the history of actions but little tending to the improvement of morals, from private motives, either love or enmity, and possibly in some cases with no better object than

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the display of their own learning, have exaggerated unduly their description of actions intrinsically base, by a refinement and elegance of diction. And thus they have become to those who by the Divine favor had been kept apart from evil, teachers not of good, but of what should be silenced in oblivion and darkness. But my narrative, however unequal to the greatness of the deeds it has to describe, will yet derive luster even from the bare relation of noble actions. And surely the record of conduct that has been pleasing to God will afford a far from unprofitable, indeed a most instructive study, to persons of well-disposed minds.

11 That his Present Object is to record only the Pious Actions of Constantine.

It is my intention, therefore, to pass over the greater part of the royal deeds of this thrice-blessed prince; as, for example, his conflicts and engagements in the field, his personal valour, his victories and successes against the enemy, and the many triumphs he obtained: likewise his provisions for the interests of individuals, his legislative enactments for the social advantage of his subjects, and a multitude of other imperial labors which are fresh in the memory of all; the design of my present undertaking being to speak and write of those circumstances only which have reference to his religious character.

And since these are themselves of almost infinite variety, I shall select from the facts which have come to my knowledge such as are most suitable, and worthy of lasting record, and endeavor to narrate them as briefly as possible. Henceforward, indeed, there is a full and free opportunity for celebrating in every way the praises of this truly blessed prince, which hitherto we have been unable to do, on the ground that we are forbidden to judge any one blessed before his death, because of the uncertain vicissitudes of life. Let me implore then the help of God, and may the inspiring aid of the heavenly Word be with me, while I commence my history from the very earliest period of his life.

12 That like Moses, he was reared in the Palaces of Kings.

Ancient history relates that a cruel race of tyrants oppressed the Hebrew nation; and that God, who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when in the course of time he had arrived at manhood, and the time had come for Divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from the tyrants by whom he had been brought up, openly acknowledging his true brethren and kinsfolk. Then God, exalting him to be the leader of the whole nation, delivered the Hebrews from the bondage of their enemies, and inflicted Divine vengeance through his means on the tyrant race. This ancient story, though rejected by most as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the Supreme God, and have sorely afflicted His Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as that other servant of God had done, in the very home of the tyrants, but young as he was did not share the manner of life of the ungodly: for from that early period his noble nature, under the leading of the Divine Spirit, inclined him to piety and a life acceptable to God. A desire, moreover, to emulate the example of his father had its influence in stimulating the son to a virtuous course of conduct. His father was Constantius (and we ought to revive his memory at this time), the most illustrious emperor of our age; of whose life it is necessary briefly to relate a few particulars, which tell to the honour of his son.

13 Of Constantius his Father, who refused to imitate Diocletian, Maximian, and Maxentius, in their Persecution of the Christians.

At a time when four emperors shared the administration of the Roman empire, Constantius alone, following a course of conduct different from that pursued by his colleagues, entered into the friendship of the Supreme God.

For while they besieged and wasted the churches of God, leveling them to the ground, and obliterating the very foundations of the houses of prayer, he kept his hands pure from their abominable impiety, and never in any respect resembled them. They polluted their provinces by the indiscriminate slaughter of godly men and women; but he kept his soul free from the stain of this crime. They, involved in the mazes of impious idolatry, enthralled first themselves, and then all under their authority, in bondage to the errors of evil demons, while he at the same time originated the profoundest peace throughout his dominions, and secured to his subjects the privilege of celebrating without hindrance the worship of God. In short, while his colleagues oppressed all men by the most grievous exactions, and rendered their lives intolerable, and even worse than death, Constantius alone governed his people with a mild and tranquil sway, and exhibited towards them a truly parental and fostering care. Numberless, indeed, are the other virtues of this man, which are the theme of praise to all; of these I will record one or two instances, as specimens of the quality of those which I must pass by in silence, and then I will proceed to the appointed order of my narrative.

14 How Constantius his Father, being reproached with Poverty by Diocletian, filled his Treasury, and afterwards restored the Money to those by whom it had been contributed.

In consequence of the many reports in circulation respecting this prince, describing his kindness and gentleness of character, and the extraordinary elevation of his piety, alleging too, that by reason of his extreme indulgence to his subjects, he had not even a supply of money laid up in his treasury; the emperor who at that time occupied the place of supreme power sent to reprehend his neglect of the public

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good, at the same time reproaching him with poverty, and alleging in proof of the charge the empty state of his treasury. On this he desired the messengers of the emperor to remain with him awhile, and, calling together the wealthiest of his subjects of all nations under his dominion, he informed them that he was in want of money, and that this was the time for them all to give a voluntary proof of their affection for their prince.

As soon as they heard this (as though they had long been desirous of an opportunity for showing the sincerity of their good will), with zealous alacrity they filled the treasury with gold and silver and other wealth; each eager to surpass the rest in the amount of his contribution: and this they did with cheerful and joyous countenances. And now Constantius desired the messengers of the great emperor personally to inspect his treasures, and directed them to give a faithful report of what they had seen; adding, that on the present occasion he had taken this money into his own hands, but that it had long been kept for his use in the custody of the owners, as securely as if under the charge of faithful treasurers. The ambassadors were overwhelmed with astonishment at what they had witnessed: and on their departure it is said that the truly generous prince sent for the owners of the property, and, after commending them severally for their obedience and true loyalty, restored it all, and bade them return to their homes.

This one circumstance, then, conveys a proof of the generosity of him whose character we are attempting to illustrate: another will contain the clearest testimony to his piety.

15 Of the Persecution raised by his Colleagues.

By command of the supreme authorities of the empire, the governors of the several provinces had set on foot a general persecution of the godly. Indeed, it was from the imperial courts themselves that the very first of the pious martyrs proceeded, who passed through those conflicts for the faith, and most readily endured both fire and sword, and the depths of the sea; every form of death, in short, so that in a brief time all the royal palaces were bereft of pious men. The result was, that the authors of this wickedness were entirely deprived of the protecting care of God, since by their persecution of his worshipers they at the same time silenced the prayers that were wont to be made on their own behalf.

16 How Constantius, feigning Idolatry, expelled those who consented to offer Sacrifice, but retained in his Palace all who were willing to confess Christ.

On the other hand, Constantius conceived an expedient full of sagacity, and did a thing which sounds paradoxical, but in fact was most admirable.

He made a proposal to all the officers of his court, including even those in the highest stations of authority, offering them the following alternative: either that they should offer sacrifice to demons, and thus be permitted to remain with him, and enjoy their usual honours; or, in case of refusal, that they should be shut out from all access to his person, and entirely disqualified from acquaintance and association with him. Accordingly, when they had individually made their choice, some one way and some the other; and the choice of each had been ascertained, then this admirable prince disclosed the secret meaning of his expedient, and condemned the cowardice and selfishness of the one party, while he highly commended the other for their conscientious devotion to God. He declared, too, that those who had been false to their God must be unworthy of the confidence of their prince; for how was it possible that they should preserve their fidelity to him, who had proved themselves faithless to a higher power? He determined, therefore, that such persons should be removed altogether from the imperial court, while, on the other hand, declaring that those men who, in bearing witness for the truth, had proved themselves to be worthy servants of God, would manifest the same fidelity to their king, he entrusted them with the guardianship of his person and empire, saying that he was bound to treat such persons with special regard as his nearest and most valued friends, and to esteem them far more highly than the richest treasures.

17 Of his ChristianManner of Life.

The father of Constantine, then, is said to have possessed such a character as we have briefly described. And what kind of death was vouchsafed to him in consequence of such devotion to God, and how far he whom he honoured made his lot to differ from that of his colleagues in the empire, may be known to any one who will give his attention to the circumstances of the case. For after he had for a long time given many proofs of royal virtue, in acknowledging the Supreme God alone, and condemning the polytheism of the ungodly, and had fortified his household by the prayers of holy men, he passed the remainder of his life in remarkable repose and tranquillity, in the enjoyment of what is counted blessedness, — neither molesting others nor being molested ourselves.

Accordingly, during the whole course of his quiet and peaceful reign, he dedicated his entire household, his children, his wife, and domestic attendants, to the One Supreme God: so that the company assembled within the walls of his palace differed in no respect from a church of God; wherein were also to be found his ministers, who offered continual supplications on behalf of their prince, and this at a time when, with most, it was not allowable to have any dealings with the worshipers of God, even so far as to exchange a word with them.

18 That after the Abdication of Diocletian and Maximian, Constantius became Chief Augustus, and was blessed with a Numerous Offspring.

The immediate consequence of this conduct was a recompense from the hand of God, insomuch that he came into the supreme authority of the empire. For the older emperors, for some unknown reason, resigned their power; and this sudden change took place in the first year after their persecution of the churches.

From that time Constantius alone received the honours of chief Augustus, having been previously, indeed,

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distinguished by the diadem of the imperial Caesars, among whom he held the first rank; but after his worth had been proved in this capacity, he was invested with the highest dignity of the Roman empire, being named chief Augustus of the four who were afterwards elected to that honour. Moreover, he surpassed most of the emperors in regard to the number of his family, having gathered around him a very large circle of children both male and female. And, lastly, when he had attained to a happy old age, and was about to pay the common debt of nature, and exchange this life for another, God once more manifested His power in a special manner on his behalf, by providing that his eldest son Constantine should be present during his last moments, and ready to receive the imperial power from his hands.

19. Of his Son Constantine, who in his Youth accompanied Diocletian into Palestine.

The latter had been with his father's imperial colleagues, and had passed his life among them, as we have said, like God's ancient prophet. And even in the very earliest period of his youth he was judged by them to be worthy of the highest honour. An instance of this we have ourselves seen, when he passed through Palestine with the senior emperor, at whose right hand he stood, and commanded the admiration of all who beheld him by the indications he gave even then of royal greatness. For no one was comparable to him for grace and beauty of person, or height of stature; and he so far surpassed his compeers in personal strength as to be a terror to them. He was, however, even more conspicuous for the excellence of his mental qualities than for his superior physical endowments; being gifted in the first place with a sound judgement, and having also reaped the advantages of a liberal education. He was also distinguished in no ordinary degree both by natural intelligence and divinely imparted wisdom.

20. Flight of Constantine to his Father because of the Plots of Diocletian.

The emperors then in power, observing his manly and vigorous figure and superior mind, were moved with feelings of jealousy and fear, and thenceforward carefully watched for an opportunity of inflicting some brand of disgrace on his character. But the young man, being aware of their designs, the details of which, through the providence of God, more than once came to him, sought safety in flight; in this respect again keeping up his resemblance to the great prophet Moses. Indeed, in every sense God was his helper; and he had before ordained that he should be present in readiness to succeed his father.

21. Death of Constantius, who leaves his Son Constantine Emperor.

Immediately, therefore, on his escape from the plots which had been thus insidiously laid for him, he made his way with all haste to his father, and arrived at length at the very time that he was lying at the point of death. As soon as Constantius saw his son thus unexpectedly in his presence, he leaped from his couch, embraced him tenderly, and, declaring that the only anxiety which had troubled him in the prospect of death, namely, that caused by the absence of his son, was now removed, he rendered thanks to God, saying that he now thought death better than the longest life, and at once completed the arrangement of his private affairs. Then, taking a final leave of the circle of sons and daughters by whom he was surrounded, in his own palace, and on the imperial couch, he bequeathed the empire, according to the law of nature, to his eldest son, and breathed his last.

22 How, after the Burial of Constantius, Constantine was Proclaimed Augustus by the Army.

Nor did the imperial throne remain long unoccupied: for Constantine invested himself with his father's purple, and proceeded from his father's palace, presenting to all a renewal, as it were, in his own person, of his father's life and reign. He then conducted the funeral procession in company with his father's friends, some preceding, others following the train, and performed the last offices for the pious deceased with an extraordinary degree of magnificence, and all united in honouring this thrice blessed prince with acclamations and praises, and while with one mind and voice, they glorified the rule of the son as a living again of him who was dead, they hastened at once to hail their new sovereign by the titles of Imperial and Worshipful Augustus, with joyful shouts. Thus the memory of the deceased emperor received honour from the praises bestowed upon his son, while the latter was pronounced blessed in being the successor of such a father. All the nations also under his dominion were filled with joy and inexpressible gladness at not being even for a moment deprived of the benefits of a well ordered government.

In the instance of the Emperor Constantius, God has made manifest to our generation what the end of those is who in their lives have honoured and loved him.

23 A Brief Notice of the Destruction of the Tyrants.

With respect to the other princes, who made war against the churches of God, I have not thought it fit in the present work to give any account of their downfall, nor to stain the memory of the good by mentioning them in connection with those of an opposite character. The knowledge of the facts themselves will of itself suffice for the wholesome admonition of those who have witnessed or heard of the evils which severally befell them.

24 It was by the Will of God that Constantine became possessed of the Empire.

Thus then the God of all, the Supreme Governor of the whole universe, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed.

25 Victories of Constantine over the Barbarians and the Britons.

As soon then as he was established on the throne, he began to care for the interests of his paternal inheritance, and visited with much considerate kindness all those provinces

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which had previously been under his father's government. Some tribes of the barbarians who dwelt on the banks of the Rhine, and the shores of the Western ocean, having ventured to revolt, he reduced them all to obedience, and brought them from their savage state to one of gentleness. He contented himself with checking the inroads of others, and drove from his dominions, like untamed and savage beasts, those whom he perceived to be altogether incapable of the settled order of civilised life. Having disposed of these affairs to his satisfaction, he directed his attention to other quarters of the world, and first passed over to the British nations, which lie in the very bosom of the ocean. These he reduced to submission, and then proceeded to consider the state of the remaining portions of the empire, that he might be ready to tender his aid wherever circumstances might require it.

26 How he resolved to deliver Rome from Maxentius.

While, therefore, he regarded the entire world as one immense body, and perceived that the head of it all, the royal city of the Roman empire, was bowed down by the weight of a tyrannous oppression; at first he had left the task of liberation to those who governed the other divisions of the empire, as being his superiors in point of age. But when none of these proved able to afford relief, and those who had attempted it had experienced a disastrous termination of their enterprise, he said that life was without enjoyment to him as long as he saw the imperial city thus afflicted, and prepared himself for the overthrowal of the tyranny.

27 That after reflecting on the Downfall of those who had worshiped Idols, he made Choice of Christianity.

Being convinced, however, that he needed some more powerful aid than his military forces could afford him, on account of the wicked and magical enchantments which were so diligently practiced by the tyrant, he sought Divine assistance, deeming the possession of arms and a numerous soldiery of secondary importance, but believing the co-operating power of Deity invincible and not to be shaken. He considered, therefore, on what God he might rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the many emperors who had preceded him, those who had rested their hopes in a multitude of gods, and served them with sacrifices and offerings, had in the first place been deceived by flattering predictions, and oracles which promised them all prosperity, and at last had met with an unhappy end, while not one of their gods had stood by to warn them of the impending wrath of heaven; while one alone who had pursued an entirely opposite course, who had condemned their error, and honoured the one Supreme God during his whole life, had found him to be the Saviour and Protector of his empire, and the Giver of every good thing. Reflecting on this, and well weighing the fact that they who had trusted in many gods had also fallen by manifold forms of death, without leaving behind them either family or offspring, stock, name, or memorial among men: while the God of his father had given to him, on the other hand, manifestations of his power and very many tokens: and considering farther that those who had already taken arms against the tyrant, and had marched to the battlefield under the protection of a multitude of gods, had met with a dishonourable end (for one of them had shamefully retreated from the contest without a blow, and the other, being slain in the midst of his own troops, became, as it were, the mere sport of death); reviewing, I say, all these considerations, he judged it to be folly indeed to join in the idle worship of those who were no gods, and, after such convincing evidence, to err from the truth; and therefore felt it incumbent on him to honour his father's God alone.

28 How, while he was praying, God sent him a Vision of a Cross of Light in the Heavens at Mid-day, with an Inscription admonishing him to conquer by that.

Accordingly he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honoured with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-time has established its truth? He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, Conquer by this . At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle. intensest reality the vision of the words, so that for the moment he was living in the intensest reality of such a vision. His mind had just that intense activity to which such a thing is possible or actual. It is like Goethe's famous meeting of his own self. It is that genius power for the realistic representation of ideal things. This is not the same exactly as "hallucination," or even "imagination." The hallucination probably came later when Constantine gradually represented to himself and finally to Eusebius the vivid idea with its slight ground, as an objective reality,—a common phenomenon. When the emperor went to sleep, his brain molecules vibrating to the forms of his late intense thought, he inevitably dreamed, and dreaming naturally confirmed his thought. This does not say that the suggestive form seen, or the idea itself, and the direction of the dream itself, were not providential and the work of the Holy Spirit, for they were, and were special in character, and so miraculous (or why do ideas come?); but it is to be feared that Constantine's own spirit or something else furnished some of the later details. There is a slight difference of authority as to when and where the vision took place. The panegyrist seems to make it before leaving Gaul, and Malalas is inaccurate as usual in having it happen in a war against the barbarians. For farther discussion of the subject see monographs under Literature in the Prolegomena, especially

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under the names: Baring, Du Voisin, Fabricius, Girault, Heumann, Jacutius Mamachi, Molinet, St. Victor, Suhr, Toderini, Weidener, Wernsdorf, Woltereck. The most concise, clear, and admirable supporter of the account of Eusebius, or rather Constantine, as it stands, is Newman, Miracles (Lond. 1875), 271-286.}-->

29 How the Christ of God appeared to him in his Sleep, and commanded him to use in his Wars a Standard made in the Form of the Cross.

He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night suddenly came on; then in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign which he had seen in the heavens, and to use it as a safeguard in all engagements with his enemies.

30 The Making of the Standard of the Cross.

At dawn of day he arose, and communicated the marvel to his friends: and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.

31 A Description of the Standard of the Cross, which the Romans now call the Labarum.

Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a transverse bar laid over it. On the top of the whole was fixed a wreath of gold and precious stones; and within this, the symbol of the Saviour's name, two letters indicating the name of Christ by means of its initial characters, the letter P being intersected by X in its centre: and these letters the emperor was in the habit of wearing on his helmet at a later period. From the cross-bar of the spear was suspended a cloth, a royal piece, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form, and the upright staff, whose lower section was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered banner.

The emperor constantly made use of this sign of salvation as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.

32 How Constantine received Instruction, and read the Sacred Scriptures.

These things were done shortly afterwards. But at the time above specified, being struck with amazement at the extraordinary vision, and resolving to worship no other God save Him who had appeared to him, he sent for those who were acquainted with the mysteries of His doctrines, and enquired who that God was, and what was intended by the sign of the vision he had seen. They affirmed that He was God, the only begotten Son of the one and only God: that the sign which had appeared was the symbol of immortality, and the trophy of that victory over death which He had gained in time past when sojourning on earth. They taught him also the causes of His advent, and explained to him the true account of His incarnation. Thus he was instructed in these matters, and was impressed with wonder at the divine manifestation which had been presented to his sight. Comparing, therefore, the heavenly vision with the interpretation given, he found his judgement confirmed; and, in the persuasion that the knowledge of these things had been imparted to him by Divine teaching, he determined thenceforth to devote himself to the reading of the Inspired writings.

Moreover, he made the priests of God his counselors, and deemed it incumbent on him to honour the God who had appeared to him with all devotion. And after this, being fortified by well-grounded hopes in Him, he hastened to quench the threatening fire of tyranny.

33 Of the Adulterous Conduct of Maxentius at Rome.

For he who had tyrannically possessed himself of the imperial city, had proceeded to great lengths in impiety and wickedness, so as to venture without hesitation on every vile and impure action.

For example: he would separate women from their husbands, and after a time send them back to them again, and these insults he offered not to men of mean or obscure condition, but to those who held the first places in the Roman senate. Moreover, though he shamefully dishonoured almost numberless free women, he was unable to satisfy his ungoverned and intemperate desires. But when he assayed to corrupt Christian women also, he could no longer secure success to his designs, since they chose rather to submit their lives to death than yield their persons to be defiled by him.

34 How the Wife of a Prefect slew herself for Chastity's Sake.

Now a certain woman, wife of one of the senators who held the authority of prefect, when she understood that those who ministered to the tyrant in such matters were standing before her house (she was a Christian), and knew that her husband through fear had bidden them take her and lead her away, begged a short space of time for arraying herself in her usual dress, and entered her chamber. There, being left alone, she sheathed a sword in her own breast, and immediately expired, leaving indeed her dead body to the procurers, but declaring to all mankind, both to present and future generations, by an act which spoke louder than any words, that the chastity for which Christians are famed is the only thing which is invincible and indestructible. Such was the conduct displayed by this woman.

35 Massacre of the Roman People by Maxentius.

All men, therefore, both people and magistrates, whether of high or low degree, trembled through fear of him whose daring wickedness was such as I have described, and were oppressed by his grievous tyranny. Nay, though they

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submitted quietly, and endured this bitter servitude, still there was no escape from the tyrant's sanguinary cruelty. For at one time, on some trifling pretense, he exposed the populace to be slaughtered by his own bodyguard; and countless multitudes of the Roman people were slain in the very midst of the city by the lances and weapons, not of Scythians or barbarians, but of their own fellow citizens. And besides this, it is impossible to calculate the number of senators whose blood was shed with a view to the seizure of their respective estates, for at different times and on various fictitious charges, multitudes of them suffered death.

36. Magic Arts of Maxentius against Constantine; and Famine at Rome.

But the crowning point of the tyrant's wickedness was his having recourse to sorcery: sometimes for magic purposes ripping up women with child, at other times searching into the bowels of new-born infants. He slew lions also, and practiced certain horrid arts for evoking demons, and averting the approaching war, hoping by these means to get the victory. In short, it is impossible to describe the manifold acts of oppression by which this tyrant of Rome enslaved his subjects: so that by this time they were reduced to the most extreme penury and want of necessary food, a scarcity such as our contemporaries do not remember ever before to have existed at Rome.

37 Defeat of Maxentius's Armies in Italy.

Constantine, however, filled with compassion on account of all these miseries, began to arm himself with all warlike preparation against the tyranny. Assuming therefore the Supreme God as his patron, and invoking His Christ to be his preserver and aid, and setting the victorious trophy, the salutary symbol, in front of his soldiers and bodyguard, he marched with his whole forces, trying to obtain again for the Romans the freedom they had inherited from their ancestors.

And whereas, Maxentius, trusting more in his magic arts than in the affection of his subjects, dared not even advance outside the city gates, but had guarded every place and district and city subject to his tyranny, with large bodies of soldiers, the emperor, confiding in the help of God, advanced against the first and second and third divisions of the tyrant's forces, defeated them all with ease at the first assault, and made his way into the very interior of Italy.

38 Death of Maxentius on the Bridge of the Tiber.

And already he was approaching very near Rome itself, when, to save him from the necessity of fighting with all the Romans for the tyrant's sake, God himself drew the tyrant, as it were by secret cords, a long way outside the gates. And now those miracles recorded in Holy Writ, which God of old wrought against the ungodly (discredited by most as fables, yet believed by the faithful), did he in every deed confirm to all alike, believers and unbelievers, who were eye-witnesses of the wonders. For as once in the days of Moses and the Hebrew nation, who were worshipers of God, "Pharaoh's chariots and his host has he cast into the sea and his chosen chariot-captains are drowned in the Red Sea," — so at this time Maxentius, and the soldiers and guards with him, "went down into the depths like stone," Exodus 15:5 when, in his flight before the divinely-aided forces of Constantine, he essayed to cross the river which lay in his way, over which, making a strong bridge of boats, he had framed an engine of destruction, really against himself, but in the hope of ensnaring thereby him who was beloved by God. For his God stood by the one to protect him, while the other, godless, proved to be the miserable contriver of these secret devices to his own ruin. So that one might well say, "He has made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violence shall come down upon his own pate." Thus, in the present instance, under divine direction, the machine erected on the bridge, with the ambuscade concealed therein, giving way unexpectedly before the appointed time, the bridge began to sink, and the boats with the men in them went bodily to the bottom. And first the wretch himself, then his armed attendants and guards, even as the sacred oracles had before described, "sank as lead in the mighty waters." Exodus 15:10 So that they who thus obtained victory from God might well, if not in the same words, yet in fact in the same spirit as the people of his great servant Moses, sing and speak as they did concerning the impious tyrant of old: "Let us sing unto the Lord, for he has been glorified exceedingly: the horse and his rider has he thrown into the sea. He has become my helper and my shield unto salvation." And again, "Who is like you, O Lord, among the gods? Who is like you, glorious in holiness, marvelous in praises, doing wonders?"

39 Constantine's Entry into Rome.

Having then at this time sung these and suchlike praises to God, the Ruler of all and the Author of victory, after the example of his great servant Moses, Constantine entered the imperial city in triumph. And here the whole body of the senate, and others of rank and distinction in the city, freed as it were from the restraint of a prison, along with the whole Roman populace, their countenances expressive of the gladness of their hearts, received him with acclamations and abounding joy; men, women, and children, with countless multitudes of servants, greeting him as deliverer, preserver, and benefactor, with incessant shouts. But he, being possessed of inward piety toward God, was neither rendered arrogant by these plaudits, nor uplifted by the praises he heard: but, being sensible that he had received help from God, he immediately rendered a thanksgiving to him as the Author of his victory.

40 Of the Statue of Constantine holding a Cross, and its Inscription.

Moreover, by loud proclamation and monumental inscriptions he made known to all men the salutary symbol, setting up this great trophy of victory over his enemies in the midst of the imperial city, and expressly causing it to be engraven in indelible characters, that the salutary symbol was the safeguard of the Roman government and of the entire empire. Accordingly, he immediately ordered a lofty spear in the figure of a cross to be placed beneath the hand of a statue representing himself, in the most frequented part of Rome,

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and the following inscription to be engraved on it in the Latin language: by virtue of this salutary sign, which is the true test of valour, I have preserved and liberated your city from the yoke of tyranny. I have also set at liberty the roman senate and people, and restored them to their ancient distinction and splendor .

41 Rejoicings throughout the Provinces; and Constantine's Acts of Grace.

Thus the pious emperor, glorying in the confession of the victorious cross, proclaimed the Son of God to the Romans with great boldness of testimony. And the inhabitants of the city, one and all, senate and people, reviving, as it were, from the pressure of a bitter and tyrannical domination, seemed to enjoy purer rays of light, and to be born again into a fresh and new life. All the nations, too, as far as the limit of the western ocean, being set free from the calamities which had heretofore beset them, and gladdened by joyous festivals, ceased not to praise him as the victorious, the pious, the common benefactor: all, indeed, with one voice and one mouth, declared that Constantine had appeared by the grace of God as a general blessing to mankind. The imperial edict also was everywhere published, whereby those who had been wrongfully deprived of their estates were permitted again to enjoy their own, while those who had unjustly suffered exile were recalled to their homes. Moreover, he freed from imprisonment, and from every kind of danger and fear, those who, by reason of the tyrant's cruelty, had been subject to these sufferings.

42 The Honours Conferred upon Bishops, and the Building of Churches.

The emperor also personally inviting the society of God's ministers, distinguished them with the highest possible respect and honour, showing them favor in deed and word as persons consecrated to the service of his God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he thought he saw not the man as seen by the vulgar eye, but the God in him. He made them also his companions in travel, believing that He whose servants they were would thus help him. Besides this, he gave from his own private resources costly benefactions to the churches of God, both enlarging and heightening the sacred edifices, and embellishing the august sanctuaries of the church with abundant offerings.

43 Constantine's Liberality to the Poor.

He likewise distributed money largely to those who were in need, and besides these showing himself philanthropist and benefactor even to the heathen, who had no claim on him; and even for the beggars in the forum, miserable and shiftless, he provided, not with money only, or necessary food, but also decent clothing. But in the case of those who had once been prosperous, and had experienced a reverse of circumstances, his aid was still more lavishly bestowed. On such persons, in a truly royal spirit, he conferred magnificent benefactions; giving grants of land to some, and honouring others with various dignities. Orphans of the unfortunate he cared for as a father, while he relieved the destitution of widows, and cared for them with special solicitude. Nay, he even gave virgins, left unprotected by their parents' death, in marriage to wealthy men with whom he was personally acquainted. But this he did after first bestowing on the brides such portions as it was fitting they should bring to the communion of marriage. In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who came into his presence. It was scarcely possible to be near him without receiving some benefit, nor did it ever happen that any who had expected to obtain his assistance were disappointed in their hope.

44 How he was present at the Synods of Bishops.

Such, then, was his general character towards all. But he exercised a peculiar care over the church of God: and whereas, in the several provinces there were some who differed from each other in judgement, he, like some general bishop constituted by God, convened synods of his ministers. Nor did he disdain to be present and sit with them in their assembly, but bore a share in their deliberations, ministering to all that pertained to the peace of God. He took his seat, too, in the midst of them, as an individual among many, dismissing his guards and soldiers, and all whose duty it was to defend his person; but protected by the fear of God, and surrounded by the guardianship of his faithful friends. Those whom he saw inclined to a sound judgement, and exhibiting a calm and conciliatory temper, received his high approbation, for he evidently delighted in a general harmony of sentiment; while he regarded the unyielding wills with aversion.

45 His Forbearance with Unreasonable Men.

Moreover he endured with patience some who were exasperated against himself, directing them in mild and gentle terms to control themselves, and not be turbulent. And some of these respected his admonitions, and desisted; but as to those who proved incapable of sound judgement, he left them entirely at the disposal of God, and never himself desired harsh measures against any one. Hence it naturally happened that the disaffected in Africa reached such a pitch of violence as even to venture on overt acts of audacity; some evil spirit, as it seems probable, being jealous of the present great prosperity, and impelling these men to atrocious deeds, that he might excite the emperor's anger against them. He gained nothing, however, by this malicious conduct; for the emperor laughed at these proceedings, and declared their origin to be from the evil one; inasmuch as these were not the actions of sober persons, but of lunatics or demoniacs; who should be pitied rather than punished; since to punish madmen is as great folly as to sympathize with their condition is supreme philanthropy.

46 Victories over the Barbarians.

Thus the emperor in all his actions honoured God, the Controller of all things, and exercised an unwearied oversight over His churches. And God requited him, by

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subduing all barbarous nations under his feet, so that he was able everywhere to raise trophies over his enemies: and He proclaimed him as conqueror to all mankind, and made him a terror to his adversaries: not indeed that this was his natural character, since he was rather the meekest, and gentlest, and most benevolent of men.

47 Death of Maximin, who had attempted a Conspiracy, and of Others whom Constantine detected by Divine Revelation.

While he was thus engaged, the second of those who had resigned the throne, being detected in a treasonable conspiracy, suffered a most ignominious death. He was the first whose pictures, statues, and all similar marks of honour and distinction were everywhere destroyed, on the ground of his crimes and impiety. After him others also of the same family were discovered in the act of forming secret plots against the emperor; all their intentions being miraculously revealed by God through visions to His servant.

For he frequently vouchsafed to him manifestations of himself, the Divine presence appearing to him in a most marvelous manner, and according to him manifold intimations of future events. Indeed, it is impossible to express in words the indescribable wonders of Divine grace which God was pleased to vouchsafe to His servant. Surrounded by these, he passed the rest of his life in security, rejoicing in the affection of his subjects, rejoicing too because he saw all beneath his government leading contented lives; but above all delighted at the flourishing condition of the churches of God.

48 Celebration of Constantine's Decennalia.

While he was thus circumstanced, he completed the tenth year of his reign. On this occasion he ordered the celebration of general festivals, and offered prayers of thanksgiving to God, the King of all, as sacrifices without flame or smoke. And from this employment he derived much pleasure: not so from the tidings he received of the ravages committed in the Eastern provinces.

49 How Licinius oppressed the East.

For he was informed that in that quarter a certain savage beast was besetting both the church of God and the other inhabitants of the provinces, owing, as it were, to the efforts of the evil spirit to produce effects quite contrary to the deeds of the pious emperor: so that the Roman empire, divided into two parts, seemed to all men to resemble night and day; since darkness overspread the provinces of the East, while the brightest day illumined the inhabitants of the other portion. And whereas the latter were receiving manifold blessings at the hand of God, the sight of these blessings proved intolerable to that envy which hates all good, as well as to the tyrant who afflicted the other division of the empire; and who, notwithstanding that his government was prospering, and he had been honoured by a marriage connection with so great an emperor as Constantine, yet cared not to follow the steps of that pious prince, but strove rather to imitate the evil purposes and practice of the impious; and chose to adopt the course of those whose ignominious end he had seen with his own eyes, rather than to maintain amicable relations with him who was his superior.

50 How Licinius attempted a Conspiracy against Constantine.

Accordingly he engaged in an implacable war against his benefactor, altogether regardless of the laws of friendship, the obligation of oaths, the ties of kindred, and already existing treaties. For the most benignant emperor had given him a proof of sincere affection in bestowing on him the hand of his sister, thus granting him the privilege of a place in family relationship and his own ancient imperial descent, and investing him also with the rank and dignity of his colleague in the empire. But the other took the very opposite course, employing himself in machinations against his superior, and devising various means to repay his benefactor with injuries. At first, pretending friendship, he did all things by guile and treachery, expecting thus to succeed in concealing his designs; but God enabled his servant to detect the schemes thus devised in darkness. Being discovered, however, in his first attempts, he had recourse to fresh frauds; at one time pretending friendship, at another claiming the protection of solemn treaties. Then suddenly violating every engagement, and again beseeching pardon by embassies, yet after all shamefully violating his word, he at last declared open war, and with desperate infatuation resolved thenceforward to carry arms against God himself, whose worshiper he knew the emperor to be.

51 Intrigues of Licinius against the Bishops, and his Prohibition of Synods.

And at first he made secret enquiry respecting the ministers of God subject to his dominion, who had never, indeed, in any respect offended against his government, in order to bring false accusations against them. And when he found no ground of accusation, and had no real ground of objection against them, he next enacted a law, to the effect that the bishops should never on any account hold communication with each other, nor should any one of them absent himself on a visit to a neighbouring church; nor, lastly, should the holding of synods, or councils for the consideration of affairs of common interest, be permitted. Now this was clearly a pretext for displaying his malice against us. For we were compelled either to violate the law, and thus be amenable to punishment, or else, by compliance with its injunctions, to nullify the statutes of the Church; inasmuch as it is impossible to bring important questions to a satisfactory adjustment, except by means of synods. In other cases also this God-hater, being determined to act contrary to the God-loving prince, enacted such things. For whereas the one assembled the priests of God in order to honour them, and to promote peace and unity of judgement; the other, whose object it was to destroy everything that was good, used all his endeavors to destroy the general harmony.

52 Banishment of the Christians, and Confiscation of their Property.

And whereas Constantine, the friend of God, had granted to His worshipers freedom of access to the imperial palaces;

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this enemy of God, in a spirit the very reverse of this, expelled thence all Christians subject to his authority. He banished those who had proved themselves his most faithful and devoted servants, and compelled others, on whom he had himself conferred honour and distinction as a reward for their former eminent services, to the performance of menial offices as slaves to others; and at length, being bent on seizing the property of all as a windfall for himself, he even threatened with death those who professed the Saviour's name. Moreover, being himself of a nature hopelessly debased by sensuality, and degraded by the continual practice of adultery and other shameless vices, he assumed his own worthless character as a specimen of human nature generally, and denied that the virtue of chastity and continence existed among men.

53 Edict that Women should not meet with the Men in the Churches.

Accordingly he passed a second law, which enjoined that men should not appear in company with women in the houses of prayer, and forbade women to attend the sacred schools of virtue, or to receive instruction from the bishops, directing the appointment of women to be teachers of their own sex. These regulations being received with general ridicule, he devised other means for effecting the ruin of the churches. He ordered that the usual congregations of the people should be held in the open country outside the gates, alleging that the open air without the city was far more suitable for a multitude than the houses of prayer within the walls.

54 That those who refuse to sacrifice are to be dismissed from Military Service, and those in Prison not to be fed.

Failing, however, to obtain obedience in this respect also, at length he threw off the mask, and gave orders that those who held military commissions in the several cities of the empire should be deprived of their respective commands, in case of their refusal to offer sacrifices to the demons. Accordingly the forces of the authorities in every province suffered the loss of those who worshipped God; and he too who had decreed this order suffered loss, in that he thus deprived himself of the prayers of pious men. And why should I still further mention how he directed that no one should obey the dictates of common humanity by distributing food to those who were pining in prisons, or should even pity the captives who perished with hunger; in short, that no one should perform a virtuous action, and that those whose natural feelings impelled them to sympathize with their fellow-creatures should be prohibited from doing them a single kindness? Truly this was the most utterly shameless and scandalous of all laws, and one which surpassed the worst depravity of human nature: a law which inflicted on those who showed mercy the same penalties as on those who were the objects of their compassion, and visited the exercise of mere humanity with the severest punishments.

55 The Lawless Conduct and Covetousness of Licinius.

Such were the ordinances of Licinius. But why should I enumerate his innovations respecting marriage, or those concerning the dying, whereby he presumed to abrogate the ancient and wisely established laws of the Romans, and to introduce certain barbarous and cruel institutions in their stead, inventing a thousand pretenses for oppressing his subjects? Hence it was that he devised a new method of measuring land, by which he reckoned the smallest portion at more than its actual dimensions, from an insatiable desire of acquisition. Hence too he registered the names of country residents who were now no more, and had long been numbered with the dead, procuring to himself by this expedient a shameful gain. His meanness was unlimited and his rapacity insatiable. So that when he had filled all his treasuries with gold, and silver, and boundless wealth, he bitterly bewailed his poverty, and suffered as it were the torments of Tantalus. But why should I mention how many innocent persons he punished with exile; how much property he confiscated; how many men of noble birth and estimable character he imprisoned, whose wives he handed over to be basely insulted by his profligate slaves, and to how many married women and virgins he himself offered violence, though already feeling the infirmities of age? I need not enlarge on these subjects, since the enormity of his last actions causes the former to appear trifling and of little moment.

56 At length he undertakes to raise a Persecution.

For the final efforts of his fury appeared in his open hostility to the churches, and he directed his attacks against the bishops themselves, whom he regarded as his worst adversaries, bearing special enmity to those men whom the great and pious emperor treated as his friends. Accordingly he spent on us the utmost of his fury, and, being transported beyond the bounds of reason, he paused not to reflect on the example of those who had persecuted the Christians before him, nor of those whom he himself had been raised up to punish and destroy for their impious deeds: nor did he heed the facts of which he had been himself a witness, though he had seen with his own eyes the chief originator of these our calamities (whoever he was), smitten by the stroke of the Divine scourge.

57 That Maximian, brought Low by a Fistulous Ulcer with Worms, issued an Edict in Favor of the Christians.

For whereas this man had commenced the attack on the churches, and had been the first to pollute his soul with the blood of just and godly men, a judgement from God overtook him, which at first affected his body, but eventually extended itself to his soul. For suddenly an abscess appeared in the secret parts of his person, followed by a deeply seated fistulous ulcer; and these diseases fastened with incurable virulence on the intestines, which swarmed with a vast multitude of worms, and emitted a pestilential odor. Besides, his entire person had become loaded, through gluttonous excess, with an enormous quantity of fat, and this, being now in a putrescent state, is said to have presented to all who approached him an intolerable and dreadful spectacle. Having, therefore, to struggle against such sufferings, at length, though late, he came to a realisation of his past crimes against the Church; and, confessing his sins before

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God, he put a stop to the persecution of the Christians, and hastened to issue imperial edicts and rescripts for the rebuilding of their churches, at the same time enjoining them to perform their customary worship, and to offer up prayers on his behalf.

58 That Maximin, who had persecutedthe Christians, was compelled to fly, and conceal himself in the Disguise of a Slave.

Such was the punishment which he underwent who had commenced the persecution. He, however, of whom we are now speaking, who had been a witness of these things, and known them by his own actual experience, all at once banished the remembrance of them from his mind, and reflected neither on the punishment of the first, nor the divine judgement which had been executed on the second persecutor. The latter had indeed endeavored to outstrip his predecessor in the career of crime, and prided himself on the invention of new tortures for us. Fire nor sword, nor piercing with nails, nor yet wild beasts or the depths of the sea sufficed him. In addition to all these, he discovered a new mode of punishment, and issued an edict directing that their eyesight should be destroyed. So that numbers, not of men only, but of women and children, after being deprived of the sight of their eyes, and the use of the joints of their feet, by mutilation or cauterisation, were consigned in this condition to the painful labor of the mines. Hence it was that this tyrant also was overtaken not long after by the righteous judgement of God, at a time when, confiding in the aid of the demons whom he worshipped as gods, and relying on the countless multitudes of his troops, he had ventured to engage in battle. For, feeling himself on that occasion destitute of all hope in God, he threw from him the imperial dress which so ill became him, hid himself with unmanly timidity in the crowd around him, and sought safety in flight.

He afterwards lurked about the fields and villages in the habit of a slave, hoping he should thus be effectually concealed. He had not, however, eluded the mighty and all-searching eye of God: for even while he was expecting to pass the residue of his days in security, he fell prostrate, smitten by God's fiery dart, and his whole body consumed by the stroke of Divine vengeance; so that all trace of the original lineaments of his person was lost, and nothing remained to him but dry bones and a skeleton-like appearance.

59 That Maximin, blinded by Disease, issued an Edict in Favor of the Christians.

And still the stroke of God continued heavy upon him, so that his eyes protruded and fell from their sockets, leaving him quite blind: and thus he suffered, by a most righteous retribution, the very same punishment which he had been the first to devise for the martyrs of God. At length, however, surviving even these sufferings, he too implored pardon of the God of the Christians, and confessed his impious fighting against God: he too recanted, as the former persecutor had done; and by laws and ordinances explicitly acknowledged his error in worshiping those whom he had accounted gods, declaring that he now knew, by positive experience, that the God of the Christians was the only true God. These were facts which Licinius had not merely received on the testimony of others, but of which he had himself had personal knowledge: and yet, as though his understanding had been obscured by some dark cloud of error, persisted in the same evil course.

FLAVIUS CONSTANTINUS BOOK 2

1 Secret Persecution by Licinius, who causes Some Bishops to be put to Death at Amasia of Pontus.

In this manner, he of whom we have spoken continued to rush headlong towards that destruction which awaits the enemies of God; and once more, with a fatal emulation of their example whose ruin he had himself witnessed as the consequence of their impious conduct, he re-kindled the persecution of the Christians, like a long-extinguished fire, and fanned the unhallowed flame to a fiercer height than any who had gone before him.

At first, indeed, though breathing fury and threatenings against God, like some savage beast of prey, or some crooked and wriggling serpent, he dared not, from fear of Constantine, openly level his attacks against the churches of God subject to his dominion; but dissembled the virulence of his malice, and endeavored by secret and limited measures to compass the death of the bishops, the most eminent of whom he found means to remove, through charges laid against them by the governors of the several provinces. And the manner in which they suffered had in it something strange, and hitherto unheard of. At all events, the barbarities perpetrated at Amasia of Pontus surpassed every known excess of cruelty.

2 Demolition of Churches, and Butchery of the Bishops.

For in that city some of the churches, for the second time since the commencement of the persecutions, were leveled with the ground, and others were closed by the governors of the several districts, in order to prevent any who frequented them from assembling together, or rendering due worship to God. For he by whose orders these outrages were committed was too conscious of his own crimes to expect that these services were performed with any view to his benefit, and was convinced that all we did, and all our endeavors to obtain the favor of God, were on Constantine's behalf.

These servile governors then, feeling assured that such a course would be pleasing to the impious tyrant, subjected the most distinguished prelates of the churches to capital punishment. Accordingly, men who had been guilty of no crime were led away, without cause punished like murderers: and some suffered a new kind of death, having their bodies cut piecemeal; and, after this cruel punishment, more horrible than any named in tragedy, being cast, as a food to fishes, into the depths of the sea. The result of these horrors was again, as before, the flight of pious men, and once more the fields and deserts received the worshipers of God. The tyrant, having thus far succeeded in his object, he farther determined to raise a general persecution of the Christians: and he would have accomplished his purpose, nor could

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anything have hindered him from carrying his resolution into effect, had not he who defends his own anticipated the coming evil, and by his special guidance conducted his servant Constantine to this part of the empire, causing him to shine forth as a brilliant light in the midst of the darkness and gloomy night.

3 How Constantine was stirred in Behalf of the Christiansthus in Danger of Persecution.

He, perceiving the evils of which he had heard to be no longer tolerable, took wise counsel, and tempering the natural clemency of his character with a certain measure of severity, hastened to succor those who were thus grievously oppressed. For he judged that it would rightly be deemed a pious and holy task to secure, by the removal of an individual, the safety of the greater part of the human race. He judged too, that if he listened to the dictates of clemency only, and bestowed his pity on one utterly unworthy of it, this would, on the one hand, confer no real benefit on a man whom nothing would induce to abandon his evil practices, and whose fury against his subjects would only be likely to increase; while, on the other hand, those who suffered from his oppression would thus be forever deprived of all hope of deliverance.

Influenced by these reflections, the emperor resolved without farther delay to extend a protecting hand to those who had fallen into such an extremity of distress. He accordingly made the usual warlike preparations, and assembled his whole forces, both of horse and foot. But before them all was carried the standard which I have before described, as the symbol of his full confidence in God.

4 That Constantine prepared himself for the War by Prayer: Licinius by the Practice of Divination.

He took with him also the priests of God, feeling well assured that now, if ever, he stood in need of the efficacy of prayer, and thinking it right that they should constantly be near and about his person, as most trusty guardians of the soul.

Now, as soon as the tyrant understood that Constantine's victories over his enemies were secured to him by no other means than the cooperation of God, and that the persons above alluded to were continually with him and about his person; and besides this, that the symbol of the salutary passion preceded both the emperor himself and his whole army; he regarded these precautions with ridicule (as might be expected), at the same time mocking and reviling the emperor with blasphemous words.

On the other hand, he gathered round himself Egyptian diviners and soothsayers, with sorcerers and enchanters, and the priests and prophets of those whom he imagined to be gods. He then, after offering the sacrifices which he thought the occasion demanded, enquired how far he might reckon on a successful termination of the war. They replied with one voice, that he would unquestionably be victorious over his enemies, and triumphant in the war: and the oracles everywhere held out to him the same prospect in copious and elegant verses. The soothsayers certified him of favorable omens from the flight of birds; the priests declared the same to be indicated by the motion of the entrails of their victims. Elevated, therefore, by these fallacious assurances, he boldly advanced at the head of his army, and prepared for battle.

5 What Licinius, while sacrificing in a Grove, said concerning Idols, and concerning Christ.

And when he was now ready to engage, he desired the most approved of his bodyguard and his most valued friends to meet him in one of the places which they consider sacred. It was a well-watered and shady grove, and in it were several marble statues of those whom he accounted to be gods. After lighting tapers and performing the usual sacrifices in honour of these, he is said to have delivered the following speech: "Friends and fellow-soldiers! These are our country's gods, and these we honour with a worship derived from our remotest ancestors. But he who leads the army now opposed to us has proved false to the religion of his forefathers, and adopted atheistic sentiments, honouring in his infatuation some strange and unheard-of Deity, with whose despicable standard he now disgraces his army, and confiding in whose aid he has taken up arms, and is now advancing, not so much against us as against those very gods whom he has forsaken. However, the present occasion shall prove which of us is mistaken in his judgement, and shall decide between our gods and those whom our adversaries profess to honour. For either it will declare the victory to be ours, and so most justly evince that our gods are the true saviours and helpers; or else, if this God of Constantine's, who comes we know not whence, shall prove superior to our deities (who are many, and in point of numbers, at least, have the advantage), let no one henceforth doubt which god he ought to worship, but attach himself at once to the superior power, and ascribe to him the honours of the victory. Suppose, then, this strange God, whom we now regard with ridicule, should really prove victorious; then indeed we must acknowledge and give him honour, and so bid a long farewell to those for whom we light our tapers in vain. But if our own gods triumph (as they undoubtedly will), then, as soon as we have secured the present victory, let us prosecute the war without delay against these despisers of the gods."

Such were the words he addressed to those then present, as reported not long after to the writer of this history by some who heard them spoken. And as soon as he had concluded his speech, he gave orders to his forces to commence the attack.

6 An Apparition seen in the Cities subject to Licinius, as of Constantine's Troops passing through them.

While these things were taking place a supernatural appearance is said to have been observed in the cities subject to the tyrant's rule. Different detachments of Constantine's army seemed to present themselves to the view, marching at noonday through these cities, as though they had obtained the victory. In reality, not a single soldier was anywhere present at the time, and yet this appearance was seen through the agency of a divine and superior power, and foreshadowed what was shortly coming to pass. For as soon as the armies were ready to engage, he who had broken through the ties of

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friendly alliance was the first to commence the battle; on which Constantine, calling on the name of "God the Supreme Saviour," and giving this as the watchword to his soldiers, overcame him in this first conflict: and not long after in a second battle he gained a still more important and decisive victory, the salutary trophy preceding the ranks of his army.

7 That Victory everywhere followed the Presence of the Standard of the Cross in Battle.

Indeed, wherever this appeared, the enemy soon fled before his victorious troops. And the emperor perceiving this, whenever he saw any part of his forces hard pressed, gave orders that the salutary trophy should be moved in that direction, like some triumphant charm against disasters: at which the combatants were divinely inspired, as it were, with fresh strength and courage, and immediate victory was the result.

8 That Fifty Men were selected to carry the Cross.

Accordingly, he selected those of his bodyguard who were most distinguished for personal strength, valour, and piety, and entrusted them with the sole care and defense of the standard. There were thus no less than fifty men whose only duty was to surround and vigilantly defend the standard, which they carried each in turn on their shoulders. These circumstances were related to the writer of this narrative by the emperor himself in his leisure moments, long after the occurrence of the events: and he added another incident well worthy of being recorded.

9 That One of the Cross-Bearers, who fled from his Post, was slain: while Another, who faithfully stood his Ground, was preserved.

For he said that once, during the very heat of an engagement, a sudden tumult and panic attacked his army, which threw the soldier who then bore the standard into an agony of fear, so that he handed it over to another, in order to secure his own escape from the battle. As soon, however, as his comrade had received it, and he had withdrawn, and resigned all charge of the standard, he was struck in the belly by a dart, which took his life. Thus he paid the penalty of his cowardice and unfaithfulness, and lay dead on the spot: but the other, who had taken his place as the bearer of the salutary standard, found it to be the safeguard of his life. For though he was assailed by a continual shower of darts, the bearer remained unhurt, the staff of the standard receiving every weapon. It was indeed a truly marvelous circumstance, that the enemies' darts all fell within and remained in the slender circumference of this spear, and thus saved the standard-bearer from death; so that none of those engaged in this service ever received a wound.

This story is none of mine, but for this, too, I am indebted to the emperor's own authority, who related it in my hearing along with other matters. And now, having thus through the power of God secured these first victories, he put his forces in motion and continued his onward march.

10 Various Battles, and Constantine's Victories.

The van, however, of the enemy, unable to resist the emperor's first assault, threw down their arms, and prostrated themselves at his feet. All these he spared, rejoicing to save human life. But there were others who still continued in arms, and engaged in battle. These the emperor endeavored to conciliate by friendly overtures, but when these were not accepted he ordered his army to commence the attack. On this they immediately turned and betook themselves to flight; and some were overtaken and slain according to the laws of war, while others fell on each other in the confusion of their flight, and perished by the swords of their comrades.

11 Flight, and Magic Arts of Licinius.

In these circumstances their commander, finding himself bereft of the aid of his followers, having lost his lately numerous array, both of regular and allied forces, having proved, too, by experience, how vain his confidence had been in those whom he thought to be gods, ignominiously took to flight, by which indeed he effected his escape, and secured his personal safety, for the pious emperor had forbidden his soldiers to follow him too closely, and thus allowed him an opportunity for escape. And this he did in the hope that he might hereafter, on conviction of the desperate state of his affairs, be induced to abandon his insane and presumptuous ambition, and return to sounder reason. So Constantine, in his excessive humanity, thought and was willing patiently to bear past injuries, and extend his forgiveness to one who so ill deserved it; but Licinius, far from renouncing his evil practices, still added crime to crime, and ventured on more daring atrocities than ever. Nay, once more tampering with the detestable arts of magic, he again was presumptuous: so that it might well be said of him, as it was of the Egyptian tyrant of old, that God had hardened his heart. Exodus 9:12

12 How Constantine, after prayingin his Tabernacle, obtained the Victory.

But while Licinius, giving himself up to these impieties, rushed blindly towards the gulf of destruction, the emperor on the other hand, when he saw that he must meet his enemies in a second battle, devoted the intervening time to his Saviour. He pitched the tabernacle of the cross outside and at a distance from his camp, and there passed his time in a pure and holy manner, offering up prayers to God; following thus the example of his ancient prophet, of whom the sacred oracles testify, that he pitched the tabernacle without the camp. He was attended only by a few, whose faith and pious devotion he highly esteemed. And this custom he continued to observe whenever he meditated an engagement with the enemy. For he was deliberate in his measures, the better to insure safety, and desired in everything to be directed by divine counsel. And making earnest supplications to God, he was always honoured after a little with a manifestation of his presence. And then, as if moved by a divine impulse, he would rush from the tabernacle, and suddenly give orders to his army to move at once without delay, and on the instant to draw their swords. On this they would immediately commence the attack, fight vigorously, so as with incredible celerity to secure the victory, and raise trophies of victory over their enemies.

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13 His Humane Treatment of Prisoners.

Thus the emperor and his army had long been accustomed to act, whenever there was a prospect of an engagement; for his God was ever present to his thoughts, and he desired to do everything according to his will, and conscientiously to avoid any wanton sacrifice of human life. He was anxious thus for the preservation not only of his own subjects, but even of his enemies. Accordingly he directed his victorious troops to spare the lives of their prisoners, admonishing them, as human beings, not to forget the claims of their common nature. And whenever he saw the passions of his soldiery excited beyond control, he repressed their fury by a largess of money, rewarding every man who saved the life of an enemy with a certain weight of gold. And the emperor's own sagacity led him to discover this inducement to spare human life, so that great numbers even of the barbarians were thus saved, and owed their lives to the emperor's gold.

14 A Farther Mention of his Prayers in the Tabernacle.

Now these, and a thousand such acts as these, were familiarly and habitually done by the emperor. And on the present occasion he retired, as his custom was before battle, to the privacy of his tabernacle, and there employed his time in prayer to God. Meanwhile he strictly abstained from anything like ease, or luxurious living, and disciplined himself by fasting and bodily mortification, imploring the favor of God by supplication and prayer, that he might obtain his concurrence and aid, and be ready to execute whatever he might be pleased to suggest to his thoughts. In short, he exercised a vigilant care over all alike, and interceded with God as much for the safety of his enemies as for that of his own subjects.

15 Treacherous Friendship, and Idolatrous Practices of Licinius.

And inasmuch as he who had lately fled before him now dissembled his real sentiments, and again petitioned for a renewal of friendship and alliance, the emperor thought fit, on certain conditions, to grant his request, in the hope that such a measure might be expedient, and generally advantageous to the community. Licinius, however, while he pretended a ready submission to the terms prescribed, and attested his sincerity by oaths, at this very time was secretly engaged in collecting a military force, and again meditated war and strife, inviting even the barbarians to join his standard, and he began also to look about him for other gods, having been deceived by those in whom he had hitherto trusted. And, without bestowing a thought on what he had himself publicly spoken on the subject of false deities, or choosing to acknowledge that God who had fought on the side of Constantine, he made himself ridiculous by seeking for a multitude of new gods.

16 How Licinius counseled his Soldiers not to attack the Standard of the Cross.

Having now learned by experience the Divine and mysterious power which resided in the salutary trophy, by means of which Constantine's army had become habituated to victory, he admonished his soldiers never to direct their attack against this standard, nor even incautiously to allow their eyes to rest upon it; assuring them that it possessed a terrible power, and was especially hostile to him; so that they would do well carefully to avoid any collision with it. And now, having given these directions, he prepared for a decisive conflict with him whose humanity prompted him still to hesitate, and to postpone the fate which he foresaw awaited his adversary. The enemy, however, confident in the aid of a multitude of gods, advanced to the attack with a powerful array of military force, preceded by certain images of the dead, and lifeless statues, as their defense. On the other side, the emperor, secure in the armor of godliness, opposed to the numbers of the enemy the salutary and life-giving sign, as at once a terror to the foe, and a protection from every harm. And for a while he paused, and preserved at first the attitude of forbearance, from respect to the treaty of peace to which he had given his sanction, that he might not be the first to commence the contest.

17 Constantine's Victory.

But as soon as he perceived that his adversaries persisted in their resolution, and were already drawing their swords, he gave free scope to his indignation, and by a single charge overthrew in a moment the entire body of the enemy, thus triumphing at once over them and their gods.

18 Death of Licinius, and Celebration of the Event.

He then proceeded to deal with this adversary of God and his followers according to the laws of war, and consign them to fitting punishment. Accordingly the tyrant himself, and they whose counsels had supported him in his impiety, were together subjected to the just punishment of death. After this, those who had so lately been deceived by their vain confidence in false deities, acknowledged with unfeigned sincerity the God of Constantine, and openly professed their belief in him as the true and only God.

19 Rejoicings and Festivities.

And now, the impious being thus removed, the sun once more shone brightly after the gloomy cloud of tyrannic power. Each separate portion of the Roman dominion became blended with the rest; the Eastern nations united with those of the West, and the whole body of the Roman empire was graced as it were by its head in the person of a single and supreme ruler, whose sole authority pervaded the whole. Now too the bright rays of the light of godliness gladdened the days of those who had heretofore been sitting in darkness and the shadow of death. Past sorrows were no more remembered, for all united in celebrating the praises of the victorious prince, and avowed their recognition of his preserver as the only true God. Thus he whose character shone with all the virtues of piety, the emperor Victor, for he had himself adopted this name as a most fitting appellation to express the victory which God had granted him over all who hated or opposed him, assumed the dominion of the East, and thus singly governed the Roman empire, re-united, as in former times, under one head. Thus, as he was the first to proclaim to all the sole sovereignty of God, so he himself, as sole sovereign of the Roman world, extended his authority

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over the whole human race. Every apprehension of those evils under the pressure of which all had suffered was now removed; men whose heads had drooped in sorrow now regarded each other with smiling countenances, and looks expressive of their inward joy. With processions and hymns of praise they first of all, as they were told, ascribed the supreme sovereignty to God, as in truth the King of kings; and then with continued acclamations rendered honour to the victorious emperor, and the Caesars, his most discreet and pious sons. The former afflictions were forgotten, and all past impieties forgiven: while with the enjoyment of present happiness was mingled the expectation of continued blessings in the future.

20 Constantine's Enactments in Favor of the Confessors.

Moreover, the emperor's edicts, permeated with his humane spirit, were published among us also, as they had been among the inhabitants of the other division of the empire; and his laws, which breathed a spirit of piety toward God, gave promise of manifold blessings, since they secured many advantages to his provincial subjects in every nation, and at the same time prescribed measures suited to the exigencies of the churches of God. For first of all they recalled those who, in consequence of their refusal to join in idol worship, had been driven to exile, or ejected from their homes by the governors of their respective provinces. In the next place, they relieved from their burdens those who for the same reason had been adjudged to serve in the civil courts, and ordained restitution to be made to any who had been deprived of property. They too, who in the time of trial had signalised themselves by fortitude of soul in the cause of God, and had therefore been condemned to the painful labor of the mines, or consigned to the solitude of islands, or compelled to toil in the public works, all received an immediate release from these burdens; while others, whose religious constancy had cost them the forfeiture of their military rank, were vindicated by the emperor's generosity from this dishonour: for he granted them the alternative either of resuming their rank, and enjoying their former privileges, or, in the event of their preferring a more settled life, of perpetual exemption from all service. Lastly, all who had been compelled by way of disgrace and insult to serve in the employments of women, he likewise freed with the rest.

21 His Laws concerning Martyrs, and concerning Ecclesiastical Property.

Such were the benefits secured by the emperor's written mandates to the persons of those who had thus suffered for the faith, and his laws made ample provision for their property also.

With regard to those holy martyrs of God who had laid down their lives in the confession of His name, he directed that their estates should be enjoyed by their nearest kindred; and, in default of any of these, that the right of inheritance should be vested in the churches. Farther, whatever property had been consigned to other parties from the treasury, whether in the way of sale or gift, together with that retained in the treasury itself, the generous mandate of the emperor directed should be restored to the original owners. Such benefits did his bounty, thus widely diffused, confer on the Church of God.

22 How he won the Favor of the People.

But his munificence bestowed still further and more numerous favors on the heathen peoples and the other nations of his empire. So that the inhabitants of our [Eastern] regions, who had heard of the privileges experienced in the opposite portion of the empire, and had blessed the fortunate recipients of them, and longed for the enjoyment of a similar lot for themselves, now with one consent proclaimed their own happiness, when they saw themselves in possession of all these blessings; and confessed that the appearance of such a monarch to the human race was indeed a marvelous event, and such as the world's history had never yet recorded. Such were their sentiments.

23 That he declared God to be the Author of his Prosperity: and concerning his Rescripts.

And now that, through the powerful aid of God his Saviour, all nations owned their subjection to the emperor's authority, he openly proclaimed to all the name of Him to whose bounty he owed all his blessings, and declared that He, and not himself, was the author of his past victories. This declaration, written both in the Latin and Greek languages, he caused to be transmitted through every province of the empire. Now the excellence of his style of expression may be known from a perusal of his letters themselves which were two in number; one addressed to the churches of God; the other to the heathen population in the several cities of the empire. The latter of these I think it well to insert here as connected with my present subject, in order on the one hand that a copy of this document may be recorded as matter of history, and thus preserved to posterity, and on the other that it may serve to confirm the truth of my present narrative. It is taken from an authentic copy of the imperial statute in my own possession and the signature in the emperor's own handwriting attaches as it were the impress of truth to the statement I have made.

24 Law of Constantine respecting Piety towards God, and the ChristianReligion.

Victor Constantinus, Maximus Augustus, to the inhabitants of the province of Palestine.

To all who entertain just and sound sentiments respecting the character of the Supreme Being, it has long been most clearly evident, and beyond the possibility of doubt, how vast a difference there has ever been between those who maintain a careful observance of the hallowed duties of the Christian religion, and those who treat this religion with hostility or contempt. But at this present time, we may see by still more manifest proofs, and still more decisive instances, both how unreasonable it were to question this truth, and how mighty is the power of the Supreme God: since it appears that they who faithfully observe His holy laws, and shrink from the transgression of His commandments, are rewarded with abundant blessings, and are endued with well-grounded hope as well as ample power for the

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accomplishment of their undertakings. On the other hand, they who have cherished impious sentiments have experienced results corresponding to their evil choice. For how is it to be expected that any blessing would be obtained by one who neither desired to acknowledge nor duly to worship that God who is the source of all blessing? Indeed, facts themselves are a confirmation of what I say.

25 An Illustration from Ancient Times.

For certainly any one who will mentally retrace the course of events from the earliest period down to the present time, and will reflect on what has occurred in past ages, will find that all who have made justice and probity the basis of their conduct, have not only carried their undertakings to a successful issue, but have gathered, as it were, a store of sweet fruit as the produce of this pleasant root. Again, whoever observes the career of those who have been bold in the practice of oppression or injustice; who have either directed their senseless fury against God himself, or have conceived no kindly feelings towards their fellow-men, but have dared to afflict them with exile, disgrace, confiscation, massacre, or other miseries of the like kind, and all this without any sense of compunction, or wish to direct thoughts to a better course, will find that such men have received a recompense proportioned to their crimes. And these are results which might naturally and reasonably be expected to ensue.

26 Of Persecuted and Persecutors.

For whoever have addressed themselves with integrity of purpose to any course of action, keeping the fear of God continually before their thoughts, and preserving an unwavering faith in him, without allowing present fears or dangers to outweigh their hope of future blessings — such persons, though for a season they may have experienced painful trials, have borne their afflictions lightly, being supported by the belief of greater rewards in store for them; and their character has acquired a brighter luster in proportion to the severity of their past sufferings. With regard, on the other hand, to those who have either dishonourably slighted the principles of justice, or refused to acknowledge the Supreme God themselves, and yet have dared to subject others who have faithfully maintained his worship to the most cruel insults and punishments; who have failed equally to recognize their own wretchedness in oppressing others on such grounds, and the happiness and blessing of those who preserved their devotion to God even in the midst of such sufferings: with regard, I say, to such men, many a time have their armies been slaughtered, many a time have they been put to flight; and their warlike preparations have ended in total ruin and defeat.

27 How the Persecution became the Occasion of Calamities to the Aggressors.

From the causes I have described, grievous wars arose, and destructive devastations. Hence followed a scarcity of the common necessaries of life, and a crowd of consequent miseries: hence, too, the authors of these impieties have either met a disastrous death of extreme suffering, or have dragged out an ignominious existence, and confessed it to be worse than death itself, thus receiving as it were a measure of punishment proportioned to the heinousness of their crimes. For each experienced a degree of calamity according to the blind fury with which he had been led to combat, and as he thought, defeat the Divine will: so that they not only felt the pressure of the ills of this present life, but were tormented also by a most lively apprehension of punishment in the future world.

28 That God chose Constantine to be the Minister of Blessing.

And now, with such a mass of impiety oppressing the human race, and the commonwealth in danger of being utterly destroyed, as if by the agency of some pestilential disease, and therefore needing powerful and effectual aid; what was the relief, and what the remedy which the Divinity devised for these evils? (And by Divinity is meant the one who is alone and truly God, the possessor of almighty and eternal power: and surely it cannot be deemed arrogance in one who has received benefits from God, to acknowledge them in the loftiest terms of praise.) I myself, then, was the instrument whose services He chose, and esteemed suited for the accomplishment of his will. Accordingly, beginning at the remote Britannic ocean, and the regions where, according to the law of nature, the sun sinks beneath the horizon, through the aid of divine power I banished and utterly removed every form of evil which prevailed, in the hope that the human race, enlightened through my instrumentality, might be recalled to a due observance of the holy laws of God, and at the same time our most blessed faith might prosper under the guidance of his almighty hand.

29 Constantine's Expressions of Piety towards God; and Praise of the Confessors.

I said, under the guidance of his hand; for I would desire never to be forgetful of the gratitude due to his grace. Believing, therefore, that this most excellent service had been confided to me as a special gift, I proceeded as far as the regions of the East, which, being under the pressure of severer calamities, seemed to demand still more effectual remedies at my hands. At the same time I am most certainly persuaded that I myself owe my life, my every breath, in short, my very inmost and secret thoughts, entirely to the favor of the Supreme God. Now I am well aware that they who are sincere in the pursuit of the heavenly hope, and have fixed this hope in heaven itself as the peculiar and predominant principle of their lives, have no need to depend on human favor, but rather have enjoyed higher honours in proportion as they have separated themselves from the inferior and evil things of this earthly existence. Nevertheless I deem it incumbent on me to remove at once and most completely from all such persons the hard necessities laid upon them for a season, and the unjust inflictions under which they have suffered, though free from any guilt or just liability. For it would be strange indeed, that the fortitude and constancy of soul displayed by such men should be fully apparent during the reign of those whose first object it was to persecute them on account of their devotion to God, and yet that the glory

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of their character should not be more bright and blessed, under the administration of a prince who is His servant.

30 A Law granting Release from Exile, from Service in the Courts, and from the Confiscation of Property.

Let all therefore who have exchanged their country for a foreign land, because they would not abandon that reverence and faith toward God to which they had devoted themselves with their whole hearts, and have in consequence at different times been subject to the cruel sentence of the courts; together with any who have been enrolled in the registers of the public courts though in time past exempt from such office; let these, I say, now render thanks to God the Liberator of all, in that they are restored to their hereditary property, and their wonted tranquility. Let those also who have been despoiled of their goods, and have hitherto passed a wretched existence, mourning under the loss of all that they possessed, once more be restored to their former homes, their families, and estates, and receive with joy the bountiful kindness of God.

31 Release likewise granted to Exiles in the Islands.

Furthermore, it is our command that all those who have been detained in the islands against their will should receive the benefit of this present provision; in order that they who till now have been surrounded by rugged mountains and the encircling barrier of the ocean, being now set free from that gloomy and desolate solitude, may fulfill their fondest wish by revisiting their dearest friends. Those, too, who have prolonged a miserable life in the midst of abject and wretched squalor, welcoming their restoration as an unlooked-for gain, and discarding henceforth all anxious thoughts, may pass their lives with us in freedom from all fear. For that any one could live in a state of fear under our government, when we boast and believe ourselves to be the servants of God, would surely be a thing most extraordinary even to hear of, and quite incredible; and our mission is to rectify the errors of the others.

32 And to those ignominiously employed in the Mines and Public Works.

Again, with regard to those who have been condemned either to the grievous labor of the mines, or to service in the public works, let them enjoy the sweets of leisure in place of these long-continued toils, and henceforth lead a far easier life, and more accordant with the wishes of their hearts, exchanging the incessant hardships of their tasks for quiet relaxation. And if any have forfeited the common privilege of liberty, or have unhappily suffered dishonour, let them hasten back every one to the country of his nativity, and resume with becoming joy their former positions in society, from which they have been as it were separated by long residence abroad.

33 Concerning those Confessors engaged in Military Service.

Once more, with respect to those who had previously been preferred to any military distinction, of which they were afterwards deprived, for the cruel and unjust reason that they chose rather to acknowledge their allegiance to God than to retain the rank they held; we leave them perfect liberty of choice, either to occupy their former stations, should they be content again to engage in military service, or after an honourable discharge, to live in undisturbed tranquillity. For it is fair and consistent that men who have displayed such magnanimity and fortitude in meeting the perils to which they have been exposed, should be allowed the choice either of enjoying peaceful leisure, or resuming their former rank.

34 The Liberation of Free Persons condemned to labor in the Women's Apartments, or to Servitude.

Lastly, if any have wrongfully been deprived of the privileges of noble lineage, and subjected to a judicial sentence which has consigned them to the women's apartments and to the linen making, there to undergo a cruel and miserable labor, or reduced them to servitude for the benefit of the public treasury, without any exemption on the ground of superior birth; let such persons, resuming the honours they had previously enjoyed, and their proper dignities, henceforward exult in the blessings of liberty, and lead a glad life. Let the free man, too, by some injustice and inhumanity, or even madness, made a slave, who has felt the sudden transition from liberty to bondage, and ofttimes bewailed his unwonted labors, return to his family once more a free man in virtue of this our ordinance, and seek those employments which befit a state of freedom; and let him dismiss from his remembrance those services which he found so oppressive, and which so ill became his condition.

35 Of the Inheritance of the Property of Martyrs and Confessors, also of those who had suffered Banishment or Confiscation of Property.

Nor must we omit to notice those estates of which individuals have been deprived on various pretenses. For if any of those who have engaged with dauntless and resolute determination in the noble and divine conflict of martyrdom have also been stripped of their fortunes; or if the same has been the lot of the confessors, who have won for themselves the hope of eternal treasures; or if the loss of property has befallen those who were driven from their native land because they would not yield to the persecutors, and betray their faith; lastly, if any who have escaped the sentence of death have yet been despoiled of their worldly goods; we ordain that the inheritances of all such persons be transferred to their nearest kindred. And whereas the laws expressly assign this right to those most nearly related, it will be easy to ascertain to whom these inheritances severally belong. And it is evidently reasonable that the succession in these cases should belong to those who would have stood in the place of nearest affinity, had the deceased experienced a natural death.

36. The Church is declared Heir of those who leave no Kindred; and the Free Gifts of such Persons Confirmed.

But should there be no surviving relation to succeed in due course to the property of those above-mentioned, I mean the martyrs, or confessors, or those who for some such cause have been banished from their native land; in such cases we ordain

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that the church locally nearest in each instance shall succeed to the inheritance. And surely it will be no wrong to the departed that that church should be their heir, for whose sake they have endured every extremity of suffering. We think it necessary to add this also, that in case any of the above-mentioned persons have donated any part of their property in the way of free gift, possession of such property shall be assured, as is reasonable, to those who have thus received it.

37 Lands, Gardens, or Houses, but not Actual Produce from them, are to be given back.

And that there may be no obscurity in this our ordinance, but every one may readily apprehend its requirements, let all men hereby know that if they are now maintaining themselves in possession of a piece of land, or a house, or garden, or anything else which had appertained to the before-mentioned persons, it will be good and advantageous for them to acknowledge the fact, and make restitution with the least possible delay. On the other hand, although it should appear that some individuals have reaped abundant profits from this unjust possession, we do not consider that justice demands the restitution of such profits. They must, however, declare explicitly what amount of benefit they have thus derived, and from what sources, and entreat our pardon for this offense; in order that their past covetousness may in some measure be atoned for, and that the Supreme God may accept this compensation as a token of contrition, and be pleased graciously to pardon the sin.

38 In what Manner Requests should be made for these.

But it is possible that those who have become masters of such property (if it be right or possible to allow them such a title) will assure us by way of apology for their conduct, that it was not in their power to abstain from this appropriation at a time when a spectacle of misery in all its forms everywhere met the view; when men were cruelly driven from their homes, slaughtered without mercy, thrust forth without remorse: when the confiscation of the property of innocent persons was a common thing, and when persecutions and property seizures were unceasing. If any defend their conduct by such reasons as these, and still persist in their avaricious temper, they shall be made sensible that such a course will bring punishment on themselves, and all the more because this correction of evil is the very characteristic of our service to the Supreme God. So that it will henceforth be dangerous to retain what dire necessity may in time past have compelled men to take; especially because it is in any case incumbent on us to discourage covetous desires, both by persuasion, and by warning examples.

39 The Treasury must restore Lands, Gardens, and Houses to the Churches.

Nor shall the treasury itself, should it have any of the things we have spoken of, be permitted to keep them; but, without venturing as it were to raise its voice against the holy churches, it shall justly relinquish in their favor what it has for a time unjustly retained. We ordain, therefore, that all things whatsoever which shall appear righteously to belong to the churches, whether the property consist of houses or fields and gardens, or whatever the nature of it may be, shall be restored in their full value and integrity, and with undiminished right of possession.

40 The Tombs of Martyrs and the Cemeteries to be transferred to the Possession of the Churches.

Again, with respect to those places which are honoured in being the depositories of the remains of martyrs, and continue to be memorials of their glorious departure; how can we doubt that they rightly belong to the churches, or refrain from issuing our injunction to that effect? For surely there can be no better liberality, no labor more pleasing or profitable, than to be thus employed under the guidance of the Divine Spirit, in order that those things which have been appropriated on false pretenses by unjust and wicked men, may be restored, as justice demands, and once more secured to the holy churches.

41 Those who have purchased Property belonging to the Church, or received it as a Gift, are to restore it.

And since it would be wrong in a provision intended to include all cases, to pass over those who have either procured any such property by right of purchase from the treasury, or have retained it when conveyed to them in the form of a gift; let all who have thus rashly indulged their insatiable thirst of gain be assured that, although by daring to make such purchases they have done all in their power to alienate our clemency from themselves, they shall nevertheless not fail of obtaining it, so far as is possible and consistent with propriety in each case. So much then is determined.

42 An Earnest Exhortation to worship God.

And now, since it appears by the clearest and most convincing evidence, that the miseries which erewhile oppressed the entire human race are now banished from every part of the world, through the power of Almighty God, and at the same time the counsel and aid which he is pleased on many occasions to administer through our agency; it remains for all, both individually and unitedly, to observe and seriously consider how great this power and how efficacious this grace are, which have annihilated and utterly destroyed this generation, as I may call them, of most wicked and evil men; have restored joy to the good, and diffused it over all countries; and now guarantee the fullest authority both to honour the Divine law as it should be honoured, with all reverence, and pay due observance to those who have dedicated themselves to the service of that law. These rising as from some dark abyss and, with an enlightened knowledge of the present course of events, will henceforward render to its precepts that becoming reverence and honour which are consistent with their pious character.

Let this ordinance be published in our Eastern provinces.

43 How the Enactments of Constantine were carried into Effect.

Such were the injunctions contained in the first letter which the emperor addressed to us. And the provisions of this enactment were speedily carried into effect, everything being

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conducted in a manner quite different from the atrocities which had but lately been daringly perpetrated during the cruel ascendancy of the tyrants. Those persons also who were legally entitled to it, received the benefit of the emperor's liberality.

44 That he promoted Christiansto Offices of Government, and forbade Gentilesin Such Stations to offer Sacrifice.

After this the emperor continued to address himself to matters of high importance, and first he sent governors to the several provinces, mostly such as were devoted to the saving faith; and if any appeared inclined to adhere to Gentile worship, he forbade them to offer sacrifice. This law applied also to those who surpassed the provincial governors in rank and dignity, and even to those who occupied the highest station, and held the authority of the Prætorian Præfecture. If they were Christians, they were free to act consistently with their profession; if otherwise, the law required them to abstain from idolatrous sacrifices.

45 Statutes which forbade Sacrifice, and enjoined the Building of Churches.

Soon after this, two laws were promulgated about the same time; one of which was intended to restrain the idolatrous abominations which in time past had been practiced in every city and country; and it provided that no one should erect images, or practice divination and other false and foolish arts, or offer sacrifice in any way. The other statute commanded the heightening of the oratories, and the enlargement in length and breadth of the churches of God; as though it were expected that, now the madness of polytheism was wholly removed, pretty nearly all mankind would henceforth attach themselves to the service of God. His own personal piety induced the emperor to devise and write these instructions to the governors of the several provinces: and the law farther admonished them not to spare the expenditure of money, but to draw supplies from the imperial treasury itself. Similar instructions were written also to the bishops of the several churches; and the emperor was pleased to transmit the same to myself, being the first letter which he personally addressed to me.

46 Constantine's Letter to Eusebius and Other Bishops, respecting the Building of Churches, with Instructions to repair the Old, and erect New Ones on a Larger Scale, with the Aid of the Provincial Governors.

Victor Constantinus, Maximus Augustus, to Eusebius.

Forasmuch as the unholy and willful rule of tyranny has persecuted the servants of our Saviour until this present time, I believe and have fully satisfied myself, best beloved brother, that the buildings belonging to all the churches have either become ruinous through actual neglect, or have received inadequate attention from the dread of the violent spirit of the times.

But now, that liberty is restored, and that serpent driven from the administration of public affairs by the providence of the Supreme God, and our instrumentality, we trust that all can see the efficacy of the Divine power, and that they who through fear of persecution or through unbelief have fallen into any errors, will now acknowledge the true God, and adopt in future that course of life which is according to truth and rectitude. With respect, therefore, to the churches over which you yourself preside, as well as the bishops, presbyters, and deacons of other churches with whom you are acquainted, do you admonish all to be zealous in their attention to the buildings of the churches, and either to repair or enlarge those which at present exist, or, in cases of necessity, to erect new ones: "We also empower you, and the others through you, to demand what is needful for the work, both from the provincial governors and from the Prætorian Præfect. For they have received instructions to be most diligent in obedience to your Holiness's orders. God preserve you, beloved brother." A copy of this charge was transmitted throughout all the provinces to the bishops of the several churches: the provincial governors received directions accordingly, and the imperial statute was speedily carried into effect.

47 That he wrote a Letter in Condemnation of Idolatry.

Moreover, the emperor, who continually made progress in piety towards God, dispatched an admonitory letter to the inhabitants of every province, respecting the error of idolatry into which his predecessors in power had fallen, in which he eloquently exhorts his subjects to acknowledge the Supreme God, and openly to profess their allegiance to his Christ as their Saviour. This letter also, which is in his own handwriting, I have judged it necessary to translate from the Latin for the present work, in order that we may hear, as it were, the voice the emperor himself uttering these sentiments in the audience of all mankind.

48 Constantine's Edict to the People of the Provinces concerning the Error of Polytheism, commencing with Some General Remarks on Virtue and Vice.

Victor Constantinus, Maximus Augustus, to the people of the Eastern provinces.

Whatever is comprehended under the sovereign laws of nature, seems to convey to all men an adequate idea of the forethought and intelligence of the divine order. Nor can any, whose minds are directed in the true path of knowledge to the attainment of that end, entertain a doubt that the just perceptions of sound reason, as well as those of the natural vision itself, through the sole influence of genuine virtue, lead to the knowledge of God. Accordingly no wise man will ever be surprised when he sees the mass of mankind influenced by opposite sentiments. For the beauty of virtue would be useless and unperceived, did not vice display in contrast with it the course of perversity and folly. Hence it is that the one is crowned with reward, while the most high God is himself the administrator of judgement to the other.

And now I will endeavor to lay before you all as explicitly as possible, the nature of my own hopes of future happiness.

49 Concerning Constantine's Pious Father, and the Persecutors Diocletian and Maximian.

The former emperors I have been accustomed to regard as those with whom I could have no sympathy, on account of the savage cruelty of their character. Indeed, my father was

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the only one who uniformly practiced the duties of humanity, and with admirable piety called for the blessing of God the Father on all his actions, but the rest, unsound in mind, were more zealous of cruel than gentle measures; and this disposition they indulged without restraint, and thus persecuted the true doctrine during the whole period of their reign. Nay, so violent did their malicious fury become, that in the midst of a profound peace, as regards both the religious and ordinary interests of men, they kindled, as it were, the flames of a civil war.

50 That the Persecution originated on Account of the Oracle of Apollo, who, it was said, could not give Oracles because of "the Righteous Men."

About that time it is said that Apollo spoke from a deep and gloomy cavern, and through the medium of no human voice, and declared that the righteous men on earth were a bar to his speaking the truth, and accordingly that the oracles from the tripod were fallacious. Hence it was that he suffered his tresses to droop in token of grief, and mourned the evils which the loss of the oracular spirit would entail on mankind. But let us mark the consequences of this.

51 That Constantine, when a Youth, heard from him who wrote the Persecution Edict that "the Righteous Men" were the Christians.

I call now on you, most high God, to witness that, when young, I heard him who at that time was chief among the Roman emperors, unhappy, truly unhappy as he was, and laboring under mental delusion, make earnest enquiry of his attendants as to who these righteous ones on earth were, and that one of the Pagan priests then present replied that they were doubtless the Christians. This answer he eagerly received, like some honeyed draught, and unsheathed the sword which was ordained for the punishment of crime, against those whose holiness was beyond reproach. Immediately, therefore, he issued those sanguinary edicts, traced, if I may so express myself, with a sword's point dipped in blood; at the same time commanding his judges to tax their ingenuity for the invention of new and more terrible punishments.

52 The Manifold Forms of Torture and Punishment practiced against the Christians.

Then, indeed, one might see with what arrogance those venerable worshipers of God were daily exposed, with continued and relentless cruelty, to outrages of the most grievous kind, and how that modesty of character which no enemy had ever treated with disrespect, became the mere sport of their infuriated fellow citizens. Is there any punishment by fire, are there any tortures or forms of torment, which were not applied to all, without distinction of age or sex? Then, it may be truly said, the earth shed tears, the all-encircling compass of heaven mourned because of the pollution of blood; and the very light of day itself was darkened in grief at the spectacle.

53 That the Barbarians kindly received the Christians.

But what is the consequence of this? Why, the barbarians themselves may boast now of the contrast their conduct presents to these creel deeds; for they received and kept in gentlest captivity those who then fled from among us, and secured to them not merely safety from danger, but also the free exercise of their holy religion. And now the Roman people bear that lasting stain which the Christians, at that time driven from the Roman world, and taking refuge with the barbarians, have branded on them.

54 What Vengeance overtook those who on Account of the Oracle raised the Persecution.

But why need I longer dwell on these lamentable events, and the general sorrow which in consequence pervaded the world? The perpetrators of this dreadful guilt are now no more: they have experienced a miserable end, and are consigned to unceasing punishment in the depths of the lower world. They encountered each other in civil strife, and have left neither name nor race behind. And surely this calamity would never have befallen them, had not that impious deliverance of the Pythian oracle exercised a delusive power over them.

55 Constantine gives Glory to God, makes Grateful Acknowledgment of the Sign of the Cross, and prays for the Churches and People.

And now I beseech you, most mighty God, to be merciful and gracious to your Eastern nations, to your people in these provinces, worn as they are by protracted miseries; and grant them healing through your servant. Not without cause, O holy God, do I prefer this prayer to you, the Lord of all. Under your guidance have I devised and accomplished measures fraught with blessings: preceded by your sacred sign I have led your armies to victory: and still, on each occasion of public danger, I follow the same symbol of your perfections while advancing to meet the foe. Therefore have I dedicated to your service a soul duly attempered by love and fear. For your name I truly love, while I regard with reverence that power of which you have given abundant proofs, to the confirmation and increase of my faith. I hasten, then, to devote all my powers to the restoration of your most holy dwelling-place, which those profane and impious men have defiled by the contamination of violence.

56 He prays that All may be Christians, but compels None.

My own desire is, for the common good of the world and the advantage of all mankind, that your people should enjoy a life of peace and undisturbed concord. Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquillity which they have who believe. For it may be that this restoration of equal privileges to all will prevail to lead them into the straight path. Let no one molest another, but let every one do as his soul desires. Only let men of sound judgement be assured of this, that those only can live a life of holiness and purity, whom you call to a reliance on your holy laws. With regard to those who will hold themselves aloof from us, let them have, if they please, their temples of lies: we have the glorious edifice of your truth, which you have given us as our native home. We pray, however, that they too may receive the same blessing, and

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thus experience that heartfelt joy which unity of sentiment inspires.

57 He gives Glory to God, who has given Light by his Son to those who were in Error.

And truly our worship is no new or recent thing, but one which you have ordained for your own due honour, from the time when, as we believe, this system of the universe was first established. And, although mankind have deeply fallen, and have been seduced by manifold errors, yet have you revealed a pure light in the person of your Son, that the power of evil should not utterly prevail, and hast thus given testimony to all men concerning yourself.

58 He glorifies him again for his Government of the Universe.

The truth of this is assured to us by your works. It is your power which removes our guilt, and makes us faithful. The sun and the moon have their settled course. The stars move in no uncertain orbits round this terrestrial globe. The revolution of the seasons recurs according to unerring laws. The solid fabric of the earth was established by your word: the winds receive their impulse at appointed times; and the course of the waters continues with ceaseless flow, the ocean is circumscribed by an immovable barrier, and whatever is comprehended within the compass of earth and sea, is all contrived for wondrous and important ends.

Were it not so, were not all regulated by the determination of your will, so great a diversity, so manifold a division of power, would unquestionably have brought ruin on the whole race and its affairs. For those agencies which have maintained a mutual strife would thus have carried to a more deadly length that hostility against the human race which they even now exercise, though unseen by mortal eyes.

59 He gives Glory to God, as the Constant Teacher of Good.

Abundant thanks, most mighty God, and Lord of all, be rendered to you, that, by so much as our nature becomes known from the diversified pursuits of man, by so much the more are the precepts of your divine doctrine confirmed to those whose thoughts are directed aright, and who are sincerely devoted to true virtue. As for those who will not allow themselves to be cured of their error, let them not attribute this to any but themselves. For that remedy which is of sovereign and healing virtue is openly placed within the reach of all. Only let not any one inflict an injury on that religion which experience itself testifies to be pure and undefiled. Henceforward, therefore, let us all enjoy in common the privilege placed within our reach, I mean the blessing of peace, endeavoring to keep our conscience pure from all that is contrary.

60 An Admonition at the Close of the Edict, that No One should trouble his Neighbour.

Once more, let none use that to the detriment of another which he may himself have received on conviction of its truth; but let every one, if it be possible, apply what he has understood and known to the benefit of his neighbour; if otherwise, let him relinquish the attempt. For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment: "These are our words; and we have enlarged on these topics more than our ordinary clemency would have dictated, because we were unwilling to dissemble or be false to the true faith; and the more so, since we understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

61 How Controversies originated at Alexandria through Matters relating to Arius.

In this manner the emperor, like a powerful herald of God, addressed himself by his own letter to all the provinces, at the same time warning his subjects against superstitious error, and encouraging them in the pursuit of true godliness. But in the midst of his joyful anticipations of the success of this measure, he received tidings of a most serious disturbance which had invaded the peace of the Church. This intelligence he heard with deep concern, and at once endeavored to devise a remedy for the evil. The origin of this disturbance may be thus described. The people of God were in a truly flourishing state, and abounding in the practice of good works. No terror from without assailed them, but a bright and most profound peace, through the favor of God, encompassed his Church on every side. Meantime, however, the spirit of envy was watching to destroy our blessings, which at first crept in unperceived, but soon revelled in the midst of the assemblies of the saints. At length it reached the bishops themselves, and arrayed them in angry hostility against each other, on pretense of a jealous regard for the doctrines of Divine truth. Hence it was that a mighty fire was kindled as it were from a little spark, and which, originating in the first instance in the Alexandrian church, overspread the whole of Egypt and Libya, and the further Thebaid. Eventually it extended its ravages to the other provinces and cities of the empire; so that not only the prelates of the churches might be seen encountering each other in the strife of words, but the people themselves were completely divided, some adhering to one faction and others to another. Nay, so notorious did the scandal of these proceedings become, that the sacred matters of inspired teaching were exposed to the most shameful ridicule in the very theaters of the unbelievers.

62 Concerning the Same Arius, and the Melitians.

Some thus at Alexandria maintained an obstinate conflict on the highest questions. Others throughout Egypt and the Upper Thebaid, were at variance on account of an earlier controversy: so that the churches were everywhere distracted by divisions. The body therefore being thus diseased, the whole of Libya caught the contagion; and the rest of the remoter provinces became affected with the same disorder. For the disputants at Alexandria sent emissaries to the bishops of the several provinces, who accordingly ranged

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themselves as partisans on either side, and shared in the same spirit of discord.

63 How Constantine sent a Messenger and a Letter concerning Peace.

As soon as the emperor was informed of these facts, which he heard with much sorrow of heart, considering them in the light of a calamity personally affecting himself, he immediately selected from the Christians in his train one whom he well knew to be approved for the sobriety and genuineness of his faith, and who had before this time distinguished himself by the boldness of his religious profession, and sent him to negotiate peace between the dissentient parties at Alexandria. He also made him the bearer of a most needful and appropriate letter to the original movers of the strife: and this letter, as exhibiting a specimen of his watchful care over God's people, it may be well to introduce into this our narrative of his life. Its purport was as follows.

64 Constantine's Letter to Alexander the Bishop, and Ariusthe Presbyter.

Victor Constantinus, Maximus Augustus, to Alexander and Arius.

I call that God to witness, as well I may, who is the helper of my endeavors, and the Preserver of all men, that I had a twofold reason for undertaking that duty which I have now performed.

65 His Continual Anxiety for Peace.

My design then was, first, to bring the diverse judgements formed by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, secondly, to restore to health the system of the world, then suffering under the malignant power of a grievous distemper. Keeping these objects in view, I sought to accomplish the one by the secret eye of thought, while the other I tried to rectify by the power of military authority. For I was aware that, if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change correspondent to the pious desires of them all.

66 That he also adjusted the Controversies which had arisen in Africa.

Finding, then, that the whole of Africa was pervaded by an intolerable spirit of mad folly, through the influence of those who with heedless frivolity had presumed to rend the religion of the people into diverse sects; I was anxious to check this disorder, and could discover no other remedy equal to the occasion, except in sending some of yourselves to aid in restoring mutual harmony among the disputants, after I had removed that common enemy of mankind who had interposed his lawless sentence for the prohibition of your holy synods.

67 That Religion began in the East.

For since the power of Divine light, and the law of sacred worship, which, proceeding in the first instance, through the favor of God, from the bosom, as it were, of the East, have illumined the world, by their sacred radiance, I naturally believed that you would be the first to promote the salvation of other nations, and resolved with all energy of thought and diligence of enquiry to seek your aid. As soon, therefore, as I had secured my decisive victory and unquestionable triumph over my enemies, my first enquiry was concerning that object which I felt to be of paramount interest and importance.

68 Being grieved by the Dissension, he counsels Peace.

But, O glorious Providence of God! How deep a wound did not my ears only, but my very heart receive in the report that divisions existed among yourselves more grievous still than those which continued in that country! so that you, through whose aid I had hoped to procure a remedy for the errors of others, are in a state which needs healing even more than theirs. And yet, having made a careful enquiry into the origin and foundation of these differences, I find the cause to be of a truly insignificant character, and quite unworthy of such fierce contention. Feeling myself, therefore, compelled to address you in this letter, and to appeal at the same time to your unanimity and sagacity, I call on Divine Providence to assist me in the task, while I interrupt your dissension in the character of a minister of peace. And with reason: for if I might expect, with the help of a higher Power, to be able without difficulty, by a judicious appeal to the pious feelings of those who heard me, to recall them to a better spirit, even though the occasion of the disagreement were a greater one, how can I refrain from promising myself a far easier and more speedy adjustment of this difference, when the cause which hinders general harmony of sentiment is intrinsically trifling and of little moment?

69 Origin of the Controversy between Alexander and Arius, and that these Questions ought not to have been discussed.

I understand, then, that the origin of the present controversy is this. When you, Alexander, demanded of the presbyters what opinion they severally maintained respecting a certain passage in the Divine law, or rather, I should say, that you asked them something connected with an unprofitable question, then you, Arius, inconsiderately insisted on festhieltest). Bag. had gave utterance to, and with this Vales., 1709, and Str. correspond.}--> what ought never to have been conceived at all, or if conceived, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people, rent into diverse parties, no longer preserved the unity of the one body. Now, therefore, do ye both exhibit an equal degree of forbearance, and receive the advice which your fellow-servant righteously gives. What then is this advice? It was wrong in the first instance to propose such questions as these, or to reply to them when propounded. For those points of discussion which are enjoined by the authority of no law, but rather suggested by the contentious spirit which is fostered by misused leisure, even though they may be intended merely as an intellectual exercise, ought certainly to be confined to the region of our own thoughts, and not hastily produced in the popular assemblies, nor unadvisedly entrusted to the general ear. For how very few are there able either accurately to comprehend,

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or adequately to explain subjects so sublime and abstruse in their nature? Or, granting that one were fully competent for this, how many people will he convince? Or, who, again, in dealing with questions of such subtle nicety as these, can secure himself against a dangerous declension from the truth? It is incumbent therefore on us in these cases to be sparing of our words, lest, in case we ourselves are unable, through the feebleness of our natural faculties, to give a clear explanation of the subject before us, or, on the other hand, in case the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or other of these causes the people be reduced to the alternative either of blasphemy or schism.

70 An Exhortation to Unanimity.

Let therefore both the unguarded question and the inconsiderate answer receive your mutual forgiveness. For the cause of your difference has not been any of the leading doctrines or precepts of the Divine law, nor has any new heresy respecting the worship of God arisen among you. You are in truth of one and the same judgement: you may therefore well join in communion and fellowship.

71 There should be no Contention in Matters which are in themselves of Little Moment.

For as long as you continue to contend about these small and very insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgement, since you are thus divided between yourselves. I believe it indeed to be not merely unbecoming, but positively evil, that such should be the case. But I will refresh your minds by a little illustration, as follows. You know that philosophers, though they all adhere to one system, are yet frequently at issue on certain points, and differ, perhaps, in their degree of knowledge: yet they are recalled to harmony of sentiment by the uniting power of their common doctrines. If this be true, is it not far more reasonable that you, who are the ministers of the Supreme God, should be of one mind respecting the profession of the same religion? But let us still more thoughtfully and with closer attention examine what I have said, and see whether it be right that, on the ground of some trifling and foolish verbal difference between ourselves, brethren should assume towards each other the attitude of enemies, and the august meeting of the Synod be rent by profane disunion, because of you who wrangle together on points so trivial and altogether unessential? This is vulgar, and rather characteristic of childish ignorance, than consistent with the wisdom of priests and men of sense. Let us withdraw ourselves with a good will from these temptations of the devil. Our great God and common Saviour of all has granted the same light to us all. Permit me, who am his servant, to bring my task to a successful issue, under the direction of his Providence, that I may be enabled, through my exhortations, and diligence, and earnest admonition, to recall his people to communion and fellowship. For since you have, as I said, but one faith, and one sentiment respecting our religion, and since the Divine commandment in all its parts enjoins on us all the duty of maintaining a spirit of concord, let not the circumstance which has led to a slight difference between you, since it does not affect the validity of the whole, cause any division or schism among you. And this I say without in any way desiring to force you to entire unity of judgement in regard to this truly idle question, whatever its real nature may be. For the dignity of your synod may be preserved, and the communion of your whole body maintained unbroken, however wide a difference may exist among you as to unimportant matters. For we are not all of us like-minded on every subject, nor is there such a thing as one disposition and judgement common to all alike. As far, then, as regards the Divine Providence, let there be one faith, and one understanding among you, one united judgement in reference to God. But as to your subtle disputations on questions of little or no significance, though you may be unable to harmonize in sentiment, such differences should be consigned to the secret custody of your own minds and thoughts. And now, let the preciousness of common affection, let faith in the truth, let the honour due to God and to the observance of his law continue immovably among you. Resume, then, your mutual feelings of friendship, love, and regard: restore to the people their wonted embracings; and do ye yourselves, having purified your souls, as it were, once more acknowledge one another. For it often happens that when a reconciliation is effected by the removal of the causes of enmity, friendship becomes even sweeter than it was before.

72 The Excess of his Pious Concern caused him to shed Tears; and his Intended Journey to the East was postponed because of These Things: "Restore me then my quiet days, and untroubled nights, that the joy of undimmed light, the delight of a tranquil life, may henceforth be my portion. Else must I needs mourn, with constant tears, nor shall I be able to pass the residue of my days in peace. For while the people of God, whose fellow-servant I am, are thus divided among themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquillity of mind? And I will give you a proof how great my sorrow has been on this behalf. Not long since I had visited Nicomedia, and intended immediately to proceed from that city to the East. It was while I was hastening towards you, and had already accomplished the greater part of the distance, that the news of this matter reversed my plan, that I might not be compelled to see with my own eyes that which I felt myself scarcely able even to hear. Open then for me henceforward by your unity of judgement that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see yourselves and all other peoples rejoicing together, and render due acknowledgment to God in the language of praise and thanksgiving for the restoration of general concord and liberty to all."

73 The Controversy continues without Abatement, even after the Receipt of This Letter.

In this manner the pious emperor endeavored by means of the foregoing letter to promote the peace of the Church of

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God. And the excellent man to whom it was entrusted performed his part not merely by communicating the letter itself, but also by seconding the views of him who sent it; for he was, as I have said, in all respects a person of pious character. The evil, however, was greater than could be remedied by a single letter, insomuch that the acrimony of the contending parties continually increased, and the effects of the mischief extended to all the Eastern provinces. These things jealousy and some evil spirit who looked with an envious eye on the prosperity of the Church, wrought.

FLAVIUS CONSTANTINUS BOOK 3

1 A Comparison of Constantine's Piety with the Wickedness of the Persecutors.

In this manner that spirit who is the hater of good, actuated by envy at the blessing enjoyed by the Church, continued to raise against her the stormy troubles of intestine discord, in the midst of a period of peace and joy. Meanwhile, however, the divinely-favored emperor did not slight the duties befitting him, but exhibited in his whole conduct a direct contrast to those atrocities of which the cruel tyrants had been lately guilty, and thus triumphed over every enemy that opposed him. For in the first place, the tyrants, being themselves alienated from the true God, had enforced by every compulsion the worship of false deities: Constantine convinced mankind by actions as well as words, that these had but an imaginary existence, and exhorted them to acknowledge the only true God. They had derided his Christ with words of blasphemy: he assumed that as his safeguard against which they directed their blasphemies, and gloried in the symbol of the Saviour's passion. They had persecuted and driven from house and home the servants of Christ: he recalled them every one, and restored them to their native homes. They had covered them with dishonour: he made their condition honourable and enviable in the eyes of all. They had shamefully plundered and sold the goods of godly men: Constantine not only replaced this loss, but still further enriched them with abundant presents. They had circulated injurious calumnies, through their written ordinances, against the prelates of the Church: he on the contrary, conferred dignity on these individuals by personal marks of honour, and by his edicts and statutes raised them to higher distinction than before. They had utterly demolished and razed to the ground the houses of prayer: he commanded that those which still existed should be enlarged, and that new ones should be raised on a magnificent scale at the expense of the imperial treasury. They had ordered the inspired records to be burnt and utterly destroyed: he decreed that copies of them should be multiplied, and magnificently adorned at the charge of the imperial treasury. They had strictly forbidden the prelates, anywhere or on any occasion, to convene synods; whereas he gathered them to his court from every province, received them into his palace, and even to his own private apartments and thought them worthy to share his home and table. They had honoured the demons with offerings: Constantine exposed their error, and continually distributed the now useless materials for sacrifice, to those who would apply them to a better use. They had ordered the pagan temples to be sumptuously adorned: he razed to their foundations those of them which had been the chief objects of superstitious reverence. They had subjected God's servants to the most ignominious punishments: he took vengeance on the persecutors, and inflicted on them just chastisement in the name of God, while he held the memory of his holy martyrs in constant veneration. They had driven God's worshipers from the imperial palaces: he placed full confidence in them at all times, and knowing them to be the better disposed and more faithful than any beside. They, the victims of avarice, voluntarily subjected themselves as it were to the pangs of Tantalus: he with royal magnificence unlocked all his treasures, and distributed his gifts with rich and high-souled liberality. They committed countless murders, that they might plunder or confiscate the wealth of their victims; while throughout the reign of Constantine the sword of justice hung idle everywhere, and both people and municipal magistrates in every provence were governed rather by paternal authority than by any constraining. Surely it must seem to all who duly regard these facts, that a new and fresh era of existence had begun to appear, and a light heretofore unknown suddenly to dawn from the midst of darkness on the human race: and all must confess that these things were entirely the work of God, who raised up this pious emperor to withstand the multitude of the ungodly.

2 Farther Remarks on Constantine's Piety, and his Open Testimony to the Sign of the Cross.

And when we consider that their iniquities were without example, and the atrocities which they dared to perpetrate against the Church such as had never been heard of in any age of the world, well might God himself bring before us something entirely new, and work thereby effects such as had hitherto been never either recorded or observed. And what miracle was ever more marvelous than the virtues of this our emperor, whom the wisdom of God has vouchsafed as a gift to the human race? For truly he maintained a continual testimony to the Christ of God with all boldness, and before all men; and so far was he from shrinking from an open profession of the Christian name, that he rather desired to make it manifest to all that he regarded this as his highest honour, now impressing on his face the salutary sign, and now glorying in it as the trophy which led him on to victory.

3 Of his Picture surmounted by a Cross and having beneath it a Dragon.

And besides this, he caused to be painted on a lofty tablet, and set up in the front of the portico of his palace, so as to be visible to all, a representation of the salutary sign placed above his head, and below it that hateful and savage adversary of mankind, who by means of the tyranny of the ungodly had wasted the Church of God, falling headlong, under the form of a dragon, to the abyss of destruction. For the sacred oracles in the books of God's prophets have described him as a dragon and a crooked serpent; and for this reason the emperor thus publicly displayed a painted

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resemblance of the dragon beneath his own and his children's feet, stricken through with a dart, and cast headlong into the depths of the sea.

In this manner he intended to represent the secret adversary of the human race, and to indicate that he was consigned to the gulf of perdition by virtue of the salutary trophy placed above his head. This allegory, then, was thus conveyed by means of the colors of a picture: and I am filled with wonder at the intellectual greatness of the emperor, who as if by divine inspiration thus expressed what the prophets had foretold concerning this monster, saying that "God would bring his great and strong and terrible sword against the dragon, the flying serpent; and would destroy the dragon that was in the sea." This it was of which the emperor gave a true and faithful representation in the picture above described.

4 A Farther Notice of the Controversies raised in Egyptby Arius.

In such occupations as these he employed himself with pleasure: but the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to cause him no little disturbance of mind. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people; and almost like the fabled Symplegades, coming into violent collision with each other. Nay, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit; for he deeply deplored the folly thus exhibited by deranged men.

5 Of the Disagreement respecting the Celebration of Easter.

But before this time another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed, without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgement in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.

6 How he ordered a Council to be held at Nicæa.

Then as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honourable estimation in which he held them. Nor was this merely the issuing of a bare command but the emperor's good will contributed much to its being carried into effect: for he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicæa in Bithynia (named from " Victory"), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened there, as though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of the choicest flowers.

7 Of the General Council, at which Bishops from all Nations were Present.

In effect, the most distinguished of God's ministers from all the churches which abounded in Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, sufficed to contain at once Syrians and Cilicians, Phœnicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia, furnished their most distinguished prelates; while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were notwithstanding in attendance. Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The prelate of the imperial city was prevented from attending by extreme old age; but his presbyters were present, and supplied his place. Constantine is the first prince of any age who bound together such a garland as this with the bond of peace, and presented it to his Saviour as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company.

8 That the Assembly was composed, as in the Acts of the Apostles, of Individuals from Various Nations.

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For it is said Acts 2:5 sqq. that in the Apostles' age, there were gathered "devout men from every nation under heaven"; among whom were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. But that assembly was less, in that not all who composed it were ministers of God; but in the present company, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train, and the crowd of acolytes and other attendants was altogether beyond computation.

9 Of the Virtue and Age of the Two Hundred and Fifty Bishops.

Of these ministers of God, some were distinguished by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while others again united in themselves all these graces. There were among them men whose years demanded veneration: others were younger, and in the prime of mental vigor; and some had but recently entered on the course of their ministry. For the maintenance of all ample provision was daily furnished by the emperor's command.

10 Council in the Palace. Constantine, entering, took his Seat in the Assembly.

Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior of this were many seats disposed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly had seated themselves with becoming orderliness, a general silence prevailed, in expectation of the emperor's arrival. And first of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones. Such was the external appearance of his person; and with regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal excellencies, he surpassed all present in height of stature and beauty of form, as well as in majestic dignity of mien, and invincible strength and vigor. All these graces, united to a suavity of manner, and a serenity becoming his imperial station, declared the excellence of his mental qualities to be above all praise. As soon as he had advanced to the upper end of the seats, at first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

11 Silence of the Council, after Some Words by the Bishop Eusebius.

The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech, in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and gentle tone gave utterance to the following words.

12 Constantine's Address to the Council concerning Peace: "It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgement, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble. Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgement, and that common spirit of peace and concord prevailing among you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, you ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant."

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13 How he led the Dissentient Bishops to Harmony of Sentiment.

As soon as the emperor had spoken these words in the Latin tongue, which another interpreted, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbours, who defended themselves, and recriminated in their turn. In this manner numberless assertions were put forth by each party, and a violent controversy arose at the very commencement. Notwithstanding this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a reconciliation. At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgement respecting every disputed question.

14 Unanimous Declaration of the Council concerning Faith, and the Celebration of Easter.

The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter was agreed on by all. Those points also which were sanctioned by the resolution of the whole body were committed to writing, and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honour of God.

15 How Constantine entertained the Bishops on the Occasion of His Vicennalia.

About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered as it were through them a suitable sacrifice to God. Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the bodyguard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.

16 Presents to the Bishops, and Letters to the People generally.

After the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each individual according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own hand-writing. And this letter also I will inscribe as it were on some monument by inserting it in this my narrative of his life. It was as follows:

17 Constantine's Letter to the Churches respecting the Council at Nicæa.

Constantinus Augustus, to the Churches.

Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow-servant), and every question received due and full examination, until that judgement which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.

18 He speaks of their Unanimity respecting the Feast of Easter, and against the Practice of the Jews.

At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgement of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honourable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to one ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honourable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgement, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of

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the mad spirit that is in them? Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgement in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

19 Exhortation to follow the Example of the Greater Part of the World.

Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgement. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgement of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error.

20 Exhortation to obey the Decrees of the Council: "Receive, then, with all willingness this truly Divine injunction, and regard it as in truth the gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the Divine will. As soon, therefore, as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt for yourselves, and to enjoin on others the arrangement above mentioned, and the due observance of this most sacred day; that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by Divine aid through the agency of our endeavors, while your faith, and peace, and concord everywhere flourish. God preserve you, beloved brethren!"

The emperor transmitted a faithful copy of this letter to every province, wherein they who read it might discern as in a mirror the pure sincerity of his thoughts, and of his piety toward God.

21 Recommendation to the Bishops, on their Departure, to Preserve Harmony.

And now, when the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations, among themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence, but to esteem the excellence of one a blessing common to all. On the other hand he reminded them that the more gifted should forbear to exalt themselves to the prejudice of their humbler brethren, since it is God's prerogative to judge of real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed. Each then, should be willing to accord indulgence to the other for slight offenses, to regard charitably and pass over mere human weaknesses; holding mutual harmony in the highest honour, that no occasion of mockery might be given by their dissensions to those who are ever ready to blaspheme the word of God: whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony is by no means productive of blessing to all, since some who hear are glad to secure the supply of their mere bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honoured with presents, love their benefactors in return; but few are they who really desire the word of testimony, and rare indeed is it to find a friend of truth. Hence the necessity of endeavoring to meet the case of all, and, physician-like, to administer to each that which may tend to the health of the soul, to the end that the saving doctrine may be fully honoured by all. Of this

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kind was the former part of his exhortation; and in conclusion he enjoined them to offer diligent supplications to God on his behalf. Having thus taken leave of them, he gave them all permission to return to their respective countries; and this they did with joy, and thenceforward that unity of judgement at which they had arrived in the emperor's presence continued to prevail, and those who had long been divided were bound together as members of the same body.

22 How he dismissed Some, and wrote Letters to Others; also his Presents.

Full of joy therefore at this success, the emperor presented as it were pleasant fruits in the way of letters to those who had not been present at the council. He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, being pleased thus to honour the festive occasion of the twentieth anniversary of his reign.

23 How he wrote to the Egyptians, exhorting them to Peace.

And now, when all else were at peace, among the Egyptians alone an implacable contention still raged, so as once more to disturb the emperor's tranquillity, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, nay rather, as prophets of God; and again he summoned them to his presence, and again patiently acted as mediator between them, and honoured them with gifts, and communicated also the result of his arbitration by letter. He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for concord, and not to distract and rend the Church, but to keep before them the thought of God's judgement. And these injunctions the emperor sent by a letter written with his own hand.

24 How he wrote Frequent Letters of a Religious Character to the Bishops and People.

But besides these, his writings are very numerous on kindred subjects, and he was the author of a multitude of letters, some to the bishops, in which he laid injunctions on them tending to the advantage of the churches of God; and sometimes the thrice blessed one addressed the people of the churches generally, calling them his own brethren and fellow-servants. But perhaps we may hereafter find leisure to collect these dispatches in a separate form, in order that the integrity of our present history may not be impaired by their insertion.

25 How he ordered the Erection of a Church at Jerusalem, in the Holy Place of our Saviour's Resurrection.

After these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

26 That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! They were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light. Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

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27 How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

Nor did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

28. Discovery of the Most Holy Sepulchre.

This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Saviour's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give.

29 How he wrote concerning the Erection of a Church, both to the Governors of the Provinces, and to the Bishop Macarius.

Immediately after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen, as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

30 Constantine's Letter to Macarius respecting the Building of the Church of our Saviour.

Victor Constantius, Maximus Augustus, to Macarius.

Such is our Saviour's grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honour of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgement, but which now appears holier still, since it has brought to light a clear assurance of our Saviour's passion.

31 That the Building should surpass all the Churches in the World in the Beauty of its Walls, its Columns, and Marbles.

It will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Prætorian Præfects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall immediately be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

32 That he instructed the Governors concerning the Beautifying of the Roof; also concerning Workmen, and Materials.

"With respect to the ceiling of the church, I wish to know from you whether in your judgement it should be panel-ceiled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest, your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear to you to be the most beautiful form. God preserve you, beloved brother!"

33 How the Church of our Saviour, the New Jerusalem prophesied of in Scripture, was built.

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This was the emperor's letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgement on its impious people. It was opposite this city that the emperor now began to rear a monument to the Saviour's victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records.

First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Saviour's person.

34 Description of the Structure of the Holy Sepulchre.

This monument, therefore, first of all, as the chief part of the whole, the emperor's zealous magnificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

35 Description of the Atrium and Porticos.

The next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticos of great length.

36 Description of the Walls, Roof, Decoration, and Gilding of the Body of the Church.

For at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

37 Description of the Double Porticos on Either Side, and of the Three Eastern Gates.

Besides this were two porticos on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticos, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

38 Description of the Hemisphere, the Twelve Columns, and their Bowls.

Opposite these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

39 Description of the Inner Court, the Arcades and Porches.

In the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticos on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

40 Of the Number of his Offerings.

This temple, then, the emperor erected as a conspicuous monument of the Saviour's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials — gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

41 Of the Erection of Churches in Bethlehem, and on the Mount of Olives.

In the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honour to that which had been the scene of the first manifestation of our Saviour's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternised the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

42 That the Empress Helena, Constantine's Mother, having visited this Locality for Devotional Purposes, built these Churches.

For she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, according to the prophetic word which says "Let us worship at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

43. A Farther Notice of the Churches at Bethlehem.

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For without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Saviour's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews. Accordingly the pious empress honoured with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honour of God her Saviour, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

44 Of Helena's Generosity and Beneficent Acts.

For on the occasion of a circuit which she made of the eastern provinces, in the splendor of imperial authority, she bestowed abundant proofs of her liberality as well on the inhabitants of the several cities collectively, as on individuals who approached her, at the same time that she scattered largesses among the soldiery with a liberal hand. But especially abundant were the gifts she bestowed on the naked and unprotected poor. To some she gave money, to others an ample supply of clothing: she liberated some from imprisonment, or from the bitter servitude of the mines; others she delivered from unjust oppression, and others again, she restored from exile.

45 Helena's Pious Conduct in the Churches.

While, however, her character derived luster from such deeds as I have described, she was far from neglecting personal piety toward God. She might be seen continually frequenting his Church, while at the same time she adorned the houses of prayer with splendid offerings, not overlooking the churches of the smallest cities. In short, this admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.

46 How she made her Will, and died at the Age of Eighty Years.

And when at length at the close of a long life, she was called to inherit a happier lot, having arrived at the eightieth year of her age, and being very near the time of her departure, she prepared and executed her last will in favor of her only son, the emperor and sole monarch of the world, and her grandchildren, the Caesars his sons, to whom severally she bequeathed whatever property she possessed in any part of the world. Having thus made her will, this thrice blessed woman died in the presence of her illustrious son, who was in attendance at her side, caring for her and held her hands: so that, to those who rightly discerned the truth, the thrice blessed one seemed not to die, but to experience a real change and transition from an earthly to a heavenly existence, since her soul, remoulded as it were into an incorruptible and angelic essence, was received up into her Saviour's presence.

47 How Constantine buried his Mother, and how he honoured her during her Life.

Her body, too, was honoured with special tokens of respect, being escorted on its way to the imperial city by a vast train of guards, and there deposited in a royal tomb. Such were the last days of our emperor's mother, a person worthy of being had in perpetual remembrance, both for her own practical piety, and because she had given birth to so extraordinary and admirable an offspring. And well may his character be styled blessed, for his filial piety as well as on other grounds. He rendered her through his influence so devout a worshiper of God, (though she had not previously been such,) that she seemed to have been instructed from the first by the Saviour of mankind: and besides this, he had honoured her so fully with imperial dignities, that in every province, and in the very ranks of the soldiery, she was spoken of under the titles of Augusta and empress, and her likeness was impressed on golden coins. He had even granted her authority over the imperial treasures, to use and dispense them according to her own will and discretion in every case: for this enviable distinction also she received at the hands of her son. Hence it is that among the qualities which shed a luster on his memory, we may rightly include that surpassing degree of filial affection whereby he rendered full obedience to the Divine precepts which enjoin due honour from children to their parents. In this manner, then, the emperor executed in Palestine the noble works I have above described: and indeed in every province he raised new churches on a far more imposing scale than those which had existed before his time.

48 How he built Churches in Honour of Martyrs, and abolished Idolatry at Constantinople.

And being fully resolved to distinguish the city which bore his name with special honour, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind, not only within the city itself, but in its vicinity: and thus at the same time he rendered honour to the memory of the

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martyrs, and consecrated his city to the martyrs' God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshipped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.

49 Representation of the Cross in the Palace, and of Daniel at the Public Fountains.

On the other hand one might see the fountains in the midst of the market place graced with figures representing the good Shepherd, well known to those who study the sacred oracles, and that of Daniel also with the lions, forged in brass, and resplendent with plates of gold. Indeed, so large a measure of Divine love possessed the emperor's soul, that in the principal apartment of the imperial palace itself, on a vast tablet displayed in the center of its gold-covered paneled ceiling, he caused the symbol of our Saviour's Passion to be fixed, composed of a variety of precious stones richly inwrought with gold. This symbol he seemed to have intended to be as it were the safeguard of the empire itself.

50 That he erected Churches in Nicomedia, and in Other Cities.

Having thus embellished the city which bore his name, he next distinguished the capital of Bithynia by the erection of a stately and magnificent church, being desirous of raising in this city also, in honour of his Saviour and at his own charges, a memorial of his victory over his own enemies and the adversaries of God. He also decorated the principal cities of the other provinces with sacred edifices of great beauty; as, for example, in the case of that metropolis of the East which derived its name from Antiochus, in which, as the head of that portion of the empire, he consecrated to the service of God a church of unparalleled size and beauty. The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole richly adorned with a profusion of gold, brass, and other materials of the most costly kind.

51 That he ordered a Church to be built at Mambre.

Such was the principal sacred edifices erected by the emperor's command. But having heard that the self-same Saviour who erewhile had appeared on earth had in ages long since past afforded a manifestation of his Divine presence to holy men of Palestine near the oak of Mambre, he ordered that a house of prayer should be built there also in honour of the God who had thus appeared. Accordingly the imperial commission was transmitted to the provincial governors by letters addressed to them individually, enjoining a speedy completion of the appointed work. He sent moreover to the writer of this history an eloquent admonition, a copy of which I think it well to insert in the present work, in order to convey a just idea of his pious diligence and zeal. To express, then, his displeasure at the evil practices which he had heard were usual in the place just referred to, he addressed me in the following terms.

52 Constantine's Letter to Eusebius concerning Mambre.

Victor Constantinus, Maximus Augustus, to Macarius, and the rest of the bishops in Palestine.

One benefit, and that of no ordinary importance, has been conferred on us by my truly pious mother-in-law, in that she has made known to us by letter that abandoned folly of impious men which has hitherto escaped detection by you: so that the criminal conduct thus overlooked may now through our means obtain fitting correction and remedy, necessary though tardy. For surely it is a grave impiety indeed, that holy places should be defiled by the stain of unhallowed impurities. What then is this, dearest brethren, which, though it has eluded your sagacity, she of whom I speak was impelled by a pious sense of duty to disclose?

53. That the Saviour appeared in this Place to Abraham: "She assures me, then, that the place which takes its name from the oak of Mambre, where we find that Abraham dwelt, is defiled by certain of the slaves of superstition in every possible way. She declares that idols which should be utterly destroyed have been erected on the site of that tree; that an altar is near the spot; and that impure sacrifices are continually performed. Now since it is evident that these practices are equally inconsistent with the character of our times, and unworthy the sanctity of the place itself, I wish your Gravities to be informed that the illustrious Count Acacius, our friend, has received instructions by letter from me, to the effect that every idol which shall be found in the place above-mentioned shall immediately be consigned to the flames; that the altar be utterly demolished; and that if any one, after this our mandate, shall be guilty of impiety of any kind in this place, he shall be visited with condign punishment. The place itself we have directed to be adorned with an unpolluted structure, I mean a church; in order that it may become a fitting place of assembly for holy men. Meantime, should any breach of these our commands occur, it should be made known to our clemency without the least delay by letters from you, that we may direct the person detected to be dealt with, as a transgressor of the law, in the severest manner. For you are not ignorant that the Supreme God first appeared to Abraham, and conversed with him, in that place. There it was that the observance of the Divine law first began; there first the Saviour himself, with the two angels, vouchsafed to Abraham a manifestation of his presence; there God first appeared to men; there he gave promise to Abraham concerning his future seed, and straightway fulfilled that promise; there he foretold that he should be the father of a multitude of nations. For these reasons, it seems to me right that this place should not only be kept pure through your diligence from all defilement, but restored also to its pristine sanctity; that nothing hereafter may be done there except the performance of fitting service to him who is the Almighty God, and our Saviour, and Lord of all. And this service it is incumbent on you to care for with

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due attention, if your Gravities be willing (and of this I feel confident) to gratify my wishes, which are especially interested in the worship of God. May he preserve you, beloved brethren!"

54 Destruction of Idol Temples and Images everywhere.

All these things the emperor diligently performed to the praise of the saving power of Christ, and thus made it his constant aim to glorify his Saviour God. On the other hand he used every means to rebuke the superstitious errors of the heathen. Hence the entrances of their temples in the several cities were left exposed to the weather, being stripped of their doors at his command; the tiling of others was removed, and their roofs destroyed. From others again the venerable statues of brass, of which the superstition of antiquity had boasted for a long series of years, were exposed to view in all the public places of the imperial city: so that here a Pythian, there a Sminthian Apollo, excited the contempt of the beholder: while the Delphic tripods were deposited in the hippodrome and the Muses of Helicon in the palace itself. In short, the city which bore his name was everywhere filled with brazen statues of the most exquisite workmanship, which had been dedicated in every province, and which the deluded victims of superstition had long vainly honoured as gods with numberless victims and burnt sacrifices, though now at length they learned to renounce their error, when the emperor held up the very objects of their worship to be the ridicule and sport of all beholders. With regard to those images which were of gold, he dealt with them in a different manner. For as soon as he understood that the ignorant multitudes were inspired with a vain and childish dread of these bugbears of error, wrought in gold and silver, he judged it right to remove these also, like stumbling-stones thrown in the way of men walking in the dark, and henceforward to open a royal road, plain and unobstructed to all. Having formed this resolution, he considered no soldiers or military force of any sort needful for the suppression of the evil: a few of his own friends sufficed for this service, and these he sent by a simple expression of his will to visit each several province. Accordingly, sustained by confidence in the emperor's pious intentions and their own personal devotion to God, they passed through the midst of numberless tribes and nations, abolishing this ancient error in every city and country. They ordered the priests themselves, amidst general laughter and scorn, to bring their gods from their dark recesses to the light of day: they then stripped them of their ornaments, and exhibited to the gaze of all the unsightly reality which had been hidden beneath a painted exterior. Lastly, whatever part of the material appeared valuable they scraped off and melted in the fire to prove its worth, after which they secured and set apart whatever they judged needful for their purpose, leaving to the superstitious worshipers that which was altogether useless, as a memorial of their shame. Meanwhile our admirable prince was himself engaged in a work similar to what we have described. For at the same time that these costly images of the dead were stripped, as we have said, of their precious materials, he also attacked those composed of brass; causing those to be dragged from their places with ropes and as it were carried away captive, whom the dotage of mythology had esteemed as gods.

55 Overthrow of an Idol Temple, and Abolition of Licentious Practices, at Aphaca in Phœnicia.

The emperor's next care was to kindle, as it were, a brilliant torch, by the light of which he directed his imperial gaze around, to see if any hidden vestiges of error might still exist. And as the keen-sighted eagle in its heavenward flight is able to descry from its lofty height the most distant objects on the earth, so did he, while residing in the imperial palace of his own fair city, discover as from a watchtower a hidden and fatal snare of souls in the province of Phœnicia. This was a grove and temple, not situated in the midst of any city, nor in any public place, as for splendor of effect is generally the case, but apart from the beaten and frequented road, at Aphaca, on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school of wickedness for all the votaries of impurity, and such as destroyed their bodies with effeminacy. Here men undeserving of the name forgot the dignity of their sex, and propitiated the demon by their effeminate conduct; here too unlawful commerce of women and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple as in a place beyond the scope and restraint of law. Meantime these evils remained unchecked by the presence of any observer, since no one of fair character ventured to visit such scenes. These proceedings, however, could not escape the vigilance of our august emperor, who, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of heaven, gave orders that the building with its offerings should be utterly destroyed. Accordingly, in obedience to the imperial command, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint learned self-control through the emperor's threat of punishment, as likewise those superstitious Gentiles wise in their own conceit, who now obtained experimental proof of their own folly.

56. Destruction of the Temple of Æsculapius at Ægæ.

For since a wide-spread error of these pretenders to wisdom concerned the demon worshipped in Cilicia, whom thousands regarded with reverence as the possessor of saving and healing power, who sometimes appeared to those who passed the night in his temple, sometimes restored the diseased to health, though on the contrary he was a destroyer of souls, who drew his easily deluded worshipers from the true Saviour to involve them in impious error, the emperor, consistently with his practice, and desire to advance the worship of him who is at once a jealous God and the true Saviour, gave directions that this temple also should be razed to the ground. In prompt obedience to this command, a band of soldiers laid this building, the admiration of noble

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philosophers, prostrate in the dust, together with its unseen inmate, neither demon nor god, but rather a deceiver of souls, who had seduced mankind for so long a time through various ages. And thus he who had promised to others deliverance from misfortune and distress, could find no means for his own security, any more than when, as is told in myth, he was scorched by the lightning's stroke. Our emperor's pious deeds, however, had in them nothing fabulous or feigned; but by virtue of the manifested power of his Saviour, this temple as well as others was so utterly overthrown, that not a vestige of the former follies was left behind.

57 How the Gentilesabandoned Idol Worship, and turned to the Knowledge of God.

Hence it was that, of those who had been the slaves of superstition, when they saw with their own eyes the exposure of their delusion, and beheld the actual ruin of the temples and images in every place, some applied themselves to the saving doctrine of Christ; while others, though they declined to take this step, yet reprobated the folly which they had received from their fathers, and laughed to scorn what they had so long been accustomed to regard as gods. Indeed, what other feelings could possess their minds, when they witnessed the thorough uncleanness concealed beneath the fair exterior of the objects of their worship? Beneath this were found either the bones of dead men or dry skulls, fraudulently adorned by the arts of magicians, or filthy rags full of abominable impurity, or a bundle of hay or stubble. On seeing all these things heaped together within their lifeless images, they denounced their fathers' extreme folly and their own, especially when neither in the secret recesses of the temples nor in the statues themselves could any inmate be found; neither demon, nor utterer of oracles, neither god nor prophet, as they had heretofore supposed: nay, not even a dim and shadowy phantom could be seen. Accordingly, every gloomy cavern, every hidden recess, afforded easy access to the emperor's emissaries: the inaccessible and secret chambers, the innermost shrines of the temples, were trampled by the soldiers' feet; and thus the mental blindness which had prevailed for so many ages over the gentile world became clearly apparent to the eyes of all.

58 How he destroyed the Temple of Venus at Heliopolis, and built the First Church in that City.

Such actions as I have described may well be reckoned among the emperor's noblest achievements, as also the wise arrangements which he made respecting each particular province. We may instance the Phœnician city Heliopolis, in which those who dignify licentious pleasure with a distinguishing title of honour, had permitted their wives and daughters to commit shameless fornication. But now a new statute, breathing the very spirit of modesty, proceeded from the emperor, which peremptorily forbade the continuance of former practices. And besides this he sent them also written exhortations, as though he had been especially ordained by God for this end, that he might instruct all men in the principles of chastity. Hence, he disdained not to communicate by letter even with these persons, urging them to seek diligently the knowledge of God. At the same time he followed up his words by corresponding deeds, and erected even in this city a church of great size and magnificence: so that an event unheard of before in any age, now for the first time came to pass, namely, that a city which had hitherto been wholly given up to superstition now obtained the privilege of a church of God, with presbyters and deacons, and its people were placed under the presiding care of a bishop consecrated to the service of the supreme God. And further, the emperor, being anxious that here also as many as possible might be won to the truth, bestowed abundant provision for the necessities of the poor, desiring even thus to invite them to seek the doctrines of salvation, as though he were almost adopting the words of him who said, "Whether in pretense, or in truth, let Christ be preached."

59 Of the Disturbance at Antioch by Eustathius.

In the midst, however, of the general happiness occasioned by these events, and while the Church of God was every where and every way flourishing throughout the empire, once more that spirit of envy, who ever watches for the ruin of the good, prepared himself to combat the greatness of our prosperity, in the expectation, perhaps, that the emperor himself, provoked by our tumults and disorders, might eventually become estranged from us. Accordingly, he kindled a furious controversy at Antioch, and thereby involved the church in that place in a series of tragic calamities, which had nearly occasioned the total overthrow of the city. The members of the Church were divided into two opposite parties; while the people, including even the magistrates and soldiery, were roused to such a pitch, that the contest would have been decided by the sword, had not the watchful providence of God, as well as dread of the emperor's displeasure, controlled the fury of the multitude. On this occasion, too, the emperor, acting the part of a preserver and physician of souls, applied with much forbearance the remedy of persuasion to those who needed it. He gently pleaded, as it were by an embassy, with his people, sending among them one of the best approved and most faithful of those who were honoured with the dignity of Count; at the same time that he exhorted them to a peaceable spirit by repeated letters, and instructed them in the practice of true godliness. Having prevailed by these remonstrances, he excused their conduct in his subsequent letters, alleging that he had himself heard the merits of the case from him on whose account the disturbance had arisen. And these letters of his, which are replete with learning and instruction of no ordinary kind, I should have inserted in this present work, were it not that they might affix a mark of dishonour to the character of the persons accused. I will therefore omit these, being unwilling to revive the memory of past grievances, and will only annex those to my present narrative which he wrote to testify his satisfaction at the re-establishment of peace and concord among the rest. In these letters, he cautioned them against any desire to claim the ruler of another district, through whose intervention peace had been restored, as their own, and exhorted them, consistently with the usage of the

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Church, to choose him as their bishop, whom the common Saviour of all should point out as suited for the office. His letter, then, is addressed to the people and to the bishops, severally, in the following terms.

60 Constantine's Letter to the Antiochians, directing them not to withdraw Eusebius from Caesarea, but to seek some one else.

Victor Constantinus, Maximus Augustus, to the people of Antioch: "How pleasing to the wise and intelligent portion of mankind is the concord which exists among you! And I myself, brethren, am disposed to love you with an enduring affection, inspired both by religion, and by your own manner of life and zeal on my behalf. It is by the exercise of right understanding and sound discretion, that we are enabled really to enjoy our blessings. And what can become you so well as this discretion? No wonder, then, if I affirm that your maintenance of the truth has tended rather to promote your security than to draw on you the hatred of others. Indeed, among brethren, whom the selfsame disposition to walk in the ways of truth and righteousness promises, through the favor of God, to register among his pure and holy family, what can be more honourable than gladly to acquiesce in the prosperity of all men? Especially since the precepts of the divine law prescribe a better direction to your proposed intention, and we ourselves desire that your judgement should be confirmed by proper sanction. It may be that you are surprised, and at a loss to understand the meaning of this introduction to my present address. The cause of it I will not hesitate to explain without reserve. I confess, then, that on reading your records I perceived, by the highly eulogistic testimony which they bear to Eusebius, bishop of Caesarea, whom I have myself long well known and esteemed for his learning and moderation, that you are strongly attached to him, and desire to appropriate him as your own. What thoughts, then, do you suppose that I entertain on this subject, desirous as I am to seek for and act on the strict principles of right? What anxiety do you imagine this desire of yours has caused me? O holy faith, who givest us in our Saviour's words and precepts a model, as it were, of what our life should be, how hardly would you yourself resist the sins of men, were it not that you refuse to subserve the purposes of gain! In my own judgement, he whose first object is the maintenance of peace, seems to be superior to Victory herself; and where a right and honourable course lies open to one's choice, surely no one would hesitate to adopt it. I ask then, brethren, why do we so decide as to inflict an injury on others by our choice? Why do we covet those objects which will destroy the credit of our own reputation? I myself highly esteem the individual whom you judge worthy of your respect and affection: notwithstanding, it cannot be right that those principles should be entirely disregarded which should be authoritative and binding on all alike, so that each should not be content with his own circumstances, and all enjoy their proper privileges: nor can it be right, in considering the claims of rival candidates, to suppose but that not one only, but many, may appear worthy of comparison with this person. For as long as no violence or harshness are suffered to disturb the dignities of the church, they continue to be on an equal footing, and worthy of the same consideration everywhere. Nor is it reasonable that an inquiry into the qualifications of this one should be made to the detriment of others; since the judgement of all churches, whether reckoned of greater or less importance in themselves, is equally capable of receiving and maintaining the divine ordinances, so that one is in no way inferior to another, if we will but boldly declare the truth, in regard to that standard of practice which is common to all. If this be so, we must say that you will be chargeable, not with retaining this prelate, but with wrongfully removing him; your conduct will be characterised rather by violence than justice; and whatever may be generally thought by others, I dare clearly and boldly affirm that this measure will furnish ground of accusation against you, and will provoke factious disturbances of the most mischievous kind: for even timid flocks can show the use and power of their teeth, when the watchful care of their shepherd declines, and they find themselves bereft of his accustomed guidance. If this then be really so, if I am not deceived in my judgement, let this, brethren, be your first consideration, for many and important considerations will immediately present themselves, whether, should you persist in your intention, that mutual kindly feeling and affection which should subsist among you will suffer no diminution? In the next place, remember that he, who came among you for the purpose of offering disinterested counsel, now enjoys the reward which is due to him in the judgement of heaven; for he has received no ordinary recompense in the high testimony you have borne to his equitable conduct. Lastly, in accordance with your usual sound judgement, do ye exhibit a becoming diligence in selecting the person of whom you stand in need, carefully avoiding all factious and tumultuous clamor; for such clamor is always wrong, and from the collision of discordant elements both sparks and flame will arise. I protest, as I desire to please God and you, and to enjoy a happiness commensurate with your kind wishes, that I love you, and the quiet haven of your gentleness, now that you have cast from you that which defiled, and received in its place at once sound morality and concord, firmly planting in the vessel the sacred standard, and guided, as one may say, by a helm of iron in your course onward to the light of heaven. Receive then on board that merchandise which is incorruptible, since, as it were, all bilge water has been drained from the vessel; and be careful henceforth so to secure the enjoyment of all your present blessing, that you may not seem at any future time either to have determined any measure on the impulse of inconsiderate or ill-directed zeal, or in the first instance rashly to have entered on an inexpedient course. May God preserve you, beloved brethren!"

61 The Emperor's Letter to Eusebius praising him for refusing the Bishopric of Antioch.

The Emperor's Letter to me on my refusing the Bishopric of Antioch.

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Victor Constantinus, Maximus Augustus, to Eusebius: "I have most carefully perused your letter, and perceive that you have strictly conformed to the rule enjoined by the discipline of the Church. Now to abide by that which appears at the same time pleasing to God, and accordant with apostolic tradition, is a proof of true piety. You have reason to deem yourself happy on this behalf, that you are counted worthy, in the judgement, I may say, of all the world, to have the oversight of any church. For the desire which all feel to claim you for their own, undoubtedly enhances your enviable fortune in this respect. Notwithstanding, your Prudence whose resolve it is to observe the ordinances of God and the apostolic canon of the Church, has done excellently well in declining the bishopric of the church at Antioch, and desiring to continue in that church of which you first received the oversight by the will of God. I have written on this subject to the people of Antioch, and also to your colleagues in the ministry who had themselves consulted me in regard to this question; on reading which letters, your Holiness will easily discern, that, inasmuch as justice itself opposed their claims, I have written to them under divine direction. It will be necessary that your Prudence should be present at their conference, in order that this decision may be ratified in the church at Antioch. God preserve you, beloved brother!"

62 Constantine's Letter to the Council, depreciating the Removal of Eusebius from Caesarea.

Victor Constantinus, Maximus Augustus, to Theodotus, Theodorus, Narcissus, Aëtius, Alpheus, and the rest of the bishops who are at Antioch: "I have perused the letters written by your Prudences, and highly approve of the wise resolution of your colleague in the ministry, Eusebius. Having, moreover, been informed of the circumstances of the case, partly by your letters, partly by those of our illustrious counts, Acacius and Strategius, after sufficient investigation I have written to the people of Antioch, suggesting the course which will be at once pleasing to God and advantageous for the Church. A copy of this I have ordered to be subjoined to this present letter, in order that you yourselves may know what I thought fit, as an advocate of the cause of justice, to write to that people: since I find in your letter this proposal, that, in consonance with the choice of the people, sanctioned by your own desire, Eusebius the holy bishop of Caesarea should preside over and take the charge of the church at Antioch. Now the letters of Eusebius himself on this subject appeared to be strictly accordant with the order prescribed by the Church. Nevertheless it is expedient that your Prudences should be made acquainted with my opinion also. For I am informed that Euphronius the presbyter, who is a citizen of Caesarea in Cappadocia, and George of Arethusa, likewise a presbyter, and appointed to that office by Alexander at Alexandria, are men of tried faith. It was right, therefore, to intimate to your Prudences, that in proposing these men and any others whom you may deem worthy the episcopal dignity, you should decide this question in a manner conformable to the tradition of the apostles. For in that case, your Prudences will be able, according to the rule of the Church and apostolic tradition, to direct this election in the manner which true ecclesiastical discipline shall prescribe. God preserve you, beloved brethren!"

63 How he displayed his Zeal for the Extirpation of Heresies.

Such were the exhortations to do all things to the honour of the divine religion which the emperor addressed to the rulers of the churches. Having by these means banished dissension, and reduced the Church of God to a state of uniform harmony, he next proceeded to a different duty, feeling it incumbent on him to extirpate another sort of impious persons, as pernicious enemies of the human race. These were pests of society, who ruined whole cities under the specious garb of religious decorum; men whom our Saviour's warning voice somewhere terms false prophets and ravenous wolves: "Beware of false prophets, which will come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you shall know them." Accordingly, by an order transmitted to the governors of the several provinces, he effectually banished all such offenders. In addition to this ordinance he addressed to them personally a severely awakening admonition, exhorting them to an earnest repentance, that they might still find a haven of safety in the true Church of God. Hear, then, in what manner he addressed them in this letter.

64 Constantine's Edict against the Heretics.

Victor Constantinus, Maximus Augustus, to the heretics.

Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death. You haters and enemies of truth and life, in league with destruction! All your counsels are opposed to the truth, but familiar with deeds of baseness; full of absurdities and fictions: and by these ye frame falsehoods, oppress the innocent, and withhold the light from them that believe. Ever trespassing under the mask of godliness, you fill all things with defilement: ye pierce the pure and guileless conscience with deadly wounds, while you withdraw, one may almost say, the very light of day from the eyes of men. But why should I particularize, when to speak of your criminality as it deserves demands more time and leisure than I can give? For so long and unmeasured is the catalogue of your offenses, so hateful and altogether atrocious are they, that a single day would not suffice to recount them all. And, indeed, it is well to turn one's ears and eyes from such a subject, lest by a description of each particular evil, the pure sincerity and freshness of one's own faith be impaired. Why then do I still bear with such abounding evil; especially since this protracted clemency is the cause that some who were sound have become tainted

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with this pestilent disease? Why not at once strike, as it were, at the root of so great a mischief by a public manifestation of displeasure?

65 The Heretics are deprived of their Meeting Places: "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times: I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error to the right path, from darkness to light, from vanity to truth, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded, as before said, that you be positively deprived of every gathering point for your superstitious meetings, I mean all the houses of prayer, if such be worthy of the name, which belong to heretics, and that these be made over without delay to the catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

66 How on the Discovery of Prohibited Books among the Heretics, Many of them return to the CatholicChurch.

Thus were the lurking-places of the heretics broken up by the emperor's command, and the savage beasts they harboured (I mean the chief authors of their impious doctrines) driven to flight. Of those whom they had deceived, some, intimidated by the emperor's threats, disguising their real sentiments, crept secretly into the Church. For since the law directed that search should be made for their books, those of them who practiced evil and forbidden arts were detected, and these were ready to secure their own safety by dissimulation of every kind. Others, however, there were, who voluntarily and with real sincerity embraced a better hope. Meantime the prelates of the several churches continued to make strict inquiry, utterly rejecting those who attempted an entrance under the specious disguise of false pretenses, while those who came with sincerity of purpose were proved for a time, and after sufficient trial numbered with the congregation. Such was the treatment of those who stood charged with rank heresy: those, however, who maintained no impious doctrine, but had been separated from the one body through the influence of schismatic advisers, were received without difficulty or delay. Accordingly, numbers thus revisited, as it were, their own country after an absence in a foreign land, and acknowledged the Church as a mother from whom they had wandered long, and to whom they now returned with joy and gladness. Thus the members of the entire body became united, and compacted in one harmonious whole; and the one catholic Church, at unity with itself, shone with full luster, while no heretical or schismatic body anywhere continued to exist. And the credit of having achieved this mighty work our Heaven-protected emperor alone, of all who had gone before him, was able to attribute to himself.

FLAVIUS CONSTANTINUS BOOK 4

1 How he honoured Many by Presents and Promotions.

While thus variously engaged in promoting the extension and glory of the church of God, and striving by every measure to commend the Saviour's doctrine, the emperor was far from neglecting secular affairs; but in this respect also he was unwearied in bestowing benefits of every kind and in quick succession on the people of every province. On the one hand he manifested a paternal anxiety for the general welfare of his subjects; on the other he would distinguish individuals of his own acquaintance with various marks of honour; conferring his benefits in every instance in a truly noble spirit. No one could request a favor from the emperor, and fail of obtaining what he sought: no one expected a boon from him, and found that expectation vain. Some received presents in money, others in land; some obtained the Prætorian præfecture, others senatorial, others again consular rank: many were appointed provincial governors: others were made counts of the first, second, or third order: in numberless instances the title of Most Illustrious and many other distinctions were conferred; for the emperor devised new dignities, that he might invest a larger number with the tokens of his favor.

2 Remission of a Fourth Part of the Taxes.

The extent to which he studied the general happiness and prosperity may be understood from a single instance most beneficial and universal in its application, and still gratefully remembered. He remitted a fourth part of the yearly tribute paid for land, and bestowed it on the owners of the soil; so that if we compute this yearly reduction, we shall find that the cultivators enjoyed their produce free of tribute every fourth year. This privilege being established by law, and secured for the time to come, has given occasion for the emperor's beneficence to be held, not merely by the then present generation, but by their children and descendants, in perpetual remembrance.

3 Equalisation of the More Oppressive Taxes.

And whereas some persons found fault with the surveys of land which had been made under former emperors, and complained that their property was unduly burdened; acting in this case also on the principles of justice, he sent

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commissioners to equalize the tribute, and to secure immunity to those who had made this appeal.

4 His Liberality, from His Private Resources, to the Losers in Suits of a Pecuniary Nature.

In cases of judicial arbitration, in order that the loser by his decision might not quit his presence less contented than the victorious litigant, he himself bestowed, and from his own private means, in some cases lands, in other money, on the defeated party. In this manner he took care that the loser, as having appeared in his presence, should be as well satisfied as the gainer of the cause; for he considered that no one ought in any case to retire dejected and sorrowful from an interview with such a prince. Thus it happened that both parties returned from the scene of trial with glad and cheerful countenances, while the emperor's noble-minded liberality excited universal admiration.

5 Conquest of the Scythians defeated through the Sign of Our Saviour.

And why should I relate even briefly and incidentally, how he subjected barbarous nations to the Roman power; how he was the first who subjugated the Scythian and Sarmatian tribes, which had never learned submission, and compelled them, how unwilling soever, to own the sovereignty of Rome? For the emperors who preceded him had actually rendered tribute to the Scythians: and Romans, by an annual payment, had confessed themselves servants to barbarians; an indignity which our emperor could no longer bear, nor think it consistent with his victorious career to continue the payment his predecessors had made. Accordingly, with full confidence in his Saviour's aid, he raised his conquering standard against these enemies also, and soon reduced them all to obedience; coercing by military force those who fiercely resisted his authority, while, on the other hand, he conciliated the rest by wisely conducted embassies, and reclaimed them to a state of order and civilisation from their lawless and savage life. Thus the Scythians at length learned to acknowledge subjection to the power of Rome.

6. Conquest of the Sarmatians, consequent on the Rebellion of their Slaves.

With respect to the Sarmatians, God himself brought them beneath the rule of Constantine, and subdued a nation swelling with barbaric pride in the following manner. Being attacked by the Scythians, they had entrusted their slaves with arms, in order to repel the enemy. These slaves first overcame the invaders and then, turning their weapons against their masters, drove them all from their native land. The expelled Sarmatians found that their only hope of safety was in Constantine's protection: and he, whose familiar habit it was to save men's lives, received them all within the confines of the Roman empire. Those who were capable of serving he incorporated with his own troops: to the rest he allotted lands to cultivate for their own support: so that they themselves acknowledged that their past misfortune had produced a happy result, in that they now enjoyed Roman liberty in place of savage barbarism. In this manner God added to his dominions many and various barbaric tribes.

7 Ambassadors from Different Barbarous Nations receive Presents from the Emperor.

Indeed, ambassadors were continually arriving from all nations, bringing for his acceptance their most precious gifts. So that I myself have sometimes stood near the entrance of the imperial palace, and observed a noticeable array of barbarians in attendance, differing from each other in costume and decorations, and equally unlike in the fashion of their hair and beard. Their aspect truculent and terrible, their bodily stature prodigious: some of a red complexion, others white as snow, others again of an intermediate color. For in the number of those I have referred to might be seen specimens of the Blemmyan tribes, of the Indians, and the Ethiopians, "that widely-divided race, remotest of mankind." All these in due succession, like some painted pageant, presented to the emperor those gifts which their own nation held in most esteem; some offering crowns of gold, others diadems set with precious stones; some bringing fair-haired boys, others barbaric vestments embroidered with gold and flowers: some appeared with horses, others with shields and long spears, with arrows and bows, thereby offering their services and alliance for the emperor's acceptance. These presents he separately received and carefully laid aside, acknowledging them in so munificent a manner as at once to enrich those who bore them. He also honoured the noblest among them with Roman offices of dignity; so that many of them thenceforward preferred to continue their residence among us, and felt no desire to revisit their native land.

8 That he wrote also to the King of Persia, who had sent him an Embassy, on Behalf of the Christiansin his Realm.

The king of the Persians also having testified a desire to form an alliance with Constantine, by sending an embassy and presents as assurances of peace and friendship, the emperor, in negotiating this treaty, far surpassed the monarch who had first done him honour, in the magnificence with which he acknowledged his gifts. Having heard, too, that there were many churches of God in Persia, and that large numbers there were gathered into the fold of Christ, full of joy at this intelligence, he resolved to extend his anxiety for the general welfare to that country also, as one whose aim it was to care for all alike in every nation.

9 Letter of Constantine Augustus to Sapor, King of the Persians, containing a truly Pious Confession of God and Christ.

Copy of his Letter to the King of Persia.

By keeping the Divine faith, I am made a partaker of the light of truth: guided by the light of truth, I advance in the knowledge of the Divine faith. Hence it is that, as my actions themselves evince, I profess the most holy religion; and this worship I declare to be that which teaches me deeper acquaintance with the most holy God; aided by whose Divine power, beginning from the very borders of the ocean, I have aroused each nation of the world in succession to a well-grounded hope of security; so that those which, groaning in servitude to the most cruel tyrants and yielding to the

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pressure of their daily sufferings, had well near been utterly destroyed, have been restored through my agency to a far happier state. This God I confess that I hold in unceasing honour and remembrance; this God I delight to contemplate with pure and guileless thoughts in the height of his glory.

10 The Writer denounces Idols, and glorifies God.

This God I invoke with bended knees, and recoil with horror from the blood of sacrifices, from their foul and detestable odors, and from every earth-born magic fire: for the profane and impious superstitions which are defiled by these rites have cast down and consigned to perdition many, nay, whole nations of the Gentile world. For he who is Lord of all cannot endure that those blessings which, in his own loving-kindness and consideration of the wants of men, he has revealed for the use of all, should be perverted to serve the lusts of any. His only demand from man is purity of mind and an undefiled spirit; and by this standard he weighs the actions of virtue and godliness. For his pleasure is in works of moderation and gentleness: he loves the meek, and hates the turbulent spirit: delighting in faith, he chastises unbelief: by him all presumptuous power is broken down, and he avenges the insolence of the proud. While the arrogant and haughty are utterly overthrown, he requires the humble and forgiving with deserved rewards: even so does he highly honour and strengthen with his special help a kingdom justly governed, and maintains a prudent king in the tranquillity of peace.

11 Against the Tyrants and Persecutors; and on the Captivity of Valerian.

I cannot, then, my brother believe that I err in acknowledging this one God, the author and parent of all things: whom many of my predecessors in power, led astray by the madness of error, have ventured to deny, but who were all visited with a retribution so terrible and so destructive, that all succeeding generations have held up their calamities as the most effectual warning to any who desire to follow in their steps. Of the number of these I believe him to have been, whom the lightning-stroke of Divine vengeance drove forth from hence, and banished to your dominions and whose disgrace contributed to the fame of your celebrated triumph.

12 He declares that, having witnessed the Fall of the Persecutors, he now rejoices at the Peace enjoyed by the Christians.

And it is surely a happy circumstance that the punishment of such persons as I have described should have been publicly manifested in our own times. For I myself have witnessed the end of those who lately harassed the worshipers of God by their impious edict. And for this abundant thanksgivings are due to God that through his excellent Providence all men who observe his holy laws are gladdened by the renewed enjoyment of peace. Hence I am fully persuaded that everything is in the best and safest posture, since God is vouchsafing, through the influence of their pure and faithful religious service, and their unity of judgement respecting his Divine character, to gather all men to himself.

13 He bespeaks his Affectionate Interest for the Christiansin his Country: "Imagine, then, with what joy I heard tidings so accordant with my desire, that the fairest districts of Persia are filled with those men on whose behalf alone I am at present speaking, I mean the Christians. I pray, therefore, that both you and they may enjoy abundant prosperity, and that your blessings and theirs may be in equal measure; for thus you will experience the mercy and favor of that God who is the Lord and Father of all. And now, because your power is great, I commend these persons to your protection; because your piety is eminent, I commit them to your care. Cherish them with your wonted humanity and kindness; for by this proof of faith you will secure an immeasurable benefit both to yourself and us."

14 How the Zealous Prayers of Constantine procured Peace to the Christians.

Thus, the nations of the world being everywhere guided in their course as it were by the skill of a single pilot, and acquiescing in the administration of him who governed as the servant of God, the peace of the Roman empire continued undisturbed, and all classes of his subjects enjoyed a life of tranquillity and repose. At the same time the emperor, who was convinced that the prayers of godly men contributed powerfully to the maintenance of the public welfare, felt himself constrained zealously to seek such prayers and not only himself implored the help and favor of God, but charged the prelates of the churches to offer supplications on his behalf.

15 He causes himself to be represented on his Coins, and in his Portraits, in the Attitude of Prayer.

How deeply his soul was impressed by the power of divine faith may be understood from the circumstance that he directed his likeness to be stamped on the golden coin of the empire with the eyes uplifted as in the posture of prayer to God: and this money became current throughout the Roman world. His portrait also at full length was placed over the entrance gates of the palaces in some cities, the eyes upraised to heaven, and the hands outspread as if in prayer.

16 He forbids by Law the Placing his Likeness in Idol Temples.

In this manner he represented himself, even through the medium of painting, as habitually engaged in prayer to God. At the same time he forbade, by an express enactment, the setting up of any resemblance of himself in any idol temple, that not even the mere lineaments of his person might receive contamination from the error of forbidden superstition.

17 Of his Prayers in the Palace, and his Reading the Holy Scriptures.

Still nobler proofs of his piety might be discerned by those who marked how he modeled as it were his very palace into a church of God, and himself afforded a pattern of zeal to those assembled therein: how he took the sacred scriptures into his hands, and devoted himself to the study of those divinely inspired oracles; after which he would offer up regular prayers with all the members of his imperial court.

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18 He enjoins the General Observance of the Lord's Day, and the Day of Preparation.

He ordained, too, that one day should be regarded as a special occasion for prayer: I mean that which is truly the first and chief of all, the day of our Lord and Saviour. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue: while his trusty body guard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him held the Lord's salutary day in honour and performed on that day the devotions which he loved. The same observance was recommended by this blessed prince to all classes of his subjects: his earnest desire being gradually to lead all mankind to the worship of God. Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day, as a day of rest, and also to honour the day which precedes the Sabbath; in memory, I suppose, of what the Saviour of mankind is recorded to have achieved on that day. And since his desire was to teach his whole army zealously to honour the Saviour's day (which derives its name from light, and from the sun), he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God, in order that they might be able, without impediment, to perform their religious worship.

19 That he directed even his Pagan Soldiers to pray on the Lord's Day.

With regard to those who were as yet ignorant of divine truth, he provided by a second statute that they should appear on each Lord's day on an open plain near the city, and there, at a given signal, offer to God with one accord a prayer which they had previously learned. He admonished them that their confidence should not rest in their spears, or armor, or bodily strength, but that they should acknowledge the supreme God as the giver of every good, and of victory itself; to whom they were bound to offer their prayers with due regularity, uplifting their hands toward heaven, and raising their mental vision higher still to the king of heaven, on whom they should call as the Author of victory, their Preserver, Guardian, and Helper. The emperor himself prescribed the prayer to be used by all his troops, commanding them, to pronounce the following words in the Latin tongue:

20 The Form of Prayer given by Constantine to his Soldiers: "We acknowledge you the only God: we own you, as our King and implore your succor. By your favor have we gotten the victory: through you are we mightier than our enemies. We render thanks for your past benefits, and trust you for future blessings. Together we pray to you, and beseech you long to preserve to us, safe and triumphant, our emperor Constantine and his pious sons." Such was the duty to be performed on Sunday by his troops, and such the prayer they were instructed to offer up to God.

21 He orders the Sign of the Saviour's Cross to be engraven on his Soldiers' Shields.

And not only so, but he also caused the sign of the salutary trophy to be impressed on the very shields of his soldiers; and commanded that his embattled forces should be preceded in their march, not by golden images, as heretofore, but only by the standard of the cross.

22 Of his Zeal in Prayer, and the Honour he paid to the Feast of Easter.

The emperor himself, as a sharer in the holy mysteries of our religion, would seclude himself daily at a stated hour in the innermost chambers of his palace; and there in solitary converse with his God, would kneel in humble supplication, and entreat the blessings of which he stood in need. But especially at the salutary feast of Easter, his religious diligence was redoubled; he fulfilled as it were the duties of a hierophant with every energy of his mind and body, and outvied all others in the zealous celebration of this feast. He changed, too, the holy night vigil into a brightness like that of day, by causing waxen tapers of great length to be lighted throughout the city: besides which, torches everywhere diffused their light, so as to impart to this mystic vigil a brilliant splendor beyond that of day. As soon as day itself returned, in imitation of our Saviour's gracious acts, he opened a liberal hand to his subjects of every nation, province, and people, and lavished abundant bounties on all.

23 How he forbade Idolatrous Worship, but honoured Martyrs and the Church Festivals.

Such were his sacred ministrations in the service of his God. At the same time, his subjects, both civil and military, throughout the empire, found a barrier everywhere opposed against idol worship, and every kind of sacrifice forbidden. A statute was also passed, enjoining the due observance of the Lord's day, and transmitted to the governors of every province, who undertook, at the emperor's command, to respect the days commemorative of martyrs, and duly to honour the festal seasons in the churches: and all these intentions were fullfilled to the emperor's entire satisfaction.

24 That he described himself to be a Bishop, in Charge of Affairs External to the Church.

Hence it was not without reason that once, on the occasion of his entertaining a company of bishops, he let fall the expression, "that he himself too was a bishop," addressing them in my hearing in the following words: "You are bishops whose jurisdiction is within the Church: I also am a bishop, ordained by God to overlook whatever is external to the Church." And truly his measures corresponded with his words: for he watched over his subjects with an episcopal care, and exhorted them as far as in him lay to follow a godly life.

25 Prohibition of Sacrifices, of Mystic Rites, Combats of Gladiators, also the Licentious Worship of the Nile.

Consistently with this zeal he issued successive laws and ordinances, forbidding any to offer sacrifice to idols, to consult diviners, to erect images, or to pollute the cities with the sanguinary combats of gladiators. And inasmuch as the Egyptians, especially those of Alexandria, had been accustomed to honour their river through a priesthood

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composed of effeminate men, a further law was passed commanding the extermination of the whole class as vicious, that no one might thenceforward be found tainted with the like impurity. And whereas the superstitious inhabitants apprehended that the river would in consequence withhold its customary flood, God himself showed his approval of the emperor's law by ordering all things in a manner quite contrary to their expectation. For those who had defiled the cities by their vicious conduct were indeed seen no more; but the river, as if the country through which it flowed had been purified to receive it, rose higher than ever before, and completely overflowed the country with its fertilizing streams: thus effectually admonishing the deluded people to turn from impure men, and ascribe their prosperity to him alone who is the Giver of all good.

26 Amendment of the Law in Force respecting Childless Persons, and of the Law of Wills.

So numerous, indeed, were the benefits of this kind conferred by the emperor on every province, as to afford ample materials to any who might desire to record them. Among these may be instanced those laws which he entirely remodelled, and established on a more equitable basis: the nature of which reform may be briefly and easily explained. The childless were punished under the old law with the forfeiture of their hereditary property, a merciless statute, which dealt with them as positive criminals. The emperor annulled this, and decreed that those so circumstanced should inherit. He regulated the question on the principles of equity and justice, arguing willful transgressors should be chastised with the penalties their crimes deserve. But nature herself denies children to many, who long, perhaps, for a numerous offspring, but are disappointed of their hope by bodily infirmity. Others continue childless, not from any dislike of posterity, but because their ardent love of philosophy renders them averse to the conjugal union. Women, too, consecrated to the service of God, have maintained a pure and spotless virginity, and have devoted themselves, soul and body to a life of entire chastity and holiness. What then? Should this conduct be deemed worthy of punishment, or rather of admiration and praise; since to desire this state is in itself honourable, and to maintain it surpasses the power of unassisted nature? Surely those whose bodily infirmity destroys their hope of offspring are worthy of pity, not of punishment: and he who devotes himself to a higher object calls not for chastisement, but special admiration. On such principles of sound reason did the emperor rectify the defects of this law. Again, with regard to the wills of dying persons, the old laws had ordained that they should be expressed, even at the latest breath, as it were, in certain definite words, and had prescribed the exact form and terms to be employed. This practice had occasioned many fraudulent attempts to hinder the intentions of the deceased from being carried into full effect. As soon as our emperor was aware of these abuses, he reformed this law likewise, declaring that a dying man ought to be permitted to indicate his last wishes in as few words as possible, and in whatever terms he pleased; and to set forth his will in any written form; or even by word of mouth, provided it were done in the presence of proper witnesses, who might be competent faithfully to discharge their trust.

27 Among Other Enactments, he decrees that no Christianshall slave to a Jew, and affirms the Validity of the Decisions of Councils.

He also passed a law to the effect that no Christian should remain in servitude to a Jewish master, on the ground that it could not be right that those whom the Saviour had ransomed should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord himself. If any were found hereafter in these circumstances, the slave was to be set at liberty, and the master punished by a fine.

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to annul any of their decrees: for he rated the priests of God at a higher value than any judge whatever. These and a thousand similar provisions did he enact for the benefit of his subjects; but there is not time now to give a special description of them, such as might convey an accurate idea of his imperial wisdom in these respects: nor need I now relate at length, how, as a devoted servant of the Supreme God, he employed himself from morning until night in seeking objects for his beneficence, and how equally and universally kind he was to all.

28 His Gifts to the Churches, and Bounties to Virgins and to the Poor.

His liberality, however, was most especially exercised on behalf of the churches of God. In some cases he granted lands, in others he issued supplies of food for the support of the poor, of orphan children, and widows; besides which, he evinced much care and forethought in fully providing the naked and destitute with clothing. He distinguished, however, with most special honour those who had devoted their lives to the practice of Divine philosophy. Hence his respect, little short of veneration, for God's most holy and ever virgin choir: for he felt assured that the God to whom such persons devoted themselves was himself an inmate of their souls.

29 Of Constantine's Discourses and Declamations.

For himself, he sometimes passed sleepless nights in furnishing his mind with Divine knowledge: and much of his time was spent in composing discourses, many of which he delivered in public; for he conceived it to be incumbent on him to govern his subjects by appealing to their reason, and to secure in all respects a rational obedience to his authority. Hence he would sometimes himself evoke an assembly, on which occasions vast multitudes attended, in the hope of hearing an emperor sustain the part of a philosopher. And if in the course of his speech any occasion offered of touching on sacred topics, he immediately stood erect, and with a grave aspect and subdued tone of voice seemed reverently to be initiating his auditors in the mysteries of the Divine doctrine: and when they greeted him with shouts of acclamation, he would direct them by his gestures to raise

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their eyes to heaven, and reserve their admiration for the Supreme King alone, and honour him with adoration and praise. He usually divided the subjects of his address, first thoroughly exposing the error of polytheism, and proving the superstition of the Gentiles to be mere fraud, and a cloak for impiety. He then would assert the sole sovereignty of God: passing thence to his Providence, both general and particular. Proceeding next to the dispensation of salvation, he would demonstrate its necessity, and adaptation to the nature of the case; entering next in order on the doctrine of the Divine judgement. And here especially he appealed most powerfully to the consciences of his hearers, while he denounced the rapacious and violent, and those who were slaves to an inordinate thirst of gain. Nay, he caused some of his own acquaintance who were present to feel the severe lash of his words, and to stand with downcast eyes in the consciousness of guilt, while he testified against them in the clearest and most impressive terms that they would have an account to render of their deeds to God. He reminded them that God himself had given him the empire of the world, portions of which he himself, acting on the same Divine principle, had entrusted to their government; but that all would in due time be alike summoned to give account of their actions to the Supreme Sovereign of all. Such was his constant testimony; such his admonition and instruction. And he himself both felt and uttered these sentiments in the genuine confidence of faith: but his hearers were little disposed to learn, and deaf to sound advice; receiving his words indeed with loud applause, but induced by insatiable cupidity practically to disregard them.

30 That he marked out before a Covetous Man the Measure of a Grave, and so put him to Shame.

On one occasion he thus personally addressed one of his courtiers: "How far, my friend, are we to carry our inordinate desires?" Then drawing the dimensions of a human figure with a lance which he happened to have in his hand, he continued: "Though you could obtain the whole wealth of this world, yea, the whole world itself, you will carry with you at last no more than this little spot which I have marked out, if indeed even that be yours." Such were the words and actions of this blessed prince; and though at the time he failed to reclaim any from their evil ways, yet notwithstanding the course of events afforded evident proof that his admonitions were more like Divine prophecies than mere words.

31 That he was derided because of his Excessive Clemency.

Meantime, since there was no fear of capital punishment to deter from the commission of crime, for the emperor himself was uniformly inclined to clemency, and none of the provincial governors visited offenses with their proper penalties, this state of things drew with it no small degree of blame on the general administration of the empire; whether justly or not, let every one form his own judgement: for myself, I only ask permission to record the fact.

32 Of Constantine's Oration which he wrote to the Assembly of the Saints.

The emperor was in the habit of composing his orations in the Latin tongue, from which they were translated into Greek by interpreters appointed for this special service. One of the discourses thus translated I intend to annex, by way of specimen, to this present work, that one, I mean, which he inscribed "To the assembly of the saints," and dedicated to the Church of God, that no one may have ground for deeming my testimony on this head mere empty praise.

33 How he listened standing to Eusebius' Declamation in Honour of our Saviour's Sepulchre.

One act, however, I must by no means omit to record, which this admirable prince performed in my own presence. On one occasion, emboldened by the confident assurance I entertained of his piety, I had begged permission to pronounce a discourse on the subject of our Saviour's sepulchre in his hearing. With this request he most readily complied, and in the midst of a large number of auditors, in the interior of the palace itself, he stood and listened with the rest. I entreated him, but in vain, to seat himself on the imperial throne which stood near: he continued with fixed attention to weigh the topics of my discourse, and gave his own testimony to the truth of the theological doctrines it contained. After some time had passed, the oration being of considerable length, I was myself desirous of concluding; but this he would not permit, and exhorted me to proceed to the very end. On my again entreating him to sit, he in his turn was displeased and said that it was not right to listen in a careless manner to the discussion of doctrines relating to God; and again, that this posture was good and profitable to himself, since it was reverent to stand while listening to sacred truths. Having, therefore, concluded my discourse, I returned home, and resumed my usual occupations.

34 That he wrote to Eusebius respecting Easter, and respecting Copies of the Holy Scriptures.

Ever careful for the welfare of the churches of God, the emperor addressed me personally in a letter on the means of providing copies of the inspired oracles, and also on the subject of the most holy feast of Easter. For I had myself dedicated to him an exposition of the mystical import of that feast; and the manner in which he honoured me with a reply may be understood by any one who reads the following letter.

35. Constantine's Letter to Eusebius, in praise of his Discourse concerning Easter.

Victor Constantinus, Maximus Augustus, to Eusebius: "It is indeed an arduous task, and beyond the power of language itself, worthily to treat of the mysteries of Christ, and to explain in a fitting manner the controversy respecting the feast of Easter, its origin as well as its precious and toilsome accomplishment. For it is not in the power even of those who are able to apprehend them, adequately to describe the things of God. I am, notwithstanding, filled with admiration of your learning and zeal, and have not only myself read your work with pleasure, but have given directions, according to your own desire, that it be communicated to many sincere followers of our holy religion. Seeing, then, with what pleasure we receive favors of this kind from your Sagacity, be

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pleased to gladden us more frequently with those compositions, to the practice of which, indeed, you confess yourself to have been trained from an early period, so that I am urging a willing man, as they say, in exhorting you to your customary pursuits. And certainly the high and confident judgement we entertain is a proof that the person who has translated your writings into the Latin tongue is in no respect incompetent to the task, impossible though it be that such version should fully equal the excellence of the works themselves. God preserve you, beloved brother." Such was his letter on this subject: and that which related to the providing of copies of the Scriptures for reading in the churches was to the following purport.

36 Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures.

Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!"

37 How the Copies were provided.

Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form. This fact is attested by another letter, which the emperor wrote in acknowledgment, in which, having heard that the city Constantia in our country, the inhabitants of which had been more than commonly devoted to superstition, had been impelled by a sense of religion to abandon their past idolatry, he testified his joy, and approval of their conduct.

38 How the Market-Town of Gaza was made a City for its Profession of Christianity, and received the Name of Constantia.

For in fact the place now called Constantia, in the province of Palestine, having embraced the saving religion, was distinguished both by the favor of God, and by special honour from the emperor, being now for the first time raised to the rank of a city, and receiving the more honoured name of his pious sister in exchange for its former appellation.

39 That a Place in Phœnicia also was made a City, and in Other Cities Idolatry was abolished, and Churches built.

A similar change was effected in several other cities; for instance, in that town of Phœnicia which received its name from that of the emperor, and the inhabitants of which committed their innumerable idols to the flames, and adopted in their stead the principles of the saving faith. Numbers, too, in the other provinces, both in the cities and the country, became willing inquirers after the saving knowledge of God; destroyed as worthless things the images of every kind which they had heretofore held most sacred; voluntarily demolished the lofty temples and shrines which contained them; and, renouncing their former sentiments, or rather errors, commenced and completed entirely new churches. But since it is not so much my province to give a circumstantial detail of the actions of this pious prince, as it is theirs who have been privileged to enjoy his society at all times, I shall content myself with briefly recording such facts as have come to my own personal knowledge, before I proceed to notice the last days of his life.

40 That having conferred the Dignity of Caesars on his Three Sons at the Three Decennial Periods of his Reign, he dedicated the Church at Jerusalem.

By this time the thirtieth year of his reign was completed. In the course of this period, his three sons had been admitted at different times as his colleagues in the empire. The first, Constantinus, who bore his father's name, obtained this distinction about the tenth year of his reign. Constantius, the second son, so called from his grandfather, was proclaimed Caesar about the twentieth, while Constans, the third, whose name expresses the firmness and stability of his character, was advanced to the same dignity at the thirtieth anniversary of his father's reign. Having thus reared a threefold offspring, a Trinity, as it were, of pious sons, and having received them severally at each decennial period to a participation in his imperial authority, he judged the festival of his Tricennalia to be a fit occasion for thanksgiving to the Sovereign Lord of all, at the same time believing that the dedication of the church which his zealous magnificence had erected at Jerusalem might advantageously be performed.

41 That in the meantime he ordered a Council to be convened at Tyre, because of Controversies raised in Egypt.

Meanwhile that spirit of envy which is the enemy of all good, like a dark cloud intercepting the sun's brightest rays, endeavored to mar the joy of this festivity, by again raising contentions to disturb the tranquillity of the Egyptian churches. Our divinely favored emperor, however, once more convened a synod composed of many bishops, and set them as it were in armed array, like the host of God, against this malignant spirit, having commanded their presence from the whole of Egypt and Libya, from Asia, and from Europe, in order, first, to decide the questions in dispute, and

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afterwards to perform the dedication of the sacred edifice above mentioned. He enjoined them, by the way, to adjust their differences at the capital city of Phœnicia, reminding them that they had no right, while harbouring feelings of mutual animosity, to engage in the service of God, since his law expressly forbids those who are at variance to offer their gift until they have first become reconciled and mutually disposed to peace. Such were the salutary precepts which the emperor continually kept vividly before his own mind, and in accordance with which he admonished them to undertake their present duties in a spirit of perfect unanimity and concord, in a letter to the following purport.

42 Constantine's Letter to the Council at Tyre.

Victor Constantinus, Maximus Augustus, to the holy Council at Tyre: "Surely it would best consist with and best become the prosperity of these our times, that the Catholic Church should be undivided, and the servants of Christ be at this present moment clear from all reproach. Since, however, there are those who, carried away by a baleful and furious spirit of contention (for I will not charge them with intentionally leading a life unworthy of their profession), are endeavoring to create that general confusion which, in my judgement, is the most pernicious of all evils; I exhort you, forward as you already are, to meet together and form a synod without delay: to defend those who need protection; to administer remedies to your brethren who are in peril; to recall the divided members to unity of judgement; to rectify errors while opportunity is yet allowed: that thus you may restore to so many provinces that due measure of concord which, strange and sad anomaly! The arrogance of a few individuals has destroyed. And I believed that all are alike persuaded that this course is at the same time pleasing to Almighty God (as well as the highest object of my own desires), and will bring no small honour to yourselves, should you be successful in restoring peace. Delay not, then, but hasten with redoubled zeal to terminate the present dissensions in a manner becoming the occasion, by assembling together in that spirit of true sincerity and faith which the Saviour whom we serve especially demands from us, I may almost say with an audible voice, on all occasions. No proof of pious zeal on my part shall be wanting. Already have I done all to which my attention was directed by your letters. I have sent to those bishops whose presence you desired, that they may share your counsels. I have dispatched Dionysius, a man of consular rank, who will both remind those prelates of their duty who are bound to attend the Council with you, and will himself be there to superintend the proceedings, but especially to maintain good order. Meantime should any one, though I deem it most improbable, venture on this occasion to violate my command, and refuse his attendance, a messenger shall be dispatched immediately to banish that person in virtue of an imperial edict, and to teach him that it does not become him to resist an emperor's decrees when issued in defense of truth. For the rest, it will be for your Holinesses, unbiased either by enmity or favor, but consistently with ecclesiastical and apostolic order, to devise a fitting remedy whether it be for positive offenses or for unpremeditated errors; in order that you may at once free the Church from all reproach, relieve my anxiety, and, by restoring the blessings of peace to those who are now divided, procure the highest honour for yourselves. God preserve you, beloved brethren!"

43 Bishops from all the Provinces attended the Dedication of the Church at Jerusalem.

No sooner had these injunctions been carried into effect, than another emissary arrived with dispatches from the emperor, and an urgent admonition to the Council to hasten their journey to Jerusalem without delay. Accordingly they all took their departure from the province of Phœnicia, and proceeded to their destination, availing themselves of the public means of transport. Thus Jerusalem became the gathering point for distinguished prelates from every province, and the whole city was thronged by a vast assemblage of the servants of God. The Macedonians had sent the bishop of their metropolis; the Pannonians and Mœsians the fairest of God's youthful flock among them. A holy prelate from Persia too was there, deeply versed in the sacred oracles; while Bithynian and Thracian bishops graced the Council with their presence; nor were the most illustrious from Cilicia wanting, nor the chief of the Cappadocians, distinguished above all for learning and eloquence. In short, the whole of Syria and Mesopotamia, Phœnicia and Arabia, Palestine, Egypt, and Libya, with the dwellers in the Thebaid, all contributed to swell the mighty concourse of God's ministers, followed as they were by vast numbers from every province. They were attended by an imperial escort, and officers of trust had also been sent from the palace itself, with instructions to heighten the splendor of the festival at the emperor's expense.

44 Of their Reception by the Notary Marianus; the Distribution of Money to the Poor; and Offerings to the Church.

The director and chief of these officers was a most useful servant of the emperor, a man eminent for faith and piety, and thoroughly acquainted with the Divine word, who had been honourably conspicuous by his profession of godliness during the time of the tyrants' power, and therefore was deservedly entrusted with the arrangement of the present proceedings. Accordingly, in faithful obedience to the emperor's commands, he received the assembly with courteous hospitality, and entertained them with feasts and banquets on a scale of great splendor. He also distributed lavish supplies of money and clothing among the naked and destitute, and the multitudes of both sexes who suffered from want of food and the common necessaries of life. Finally, he enriched and beautified the church itself throughout with offerings of imperial magnificence, and thus fully accomplished the service he had been commissioned to perform.

45 Various Discourses by the Assembled Bishops; also by Eusebius, the Writer of this History.

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Meantime the festival derived additional luster both from the prayers and discourses of the ministers of God, some of whom extolled the pious emperor's willing devotion to the Saviour of mankind, and dilated on the magnificence of the edifice which he had raised to his memory. Others afforded, as it were, an intellectual feast to the ears of all present, by public disquisitions on the sacred doctrines of our religion. Others interpreted passages of holy Scripture, and unfolded their hidden meaning; while such as were unequal to these efforts presented a bloodless sacrifice and mystical service to God in the prayers which they offered for general peace, for the Church of God, for the emperor himself as the instrumental cause of so many blessings, and for his pious sons. I myself too, unworthy as I was of such a privilege, pronounced various public orations in honour of this solemnity, wherein I partly explained by a written description the details of the imperial edifice, and partly endeavored to gather from the prophetic visions apt illustrations of the symbols it displayed. Thus joyfully was the festival of dedication celebrated in the thirtieth year of our emperor's reign.

46 That Eusebius afterwards delivered his Description of the Church of the Saviour, and a Tricennial Oration before Constantine himself.

The structure of the church of our Saviour, the form of his sacred cave, the splendor of the work itself, and the numberless offerings in gold, and silver, and precious stones, I have described to the best of my ability, and dedicated to the emperor in a separate treatise, which on a fitting opportunity I shall append to this present work. I shall add to it also that oration on his Tricennalia which shortly afterwards, having traveled to the city which bears his name, I delivered in the emperor's own presence. This was the second opportunity afforded me of glorifying the Supreme God in the imperial palace itself: and on this occasion my pious hearer evinced the greatest joy, as he afterwards testified, when he entertained the bishops then present, and loaded them with distinctions of every kind.

47 That the Council at Nicæa was held in the Twentieth, the Dedication of the Church at Jerusalem in the Thirtieth, Year of Constantine's Reign.

This second synod the emperor convened at Jerusalem, being the greatest of which we have any knowledge, next to the first which he had summoned at the famous Bithynian city. That indeed was a triumphal assembly, held in the twentieth year of his reign, an occasion of thanksgiving for victory over his enemies in the very city which bears the name of victory. The present meeting added luster to the thirtieth anniversary, during which the emperor dedicated the church at the sepulchre of our Saviour, as a peace-offering to God, the giver of all good.

48 That Constantine was displeased with one who praised him excessively.

And now that all these ceremonies were completed, and the divine qualities of the emperor's character continued to be the theme of universal praise, one of God's ministers presumed so far as in his own presence to pronounce him blessed, as having been counted worthy to hold absolute and universal empire in this life, and as being destined to share the empire of the Son of God in the world to come. These words, however, Constantine heard with indignation, and forbade the speaker to hold such language, exhorting him rather to pray earnestly on his behalf, that whether in this life or in that which is to come, he might be found worthy to be a servant of God.

49 Marriage of his Son Constantius Caesar.

On the completion of the thirtieth year of his reign he solemnised the marriage of his second son, having concluded that of his first-born long before. This was an occasion of great joy and festivity, the emperor himself attending on his son at the ceremony, and entertaining the guests of both sexes, the men and women in distinct and separate companies, with sumptuous hospitality. Rich presents likewise were liberally distributed among the cities and people.

50 Embassy and Presents from the Indians.

About this time ambassadors from the Indians, who inhabit the distant regions of the East, arrived with presents consisting of many varieties of brilliant precious stones, and animals differing in species from those known to us. These offerings they presented to the emperor, thus allowing that his sovereignty extended even to the Indian Ocean, and that the princes of their country, who rendered homage to him both by paintings and statues, acknowledged his imperial and paramount authority. Thus the Eastern Indians now submitted to his sway, as the Britons of the Western Ocean had done at the commencement of his reign.

51 That Constantine divided the Empire between his Three Sons, whom he had instructed in Politics and Religion.

Having thus established his power in the opposite extremities of the world, he divided the whole extent of his dominions, as though he were allotting a patrimonial inheritance to the dearest objects of his regard, among his three sons. To the eldest he assigned his grandfather's portion; to the second, the empire of the East; to the third, the countries which lie between these two divisions. And being desirous of furnishing his children with an inheritance truly valuable and salutary to their souls, he had been careful to imbue them with true religious principles, being himself their guide to the knowledge of sacred things, and also appointing men of approved piety to be their instructors. At the same time he assigned them the most accomplished teachers of secular learning, by some of whom they were taught the arts of war, while they were trained by others in political, and by others again in legal science. To each moreover was granted a truly royal retinue, consisting of infantry, spearmen, and body guards, with every other kind of military force; commanded respectively by captains, tribunes, and generals of whose warlike skill and devotion to his sons the emperor had had previous experience.

52 That after they had reached Man's Estate he was their Guide in Piety.

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As long as the Caesars were of tender years, they were aided by suitable advisers in the management of public affairs; but on their arrival at the age of manhood their father's instructions alone sufficed. When present he proposed to them his own example, and admonished them to follow his pious course: in their absence he furnished them by letter with rules of conduct suited to their imperial station, the first and greatest of which was an exhortation to value the knowledge and worship of the Sovereign Lord of all more than wealth, nay, more than empire itself. At length he permitted them to direct the public administration of the empire without control, making it his first request that they would care for the interests of the Church of God, and boldly profess themselves disciples of Christ. Thus trained, and excited to obedience not so much by precept as by their own voluntary desire for virtue, his sons more than fulfilled the admonitions of their father, devoting their earnest attention to the service of God, and observing the ordinances of the Church even in the palace itself, with all the members of their households. For their father's forethought had provided that all the attendants of his son's should be Christians. And not only so, but the military officers of highest rank, and those who had the control of public business, were professors of the same faith: for the emperor placed confidence in the fidelity of men devoted to the service of God, as in a strong and sure defense. When our thrice blessed prince had completed these arrangements, and thus secured order and tranquillity throughout the empire, God, the dispenser of all blessings, judged it to be the fitting time to translate him to a better inheritance, and summoned him to pay the debt of nature.

53 Having reigned about Thirty-Two Years, and lived above Sixty, he still had a Sound Body.

He completed the time of his reign in two and thirty years, wanting a few months and days, and his whole life extended to about twice that period. At this age he still possessed a sound and vigorous body, free from all blemish, and of more than youthful vivacity; a noble mien, and strength equal to any exertion; so that he was able to join in martial exercises, to ride, endure the fatigues of travel, engage in battle, and erect trophies over his conquered enemies, besides gaining those bloodless victories by which he was wont to triumph over those who opposed him.

54. Of those who abused His Extreme Benevolence for Avarice and Hypocrisy.

In like manner his mental qualities reached the highest point of human perfection. Indeed he was distinguished by every excellence of character, but especially by benevolence; a virtue, however, which subjected him to censure from many, in consequence of the baseness of wicked men, who ascribed their own crimes to the emperor's forbearance. In truth I can myself bear testimony to the grievous evils which prevailed during these times; I mean the violence of rapacious and unprincipled men, who preyed on all classes of society alike, and the scandalous hypocrisy of those who crept into the Church, and assumed the name and character of Christians. His own benevolence and goodness of heart, the genuineness of his own faith, and his truthfulness of character, induced the emperor to credit the profession of these reputed Christians, who craftily preserved the semblance of sincere affection for his person. The confidence he reposed in such men sometimes forced him into conduct unworthy of himself, of which envy took advantage to cloud in this respect the luster of his character.

55 Constantine employed himself in Composition of Various Kinds to the Close of his Life.

These offenders, however, were soon over-taken by divine chastisement. To return to our emperor. He had so thoroughly trained his mind in the art of reasoning that he continued to the last to compose discourses on various subjects, to deliver frequent orations in public, and to instruct his hearers in the sacred doctrines of religion. He was also habitually engaged in legislating both on political and military questions; in short, in devising whatever might be conducive to the general welfare of the human race. It is well worthy of remark, that, very shortly before his departure, he pronounced a funeral oration before his usual auditory, in which he spoke at length on the immortality of the soul, the state of those who had persevered in a life of godliness, and the blessings which God has laid up in store for them that love him. On the other hand he made it appear by copious and conclusive arguments what the end of those will be who have pursued a contrary career, describing in vivid language the final ruin of the ungodly. His powerful testimony on these subjects seemed so far to touch the consciences of those around him, that one of the self-imagined philosophers, of whom he asked his opinion of what he had heard, bore testimony to the truth of his words, and accorded a real, though reluctant, tribute of praise to the arguments by which he had exposed the worship of a plurality of gods. By converse such as this with his friends before his death, the emperor seemed as it were to smooth and prepare the way for his transition to a happier life.

56 How he took Bishops with him on an Expedition against the Persians, and took with him a Tent in the Form of a Church.

It is also worthy of record that about the time of which I am at present writing, the emperor, having heard of an insurrection of some barbarians in the East, observed that the conquest of this enemy was still in store for him, and resolved on an expedition against the Persians. Accordingly he proceeded at once to put his forces in motion, at the same time communicating his intended march to the bishops who happened to be at his court, some of whom he judged it right to take with him as companions, and as needful coadjutors in the service of God. They, on the other hand, cheerfully declared their willingness to follow in his train, disclaiming any desire to leave him, and engaging to battle with and for him by supplication to God on his behalf. Full of joy at this answer to his request, he unfolded to them his projected line of march; after which he caused a tent of great splendor, representing in shape the figure of a church, to be prepared for his own use in the approaching war. In this he intended

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to unite with the bishops in offering prayers to the God from whom all victory proceeds.

57 How he received an Embassy from the Persians and kept the Night Vigil with others at the Feast of Easter.

In the meanwhile the Persians, hearing of the emperor's warlike preparations, and not a little terrified at the prospect of an engagement with his forces, dispatched an embassy to pray for conditions of peace. These overtures the emperor, himself a sincere lover of peace, at once accepted, and readily entered on friendly relations with that people. At this time, the great festival of Easter was at hand; on which occasion he rendered the tribute of his prayers to God, and passed the night in watching with the rest.

58 Concerning the Building of a Church in Honour of the Apostles at Constantinople.

After this he proceeded to erect a church in memory of the apostles, in the city which bears his name. This building he carried to a vast height, and brilliantly decorated by encasing it from the foundation to the roof with marble slabs of various colors. He also formed the inner roof of finely fretted work, and overlaid it throughout with gold. The external covering, which protected the building from the rain, was of brass instead of tiles; and this too was splendidly and profusely adorned with gold, and reflected the sun's rays with a brilliancy which dazzled the distant beholder. The dome was entirely encompassed by a finely carved tracery, wrought in brass and gold.

59 Farther Description of the same Church.

Such was the magnificence with which the emperor was pleased to beautify this church. The building was surrounded by an open area of great extent, the four sides of which were terminated by porticos which enclosed the area and the church itself. Adjoining these porticos were ranges of stately chambers, with baths and promenades, and besides many apartments adapted to the use of those who had charge of the place.

60 He also erected his own Sepulchral Monument in this Church.

All these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building: an object at first unknown, but which afterwards became evident to all. He had in fact made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith that his body would share their title with the apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honour in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars in honour and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honourable resting-place for his body after death, and, having long before secretly formed this resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired. For after he had completed the first services of the feast of Easter, and had passed this sacred day of our Lord in a manner which made it an occasion of joy and gladness to himself and to all; the God through whose aid he performed all these acts, and whose zealous servant he continued to be even to the end of life, was pleased at a happy time to translate him to a better life.

61 His Sickness at Helenopolis, and Prayers respecting his Baptism.

At first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time had come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him, addressed them in the following words.

62 Constantine's Appeal to the Bishops, requesting them to confer upon him the Rite of Baptism: "The time is arrived which I have long hoped for, with an earnest desire and prayer that I might obtain the salvation of God. The hour has come in which I too may have the blessing of that seal which confers immortality; the hour in which I may receive the seal of salvation. I had thought to do this in the waters of the river Jordan, wherein our Saviour, for our example, is recorded to have been baptised: but God, who knows what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay: for should it be his will who is Lord of life and death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his Church, I will prescribe to myself from this time such a course of life as befits his service." After he had thus spoken, the prelates performed the sacred ceremonies in the usual manner, and, having given him the necessary instructions, made him a partaker of the mystic ordinance. Thus was Constantine the first of all sovereigns who was regenerated and perfected in a church dedicated to the martyrs of Christ; thus gifted with the Divine seal of baptism, he rejoiced in spirit, was renewed, and filled with heavenly light: his soul was gladdened by reason of the fervency of his faith, and astonished at the manifestation of the power of God. At the conclusion of the ceremony he arrayed himself in shining imperial vestments, brilliant as the

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light, and reclined on a couch of the purest white, refusing to clothe himself with the purple any more.

63 How after his Baptism he rendered Thanks to God.

He then lifted his voice and poured forth a strain of thanksgiving to God; after which he added these words. "Now I know that I am truly blessed: now I feel assured that I am accounted worthy of immortality, and am made a partaker of Divine light." He further expressed his compassion for the unhappy condition of those who were strangers to such blessings as he enjoyed: and when the tribunes and generals of his army appeared in his presence with lamentations and tears at the prospect of their bereavement, and with prayers that his days might yet be prolonged, he assured them in reply that he was now in possession of true life; that none but himself could know the value of the blessings he had received; so that he was anxious rather to hasten than to defer his departure to God. He then proceeded to complete the needful arrangement of his affairs, bequeathing an annual donation to the Roman inhabitants of his imperial city; apportioning the inheritance of the empire, like a patrimonial estate, among his own children; in short, making every disposition according to his own pleasure.

64 Constantine's Death at Noon on the Feast of Pentecost.

All these events occurred during a most important festival, I mean the august and holy solemnity of Pentecost, which is distinguished by a period of seven weeks, and sealed with that one day on which the holy Scriptures attest, the ascension of our common Saviour into heaven, and the descent of the Holy Spirit among men. In the course of this feast the emperor received the privileges I have described; and on the last day of all, which one might justly call the feast of feasts, he was removed about mid-day to the presence of his God, leaving his mortal remains to his fellow mortals, and carrying into fellowship with God that part of his being which was capable of understanding and loving him. Such was the close of Constantine's mortal life. Let us now attend to the circumstances which followed this event.

65 Lamentations of the Soldiery and their Officers.

Immediately the assembled spearmen and bodyguard rent their garments, and prostrated themselves on the ground, striking their heads, and uttering lamentations and cries of sorrow, calling on their imperial lord and master, or rather, like true children, on their father, while their tribunes and centurions addressed him as their preserver, protector, and benefactor. The rest of the soldiery also came in respectful order to mourn as a flock the removal of their good shepherd. The people meanwhile ran wildly throughout the city, some expressing the inward sorrow of their hearts by loud cries, others appearing confounded with grief: each mourning the event as a calamity which had befallen himself, and bewailing his death as though they felt themselves bereft of a blessing common alike to all.

66 Removal of the Body from Nicomedia to the Palace at Constantinople.

After this the soldiers lifted the body from its couch, and laid it in a golden coffin, which they enveloped in a covering of purple, and removed to the city which was called by his own name. Here it was placed in an elevated position in the principal chamber of the imperial palace, and surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle, and such as no one under the light of the sun had ever seen on earth since the world itself began. For in the central apartment of the imperial palace, the body of the emperor lay in its elevated resting-place, arrayed in the symbols of sovereignty, the diadem and purple robe, and encircled by a numerous retinue of attendants, who watched around it incessantly night and day.

67 He received the same Honours from the Counts and other Officers as before his Death.

The military officers, too, of the highest rank, the counts, and the whole order of magistrates, who had been accustomed to do obeisance to their emperor before, continued to fulfill this duty without any change, even after his death entering the chamber at the appointed times, and saluting their coffined sovereign with bended knee, as though he were still alive. After them the senators appeared, and all who had been distinguished by any honourable office, and rendered the same homage. These were followed by multitudes of every rank, who came with their wives and children to witness the spectacle. These honours continued to be rendered for a considerable time, the soldiers having resolved thus to guard the body until his sons should arrive, and take on themselves the conduct of their father's funeral. No mortal had ever, like this blessed prince, continued to reign even after death, and to receive the same homage as during his life: he only, of all who have ever lived, obtained this reward from God: a suitable reward, since he alone of all sovereigns had in all his actions honoured the Supreme God and his Christ, and God himself accordingly was pleased that even his mortal remains should still retain imperial authority among men; thus indicating to all who were not utterly devoid of understanding the immortal and endless empire which his soul was destined to enjoy. This was the course of events here.

68 Resolution of the Army to confer thence-forward the Title of Augustus on his Sons.

Meanwhile the tribunes selected from the troops under their command those officers whose fidelity and zeal had long been known to the emperor, and dispatched them to the Caesars with intelligence of the late event. This service they accordingly performed. As soon, however, as the soldiery throughout the provinces received the tidings of the emperor's decease, they all, as if by a supernatural impulse, resolved with one consent, as though their great emperor had been yet alive, to acknowledge none other than his sons as sovereigns of the Roman world: and these they soon after determined should no longer retain the name of Caesar, but should each be honoured with the title of Augustus, a name which indicates the highest supremacy of imperial power. Such were the measures adopted by the army; and these

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resolutions they communicated to each other by letter, so that the unanimous desire of the legions became known at the same point of time throughout the whole extent of the empire.

69 Mourning for Constantine at Rome; and the Honour paid him there through Paintings after his Death.

On the arrival of the news of the emperor's death in the imperial city, the Roman senate and people felt the announcement as the heaviest and most afflictive of all calamities, and gave themselves up to an excess of grief. The baths and markets were closed, the public spectacles, and all other recreations in which men of leisure are accustomed to indulge, were interrupted. Those who had erewhile lived in luxurious ease, now walked the streets in gloomy sadness, while all united in blessing the name of the deceased, as the one who was dear to God, and truly worthy of the imperial dignity. Nor was their sorrow expressed only in words: they proceeded also to honour him, by the dedication of paintings to his memory, with the same respect as before his death. The design of these pictures embodied a representation of heaven itself, and depicted the emperor reposing in an ethereal mansion above the celestial vault. They too declared his sons alone to be emperors and Augusti, and begged with earnest entreaty that they might be permitted to receive the body of their emperor, and perform his obsequies in the imperial city.

70 His Burial by his Son Constantius at Constantinople.

Thus did they there testify their respect for the memory of him who had been honoured by God. The second of his sons, however, who had by this time arrived, proceeded to celebrate his father's funeral in the city which bears his name, himself heading the procession, which was preceded by detachments of soldiers in military array, and followed by vast multitudes, the body itself being surrounded by companies of spearmen and heavy armed infantry. On the arrival of the procession at the church dedicated to the apostles of our Saviour, the coffin was there entombed. Such honour did the youthful emperor Constantius render to his deceased parent, both by his presence, and by the due performance of this sacred ceremony.

71 Sacred Service in the Church of the Apostles on the Occasion of Constantine's Funeral.

As soon as [Constantius] had withdrawn himself with the military train, the ministers of God came forward, with the multitude and the whole congregation of the faithful, and performed the rites of Divine worship with prayer. At the same time the tribute of their praises was given to the character of this blessed prince, whose body rested on a lofty and conspicuous monument, and the whole multitude united with the priests of God in offering prayers for his soul, not without tears — nay, rather with much weeping; thus performing an office consonant with the desires of the pious deceased. In this respect also the favor of God was manifested to his servant, in that he not only bequeathed the succession of the empire to his own beloved sons, but that the earthly tabernacle of his thrice blessed soul, according to his own earnest wish, was permitted to share the monument of the apostles; was associated with the honour of their name, and with that of the people of God; was honoured by the performance of the sacred ordinances and mystic service; and enjoyed a participation in the prayers of the saints. Thus, too, he continued to possess imperial power even after death, controlling, as though with renovated life, a universal dominion, and retaining in his own name, as Victor, Maximus, Augustus, the sovereignty of the Roman world.

72 Of the Phœnix.

We cannot compare him with that bird of Egypt, the only one, as they say, of its kind, which dies, self-sacrificed, in the midst of aromatic perfumes, and, rising from its own ashes with new life, soars aloft in the same form which it had before. Rather did he resemble his Saviour, who, as the sown grain which is multiplied from a single grain, had yielded abundant increase through the blessing of God, and had overspread the whole world with his fruit. Even so did our thrice blessed prince become multiplied, as it were, through the succession of his sons. His statue was erected along with theirs in every province; and the name of Constantine was owned and honoured even after the close of his mortal life.

73 How Constantine is represented on Coins in the Act of ascending to Heaven.

A coinage was also struck which bore the following device. On one side appeared the figure of our blessed prince, with the head closely veiled: the reverse exhibited him sitting as a charioteer, drawn by four horses, with a hand stretched downward from above to receive him up to heaven.

74 The God whom he had honoured deservedly honoured him in Return.

Such are the proofs by which the Supreme God has made it manifest to us, in the person of Constantine, who alone of all sovereigns had openly professed the Christian faith, how great a difference he perceives between those whose privilege it is to worship him and his Christ, and those who have chosen the contrary part, who provoked his enmity by daring to assail his Church, and whose calamitous end, in every instance, afforded tokens of his displeasure, as manifestly as the death of Constantine conveyed to all men an evident assurance of his Divine love.

75 He surpassed all Preceding Emperors in Devotion to God.

Standing, as he did, alone and pre-eminent among the Roman emperors as a worshiper of God; alone as the bold proclaimer to all men of the doctrine of Christ; having alone rendered honour, as none before him had ever done, to his Church; having alone abolished utterly the error of polytheism, and discountenanced idolatry in every form: so, alone among them both during life and after death, was he accounted worthy of such honours as none can say have been attained to by any other; so that no one, whether Greek or Barbarian, nay, of the ancient Romans themselves, has ever been presented to us as worthy of comparison with him.

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TEXTS ON REFORMATION AND RELIGIOUS CONFLICTS

• Martin Luther: The 95 Theses, 31 Oct. 1517
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points trig-gering the Protestant Revolution, March, 1518
• Letter to John Staupitz , 1518
• Letter to Pope Leo X, 1518
• Letter of Martin Luther to Pope Leo X, 6th September, 1520
• Martin Luther on Islam and the Koran, Forewords to two Koran translations of 1530 and 1543
• An Open Letter on Translating, 8th of Sep. 1530
• The (39) Articles of Religion / The39 Articles

IMPORTANT WRITINGS OF MARTIN LUTHER

(Martin Luther (1483–1546) was a German professor of theology, monk, priest, composer, and translator. He became the most important single factor in starting the Protestant Reformation. Luther came to reject several teachings and practices of the Roman Catholic Church. He strongly opposed the Catholic view on selling indulgence letters. It was this form of corruption that brought Luther close to the thoughts of Jesus, as Jesus wanted to get rid of corrupt practices in the Great Temple of Jerusalem for the very same reasons. Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517. His refusal to renounce all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Holy Roman Emperor.

Luther found in the New Testament that salvation and, consequently, eternal life are not earned by payment for the believer's sins but are received only as the free gift of God's grace through the believer's faith in God and the teachings of Jesus as well as the faith in Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism by considering all baptised Christians to be a holy priesthood. As the Catholic Church and ther leaders did not want to give up their currupt practices, Luther's ideas were starting the Protestant Reformation. He started the Lutheran Church, the first Protestant church. More and more Protestant churches split from the Roman Catholic church. The following five writings give us an insight what Luther thought. See: Introduction to the Koran by Martin Luther; Grand Bible.)

THE NINETY-FIVE THESES

or: Disputation Of Doctor Martin Luther
On The Power And Efficacy Of Indulgences
Author: Martin Luther

October 31, 1517

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1 Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.

2 This word cannot be understood to mean sacramental penance, i. e., confession and satisfaction, which is administered by the priests.

3 Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4 The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5 The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6 The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgement. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

7 God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.

8 The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.

9 Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.

10 Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.

11 This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.

12 In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13 The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.

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14 The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15 This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16 Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.

17 With souls in purgatory it seems necessary that horror should grow less and love increase.

18 It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19 Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20 Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.

21 Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

22 Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23 If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24 It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.

25 The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

26 The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.

27 They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28 It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

29 Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severus and Paschal.

30 No one is sure that his own contrition is sincere; much less that he has attained full remission.

31 Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i. e., such men are most rare.

32 They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33 Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

34 For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.

35 They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.

36 Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37 Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

38 Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.

39 It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.

40 True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].

41 Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42 Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43 Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44 Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45 Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46 Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47 Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48 Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49 Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50 Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51 Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

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52 The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53 They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54 Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55 It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56 The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57 That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58 Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59 St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60 Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61 For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62 The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63 But this treasure is naturally most odious, for it makes the first to be last.

64 On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65 Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66 The treasures of the indulgences are nets with which they now fish for the riches of men.

67 The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68 Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69 Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70 But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.

71 He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72 But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73 The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

74 But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury, of holy love and truth.

75 To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God — this is madness.

76 We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77 It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78 We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79 To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80 The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81 This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82 To wit:—"Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83 Again:—"Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84 Again:—"What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85 Again:—"Why are the penitential canons, long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86 Again:—"Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87 Again:—"What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88 Again:—"What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

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89 "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"

90 To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91 If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92 Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93 Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94 Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95 And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

LETTER TO THE ARCHBISHOP ALBRECHT OF MAINZ

Author: Martin Luther
From: 31st of October, 1517

To the Most Reverend Father in Christ and Most Illustrious Lord, Albrecht of Magdeburg and Mainz, Archbishop and Primate of the Church, Margrave of Brandenburg, etc., his own lord and pastor in Christ, worthy of reverence and fear, and most gracious.

JESUS

The grace of God be with you in all its fulness and power! Spare me, Most Reverend Father in Christ and Most Illustrious Prince, that I, the dregs of humanity, have so much boldness that I have dared to think of a letter to the height of your Sublimity. The Lord Jesus is my witness that, conscious of my smallness and baseness, I have long deferred what I am now shameless enough to do,—moved thereto most of all by the duty of fidelity which I acknowledge that I owe to your most Reverend Fatherhood in Christ. Meanwhile, therefore, may your Highness deign to cast an eye upon one speck of dust, and for the sake of your pontifical clemency to heed my prayer.

Papal indulgences for the building of St. Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the outcries of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have conceived from them; to wit,—the unhappy souls believe that if they have purchased letters of indulgence they are sure of their salvation; again, that so soon as they cast their contributions into the money-box, souls fly out of purgatory; furthermore, that these graces [i. e., the graces conferred in the indulgences] are so great that there is no sin too great to be absolved, even, as they say — though the thing is impossible—if one had violated the Mother of God; again, that a man is free, through these indulgences, from all penalty and guilt.

O God, most good! Thus souls committed to your care, good Father, are taught to their death, and the strict account, which you must render for all such, grows and increases. For this reason I have no longer been able to keep quiet about this matter, for it is by no gift of a bishop that man becomes sure of salvation, since he gains this certainty not even by the "inpoured grace" of God, but the Apostle bids us always "work out our own salvation in fear and trembling," and Peter says, "the righteous scarcely shall be saved." Finally, so narrow is the way that leads to life, that the Lord, through the prophets Amos and Zechariah, calls those who shall be saved "brands plucked from the burning," and everywhere declares the difficulty of salvation.

Why, then, do the preachers of pardons, by these false fables and promises, make the people careless and fearless? Whereas indulgences confer on us no good gift, either for salvation or

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for sanctity, but only take away the external penalty, which it was formerly the custom to impose according to the canons.

Finally, works of piety and love are infinitely better than indulgences, and yet these are not preached with such ceremony or such zeal; nay, for the sake of preaching the indulgences they are kept quiet, though it is the first and the sole duty of all bishops that the people should learn the Gospel and the love of Christ, for Christ never taught that indulgences should be preached. How great then is the horror, how great the peril of a bishop, if he permits the Gospel to be kept quiet, and nothing but the noise of indulgences to be spread among his people! Will not Christ say to them, "straining at a gnat and swallowing a camel"

In addition to this. Most Reverend Father in the Lord, it is said in the Instruction to the Commissaries which is issued under your name. Most Reverend Father (doubtless without your knowledge and consent), that one of the chief graces of indulgence is that inestimable gift of God by which man is reconciled to God, and all the penalties of purgatory are destroyed. Again, it is said that contrition is not necessary in those who purchase souls [out of purgatory] or buy confessionalia.

But what can I do, good Primate and Most Illustrious Prince, except pray your Most Reverend Fatherhood by the Lord Jesus Christ that you would deign to look [on this matter] with the eye of fatherly care, and do away entirely with that treatise[56] and impose upon the preachers of pardons another form of preaching; lest, perchance, one may some time arise, who will publish writings in which he will confute both them and that treatise, to the shame of your Most Illustrious Sublimity. I shrink very much from thinking that this will be done, and yet I fear that it will come to pass, unless there is some speedy remedy.

These faithful offices of my insignificance I beg that your Most Illustrious Grace may deign to accept in the spirit of a Prince and a Bishop, i. e., with the greatest clemency, as I offer them out of a faithful heart, altogether devoted to you, Most Reverend Father, since I too am a part of your flock.

May the Lord Jesus have your Most Reverend Fatherhood eternally in His keeping. Amen.

From Wittenberg on the Vigil of All Saints, MDXVII.

If it please the Most Reverend Father he may see these my Disputations, and learn how doubtful a thing is the opinion of indulgences which those men spread as though it were most certain.

To the Most Reverend Father,
Brother Martin Luther.

A SERMON ON INDULGENCES AND GRACE

An Abbreviation of the (Latin) 95 Theses
Eyn Sermon von dem Ablass vnnd Gnade
Author: Martin Luther
Language: Late Middle High German
Translation: Lord Henfield, 2016
Estimated Range of Dating: March, 1518 A.D.

(Martin Luther's Sermon on Indulgences and Grace (Middle German: Eynn Sermon von dem Ablasz und Gnade, modern German: Sermon Von Ablass Und Gnade) is a pamphlet written in Wittenberg in the latter part of March, 1518 and published in April of that year. It is a short version of his 95 Theses which he wrote in Latin for discourse of experts inside the Roman Catholic Church. Due the negative response of the Church, Luther did an extraordinary thing: He wrote this short version of the 95 Theses in German, the language of the ordinary people, for anyone to understand, and he ruthlessly used Gutenberg's new printing technology to spread this pamphlet in several thousand copies. By using the language of the people, he stepped over the invisible line of academic secrecy. In the Sermon, Luther addressed his audience directly. It stresses good works and sincere repentance over indulgences, with Luther criticising indulgences as non-scriptural and the Catholic clergy as being greedy and wasting money on St. Peter's Basilica when it could be better spent on the poor in their own neighbourhoods. With that what Luther said in the pamphlet, and also how he said it, he brought millions of people behind him. When the Church leaders grasped the magnitude of his linguistic and rhetoric skills, it was too late.

The sermon swept through the major centres of the Holy Roman Empire. It was an instant hit and was reprinted 14 times in 1518 alone. Thousands of copies ran quickly from hand to hand. It has been described as "the world's first printed bestseller" and is regarded by many as the true starting point of the Reformation.)

Text:

First of all, you should know that several new teachers, such as Petrus Lombardus, Thomas Aquinas and their successors, give three parts to penance, namely: repentance, confession, satisfaction. And although, in their opinion, this difference is difficult or even not at all to be found in the Holy Scriptures nor in the old, holy Christian teachers, we want to let it stay that way and speak in their own way.

Secondly, they say: indulgence does not take away the first or second part, that is: repentance or confession, but the third, namely the satisfaction.

Thirdly: the satisfaction is further divided into three parts, that is: praying, fasting, giving alms, namely as follows: "praying" means all works peculiar to souls, such as reading, thinking, hearing God's word, preaching, teaching and the like; "Fasting" means all works of mortification of his flesh,

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such as waking, working, hard bed, rough clothes, etc .; "Giving alms" means all works of love and mercy towards one's neighbour.

Fourth, it is unquestionable in all of them that indulgence takes away the works of satisfaction, which is established as necessary for sin to be done. Because if he were to take away all of these works, nothing good would remain that we could do.

Fifth, it has been a great and as yet undecided question for many whether indulgence also takes away something more than such imposed works, namely, whether it also takes away the punishment that divine justice demands for sins.

Sixth, I leave your opinions undisputed for this time. That (but) I say that one cannot prove from the Scriptures that divine righteousness desires some punishment or satisfaction from the sinner or asks for his heartfelt and true repentance or conversion with the resolution to carry the cross of Christ from now on and to practice the above works (even if they are not prescribed by anyone). For God says through Ezekiel: If the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, I will no longer remember his sin. (Ezek. 18:21; 14 ff.). He has also pardoned all of them himself: Mary Magdalene, the gout-frail, the adulteress, etc. I would like to hear who is supposed to prove something else, apart from the fact that a number of doctors thought so.

Seventh: One finds that God punishes some according to his righteousness or urges them to repent through punishments, as in Psalm 89, 31 ff .: "If my children break my statutes, I will visit their transgression with the rod, but my lovingkindness will I not utterly take from them." But to remit this punishment is in the power of no one but God alone; in fact, he does not want to remit it, but promises that he will impose it.

Eighth: That is why you cannot give the imagined punishment a name, and nobody knows what it is, unless it is this punishment, the good works mentioned above are not.

Ninth, I say: If the Christian Church is still resolving today and declaring that indulgence takes away more than the works of satisfaction, it would still be a thousand times better that no Christian would solve or desire the indulgence, but that they would rather do the works and suffered the punishment. For indulgences are nothing else, nor can they become a decree of good works and salutary punishments, which should be chosen more cheaply than abandoned (although some of the new preachers have invented two kinds of punishments: one for satisfaction, the other for improvement). But we have more freedom to despise such and similar chats (praise to God) than they have to invent; for all punishment, yes, everything that God imposes is useful and beneficial for Christians for improvement.

Tenth: That is not said that the punishments and works are too many, so that man, for the sake of the brevity of his life, cannot perform them, which is why the indulgence is necessary for him. To which I reply that there is no reason for it and that it is a mere fiction. For God and the holy church do not impose more on anyone than is possible for him to bear, as also Paul 1 Cor. 10, 13 says that God does not allow anyone to be tempted more than he can bear. And Christendom is not a little disgraced that it is blamed for putting on more than we can bear.

Eleventh: Even if the penances stipulated in spiritual law were still valid, that seven years of penance would be imposed for every mortal sin, Christianity would have to let them be stipulated and not impose any further than they should be borne by everyone. The less one should pay attention to the fact that more is imposed than anyone can comfortably carry, since they are no longer valid now.

Twelfth: It is said that the sinner should be sent to purgatory or indulgence with the rest of the punishment, but more things are said without justification or proof.

The thirteenth: It is a great mistake that someone thinks he wants to do enough for his sins, although God always forgives them for free, out of priceless grace and desires nothing in return but that one leads a good life from now on. Christianity is asking for something; so it can and should also enact it and not impose anything difficult or unbearable.

Fourteenth: Indulgence is allowed for the sake of imperfect and lazy Christians who do not want to practice good works undauntedly or are intolerable. Because indulgence does not encourage anyone to improve, but rather tolerates their imperfection and allows it. That is why one should not speak against indulgences; but neither should one support them.

Fifteenth: It would be much safer and better to do something for God's sake for St. Peter's Church, or whatever is called, than to indulge in it. For it is dangerous that he should give such a gift for indulgence and not for God's sake.

Sixteenth: Much better is the good work done to a needy than that it is given to the building, also much better than the indulgence given for it. Because, as I said, it is better to do a good work than to leave a lot in place. But indulgences are the issuance of many good works, or nothing is left behind.

Yes, that I also teach correctly, so note: You should above all (neither look at St. Peter's Church nor indulgences) give your next poor man if you want to give something. But if it comes to the point that there is no one in your city who needs help (which, God willing, should never happen), then you should give, if you want, to the churches, altars, jewellery, chalices that are in your city are. And if that is no longer necessary, then - if you want - you can give to St. Peter's Church or something else. You should not do that for the sake of indulgences either. Because Paul says 1. Tim. 5:8: "Anyone who does not do his housemates good is not a Christian and is worse than a pagan." would be better to him than all souls.

If you ask: "I would never solve indulgences like that?" I answer: I have already said above that my will, desire, request and advice is that no one should solve indulgences. Let the lazy and sleepy Christians release indulgences, you go for yourself!

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Regarding the seventeenth: Indulgence is neither required nor advised, but from the number of things that are permitted and permitted. Therefore it is not a work of obedience, not even meritorious, but an excuse for obedience. Although one should not prevent anyone from redeeming it, one should therefore withdraw all Christians from it and encourage and strengthen them to the works and punishments that are issued there.

Eighteenth: I do not know whether the souls will be drawn out of purgatory by the indulgence, and I do not yet believe either, although a number of new doctors say that. But it is impossible for them to prove it, nor has the Church decided yet. Therefore, for greater security, it is much better that you pray and work for them yourself; for this is more proven and is certain.

The nineteenth: I have no doubt on these points, they are sufficiently founded in the Scriptures. Therefore you should have no doubt, and let scholastic doctors be scholastics; they are all not enough with their school opinions that they should confirm a sermon.

As for the twentieth: Even though some of them scold me for a heretic, for whom such truth in the cash register is very harmful, I still do not pay much attention to such blaring, since no one else does that than a number of dark brains who never smelled the Bible, the Christian teachers never read, never understood their own teachers, but almost rotten in their riddled and torn school opinions. Because if they understood them, they would know that they should not blaspheme anyone unheard of and unconquerably. But God give them and us the right sense! Amen.

(Published by Luther probably February / March 1518 - underlining by Peter R. Seeber from: Kurt Aland (Martin Luther's 95 theses with the corresponding documents from the history of the Reformation, pp. 110f.) Writes: "When Luther on March 5, 1518 Schurl expresses the wish to write a German script that would replace the theses for the community, one would think that he had the sermon in mind here. However, the sermon would then have to be written down immediately after this letter (that would be no difficulty with Luther's fast working method) and printed (in view of the slowness of the printers and the printing at that time the main obstacle to this assumption lies. The question is also whether Luther would have called the little sermon "writing" - libellus).)

LETTER TO JOHN STAUPITZ ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Martin Luther

To his Reverend and Dear Father
John Staupitz, Professor of Sacred Theology, Vicar of the Augustinian Order,

Brother Martin Luther,
his pupil, sendeth greeting.

I remember, dear Father, that once, among those pleasant and wholesome talks of thine, with which the Lord Jesus ofttimes gives me wondrous consolation, the word poenitentia was mentioned. We were moved with pity for many consciences, and for those tormentors who teach, with rules innumerable and unbearable, what they call a modus confitendi. Then we heard thee say as with a voice from heaven, that there is no true penitence which does not begin with love of righteousness and of God, and that this love, which others think to be the end and the completion of penitence, is rather its beginning.

This word of thine stuck in me like a sharp arrow of the mighty, and from that time forth I began to compare it with the texts of Scripture which teach penitence. Lo, there began a joyous game! The words frollicked with me everywhere! They laughed and gamboled around this saying. Before that there was scarcely a word in all the Scriptures more bitter to me than "penitence," though I was busy making pretences to God and trying to produce a forced, feigned love; but now there is no word which has for me a sweeter or more pleasing sound than "penitence," For God's commands are sweet, when we find that they are to be read not in books alone, but in the wounds of our sweet Saviour.

After this it came about that, by the grace of the learned men who dutifully teach us Greek and Hebrew, I learned that this word is in Greek metanoia and is derived from meta and noun, i. e., post and mentem, so that poenitentia or metanoia is a "coming to one's senses," and is a knowledge of one's own evil, gained after punishment has been accepted and error acknowledged; and this cannot possibly happen without a change in our heart and our love. All this answers so aptly to the theology of Paul, that nothing, at least in my judgement, can so aptly illustrate St. Paul.

Then I went on and saw that metanoia cap be derived, though not without violence, not only from post and mentem, but also from trans and mentem, so that metanoia signifies a changing of the mind and heart, because it seemed to indicate not only a change of the heart, but also a manner of changing it, i. e., the grace of God. For that "passing over of the mind," which is true repentance, is of very frequent mention in the Scriptures. Christ has displayed the true significance of that old word "Passover"; and long before the Passover, Abraham was a type of it, when he was called a "pilgrim,"

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i. e., a "Hebrew," that is to say, one who "passed over" into Mesopotamia, as the Doctor of Bourgos learnedly explains. With this accords, too, the title of the Psalm in which Jeduthun, i. e., "the pilgrim," is introduced as the singer.

Depending on these things, I ventured to think those men false teachers who ascribed so much to works of penitence that they left us scarcely anything of penitence itself except trivial satisfactions and laborious confession, because, forsooth, they had derived their idea from the Latin words poenitentiam agere, which indicate an action, rather than a change of heart, and are in no way an equivalent for the Greek metanoia.

While this thought was boiling in my mind, suddenly new trumpets of indulgences and bugles of remissions began to peal and to bray all about us; but they were not intended to arouse us to keen eagerness for battle. In a word, the doctrine of true penitence was passed by, and they presumed to praise not even that poorest part of penitence which is called "satisfaction," but the remission of that poorest part of penitence; and they praised it so highly that such praise was never heard before. Then, too, they taught impious and false and heretical doctrines with such authority (I wished to say "with such assurance") that he who even muttered anything to the contrary under his breath, would straightway be consigned to the flames as a heretic, and condemned to eternal malediction.

Unable to meet their rage half-way, I determined to enter a modest dissent, and to call their teaching into question, relying on the opinion of all the doctors and of the whole Church, that to render satisfaction is better than to secure the remission of satisfaction, i. e., to buy indulgences. Nor is there anybody who ever taught otherwise. Therefore, I published my Disputation; in other words, I brought upon my head all the curses, high, middle and low, which these lovers of money (I should say "of souls") are able to send or to have sent upon me. For these most courteous men, armed, as they are, with very dense acumen, since they cannot deny what I have said, now pretend that in my Disputation I have spoken against the power of the Supreme Pontiff.

That is the reason. Reverend Father, why I now regretfully come out in public. For I have ever been a lover of my corner, and prefer to look upon the beauteous passing show of the great minds of our age, rather than to be looked upon and laughed at. But I see that the bean must appear among the cabbages, and the black must be put with the white, for the sake of seemliness and loveliness.

I ask, therefore, that thou wilt take this foolish work of mine and forward it, if possible, to the most Excellent Pontiff, Leo X, where it may plead my cause against the designs of those who hate me. Not that I wish thee to share my danger! Nay, I wish this to be done at my peril only. Christ will see whether what I have said is His or my own; and without His permission there is not a word in the Supreme Pontiff's tongue, nor is the heart of the king in his own hand. He is the Judge whose verdict I await from the Roman See.

As for those threatening friends of mine, I have no answer for them but that word of Reuchlin's—"He who is poor fears nothing; he has nothing to lose." Fortune I neither have nor desire; if I have had reputation and honor, he who destroys them is always at work; there remains only one poor body, weak and wearied with constant hardships, and if by force or wile they do away with that (as a service to God), they will but make me poorer by perhaps an hour or two of life. Enough for me is the most sweet Saviour and Redeemer, my Lord Jesus Christ, to Whom I shall always sing my song; if any one is unwilling to sing with me, what is that to me? Let him howl, if he likes, by himself.

The Lord Jesus keep thee eternally, my gracious Father!

Wittenberg, Day of the Holy Trinity, 1518.

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LETTER TO POPE LEO X, ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Martin Luther

To the
Most Blessed Father,
LEO X.

Martin Luther,
Augustinian Friar,
wisheth everlasting welfare.

I have heard evil reports about myself, most blessed Father, by which I know that certain friends have put my name in very bad odor with you and yours, saying that I have attempted to belittle the power of the keys and of the Supreme Pontiff. Therefore I am accused of heresy, apostasy, and perfidy, and am called by six hundred other names of ignominy. My ears shudder and my eyes are astounded. But the one thing in which I put my confidence remains unshaken—my clear and quiet conscience. Moreover, what I hear is nothing new. With such like decorations I have been adorned in my own country by those same honorable and truthful men, i. e., by the men whose own conscience convicts them of wrongdoing, and who are trying to put their own monstrous doings off on me, and to glorify their own shame by bringing shame to me. But you will deign, blessed Father, to hear the true case from me, though I am but an uncouth child.

It is not long ago that the preaching of the Jubilee indulgences was begun in our country, and matters went so far that the preachers of indulgences, thinking that the protection of your name made anything permissible, ventured openly to teach the most impious and heretical doctrines, which threatened to make the power of the Church a scandal and a laughing-stock, as if the decretals De abusionibus quaestorum did not apply to them.

Not content with spreading this poison of theirs by word of mouth, they published tracts and scattered them among the people. In these books—to say nothing of the insatiable and unheard of avarice of which almost every letter in them vilely smells—they laid down those same impious and heretical doctrines, and laid them down in such wise that confessors were bound by their oath to be faithful and insistent in urging them upon the people. I speak the truth, and none of them can hide himself from the heat thereof. The tracts are extant and they cannot disown them. These teachings were so successfully carried on, and the people, with their false hopes, were sucked so dry that, as the Prophet says, "they plucked their flesh from off their bones"; but they themselves meanwhile were fed most pleasantly on the fat of the land.

There was just one means which they used to quiet opposition, to wit, the protection of your name, the threat of burning at the stake, and the disgrace of the name "heretic." It is incredible how ready they are to threaten, even, at times, when they perceive that it is only their own mere silly opinions which are contradicted. As though this were to quiet opposition, and not rather to arouse schisms and seditions by sheer tyranny!

None the less, however, stories about the avarice of the priests were bruited in the taverns, and evil was spoken of the power of the keys and of the Supreme Pontiff, and as evidence of this, I could cite the common talk of this whole land. I truly confess that I was on fire with zeal for Christ, as I thought, or with the heat of youth, if you prefer to have it so; and yet I saw that it was not in place for me to make any decrees or to do anything in these matters. Therefore I privately admonished some of the prelates of the Church. By some of them I was kindly received, to others I seemed ridiculous, to still others something worse; for the terror of your name and the threat of Church censures prevailed. At last, since I could do nothing else, it seemed good that I should offer at least a gentle resistance to them, i. e., question and discuss their teachings. Therefore I published a set of theses, inviting only the more learned to dispute with me if they wished; as should be evident, even to my adversaries, from the Preface to the Disputation.

Lo, this is the fire with which they complain that all the world is now ablaze! Perhaps it is because they are indignant that I, who by your own apostolic authority am a Master of Theology, have the right to conduct public disputations, according to the custom of all the Universities and of the whole Church, not only about indulgences, but also about God's power and remission and mercy, which are incomparably greater subjects. I am not much moved, however, by the fact that they envy me the privilege granted me by the power of your Holiness, since I am unwillingly compelled to yield to them in things of far greater moment, viz., when they mix the dreams of Aristotle with theological matters, and conduct nonsensical disputations about the majesty of God, beyond and against the privilege granted them.

It is a miracle to me by what fate it has come about that this single Disputation of mine should, more than any other, of mine or of any of the teachers, have gone out into very nearly the whole land. It was made public at our University and for our University only, and it was made public in such wise that I cannot believe it has become known to all men. For it is a set of theses, not doctrines or dogmas, and they are put, according to custom, in an obscure and enigmatic way. Otherwise, if I had been able to foresee what was coming, I should have taken care, for my part, that they would be easier to understand.

Now what shall I do? I cannot recant them; and yet I see that marvelous enmity is inflamed against me because of their dissemination. It is unwillingly that I incur the public and perilous and various judgement of men, especially since I am unlearned, dull of brain, empty of scholarship; and that too in this brilliant age of ours, which by its achievements in letters and learning can force even Cicero into the corner,

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though he was no base follower of the public light. But necessity compels me to be the goose that squawks among the swans.

And so, to soften my enemies and to fulfil the desires of many, I herewith send forth these trifling explanations of my Disputation; I send them forth in order, too, that I may be more safe under the defense of your name and the shadow of your protection. In them all may see, who will, how purely and simply I have sought after and cherished the power of the Church and reverence for the keys; and, at the same time, how unjustly and falsely my adversaries have befouled me with so many names. For if I had been such a one as they wish to make me out, and if I had not, on the contrary, done everything correctly, according to my academic privilege, the Most Illustrious Prince Frederick, Duke of Saxony, Imperial Elector, etc., would never have tolerated such a pest in his University, for he most dearly loves the Catholic and Apostolic truth, nor could I have been tolerated by the keen and learned men of our University. But what has been done, I do because those most courteous men do not fear openly to involve both the Prince and the University in the same disgrace with myself.

Wherefore, most blessed Father, I cast myself at the feet of your Holiness, with all that I have and all that I am. Quicken, kill, call, recall, approve, reprove, as you will. In your voice I shall recognise the voice of Christ directing you and speaking in you. If I have deserved death, I shall not refuse to die. For the earth is the Lord's and the fulness thereof. He is blessed forever. Amen.

May He have you too forever in His keeping. Amen.

ANNO MDXVIII.

ANOTHER LETTER OF MARTIN LUTHER TO POPE LEO X

From: 6th of September, 1520.
Author: Martin Luther
Translation: by Erika Bullmann Flores

Letter of Martin Luther to Pope Leo X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgement of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much reverenced throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgements of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind,

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hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust

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still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness. He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees—if indeed he does see it—that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself—I, I say, not only gladly yielded, but even accepted it

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with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides—a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so that you can command and require whatever you will. It will not happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgement of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this, not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

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MARTIN LUTHER ON ISLAM AND THE KORAN

Two Prefaces of two Latin Koran Translations:
Author: Dr Martin Luther
Preface to the Libellus de ritu et moribus Turcorum, 1530
Preface to Bibliander's Edition of the Koran,1543
Source: Word & World, Volume 16, Number 2, Spring 1996
Translatiom: Sarah Henrich and James L. Boyce, 1996
Estimated Range of Dating: 1530 and 1543 A.D.

(Martin Luther, the German scholar who wanted to reform the Romam Catholic Church, is not only known as founder of the Protestant Church and translator of the entire Bible into German, but he also read the Koran; and he did that for a very good reason. Martin Luther's remarkable involvement with Islam and Muslims (whom he called "Turks") is insufficiently known. Luther was a person of his time, and his language expresses the roughness of the age. Luther, however, was far ahead of his time, and is helpful to us in reminding us of the importance of the Islamic reality. He expressed regret that scholars were not seeking to study and understand Islam in its own terms. Luther was born in 1483, so when Constantinople, the capital city of the Roman Empire, fell to the Muslim Ottoman Turks in 1453, it was an event that still was fresh in the memory of his contemporaries.

Throughout the late-1400s and 1500s, the Ottoman Turks took the lead in the Islamic world. Eventually their empire would stretch east across Asia Minor (Turkey) through Syria to Persia, and south through Arabia, Egypt, and north Africa. The Turks also pressed westward into Europe, conquering Greece and the Baltics, not for territory but for spreading Islam! In 1526, the King of Hungary was killed in battle, and in 1529, the Turks began their siege of Vienna, Austria, the home of the Habsburgs and a seat of power for the Holy Roman Emperor, Charles V. Islam was pounding on the gates of western Europe, and many Christians feared that they might give way at any moment to Turkish domination.

Meanwhile, Martin Luther had been fighting his own battles. By the 1520s, the Reformation of the Church was well under way, but Luther was not only concerned with theological debates and church life. He also spoke on the important concerns of society and the civil government, applying Scripture to the hot topics and current events. In 1529, Luther published a treatise called On War Against the Turk (Luther's Works, Vol. 46, pp.161–205). In this work, he distinguishes between the two men who should fight against the Turk, "and there ought to be only two: the one is named Christian, the other, Emperor Charles".

When the Hungarian king was defeated in 1526, he had been accompanied by an ecclesiastical army led by sword-wielding bishops. But Luther argues that any war against the Turks should not be a religious crusade led by the ministers of the church. "If I were emperor, king, or prince and were in a campaign against the Turk, I would exhort [and even force] my bishops and priests to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor, as not only Holy Scripture, but their own canon law teaches and requires". Luther follows Scripture in teaching that God has given authority to the civil rulers, not the church, to punish wickedness and wage war.

Luther argues it is the emperor's duty to wage war, but that doesn't mean he can attack whomever he wants. The emperor is under God's order and there are just causes for the emperor to fight the Turk; chiefly, "the Turk is attacking his subjects and his empire, and it is his duty as a regular ruler appointed by God, to defend his own" (p.184). When the emperor takes up this task in obedience to God, he also serves his neighbors by providing protection for his subjects and a good conscience for his soldiers. This is why it is important that the civil government take up this task, not the church: "If there is to be war against the Turk, it should be fought at the emperor's command, under his banner, and in his name. Luther's advice on the just causes for war with the Muslim nations of his day are still good advice for civil governments today.

In the 1500s, the threat of Islamic armies was very real for the people of central and western Europe. Already, Christians in the Middle East and Greece lived under Turkish Muslim rule. Many of them had been enslaved or demoted to second class citizens. Others were driven from their homes, while still others were killed. The people of Germany were understandably fearful that the same fate could fall upon them if the Turks succeeded in defeating the Holy Roman Empire. Luther was initially aloof to the matter. He saw the Turkish Muslim attacks as manifestations of God's wrath against an ungodly "Christian" Europe. This was an unpopular view in his time, as it is still today, but Luther knew from Scripture that God did indeed chasten His people through the might of enemy nations and that suffering in this life should serve as a reminder of God's anger over sin. Along with God's Word, the Christian's chief weapon in this fight is prayer.

But the farther the Turks moved up the Danube River basin toward Vienna, and the more he heard about the pope clamouring for a crusade and German preachers expressing ambivalence toward and sometimes preference for the Turk, the more he was pressed to address the issue of war with the Ottomans. Unsurprisingly, given his view of the secular realm, he came out strongly in favour of war, for in his mind it was just. He continued to support every preparation for it so long as it was not construed as a crusade. He also believed that physical warfare was not enough. It had to be accompanied by the spiritual disciplines of prayer and repentance.

About the time of the siege of Vienna, Luther also began to view the Turkish threat as an apocalyptic threat. He was convinced that the rise of the Turks was foretold in the eschatological prophecies in scripture, especially Daniel 7. He also believed that, while the Turks would be successful for

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a time, their days were numbered as the last days were soon approaching. Until then, Christians needed to be warned about the dangers of Islam. He had heard and read that many Christians who ended up in the Ottoman Empire eventually became Muslims. So he spent most of his energy in writing about and inquiring into the theology and culture of the Turks for the purpose of encouraging and equipping Christians to resist it.

It is in On War Against the Turk that we get perhaps the fullest summary of Luther's basic notions of the religion of Mohammed and of Muslim customs as he saw them in the Ottoman Turkish enemy. Luther argued that the Turk was a threat to the Christian in three estates: the spiritual, the temporal, and in the estate of marriage or the home.

Firstly, He described the Muslim religion as a patchwork taken from Jewish, Christian, and heathen sources in which "Father, Son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine and life are gone, and instead of Christ only Mohammed with his doctrine of works and especially the sword is left."

Secondly, Luther saw the Koran as the basis of a creed that compelled the use of the sword through which temporal government with its maintenance of peace, protection of the good, and punishment of the wicked was destroyed. "With lies he kills souls and with murder he kills bodies."

Thirdly, Luther lifted up the practice among the Turks of having many wives as a destruction of the estate of marriage and the home. In sum, the Turk is a "destroyer, enemy and blasphemer of our Lord Jesus Christ, a man who instead of the gospel and faith sets up his shameful Mohammed and all kinds of lies, ruins all temporal government and home life or marriage, and his warfare, which is nothing but murder and bloodshed, is a tool of the devil himself."

Luther wrote treatises, he also preached a sermon on war with the Turkish Muslims. He spoke of those Christians who already lived under Islamic rule, as well as those Germans who were already captured during battle and sold as slaves. Throughout it all, he remained committed to making as much information on Islam available as possible. This culminated in his involvement in the publication of a new Latin translation of the Koran in 1543, a work that was included in the first collection of texts relating to Islam to ever be printed. For this reason his prefaces to the "Book of the Rites and Customs of the Turks" and to "Bibliander's Edition of Alcoran" have been newly translated and are presented here.)

1. LUTHER.S 1530 PREFACE TO THE TRACT ON THE RELIGION AND CUSTOMS OF THE TURKS, 1530

(On December 6, 1529, Veit Dietrich wrote from Wittenberg to Hektor Pömer in Nurenberg: We have in our possession from occupied Constantinople a pamphlet written many years ago on the customs of the Turks that Luther will soon publish with the addition of his own preface. Then on January 3, 1530, Luther wrote to his friend Nikolaus Hausmann in Zwickau: A pamphlet in Latin on the rites and religion of the Turks written almost seventy years ago is being prepared. The libellus referred to in these remarks appears to have been written by a certain Georg von Muelbach, in later life a Dominican priest among the curia in Rome, who as a youth had been captured when the Turks, under the lead of Murad II (1421-1451), invaded Hungary during the uncertainties of succession that accompanied the death of Emperor Sigismund in 1437. The youth was subsequently sold to some merchants and carried off in chains to Adrianopoliswhere he was imprisoned for some twenty years before his release in 1458. Although Luther dates the writing almost seventy years ago. (i.e., about 1460), a more accurate date of shortly before 1481 derives from the author's reference within the work to Mohammed i.e., Mohammed II, 1451-1481) as the one who now rules. A translation of the preface referred to in Dietrich.s letter and written by Luther to accompany his publication of the libellus follows. For further historical background, see the introduction to Luther's preface in WA 30/2: 198-200, from which these brief notes are excerpted.)

Grace and Peace in Christ. I gladly accepted this little book on the religion and customs of the Turks when it was offered to me. Now I have decided to publish it, not without good reason as it seems to me. Although I have eagerly desired for some time to learn about the religion and customs of the Mohammedans, nothing has been available to me except a certain Refutation of the Alcoran and the Critique of the Alcoran by Nicholas of Cusa; I have tried in vain to read the Koran itself. The authors of the Refutation and the Critique seem to have intended through pious examination to frighten sincere Christians away from Mohammedanism and hold them secure in their faith in Christ. Still, while they eagerly take pains to excerpt from the Koran all the most base and absurd things that arouse hatred and can move people to ill-will, at the same time they either pass over without rebuttal or cover over the good things it contains. The result is that they have achieved too little credibility or authority, as it were cheapening their work either because of hatred of the Turks or because of their own lack of powers of refutation.

The author of this book, however, whoever he was, seems to present his case with the highest degree of credibility. Accordingly, he has achieved a high level of authority with me, so that I trust him to be narrating the truth with as much sincerity as power. Although the things he details are moderate and few, and I would wish for more and greater things, nevertheless, even such moderate and small matters are presented credibly. He relates details so as not only to recount the evils of the Turks but also to exhibit alongside them the best things, and he presents them in such a way that through comparison with those people he might reprove and censure our own. Nevertheless, he does not approve of such things, however piously they are done, but refutes them with

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as much vigor and strength as had been done up to that time. His writing certainly bears the clear signs of a forth-right and sincere heart that writes nothing from hatred, but sets forth everything out of love of the truth. Indeed, those who only censure and condemn the base and absurd characteristics of the enemy but remain silent about matters that are honest and worthy of praise do more harm than good to their cause. What is easier than to condemn things that are manifestly base and dishonest (which in fact refute themselves)? But to refute good and honest things that are hidden from sight, that is to further the cause, that is to lift up and remove the scandal, to despoil the messengers of their counterfeit image of the light and to render them appropriately hateful because of their base plundering of the light.

From this book, accordingly, we see that the religion of the Turks or Mohammed is far more splendid in ceremonies—and, I might almost say, in customs—than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us—or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Mohammedanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them. The rest of the mob and the greater part of them, especially the Italians, those swine from the band of Epicurus, who believe absolutely nothing, are secure from every heresy and error, strong and invincible in their Epicurean faith, armed as much against Christ as against Mohammed or against even their own pope.

For this reason, therefore, we are publishing this book and thrusting it in the face of the opponents of the gospel, so that, confused as they are in their own foolish opinions, they might actually experience and feel with their own hands that what the gospel teaches is true. For the gospel teaches that the Christian religion is by far something other and more sublime than showy ceremonies, tonsures, hoods, pale countenances, fasts, feasts, canonical hours, and that entire show of the Roman church throughout the world. Indeed, in all these things the Turks are by far superior. Nevertheless, they continue to deny and ardently persecute Christ, no less than our papists deny and persecute him. May they finally then grasp this truth, namely, that the Christian religion is by far something other than good customs or good works. For this book shows that the Turks are far superior to our Christians in these things as well.

So now be off with you, you tyrants and pontiffs, and for the sake of faith in Christ—i.e., for the sake of your ceremonies—kill, burn, suffocate, proscribe, and rage in full force, since here you see that the splendour of your ceremonies is no splendour at all alongside the excellent splendor of the Turks and that your customs are clearly an abomination when compared to theirs. Accordingly, it is likewise as a kind of apology for our gospel that we are publishing this book. For now I understand the reason why the Turkish religion is so concealed by the papists, why only base things are told of them. It is because they sense what in fact is true, that, if it should come to the point of arguing about religion, the whole papistry with all its trappings would fall. Nor would they be able to defend their own faith and at the same time refute the faith of Mohammed, since then they would have to refute those things that they themselves most approve and for which they most strive, and defend those things that the followers of Mohammed most approve and for which they most strive.

There are, I confess, also very many base and absurd things to be seen among the Turks, and perhaps in the meantime more have arisen. I say this not only because in all things the present-day Turks are likely of the same sort as the ones this book describes before the capture of Constantinople—i.e., written some seventy years ago—but because all things are accustomed to grow worse with time. Yet these evils are concealed by such a beautiful, effective, and robust show of ceremonies, good works, and false miracles. Indeed what manner of baseness has there not been among us, too, in such monstrous deeds of lust, avarice, ambition, haughtiness, envy, discord, blasphemy, lies, vanity, impiety, that we could have surpassed Sodom and Gomorrah! Nevertheless, all these evils have been concealed by an even more weak show of ceremonies than is the case with the Turks, so that they might not be seen and we ourselves be deemed nonetheless saints. How much less will their own vices move the Turks, clothed as they are in religious ceremonies!

Finally, I am publishing this book for yet another reason, in order to anticipate and prevent the scandal of the Mohammedans. Since we now have the Turk and his religion at our very doorstep, our people must be warned lest, either moved by the splendour of the Turkish religion and the external appearance of their customs, or offended by the meager display of our own faith or the deformity of our customs, they deny their Christ and follow Mohammed. Rather let them learn that the religion of Christ is something other than ceremonies and customs and that faith in Christ has absolutely nothing to do with discerning what ceremonies, customs, or laws are better or worse, but declares that all of them squeezed together into one mass are not enough for justification nor are they a work for them to perform. Unless we learn this, there is danger that many of

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our people will become Turks, disposed as they are to much less splendid errors.

However effectively this author attacks the absurdities and evils of the Turks and candidly and rightly refutes their specious scandals (to which, as he confesses, he himself at one time was so moved as to fall prey), still it is clear that at that time our greatest fortification and strongest arms were not so publicly vigorous. These defenses are the articles about Christ, namely, that Christ is the son of God, that he died for our sins, that he was raised for our life, that justified by faith in him our sins are forgiven and we are saved, etc. These are the thunder that destroys not only Mohammed but even the gates of hell. For Mohammed denies that Christ is the son of God, denies that he died for our sins, denies that he arose for our life, denies that by faith in him our sins are forgiven and we are justified, denies that he will come as judge of the living and the dead (though he does believe in the resurrection of the dead and the day of judgment), denies the Holy Spirit, and denies the gifts of the Spirit. By these and similar articles of faith consciences must be fortified against the ceremonies of Mohammed. With these weapons his Koran must be refuted.

If there are any who deny the articles just asserted, of what benefit is it to them even if they have the religion of the angels, even if they are twice as religious as the Turks? On the other hand, what can harm those who hold on to these articles, even without numerous fasts, prayers, vigils, and abstentions, even without such great modesty in food, dress, gesture, and style of life? The Turks and the papists may be radiant in such matters. At the same time they are void of true faith and filled alike with other most disgraceful crimes, abominable before God and hateful among people.

Indulgence must be granted to this author, however, insofar as his writing did not escape the common defects of the age and was composed in the usual style of his time. Yet he is truly to be praised for the noble zeal, candor, and diligence by which, to the extent he was able, he distinguished himself faithfully. Perhaps I will say more, if ever I get my hands on that Mohammed and his Koran. Indeed, I hope that our gospel, radiant with such great light, will make an assault now before the day of judgment on that abominable prophet Mohammed. May our Lord Jesus Christ do so quickly. To him be glory for ever. Amen.

2. PREFACE TO THE KORAN OF DR. MARTIN LUTHER, PROFESSOR OF THEOLOGY AND PASTOR OF THE CHURCH AT WITTENBERG

Many persons have authored small tracts describing the rites, beliefs, and customs of Jews of this day for the very purpose of more easily refuting their manifest lies and exposed errors and ravings. There is no doubt that, when pious minds bring the testimony of the prophets to bear on the delusions and blasphemies of those people, they are greatly confirmed in faith and in love for the truth of the gospel and are fired with a righteous hatred of the perversity of the Jewish teachings. Indeed let any sane or moderate person consider how much of the most tasteless slander, how much madness and wickedness there is in Jewish beliefs and rites, a truth to be grasped from the fact that their learned and good men (e.g., as in the case of Nicholaus of Lyra, Salomo Levi from Burgos, or Antonius Margaritha) promote the Eleusinian mysteries.

For just as in the beginning in paradise the devil maddened the unfortunate Eve with his lies and drove her from God, so it is certain that since that time it is by the devil that the ragings of all the nations have been aroused against the true teaching of God. The fact that all peoples sacrificed human victims, as is evident from the examples not only among the ancient Greeks and Romans, but also from later times, like the Emperor Severus; the fact that the Egyptians worshipped cats, the people of Arabia dogs, the Lampsacenians Priapus, and other peoples one monster or another; the fact that things which were defiling in Cyprus or at Thebes, became in Egypt or somewhere else sacred rites: it is certain that all these things have been wrought by the devil who has continued to drive blinded human minds, in the first place, so that he might show himself to be an enemy of God, and, in the second place, so that he might haughtily deceive the feeble nature of mankind.

It was the devil who also aroused such ravings of the Jews when after the resurrection of Christ they fomented revolution, when after the destruction of the city of Jerusalem they incited war a second time under the leadership of Bar Kokhba, and when under the reign of the Emperor Julian the Apostate they began again to rebuild the temple. No less insane is the fact that since they are not able to take up arms, they sit in the midst of their sacrifices and hurl curses at the Son of God and devise deceitful and poisonous corruptions of the prophetic witness; they fashion crude rites, they lacerate their own bodies and those of their infants, and continue to have some sort of hopeful dreams of dominion over the world, contrary to the manifest testimonies of the prophets.

To be sure, the devil would wish that such deceits of his would not be uncovered, would not be brought to light, would not be censured. But just as the apostles condemned the errors of the nations, so now the church of God ought to refute the errors of all the enemies of the gospel, so that the glory of God and his Son Jesus Christ might be celebrated against the devil and his instruments. While the son of God was hanging on the cross, the whole world of nature testified with novel and awesome signs that this death mattered to God, and threatened not only the Jews, but the whole world of all times insofar as it rejected the Son of God. Even if a few were moved, God still wanted to set forth a clear testimony. Thus, even if this world at the extreme end of the ages is oppressed by a huge multitude of idolatrous

Jews, Mohammedans, and papists, nevertheless, let us sound forth the voice of the gospel and bear witness that the crucified and resurrected Jesus Christ, whom the apostles

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show us, is truly the Son of God and Savior, and let us denounce the errors of all those who wage war against the gospel.

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Mohammed, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Mohammed themselves. Accordingly, I have wanted to get a look at a complete text of the Koran. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Mohammed will be refuted.

For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Mohammed has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book.

Given the fact, however, that some persons fear that by reading such a book weak minds might be corrupted as it were by an infection and turned from Christ, to such persons I respond in this way. May there be none so infirm in the church of God that they do not have this conviction fixed in their mind, that, as certain as they know that they are alive as long as their senses and bodily motor functions are still vital, as certain as they know that it is day, as long as they see the sun passing above the earth in the middle of the sky, so certain should they be that it is patently impossible that any religion or doctrine about the worship or invocation of God be true that utterly rejects the prophetic and apostolic writings.

There is one eternal church beginning from Adam, to whom God revealed himself with sure and wondrous testimonies in the very word which God entrusted to the prophets and apostles. Time and time again God commands that by its teaching God is to be known and acknowledged and that all other beliefs about God be rejected. To this one teaching God joins us, just as the prophet Isaiah clearly says in chapter 59: “This is my covenant, says the Lord: my Spirit is in you, and my words that I have placed in your mouth will not depart from your mouth or the mouth of your descendants for ever.” And Christ says: “If you abide in me, and my words abide in you; whatever you ask will be done for you.” And Paul says that the church is built upon the foundation of the apostles and prophets.

Therefore, all beliefs of all nations about God that either ignore or reject the prophets and the apostles are to be insistently condemned. Mohammed acknowledges, however, that he is devising a new belief that dissents from the prophets and apostles. Therefore, as you firmly repudiate the beliefs of the Egyptians who worshipped cats and of the Arabians who worshipped dogs, so you shall denounce the new creation of Mohammed, because he himself openly admits that he does not embrace the teaching of the prophets and apostles. If there are any who are so without understanding that they do not have this conviction fixed in their mind that the only true religion is that which was from the beginning handed on by God, with clear testimonies, through the prophets and apostles, even if these persons do not now read the writings of Mohammed, but either only hear about the Turks or see them, how will they fortify themselves against their beliefs? Rather, it is a shameful and impious ignorance if they do not daily admonish themselves in intercession concerning this belief, if they do not separate themselves from the Jews, the Turks, and other nations in prayer; if they do not meditate on the fact that this one alone is the eternal and true God, the creator and sustainer of all things, who hears us and will grant life eternal, who revealed himself in the writings of the prophets and apostles, who willingly sent God’s Son to be a sacrifice for our sake. Those who meditate on these things in prayer will acknowledge that this stupidity is no light sin.

Because only a few call upon God rightly in prayer, the church, therefore, is being punished for its ignorance and neglect. But since this punishment is already in sight, may it warn us, as I have already said, to separate ourselves in prayer from the Turks, from the Jews, and from the other nations, and to invoke the eternal and true God, the creator of all things, the Father of our Lord Jesus Christ, who was crucified for our sake and raised from the dead. But I shall speak about these things more fully at another time.

Daniel and the other captives won over the King of Babylon and many others to true knowledge of God. The Goths, the Huns, and the Franks, although victorious, nevertheless, were converted by their captives to the worship of God. So now, too, God perhaps will call some of the Turks from their darkness through their Christian captives who have been instructed. Or perhaps God wishes that those uninstructed Christians who are sorely oppressed in Illyria, Greece, and Asia, may be strengthened by those Christians who by reading this book will be able to fight more courageously on behalf of the gospel.

The following corollary assertions provide a source of great encouragement: Just as the church of God is eternal, so it is fitting that the church’s teachings be eternal; yet this book witnesses that this creation of Mohammed is a new thing. The church of God by necessity embraces the prophets and apostles; Mohammed rejects their teaching. In the church of God from the very beginning this voice of the gospel has always been handed on: that the eternal Father willed that the Son of God become a sacrifice for sins; Mohammed scorns this sacrifice and propitiation.

In the church the doctrine has always existed concerning the causes of human weakness, calamity, and death, and especially concerning sin passed on after the fall of the first parents; these Mohammed, as if an Epicurean, considers to be inane fabrications. Finally, the book itself gives rise to many other assertions whose enumeration would hardly edify the pious.

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This must not be thought a matter of light importance, especially by those of us who teach in the church. We must fight on all fronts against the ranks of the devil. In this age of ours how many varied enemies have we already seen? Papist defenders of idolatry, the Jews, the multifarious monstrosities of the Anabaptists, Servetus, and others. Let us now prepare ourselves against Mohammed. But what can we say about matters that are still outside our knowledge? Therefore, it is of value for the learned to read the writings of the enemy in order to refute them more keenly, to cut them to pieces and to overturn them, in order that they might be able to bring some to safety, or certainly to fortify our people with more sturdy arguments.

AN OPEN LETTER ON TRANSLATING, 1530

Author: Dr Martin Luther, 1483-1546
From: Martin Luthers Werke,
Weimar: Hermann Boehlaus Nachfolger, 1909,
Band 30, Teil II, pp. 632-646
Translation: Gary Mann, 1995

(His translation of the Bible into the German vernacular (instead of Latin) made it accessible to any common person who could read and understand German, an event that had a tremendous impact on both the church and German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible

The Luther Bible is a German language Bible translation from the Hebrew Old Testament and ancient Greek New Testament by Martin Luther. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments and Apocrypha, in 1534.

The project absorbed Luther's later years. Thanks to the then recently invented printing press, the result was widely disseminated and contributed significantly to the development of today's modern High German language.

The Luther Bible was not the first translation of the Bible into German. The previous German translation from 1350, printed by Johann Mentelin in 1466, was linguistically clumsy, partially incomprehensible, and translated from the Vulgate.

He adapted the words to the capacity of the Germans, often at the expense of accuracy. He cared more for the substance than the form. He turned the Hebrew shekel into a Silberling, (32) the Greek drachma and Roman denarius into a German Groschen, the quadrans into a Heller, the Hebrew measures into Scheffel, Malter, Tonne, Centner, and the Roman centurion into a Hauptmann.

Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force, and beauty of the German language. It is the first German classic, as King James's version follows this example being the first English classic.

The German language was divided into as many dialects as tribes and states, and none served as a bond of literary union. Saxons and Bavarians, Hanoverians and Swabians, could scarcely understand each other. Each author wrote in the dialect of his district, Zwingli in his Schwyzerdütsch. "I have so far read no book or letter," says Luther in the preface to his version of the Pentateuch (1523), "in which the German language is properly handled. Nobody seems to care sufficiently for it; and every preacher thinks he has a right to change it at pleasure, and to invent new terms."

As Luther grew up and lived right in the middle of the German language border, where southern High German meets northern Low German, he had the abilty to converse in

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both German languages equally well. By using Saxon Chancery German as basis together with common and spoken phrases from the north as well as from the south, Luther brought harmony out of this German language and dialect confusion. As a matter of fact, he created an entire new language, and turned this modernised High German into the common book language which is still in use today.

Luther was not the first, but by far the greatest translator of the German Bible, and is as inseparably connected with it as Jerome is with the Latin Vulgate. He threw the older translation into the shade and out of use, and has not been surpassed or even equalled by a successor. There are more accurate versions for scholars (as those of De Wette and Weizsäcker), but none that can rival Luther's for popular authority and use. William Tyndale, who also lived in Germany at that time, recognised Luther's new power language and used his principles to translate the Bible into English. The result was the same success so that we can say that the existence of modern German and English are based on Luther's relentless efforts. The following letter clearly shows what Luther thought.)

Preface

Wenceslas Link to all believers in Christ:

The wise Solomon says in Proverbs 11: "The people who withhold grain curse him. But there is a blessing on those who sell it." This verse speaks truly concerning all that can serve the common good or the well-being of Christendom. This is the reason the master in the gospel reprimands the unfaithful servant like a lazy scoundrel for having hidden and buried his money in the ground. So that this curse of the Lord and the entire Church might be avoided, I must publish this letter which came into my possession through a good friend. I could not withhold it, as there has been much discussion about the translating of the Old and New Testaments. It has been charged by the despisers of truth that the text has been modified and even falsified in many places, which has shocked and startled many simple Christians, even among the educated who do not know any Hebrew or Greek. It is devoutly hoped that with this publication the slander of the godless will be stopped and the scruples of the devout removed, at least in part. It may even give rise to more writing on such matters and questions such as these. So I ask all friends of the Truth to seriously take this work to heart and faithfully pray to God for a proper understanding of the divine Scriptures towards the improvement and increase of our common Christendom. Amen.

Nuremberg 15, Sept. 1530.

To the Honorable and Worthy N., my favourite lord and friend.

Grace and peace in Christ, honorable, worthy and dear Lord and friend. I received your writing with the two questions or queries requesting my response. In the first place, you ask why I, in the 3rd chapter of Romans, translated the words of St. Paul: "Arbitramur hominem iustificari ex fide absque operibus" as "We hold that the human will be justified without the works of the law but only by faith." You also tell me that the Papists are causing a great fuss because St. Paul's text does not contain the word sola (alone), and that my changing of the words of God is not to be tolerated. Secondly, you ask if the departed saints intercede for us. Regarding the first question, you can give the papists this answer from me—if you so desire.

On the first hand, if I, Dr. Luther, had thought that all the Papists together were capable of translating even one passage of Scripture correctly and well, I would have gathered up enough humility to ask for their aid and assistance in translating the New Testament into German. However, I spared them and myself the trouble, as I knew and still see with my own eyes that not one of them knows how to speak or translate German. It is obvious, however, that they are learning to speak and write German from my translations. Thus, they are stealing my language from me—a language they had little knowledge of before this. However, they do not thank me for this but instead use it against me. Yet I readily grant them this as it tickles me to know that I have taught my ungrateful students, even my enemies, to speak.

Secondly, you might say that I have conscientiously translated the New Testament into German to the best of my ability, and that I have not forced anyone to read it. Rather I have left it open, only doing the translation as a service to those who could not do it as well. No one is forbidden to do it better. If someone does not wish to read it, he can let it lie, for I do not ask anyone to read it or praise anyone who does! It is my Testament and my translation—and it shall remain mine. If I have made errors within it (although I am not aware of any and would most certainly be unwilling to intentionally mistranslate a single letter) I will not allow the papists to judge for their ears continue to be too long and their hee-haws too weak for them to be critical of my translating. I know quite well how much skill, hard work, understanding and intelligence is needed for a good translation. They know it less than even the miller's donkey for they have never tried it.

It is said, "The one who builds along the pathway has many masters." It is like this with me. Those who have not ever been able to speak correctly (to say nothing of translating) have all at once become my masters and I their pupil. If I were to have asked them how to translate the first two words of Matthew "Liber Generationis" into German, not one of them would have been able to say "Quack!" And they judge all my works! Fine fellows! It was also like this for St. Jerome when he translated the Bible. Everyone was his master. He alone was entirely incompetent as people, who were not good enough to clean his boots, judged his works. This is why it takes a great deal of patience to do good things in public for the world believes itself to be the Master of Knowledge, always putting the bit under the horse's tail, and not judging itself for that is the world's nature. It can do nothing else.

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I would gladly see a papist come forward and translate into German an epistle of St Paul's or one of the prophets and, in doing so, not make use of Luther's German or translation. Then one might see a fine, beautiful and noteworthy translation into German.

We have seen that bungler from Dresden play master to my New Testament. (I will not mention his name in my books as he has his judge and is already well-known). He does admit that my German is good and sweet and that he could not improve it. Yet, anxious to dishonor it, he took my New Testament word for word as it was written, and removed my prefaces and glosses, replacing them with his own. Then he published my New Testament under his name! Dear Children, how it pained me when his prince in a detestable preface condemned my work and forbid all from reading Luther's New Testament, while at the same time commending the Bungler's New Testament to be read—even though it was the very same one Luther had written!

So no one thinks I am lying, put Luther's and the Bungler's New Testaments side by side and compare them. You will see who did the translation for both. He has patched it in places and reordered it (and although it does not all please me) I can still leave it be for it does me no particular harm as far as the document is concerned. That is why I never intended to write in opposition to it. But I did have a laugh at the great wisdom that so terribly slandered, condemned and forbade my New Testament, when it was published under my name, but required its reading when published under an other's name! What type of virtue is this that slanders and heaps shame on someone else's work, and then steals it, and publishes it under one's own name, thereby seeking glory and esteem through the slandered work of someone else! I leave that for his judge to say. I am glad and satisfied that my work (as St. Paul also boasts) is furthered by my enemies, and that Luther's work, without Luther's name but that of his enemy, is to be read. What better vengeance?!

Returning to the issue at hand, if your Papist wishes to make a great fuss about the word "alone" (sola), say this to him: "Dr Martin Luther will have it so and he says that a papist and an ass are the same thing." Sic volo, sic iubeo, sit pro ratione voluntas. (I will it, I command it; my will is reason enough) For we are not going to become students and followers of the papists. Rather we will become their judge and master. We, too, are going to be proud and brag with these blockheads; and just as St. Paul brags against his madly raving saints, I will brag over these asses of mine! They are doctors? Me too. They are scholars? I am as well. They are philosophers? And I. They are dialecticians? I am too. They are lecturers? So am I. They write books? So do I.

I will go even further with my bragging: I can exegete the psalms and the prophets, and they cannot. I can translate, and they cannot. I can read Holy Scriptures, and they cannot. I can pray, they cannot. Coming down to their level, I can do their dialectics and philosophy better than all of them put together. Plus I know that not one of them understands Aristotle. If, in fact, any one of them can correctly understand one part or chapter of Aristotle, I will eat my hat! No, I am not overdoing it for I have been educated in and have practiced their science since my childhood. I recognize how broad and deep it is. They, too, know that everything they can do, I can do. Yet they handle me like a stranger in their discipline, these incurable fellows, as if I had just arrived this morning and had never seen or heard what they know and teach. How they do so brilliantly parade around with their science, teaching me what I grew beyond twenty years ago! To all their shouting and screaming I join the harlot in singing: "I have known for seven years that horseshoe nails are iron."

So this can be the answer to your first question. Please do not give these asses any other answer to their useless braying about that word "sola" than simply "Luther will have it so, and he says that he is a doctor above all the papal doctors." Let it remain at that. I will, from now on, hold them in contempt, and have already held them in contempt, as long as they are the kind of people that they are—asses, I should say. And there are brazen idiots among them who have never learned their own art of sophistry—like Dr. Schmidt and Snot-Nose, and such like them. They set themselves against me in this matter, which not only transcends sophistry, but as St. Paul writes, all the wisdom and understanding in the world as well. An ass truly does not have to sing much as he is already known for his ears.

For you and our people, however, I shall show why I used the word "sola"—even though in Romans 3 it wasn't "sola" I used but "solum" or "tantum". That is how closely those asses have looked at my text! However, I have used "sola fides" in other places, and I want to use both "solum" and "sola". I have continually tried translating in a pure and accurate German. It has happened that I have sometimes searched and inquired about a single word for three or four weeks. Sometimes I have not found it even then. I have worked Meister Philip and Aurogallus so hard in translating Job, sometimes barely translating three lines after four days. Now that it has been translated into German and completed, all can read and criticize it. One can now read three or four pages without stumbling one time—without realizing just what rocks and hindrances had once been where now one travels as as if over a smoothly-cut plank. We had to sweat and toil there before we removed those rocks and hindrances, so one could go along nicely. The plowing goes nicely in a clear field. But nobody wants the task of digging out the rocks and hindrances. There is no such thing as earning the world's thanks. Even God cannot earn thanks, not with the sun, nor with heaven and earth, or even the death of his Son. It just is and remains as it is, in the devil's name, as it will not be anything else.

I also know that in Rom. 3, the word "solum" is not present in either Greek or Latin text—the papists did not have to teach me that—it is fact! The letters s-o-l-a are not there. And these knotheads stare at them like cows at a new gate, while at the same time they do not recognise that it conveys the sense of the text—if the translation is to be clear

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and accurate, it belongs there. I wanted to speak German since it was German I had spoken in translation—not Latin or Greek. But it is the nature of our language that in speaking about two things, one which is affirmed, the other denied, we use the word "solum" only along with the word "not" (nicht) or "no" (kein). For example, we say "the farmer brings only (allein) grain and no money"; or "No, I really have no money, but only (allein) grain"; "I have only eaten and not yet drunk"; "Did you write it only and not read it over?" There are a vast number of such everyday cases.

In all these phrases, this is a German usage, even though it is not the Latin or Greek usage. It is the nature of the German tongue to add "allein" in order that "nicht" or "kein" may be clearer and more complete. To be sure, I can also say "The farmer brings grain and no (kein) money", but the words "kein money" do not sound as full and clear as if I were to say, "the farmer brings allein grain and kein money." Here the word "allein" helps the word "kein" so much that it becomes a clear and complete German expression.

We do not have to ask about the literal Latin or how we are to speak German—as these arses do. Rather we must ask the mother in the home, the children on the street, the common person in the market about this. We must be guided by their tongue, the manner of their speech, and do our translating accordingly. Then they will understand it and recognise that we are speaking German to them.

For instance, Christ says: Ex abundatia cordis os loquitur. If I am to follow these asses, they will lay the original before me literally and translate it as: "Out of the abundance of the heart the mouth speaks." Is that speaking with a German tongue? What German could understand something like that? What is this "abundance of the heart?" No German can say that; unless, of course, he was trying to say that someone was altogether too magnanimous, or too courageous, though even that would not yet be correct, as "abundance of the heart" is not German, not any more than "abundance of the house", "abundance of the stove" or "abundance of the bench" is German. But the mother in the home and the common man say this: "What fills the heart overflows the mouth." That is speaking with the proper German tongue of the kind I have tried for, although unfortunately not always successfully. The literal Latin is a great barrier to speaking proper German.

So, as the traitor Judas says in Matthew 26: "Ut quid perditio haec?" and in Mark 14: "Ut quid perditio iste unguenti facta est?" Subsequently, for these literalist asses I would have to translate it: "Why has this loss of salve occurred?" But what kind of German is this? What German says "loss of salve occurred"? And if he does understand it at all, he would think that the salve is lost and must be looked for and found again; even though that is still obscure and uncertain. Now if that is good German why do they not come out and make us a fine, new German testament and let Luther's testament be? I think that would really bring out their talents. But a German would say "Ut quid, etc.." as "Why this waste?" or "Why this extravagance?" Even "it is a shame about the ointment"—these are good German, in which one can understand that Magdalene had wasted the salve she poured out and had done wrong. That was what Judas meant as he thought he could have used it better.

Now when the angel greets Mary, he says: "Greetings to you, Mary, full of grace, the Lord is with you." Well up to this point, this has simply been translated from the simple Latin, but tell me is that good German? Since when does a German speak like that—being "full of grace"? One would have to think about a keg "full of" beer or a purse "full of" money. So I translated it: "You gracious one". This way a German can at last think about what the angel meant by his greeting. Yet the papists rant about me corrupting the angelic greeting—and I still have not used the most satisfactory German translation. What if I had used the most satisfactory German and translated the salutation: "God says hello, Mary dear" (for that is what the angel was intending to say and what he would have said had he even been German!). If I had, I believe that they would have hanged themselves out of their great devotion to dear Mary and because I have destroyed the greeting.

Yet why should I be concerned about their ranting and raving? I will not stop them from translating as they want. But I too shall translate as I want and not to please them, and whoever does not like it can just ignore it and keep his criticism to himself, for I will neither look at nor listen to it. They do not have to answer for or bear responsibility for my translation. Listen up, I shall say "gracious Mary" and "dear Mary", and they can say "Mary full of grace". Anyone who knows German also knows what an expressive word "dear"(liebe) is: dear Mary, dear God, the dear emperor, the dear prince, the dear man, the dear child. I do not know if one can say this word "liebe" in Latin or in other languages with so much depth of emotion that it pierces the heart and echoes throughout as it does in our tongue.

I think that St. Luke, as a master of the Hebrew and Greek tongues, wanted to clarify and articulate the Greek word "kecharitomene" that the angel used. And I think that the angel Gabriel spoke with Mary just as he spoke with Daniel, when he called him "Chamudoth" and "Ish chamudoth, vir desiriorum", that is "Dear Daniel." That is the way Gabriel speaks, as we can see in Daniel. Now if I were to literally translate the words of the angel, and use the skills of these asses, I would have to translate it as "Daniel, you man of desires" or "Daniel, you man of lust". Oh, that would be beautiful German! A German would, of course, recognize "Man", "Lueste" and "begirunge" as being German words, although not altogether pure as "lust" and "begir" would be better. But when those words are put together you get "you man of desires" and no German is going to understand that. He might even think that Daniel is full of lustful desires. Now wouldn't that be a fine translation! So I have to let the literal words go and try to discover how the German says what the Hebrew "ish chamudoth" expresses. I discover that the German says this, "You dear Daniel", "you dear Mary", or "you gracious maiden", "you lovely maiden", "you gentle

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girl" and so on. A translator must have a large vocabulary so he can have more words for when a particular one just does not fit in the context.

Why should I talk about translating so much? I would need an entire year were I to point out the reasons and concerns behind my words. I have learned what an art and job translating is by experience, so I will not tolerate some papal ass or mule as my critic, or judge. They have not tried the task. If anyone does not like my translations, they can ignore it; and may the devil repay the one who dislikes or criticizes my translations without my knowledge or permission. Should it be criticized, I will do it myself. If I do not do it, then they can leave my translations in peace. They can each do a translation that suits them—what do I care?

To this I can, with good conscience, give witness—that I gave my utmost effort and care and I had no ulterior motives. I have not taken or wanted even a small coin in return. Neither have I made any by it. God knows that I have not even sought honor by it, but I have done it as a service to the blessed Christians and to the honor of the One who sits above who blesses me every hour of my life that had I translated a thousand times more diligently, I should not have deserved to live or have a sound eye for even a single hour. All I am and have to offer is from his mercy and grace—indeed of his precious blood and bitter sweat. Therefore, God willing, all of it will also serve to his honor, joyfully and sincerely. I may be insulted by the scribblers and papists but true Christians, along with Christ, their Lord, bless me. Further, I am more than amply rewarded if just one Christian acknowledge me as a workman with integrity. I do not care about the papists, as they are not good enough to acknowledge my work and, if they were to bless me, it would break my heart. I may be insulted by their highest praise and honor, but I will still be a doctor, even a distinguished one. I am certain that they shall never take from me until the final day.

Yet I have not just gone ahead, ignoring the exact wording in the original. Instead, with great care, I have, along with my helpers, gone ahead and have kept literally to the original, without the slightest deviation, wherever it appeared that a passage was crucial. For instance, in John 6 Christ says: "Him has God the Father set his seal upon (versiegelt)." It would be more clear in German to say "Him has God the Father signified (gezeiehent)" or even "God the Father means him." But rather than doing violence to the original, I have done violence to the German tongue. Ah, translating is not every one's skill as some mad saints think. A right, devout, honest, sincere, God-fearing Christian, trained, educated, and experienced heart is required. So I hold that no false Christian or divisive spirit can be a good translator. That is obvious given the translation of the Prophets at Worms which although carefully done and approximating my own German quite closely, does not show much reverence for Christ due to the Jews who shared in the translation. Aside from that it shows plenty of skill and craftsmanship there.

So much for translating and the nature of language. However, I was not depending upon or following the nature of language when I inserted the word "solum" (alone) in Rom. 3 as the text itself, and St. Paul's meaning, urgently necessitated and demanded it. He is dealing with the main point of Christian doctrine in this passage—namely that we are justified by faith in Christ without any works of the Law. In fact, he rejects all works so completely as to say that the works of the Law, though it is God's law and word, do not aid us in justification. Using Abraham as an example, he argues that Abraham was so justified without works that even the highest work, which had been commanded by God, over and above all others, namely circumcision, did not aid him in justification. Instead, Abraham was justified without circumcision and without any works, but by faith, as he says in Chapter 4: "If Abraham is justified by works, he may boast, but not before God." However, when all works are so completely rejected—which must mean faith alone justifies—whoever would speak plainly and clearly about this rejection of works would have to say "Faith alone justifies and not works." The matter itself and the nature of language necessitates it.

"Yet", they say, "it has such an offensive tone that people infer from it that they need not do any good works." Dear, what are we to say? IS it not more offensive for St. Paul himself to not use the term "faith alone" but spell it even more clearly, putting the finishing touches on it by saying "Without the works of the Law?" Gal. 1 [2.16] says that "not by works of the law" (as well as in many other places) for the phrase "without the works of the law" is so ever offensive, and scandalous that no amount of revision can help it. How much more might people learn from "that they need not do any good works", when all they hear is preaching about the works themselves, stated in such a clear strong way: "No works", "without works", "not by works"! If it is not offensive to preach "without works", "not by works", "no works", why is it offensive to preach "by faith alone"?

Still more offensive is that St. Paul does not reject just ordinary works, but works of the law! It follows that one could take offense at that all the more and say that the law is condemned and cursed before God and one ought only do what is contrary to the law as it is said in Rom. 3: "Why not do evil so that there might be more good?" which is what that one divisive spirit of our time was doing. Should one reject St. Paul's word because of such 'offense' or refrain from speaking freely about faith? Gracious, St. Paul and I want to offend like this for we preach so strongly against works, insisting on faith alone for no other reason than to offend people that they might stumble and fall and learn that they are not saved by good works but only by Christ's death and resurrection. Knowing that they cannot be saved by their good works of the law, how much more will they realize that they shall not be saved by bad works, or without the law! Therefore, it does not follow that because good works do not help, bad works will; just as it does not follow that because

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the sun cannot help a blind person see, the night and darkness must help him see.

It astounds me that one can be offended by something as obvious as this! Just tell me, is Christ's death and resurrection our work, what we do, or not? It is obviously not our work, nor is it the work of the law. Now it is Christ's death and resurrection alone which saves and frees us from sin, as Paul writes in Rom. 4: "He died for our sin and arose for our righteousness." Tell me more! What is the work by which we take hold of Christ's death and resurrection? It must not be an external work but only the eternal faith in the heart that alone, indeed all alone, which takes hold of this death and resurrection when it is preached through the gospel. Then why all this ranting and raving, this making of heretics and burning of them, when it is clear at its very core, proving that faith alone takes hold of Christ's death and resurrection, without any works, and that his death and resurrection are our life and righteousness? As this fact is so obvious, that faith alone gives, brings, and takes a hold of this life and righteousness—why should we not say so? It is not heretical that faith alone holds on to Christ and gives life; and yet it seems to be heresy if someone mentions it. Are they not insane, foolish and ridiculous? They will say that one thing is right but brand the telling of this right thing as wrong—even though something cannot be simultaneously right and wrong.

Furthermore, I am not the only one, nor the first, to say that faith alone makes one righteous. There was Ambrose, Augustine and many others who said it before me. And if one is to read and understand St. Paul, the same thing must be said and not anything else. His words, as well, are blunt—"no works"—none at all! If it is not works, it must be faith alone. Oh what a marvelous, constructive and inoffensive teaching that would be, to be taught that one can be saved by works as well as by faith. That would be like saying that it is not Christ's death alone that takes away our sin but that our works have something to do with it. Now that would be a fine way of honoring Christ's death, saying that it is helped by our works, and that whatever it does our works can also do—that we are his equal in goodness and power. This is the devil itself for he cannot ever stop abusing the blood of Christ.

Therefore the matter itself, at its very core, necessitates that one say: "Faith alone makes one righteous." The nature of the German tongue teaches us to say it in the same way. In addition, I have the examples of the holy fathers. The dangers confronting the people also compel it so they do not continue to hang onto works and wander away from faith, losing Christ, especially at this time when they have been so accustomed to works they have to be pulled away from them by force. It is for these reasons that it is not only right but also necessary to say it as plainly and forcefully as possible: "Faith alone saves without works!" I am only sorry I did not add "alle" and "aller", and said "without any (alle) works or any (aller) laws." That would have stated it most effectively. Therefore, it will remain in the New Testament, and though all the papal asses rant and rave at me, they shall not take it away from me. Let this be enough for now. I will have to speak more about this in the treatise "On Justification" (if God grants me grace).

On the other question as to whether the departed saints intercede for us. For the present I am only going to give a brief answer as I am considering publishing a sermon on the beloved angels in which I will respond more fully on this matter (God willing).

First, you know that under the papacy it is not only taught that the saints in heaven intercede for us—even though we cannot know this as the Scripture does not tell us such—but the saints have been made into gods, and that they are to be our patrons to whom we should call. Some of them have never existed! To each of these saints a particular power and might has been given—one over fire, another over water, another over pestilence, fever and all sorts of plagues. Indeed, God must have been altogether idle to have let the saints work in his place. Of this atrocity the papists themselves are aware, as they quietly take up their pipes and preen and primp themselves over this doctrine of the intercession of the saints. I will leave this subject for now—but you can count on my not forgetting it and allowing this primping and preening to continue without cost.

And again, you know that there is not a single passage from God demanding us to call upon either saints or angels to intercede for us, and that there is no example of such in the Scriptures. One finds that the beloved angels spoke with the fathers and the prophets, but that none of them had ever been asked to intercede for them. Why even Jacob the patriarch did not ask the angel with whom he wrestled for any intercession. Instead, he only took from him a blessing. In fact, one finds the very opposite in revelation as the angel will not allow itself to be worshipped by John. [Rev. 22] So the worship of saints shows itself as nothing but human nonsense, our own invention separated from the word of God and the Scriptures.

As it is not proper in the matter of divine worship for us to do anything that is not commanded by God (and that whoever does is putting God to the test), it is therefore also not advisable or tolerable for one to call upon the saints for intercession or to teach others to do so. In fact, it is to be condemned and people taught to avoid it. Therefore, I also will not advise it and burden my conscience with the iniquities of others. It was difficult for me to stop from worshipping the saints as I was so steeped in it to have nearly drowned. But the light of the gospel is now shining so brightly that from now on no one has an excuse for remaining in the darkness. We all very well know what we are to do.

This is itself a very risky and blasphemous way to worship for people are easily accustomed to turning away from Christ. They learn quickly to trust more in the saints than in Christ himself. When our nature is already all too prone to run from God and Christ, and trust in humanity, it is indeed difficult to learn to trust in God and Christ, even though we

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have vowed to do so and are therefore obligated to do so. Therefore, this offense is not to be tolerated whereby those who are weak and of the flesh participate in idolatry, against the first commandment and our baptism. Even if one tries nothing other than to switch their trust from the saints to Christ, through teaching and practice, it will be difficult to accomplish, that one should come to him and rightly take hold of him. One need not paint the Devil on the door—he will already be present.

We can finally be certain that God is not angry with us, and that even if we do not call on the saints for intercession, we are secure for God has never commanded it. God says that God is a jealous God granting their iniquities on those who do not keep his commandments [Ex.20]; but there is no commandment here and, therefore, no anger to be feared. Since, then, there is on this side security and on the other side great risk and offense against the Word of God, why should we go from security into danger where we do not have the Word of God to sustain, comfort and save us in the times of trial? For it is written, "Whoever loves danger will perish by it" [Ecclus. 3], and God's commandment says, "You shall not put the Lord your God to the test" [Matt. 4].

"But," they say, "this way you condemn all of Christendom which has always maintained this—until now." I answer: I know very well that the priests and monks seek this cloak for their blasphemies. They want to give to Christendom the damage caused by their own negligence. Then, when we say, "Christendom does not err," we shall also be saying that they do not err, since Christendom believes it to be so. So no pilgrimage can be wrong, no matter how obviously the Devil is a participant in it. No indulgence can be wrong, regardless of how horrible the lies involved. In other words, there is nothing there but holiness! Therefore to this you reply, "It is not a question of who is and who is not condemned." They inject this irrelevant idea in order to divert us from the topic at hand. We are now discussing the Word of God. What Christendom is or does belongs somewhere else. The question here is: "What is or is not the Word of God? What is not the Word of God does not make Christendom."

We read that in the days of Elijah the prophet there was apparently no word from God and no worship of God in Israel. For Elijah says, "Lord, they have killed your prophets and destroyed your altars, and I am left totally alone" [1 Kings 19]. Here King Ahab and others could have said, "Elijah, with talk like that you are condemning all the people of God." However God had at the same time kept seven thousand [1 Kings 19]. How? Do you not also think that God could now, under the papacy, have preserved his own, even though the priests and monks of Christendom have been teachers of the devil and gone to hell? Many children and young people have died in Christ. For even under the anti-Christ, Christ has strongly sustained baptism, the bare text of the gospel in the pulpit, the Lord's Prayer, and the Creed. By this means he sustained many of his Christians, and therefore also his Christendom, and said nothing about it to these devil's teachers.

Now even though Christians have done some parts of the papal blasphemy, the papal asses have not yet proved that they did it gladly. Still less does it prove that they even did the right thing. All Christians can err and sin, but God has taught them to pray in the Lord's Prayer for the forgiveness of sins. God could very well forgive the sins they had to unwillingly, unknowingly, and under the coercion of the Antichrist commit, without saying anything about it to the priests and monks! It can, however, be easily proven that there has always been a great deal of secret murmuring and complaining against the clergy throughout the world, and that they are not treating Christendom properly. And the papal asses have courageously withstood such complaining with fire and sword, even to the present day. This murmuring proves how happy Christians have been over these blasphemies, and how right they have been in doing them!

So out with it, you papal asses! Say that this is the teaching of Christendom: these stinking lies which you villains and traitors have forced upon Christendom and for the sake of which you murderers have killed many Christians. Why each letter of every papal law gives testimony to the fact that nothing has ever been taught by the counsel and the consent of Christendom. There is nothing there but "districte precipiendo mandamus" ["we teach and strictly command"]. That has been your Holy Spirit. Christendom has had to suffer this tyranny. This tyranny has robbed it of the sacrament and, not by its own fault, has been held in captivity. And still the asses would pawn off on us this intolerable tyranny of their own wickedness as a willing act and example of Christendom—and thereby acquit themselves!

But this is getting too long. Let this be enough of an answer to your questions for now. More another time. Excuse this long letter. Christ our Lord be with us all. Amen.

Martin Luther,
Your good friend.
The Wilderness, 8th of September, 1530

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THE ARTICLES OF RELIGION

The Thirty-nine Articles of Religion
The XXXIX Articles or The 39 Articles
Authors: King Henry VIII; Queen Elizabeth I
Estimated Range of Dating: 1536-1571 A.D.

(The Thirty-nine Articles of Religion (commonly abbreviated as the Thirty-nine Articles or the XXXIX Articles) are the historically defining statements of doctrines and practices of the Church of England with respect to the controversies of the English Reformation. The Thirty-nine Articles form part of the Book of Common Prayer used by both the Church of England and the Episcopal Church.

King Henry VIII was most attracted by three things: dangerous games (such as jousting and hunting), political and personal power, and intelligent women. And it was such a woman who changed the course of history forever: Anne Boleyn. Compared to most women of her time, Anne was unusually well-educated. And she was a Protestant Christian. She kept her religious sympathies for herself, the Roman Catholic Church would have hunted her to death. She grew up abroad, and it was there that she was introduced to a movement to religious reform which sought to renew Christianity by return to its sources in scripture. One of those reformers was Martin Luther in Germany. He questioned the legitimacy of the papacy as well as the Latin Bible. Due to the Black Death in the 14th century, the Church had lost almost all educated people. A decline in Bible knowledge was inevitable, corruption of Church representatives was rampant. Islam was on the March in eastern Europe. The medieval stubbornness and greed brought the reputation of the Roman Church down.

Henry was married to Catherine of Aragon. The marriage began to cause a problem the older Henry grew, it did not produce a male heir, at that time a requirement for a dynasty that wants to survive. Henry tried to annul the marriage in order to marry Anne Boleyn. The Pope in Rome did not agree. Anne Boleyn had convinced Henry more and more to have his own way against the Roman Church. Henry started to cut off Rome's power over England and over him. His eloquent treatise "A Glasse of the Truthe", published in 1531, bears witness to his theological and political expertise.

When Henry VIII broke with the Catholic Church and was excommunicated, he began the reform of the Church of England, which would be headed by the monarch (himself) rather than the pope. At this point, he needed to determine what its doctrines and practices would be in relation to the Roman Catholic Church and the new Protestant movements in continental Europe. A series of defining documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570. These positions began with the Ten Articles in 1536, and concluded with the finalisation of the Thirty-nine articles in 1571. The Thirty-nine articles ultimately served to define the doctrine of the Church of England as it related to Calvinist doctrine and Roman Catholic practice.

The articles went through at least five major revisions prior to their finalisation in 1571. The first attempt was the Ten Articles in 1536, which showed some slightly Protestant leanings – the result of an English desire for a political alliance with the German Lutheran princes. The next revision was the Six Articles in 1539 which swung away from all reformed positions, and then the King's Book in 1543, which re-established most of the earlier Roman Catholic doctrines. During the reign of Edward VI, Henry VIII's son, the Forty-two Articles were written under the direction of Archbishop Thomas Cranmer in 1552. It was in this document that Calvinist thought reached the zenith of its influence in the English Church. These articles were never put into action, due to Edward VI's death and the reversion of the English Church to Roman Catholicism under Henry VIII's elder daughter, Mary I.

Finally, upon the coronation of Elizabeth I and the re-establishment of the Church of England as separate from the Roman Catholic Church, the Thirty-nine Articles of Religion were initiated by the Convocation of 1563, under the direction of Matthew Parker, the Archbishop of Canterbury. The articles pulled back from some of the more extreme Calvinist thinking and created the distinctive English reformed doctrine.)

The 10 Articles (1536)

The Church of England's break with Rome inaugurated a period of doctrinal confusion and controversy as both conservative and reforming clergy attempted to shape the church's direction, the former as "Catholicism without the Pope" and the latter as Protestant. In an attempt "to establish Christian quietness and unity", the Ten Articles were adopted by clerical Convocation in July 1536 as the English Church's first post-papal doctrinal statement. The Ten Articles were crafted as a rushed interim compromise between conservatives and reformers. Historians have variously described it as a victory for Lutheranism and a success for Catholic resistance. Its provisions have also been described as "confusing".

The five principal doctrines were the Bible and ecumenical creeds, baptism, penance, the Eucharist and justification. The core doctrine in the Ten Articles was justification by faith. Justification – which was defined as remission of sin and accepting into God's favour – was through "the only mercy and grace of the Father, promised freely unto us for his Son's sake Jesus Christ, and the merits of his blood and passion". Good works would follow, not precede, justification. However, the Lutheran influence was diluted with qualifications. Justification was attained "by contrition and faith joined with charity". In other words, good works were "necessarily required to the attaining of everlasting life".

The Anglican Church was trying to pacify the conflict-ridden English society by choosing a "middle way". The

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Articles defended therefore the use of a number of Catholic rituals and practices opposed by Protestants, such as kissing the cross on Good Friday, while mildly criticizing popular abuses and excesses. The use of religious images was permitted, but people were to be taught not to kneel before them or make offerings to them. Prayer to Mary, mother of Jesus, and all the other saints was permitted as long as superstition was avoided.

In summary, the Ten Articles asserted:

1. The Bible and the three ecumenical creeds are the basis and summary of true Christian faith.

2. Baptism imparts remission of sins and regeneration and is necessary for salvation, even in the case of infants. It condemns the opinions of Anabaptists and Pelagians as heresy.

3. The sacrament of penance, with confession and absolution, is necessary to salvation.

4. That the body and blood of Christ are really present in the Eucharist.

5. Justification is by faith, but good works are necessary.

6. Images can be used as representations of virtue and good example and also to remind people of their sins but are not objects of worship.

7. Saints are to be honoured as examples of life and as furthering the prayers of the faithful.

8. Praying to saints is permitted, and holy days should be observed.

9. The observance of various rites and ceremonies, such as clerical vestments, sprinkling of holy water, bearing of candles on Candlemas, giving of ashes on Ash Wednesday, is good and laudable. However, none of these has power to forgive sin.

10. It is a good and charitable deed to pray for the dead. However, the doctrine of purgatory is biblically uncertain. Abuses related to purgatory, such as the claim that papal indulgences or masses for the dead offered at certain localities (such as the scala coeli mass) can deliver immediately from purgatory, are to be rejected.

The 6 Articles (1539)

The failure of the Ten Articles to settle doctrinal controversy led Thomas Cromwell, the King's vicegerent in spirituals, to convene a national synod of bishops and high-ranking clergy for further theological discussion in February 1537. This synod produced a book called The Institution of the Christian Man (popularly called The Bishops' Book), the word institution being synonymous with instruction. The Bishops' Book preserved the semi-Lutheranism of the Ten Articles, and the articles on justification, purgatory, and the sacraments of baptism, the Eucharist and penance were incorporated unchanged into the new book.

When the synod met, conservatives were still angry that four of the traditional seven sacraments (confirmation, marriage, holy orders and extreme unction) had been excluded from the Ten Articles. In the end, the missing sacraments were restored but placed in a separate section to emphasise "a difference in dignity and necessity." Only baptism, the Eucharist and penance were "instituted of Christ, to be as certain instruments or remedies necessary for our salvation".

England was in religious turmoil. Impatient Protestants took it upon themselves to further reform – More and more bishops refused compulsory clerical celibacy and some priests said mass in English rather than Latin and married without authorisation (Archbishop Cranmer was himself secretly married). Protestants themselves were divided between establishment reformers who held Lutheran beliefs upholding the real presence of Christ in the Eucharist and radicals who held Anabaptist and Sacramentarian views denying real presence. In May 1539, a new Parliament met, and Lord Chancellor Audley told the House of Lords that the King desired religious uniformity. A committee of four conservative and four reformist bishops was appointed to examine and determine doctrine. On 16 May, the Duke of Norfolk noted that the committee had not agreed on anything and proposed that the Lords examine six controversial doctrinal questions that became the basis of the Six Articles:

1. whether the Eucharist could be the true body of Christ without transubstantiation,

2. whether it needed to be given to the laity under both kinds,

3. whether vows of chastity needed to be observed as part of divine law,

4. whether clerical celibacy should be compulsory,

5. whether private masses were required by divine law,

6. whether auricular confession (that is, confession to a priest) was necessary as part of divine law?

Over the next month, these questions were argued in Parliament and Convocation with the active participation of the King. The final product was an affirmation of traditional teachings on all questions. Communion in one kind, compulsory clerical celibacy, vows of chastity and votive masses were acceptable by divine law. Protestants achieved a minor victory on auricular confession, which was declared "expedient and necessary to be retained" but not required by divine law. In addition, although the real presence was affirmed in traditional terminology, the word transubstantiation itself did not appear in the final version.

The Act of Six Articles became law in June 1539, which, unlike the Ten Articles, gave the Six Articles statutory authority. Harsh penalties were attached to violations of the Articles. Denial of transubstantiation was punished by burning without an opportunity to recant. Denial of any of the other articles was punished by hanging or life imprisonment. Married priests had until 12 July to put away their wives, which was likely a concession granted to give Archbishop Cranmer time to move his wife and children outside of England. After the act's passage, bishops Latimer and Shaxton, outspoken opponents of the measure, were forced to resign their dioceses. The Act of Six Articles was repealed in 1547 during the reign of Henry's son, Edward VI.

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The 42 Articles (1553)

The Forty-two Articles were intended to summarise Anglican doctrine, as it now existed under the reign of Edward VI, who favoured a Protestant faith. Largely the work of Thomas Cranmer, they were to be short formularies that would demonstrate the faith revealed in Scripture and the existing ecumenical creeds. Completed in 1552, they were issued by Royal Mandate on 19 June 1553. The articles were claimed to have received the authority of a Convocation, although this is doubtful. With the coronation of Mary I and the reunion of the Church of England with the Catholic Church, the Articles were never enforced. However, after Mary's death, they became the basis of the Thirty-nine Articles. In 1563, Convocation met under Archbishop Parker to revise the articles. Convocation passed only 39 of the 42, and Elizabeth reduced the number to 38 by throwing out Article 29 to avoid offending her subjects with Catholic leanings. In 1571, despite the opposition of Bishop Edmund Gheast, Article 29 was re-inserted, declaring that the wicked do not eat the Body of Christ. This was done following the queen's excommunication by the Pope Pius V in 1570. That act destroyed any hope of reconciliation with Rome and it was no longer necessary to fear that Article 29 would offend Catholic sensibilities. The Articles, increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent.

The Thirty-nine Articles were finalised in 1571, and incorporated into the Book of Common Prayer. Although not the end of the struggle between Catholic and Protestant monarchs and citizens, the book helped to standardise the English language, and was to have a lasting effect on religion in the United Kingdom and her many colonies elsewhere through its wide use.)

The 39 Articles (1571)

The Articles highlight the Anglican positions with regard to orthodox Catholic teachings, to Puritanism, and to Anabaptist thought. They are divided, in compliance with the command of Queen Elizabeth, into four sections: Articles 1–8, "The Catholic Faith"; Articles 9–18, "Personal Religion"; Articles 19–31, "Corporate Religion"; and Articles 32–39, "Miscellaneous." The articles were issued both in English and in Latin, and both are of equal authority.

Articles 1–8: The Catholic Articles: The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles 6 and 7 deal with scripture, while Article 8 discusses the essential creeds.

Articles 9–18: The Protestant and Reformed Articles: These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith.

Articles 19–31: The Anglican Articles: This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles 32–39: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere. Article 37 additionally states among other things that the Bishop of Rome (the Pope) has no jurisdiction in the realm of England.)

A Table of the 39 Articles

1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the Three Creeds.
9. Of Original or Birth-sin.
10. Of Free-Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
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15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
24. Of speaking in the Congregation.
25. Of the Sacraments.
26. Of the Unworthiness of Ministers.
27. Of Baptism.
28. Of the Lord's Supper.
29. Of the Wicked which eat not the Body of Christ.
30. Of both kinds.
31. Of Christ's one Oblation.
32. Of the Marriage of Priests.
33. Of Excommunicate Persons.
34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Consecrating of Ministers.
37. Of Civil Magistrates.
38. Of Christian men's Goods.
39. Of a Christian man's Oath.

The Ratification.

1. Of faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

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2. Of the Word, or Son of God, which was made very man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed that He went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

6. Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or the Preacher.
Cantica, or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

8. Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit;

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and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ and the inspiration of the Holy Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, God's commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to do, say, We be unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchlessness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

18. Of obtaining eternal salvation only by the name of Christ.

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They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

21. Of the authority of General Councils.

Gereral Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

22. Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saint, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

24. Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

27. Of Baptism.

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive

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baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

30. Of Both Kinds.

The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicated Persons, how they are to be avoided.

That persons which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.

34. Of the Traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.

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15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

37. Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

38. Of Christian men's goods which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

39. Of a Christian man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

The Ratification.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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MESOPOTAMIAN PRECEPTS AND LAWS

• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C.
• The Law Code of Ur-Nammu Sumer; c. 2100-2000 B.C.
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C.
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C.
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C.
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C.

ANCIENT LITERATURE FROM MESOPOTAMIA

(Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10,000 BC. It has been identified as having "inspired some of the most important developments in human history, including the invention of systematic writing and the wheel, the planting of the first cereal crops, and the development of mathematics, astronomy, and agriculture". It has been known as one of the earliest civilisations to ever exist in the world.

Mesopotamia (Greek for "Between the two Rivers," refering to the River Euphrates and the River Tigris; Aramaic: Aram-Nahrin or Bet Nahrin) is a historical region of Western Asia situated in the eastern and northern part of the Fertile Crescent, the western part to be represented by Egypt and Canaan (Phoenicia and Judaea).

Mesopotamia occupies the area of present-day Iraq, and parts of Iran, Turkey, Syria and Kuwait. The Sumerians and Akkadians (including Assyrians, Canaanites, Hebrews, Phoenicians and Babylonians) dominated Mesopotamia from the beginning of written history (c. 3100 BC) to the fall of Babylon in 539 BC, when it was conquered by the Persian Achaemenid Empire. It fell to Alexander the Great in 332 BC, and after his death, it became part of the Greek Seleucid Empire. Later, Arameans and Hebrews dominated major parts of Mesopotamia (c. 900 BC – 270 AD)

Around 150 BC, Mesopotamia was under the control of the Persian Parthian Empire. Mesopotamia became a battleground between the Romans and Parthians, with western parts of Mesopotamia coming under Roman control. A number of primarily neo-Assyrian and Christian native Mesopotamian states existed between the 1st century BC and 3rd century BC, including Adiabene, Osroene, and Hatra. In 226 AD, the eastern regions of Mesopotamia fell to the Sassanid Persians. The division of Mesopotamia between Roman and Sassanid Empires lasted until the 7th century Muslim conquest of Persia of the Sassanid Empire and Muslim conquest of the Levant from the (Eastern) Romans. Up to that time, Mesopotamia represented one of the most influencial driving forces of civilisation. Having the Sumerian texts before our very eyes means looking back for 5.000 years.

ARCHAEOLOGY

In Ancient Mesopotamia, a foundation deposit of the Akkadian Empire ruler Naram-Sin (ruled circa 2200 BC) was discovered and analysed by king Nabonidus, circa 550 BC, who is thus known as the first archaeologist. Not only did he lead the first excavations which were to find the foundation deposits of the temples of Shamash the sun god, the warrior goddess Anunitu (both located in Sippar), and the sanctuary that Naram-Sin built to the moon god, located in Harran*, but he also had them restored to their former glory. He was also the first to date an archaeological artifact in his attempt to date Naram-Sin's temple during his search for it. Even though his estimate was inaccurate by about 1,500 years, it was still quite a good one considering the lack of accurate dating technology at the time.

[* Harran in the south of Turkey is, by virtually all scholars, associated with the biblical place Haran (Hebrew Aramaic: Charan). The Biblical Haran was where Terah, his son Abram (Abraham), his nephew Lot, and Abram's wife Sarai settled on the way to Canaan and Egypt, coming from "Ur of the Chaldees" (Genesis 11:26–32), meaning Ur / Urim in Sumer. The name Aram also might well be a short form refering to Abram / Abraham which here coule represent an entire tribe rather than a person. Aram as toponym, Aramean as ethnonym, and Aramaic as name for the language go back to Aram, son of Shem, a grandson of Noah in the Hebrew Bible, Genesis 10:20-22: "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."]

Particularly between the 18th and the 20th centuries, famous archaeologists made ground-breaking discoveries in Mesopotamia. Names like George Smith, Abbe Beauchamp, Robert Koldewey, Paul-Emile Botta, Austen H. Layard, Jacques de Morgan, Charles Leonard Woolley, Gertrude Bell, and even illustrious persons such as Benjamin de Tulela or Thomas Edward Lawrence, speak for themselves. Phantastic discoveries in Ur, Uruk, Babylon, or Susa thrilled the public. However, the discoveries of millions of cuneiform tablets, found in the ancient libraries, changed our horizon of knowledge fundamentally.

Between half a million and two million cuneiform tablets are estimated to have been excavated in modern times [Cuneiform Tablets: Who's Got What?", Biblical Archaeology Review, 31 (2), 2005, archived from the original on July 15, 2014], of which only approximately 30,000–100,000 have been read or published. The British Museum holds the largest collection (approx. 130,000 tablets), followed by the Vorderasiatisches Museum Berlin, the Louvre, the Istanbul Archaeology Museums, the National Museum of Iraq, the Yale Babylonian Collection (approx. 40,000), and Penn Museum. Most of these have "lain in these collections for a century without being translated, studied or published", as there are only a few

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hundred qualified cuneiformists in the world. The Electronic Text Corpus of Sumerian Literature (ETCSL) was an attempt of the Faculty of Oriental Studies, University of Oxford, to promote the important translation work of ancient documents. The project was founded by Jeremy Black in 1997 and is based at the Oriental Institute of the University of Oxford in Britain. It was funded by the University along with the Leverhulme Trust and the Arts and Humanities Research Board. With the death of Black in 2004, the project died in 2006. The ETCSL web site with all the transliterations and translations remains available.

Cuneiform is the world's oldest known writing system. The earliest texts appear in Mesopotamia around 3200 BC and the last native cuneiform texts were written around 75 AD. The ancient scribes pressed the ends of their styluses into damp clay in order to write the approximately 800 different logographic, syllabic, or alphabetic signs. The clay tablets were sun-dried or oven-baked and were thus preserved in the sands of the Near East for millennia.

Cuneiform script was in use up the the 2nd century AD and Biblical scholars and the authors of the Dead Sea Scrolls still could read the tablets. With the death of those writers, the ability to read cuneiform died with them. More than 17 hundred years later, script analists tried to decipher that mysterious writing. It took almost 200 years before they have learned to read most cuneiform documents which were written in over a dozen different ancient languages.

Since the decipherment of Babylonian cuneiform some 150 years ago museums have accumulated perhaps 300,000 tablets written in most of the major languages of the Ancient Near East - Sumerian, Akkadian (Babylonian and Assyrian), Eblaite, Hittite, Persian, Hurrian, Elamite, and Ugaritic. These texts include genres as variegated as mythology and mathematics, law codes and beer recipes.

In most cases these documents are the earliest exemplars of their genres, and cuneiformists, like Jeremy Black and Irwing Finkel, have made unique and valuable contributions to the study of such moderns disciplines as history, law, religion, linguistics, mathematics, and science.

THE INSTRUCTIONS OF SHURUPPAK

The Teachings Of King Shuruppak
The 100 Commandments of Shuruppak
Original Translation: Anonymus
Estimated Range of Dating: 2600-2500 BC.

(Language is one of the main attributes that can make us understand cultural relations. Sumerian was a language isolate spoken by most people in Mesopotamia throughout the 4th and 3rd millenia BC. The Semitic Akkadian language, spoken by Assyrians and Babylonians, gradually replaced Sumerian during the last half of the 3rd millenium and it even became a kind of international language used in Egypt, Anatolia, and Persia. The Sumerian cuneiform script and most contents of the Sumerian cuneiform tablets, however, were absorbed by these new Semitic people. Their language and culture was closely related to Phoenician Canaanite, a Semitic language spoken by Phoenicians, Hebrews, and Aramaeans. These people replaced the very complex Akkadian cuneiform script with a consonantal cuneiform alphabet (Abjad) from around either the 15th or 14th century BC; which in turn was replaced with the easy-to-use consonantal Phoenician alphabet only 2 or 3 centuries later (See Grand Bible, Image Plate 57-60). This was the very ancestor of all alphabets in the World that followed. The Semitic Aramaic language gradually replaced Akkadian as well as Canaanite and Hebrew towards the beginning of the 1st millenium BC. Scholars though, still read the original cuneiform records up until the 2nd century AD.

This line of language and script evolution explains to a large extent why precepts, laws, and narratives that we can find in the Torah [Pentateuch, 5 Books of Moses; the Ten Commandment, or the 613 Mitzvot], are surpisingly similar to the contents of the cuneiform tablets found in Mesopotamia. In fact, the conveyed precepts and laws of the ancient cuneiform tablets build the basis of the Halaka, the Jewish Law. As the Christians have taken the Hebrew Bible, which they call "Old Testament," as part of their very own scripture, these contents have influenced also Christianity. A fair amount of those ancient precepts, such as Purity Laws and the Five Precepts, can also be found in India and China.)

(In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book is a sensation as it is the very oldest example of the Commandments or Precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh, Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third

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millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the Commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

Thou shouldst not speak arrogantly to thy mother.

Thou shouldst not kill.

Thou shouldst not steal.

Thou shouldst not commit robbery.

Thou shouldst not speak improperly.

Thou shouldst not play around with a married young woman.

Thou shouldst not have sex with thy slave girl.

Thou shouldst not wish for the money chest.

Thou shouldst not pass judgement when thou drinkst beer.

Thou shouldst not pick a quarrel.

Some of the Commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not play around with a married young woman: the slander could be serious. (lines 32–34). Community opinion and the possibility of slander (line 35) play a major role, whether the valued opinion of "the courtyard" (line 62) or the less valued opinion of the marketplace, where insults and stupid speaking receive the attention of the land. (line 142).)

[The square brackets [. . .] refer to the gaps of the text, the round brackets (. . .) contain the editor's suggestions or give extra information.]

Text:
BOOK 1
The First Delivery Of Commandments.

In those days, in those far remote days, in those nights, in those faraway nights, in those years, in those far remote years, at that time the wise one who kneweth how to speak in elaborate words lived in the Land; Shuruppak, the wise one, who kneweth how to speak with elaborate words lived in the Land. Shuruppak gave instructions to his son; Shuruppak, the son of Ubara-Tutu gave instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! instructions of an old man are precious; thou shouldst comply with them!

Thou shouldst not buy a donkey which brays; it will split thy midriff.

Thou shouldst not locate a field on a road; thou shouldst not plough a field at a road or a path; thou shouldst not make a well in thy field: people will cause damage on it for thee. Thou shouldst not place thy house next to a public square: there is always a crowd there.

Thou shouldst not vouch for someone: that man will have a hold on thee; and thee thyself, thou shouldst not let somebody vouch for thee. That man will despise thee.

Thou shouldst not make an inspection on a man: the flood will give it back to thee.

Thou shouldst not loiter about where there is a quarrel; thou shouldst not let the quarrel make thee a witness. Thou shouldst not let thyself [involved] in a quarrel. Thou shouldst not cause a quarrel; [. . .] [. . .] the gate of the palace [. . .] Stand aside from a quarrel, [and] thou shouldst not take another way.

Thou shouldst not steal anything; thou shouldst not [betray] thyself. Thou shouldst not break into a house; thou shouldst not wish for the money chest [of others]. A thief is a lion, but after he has been caught, he will be a slave. My son, thou shouldst not commit robbery; thou shouldst not cut thyself with an axe (as a punishment of law).

Thou shouldst not make a young man best man. Thou shouldst not [mislead] thyself. Thou shouldst not play around with a married young woman: the slander could be serious. My son, thou shouldst not sit alone in a chamber with a married woman.

Thou shouldst not pick a quarrel; thou shouldst not disgrace thyself. Thou shouldst not [tell] lies; [. . .] Thou shouldst not boast; then thy words will be trusted. Thou shouldst not deliberate for too long; thou canst not bear [losing the] glances.

Thou shouldst not eat stolen food with a thief. Thou shouldst not sink thy hand into blood. After thou hast apportioned the bones, thou wilt be made to restore the ox, thou wilt be made to restore the sheep.

Thou shouldst not speak improperly; later it will lay a trap for thee.

Thou shouldst not scatter thy sheep into unknown pastures. Thou shouldst not hire someone's ox for an uncertain [time]. A safe [way] means a safe journey.

Thou shouldst not travel during the night: it can hide both good and evil.

Thou shouldst not buy an onager: it lasteth only until the end of the day (Reason: Onagers are a species of the horse family. Unlike most horses and donkeys, they have never

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been domesticated. They are among the fastest mammals, as they can run as fast as 70 km/h or 43 mph).

Thou shouldst not have sex with thy slave girl: she will chew thee up [making thee her slave].

Thou shouldst not curse strongly: it reboundeth on thee.

Thou shouldst not draw up water which thou canst not reach nor grasp: it will maketh thee weak.

(1 line unreadable)

Thou shouldst not drive away a debtor: he will be hostile towards thee.

Thou shouldst not establish a home with an arrogant man: he will make thy life like that of a slave girl. Thou wilt not be able to travel through any human dwelling without be being shouted at: "There thou goest! There thou goest!"

Thou shouldst not undo the [laces] of the garden's reed fence; "Restore it! Restore it!" they will say to thee.

Thou shouldst not provide a stranger with food; thou shouldst not wipe out [and be oblivious to] a quarrel.

My son, thou shouldst not use violence; Listen! Thou shouldst not commit rape on someone's daughter; the courtyard will learn of it [and punish thee].

Thou shouldst not drive away a powerful and strong man; thou shouldst not destroy the outer wall. Thou shouldst not drive away a young man; thou shouldst not make him turn against the city.

The eyes of the slanderer always move around as shiftily as a spindle. Thou shouldst never remain in his presence; his intentions should not be allowed to have an effect on thee.

Thou shouldst not boast in beer halls and breweries like a deceitful man: then thy words will be trusted.

Having reached the field of manhood, thou shouldst not jump with thy hand. The warrior is unique, he alone is the equal of many; Utu is unique, he alone is the equal of many. With thy life thou shouldst always be on the side of the warrior; with thy life thou shouldst always be on the side of Utu [the God of the Sun, justice, morality, and truth].

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 2
The Second Delivery Of Commandments.

A second time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (1 ms. adds the line: The instructions of an old man are precious; thou shouldst comply with them!)

The beer-drinking mouth [talketh]. My little one [be careful]. The beer-drinking mouth [flustereth]. Ninkasi (the Goddess of alcohol and beer) [laugheth at thee]

(5 lines unclear)

Thine own man will not repay it for thee. The reed-beds are [thick], they can hide slander.

The palace is like a mighty river: its middle is goring bulls; what floweth in is never enough to fill it, and what floweth out can never be stopped.

When it is about someone's else bread, it is easy to say "I will give it to thee", but the time of actual giving can be as far away as the sky. If thou goest after the man who said "I will give it to thee", he will say "I cannot give it to thee -- the bread has just been finished up".

Property is something to be expanded; but nothing can equal my little ones (my children).

The artistic mouth recites words; the harsh mouth brings litigation documents; the sweet mouth gathers sweet herbs.

The garrulous and liar) filleth his bread bag; the haughty one brings an empty bag and can fill his empty mouth only with boasting.

Who works with leather will eventually work with his own leather.

The strong one can escape from anyone's hand.

The fool loseth something. When sleeping, the fool loseth something. "Do not tie me up!" he pleads; "Let me live!" he pleads.

The imprudent decrees fateth; the shameless one pileth up things in another's lap: "I am such that I deserve admiration".

A weak wife is always seized (and overwhelmed) by fate.

If thou hirest a worker, he will share the bread bag with thee; he eats with thee from the same bag, and finishes up the bag with thee. Then he will quit working with thee and, saying "I have to live on something", he will serve at the palace.

Thou tellest thy son to come to thy home; thou tellest thy daughter to go to her women's quarters.

Thou shouldst not pass judgement when thou drinkest beer.

Thou shouldst not worry unduly about what leaveth the house.

Heaven is far, earth is most precious, but it is with heaven that thou augmentest thy goods, and all foreign lands breathe under it.

At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be.

Who insulteth can hurt only the skin; greedy eyes, however, can kill. The liar, shouting, teareth up his garments. Insults bring (only) advice to the wicked. To speak arrogantly is like an abscess: a herb that makes the stomach sick.

(1 line is unclear)

My words of prayer bring abundance. Prayer is cool water that cools the heart. Only insults and stupid speaking receive the attention of the Land.

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Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 3
The Third Delivery Of Commandments.

A third time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (Some mss. add the line: The instructions of an old man are precious; thou shouldst comply with them!)

Thou shouldst not beat a farmer's son: he has constructed thy embankments and ditches.

Thou shouldst not buy a prostitute: she is a mouth that bites. Thou shouldst not buy a house-born slave: he is a herb that makes the stomach sick. Thou shouldst not buy a free man: he will always lean against the wall. Thou shouldst not buy a palace slave girl: she will always be the bottom of the barrel.Thou shouldst rather bring down a foreign slave from the mountains, or thou shouldst bring somebody from a place where he is an alien; my son, then he will pour water for thee where the sun rises and he will walk before thee. He doth not belong to any family, so he doth not want to go to his family; he doth not belong to any city, so he doth not want to go to his city. He cannot knock at the door of [. . .], he cannot enter [. . .]. He will not [. . .] with thee, he will not be presumptuous with thee.

My son, thou shouldst not travel alone eastwards. Thine acquaintance should not [. . .]

A name placed on another one [. . .]; thou shouldst not pile up a mountain on another one.

Fate is a wet bank; it can make one slip.

The elder brother is indeed like a father; the elder sister is indeed like a mother. Listen therefore to thine elder brother, and thou shouldst be obedient to thine elder sister as if she were thy mother.

Thou shouldst not work using only thine eyes; thou wilt not multiply thy possessions using only thy mouth.

The negligent one ruineth his family.

The need for food maketh some people ascend the mountains; it also bringeth traitors and foreigners, since the need for food brings down other people from the mountains.

A small city provides its king with a calf; a huge city digs a house plot.

[The rich man] is well equipped. The poor man inflicteth all kinds of illnesses on the rich man. The married man is well equipped; the unmarried maketh his bed in a haystack. He who wisheth to destroy a house will go ahead and destroy the house; he who wisheth to raise up will go ahead and raise up.

By grasping the neck of a huge ox, thou canst cross the river. By moving along at the side of the mighty men of thy city, my son, thou wilt certainly ascend (to greater wealth and power).

When thou bringest a slave girl from the hills, she bringeth both good and evil with her. The good is in the hands; the evil is in the heart. The heart doth not let go of the good; but the heart cannot let go of the evil either. As if it were a watery place, the heart doth not abandon the good. Evil is a store-room [. . .]

(1 ms. adds: 2 lines unclear)

May the boat with the evil sink in the river! May his waterskin split in the desert!

A loving heart maintains a family; a hateful heart destroys a family.

To have authority, to have possessions and to be steadfast are princely divine powers. Thou shouldst submit to the respected; thou shouldst be humble before the powerful. My son, thou wilt then survive against the wicked.

Thou shouldst not choose a wife during a festival. Her inside is illusory; her outside is illusory. The silver on her is borrowed; the lapis lazuli on her is borrowed; the jewellery on her is borrowed; the dress on her is borrowed; the linen garment on her is borrowed. With [. . .] nothing is comparable.

Thou shouldst not buy a [. . .] bull. Thou shouldst not buy a vicious bull; [. . .] a hole in the cattle-pen [. . .]

One appointeth a reliable woman for a good household.

Thou shouldst not buy a donkey at the time of harvest. A donkey which eateth [. . .] will [. . .] with another donkey.

A vicious donkey hangeth its neck; however, a vicious man, my son, [. . .]

A woman with her own property ruineth the house.

A drunkard will drown the harvest.

A female burglar [. . .] ladder; she flieth into the houses like a fly. A she-donkey [. . .] on the street. A sow suckleth its child on the street. A woman who pricked herself beginneth to cry and holdeth the spindle which pricked (?) her in her hand. She cometh into every house; she peereth into all streets. [. . .] she keepeth saying "Get out!" She looketh around from all parapets. She panteth where there is a quarrel.

(2 lines unclear)

Marry [never a woman] whose heart hateth. My son, [. . .]

(4 lines unclear)

A heart which overfloweth with joy [. . .]

Nothing at all is to be valued, but life should be sweet. Thou shouldst not serve things; things should serve thee. My son, [. . .]

Thou shouldst not [. . .] grain; its [. . .] are numerous.

Thou shouldst not abuse a ewe; otherwise thou wilt give birth to a daughter. Thou shouldst not throw a lump of

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earth into the money chest; otherwise thou wilt give birth to a son.

Thou shouldst not abduct a wife; thou shouldst not make her cry. The place where the wife is abducted to [becometh the graveyard of her heart].

"Let us run in circles, saying: "Oh, my foot, oh, my neck!". Let us with united forces make the mighty bow!"

Thou shouldst not kill a [. . .], he is a child born by [. . .]. Thou shouldst not kill [. . .] like [. . .]; thou shouldst not bind him.

The wet-nurses in the women's quarters determine the fate of their lord.

Thou shouldst not speak arrogantly to thy mother; that causes hatred for thee. Thou shouldst not question the words of thy mother and thy personal God. The mother, like Utu, giveth birth to the man; the father, like a god, maketh him bright. The father is like a god: his words are reliable. The instructions of the father should be complied with.

Without suburbs a city hath no centre either.

My son, a field situated at the bottom of the embankments, be it wet or dry, is nevertheless a source of income.

It is inconceivable that something is lost forever.

[. . .] of Dilmun [. . .]

An unknown place is terrible; to get lost is shameful for a dog. On the unfamiliar way at the edge of the mountains, the gods of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do.

(1 line unclear)

For the shepherd, he stopped searching, he stopped bringing back the sheep. For the farmer, he stopped ploughing the field.

(1 line unclear)

This gift of words is something which sootheth the mind [. . .]; when it cometh into the palace, it sootheth the mind [. . .]. The gift of many words [. . .] stars.

These are the instructions given by Shuruppak, the son of Ubara-Tutu.

Praise be to the lady who completed the great tablets, the maiden Nisaba (the Goddess of writing, learning, and the harvest), that Shuruppak, the son of Ubara-Tutu gave his instructions!

End of Text.

THE CODE OF UR-NAMMU

Possible Author: Shulgi the son of Ur-Nammu
Translation: Samuel Noah Kramer, 1952
Estimated Range of Dating: 2100-2000 B.C.

(The Code of Ur-Nammu is the oldest known law code surviving today. It is from Mesopotamia and is written on tablets, in the Sumerian language c. 2100–2050 BC. The first copy of the code, in two fragments found at Nippur, was translated by Samuel Noah Kramer in 1952. These fragments are held at the Istanbul Archaeological Museums. Owing to its partial preservation, only the prologue and 5 of the laws were discernible. Further tablets were found in Ur and translated in 1965, allowing some 30 of the 57 laws to be reconstructed. Another copy found in Sippar contains slight variants.

The preface directly credits the laws to king Ur-Nammu of Ur (also known as Ur-Namma; 2112–2095 BC). The author who had the laws written onto cuneiform tablets is still somewhat under dispute. Some scholars have attributed it to Ur-Nammu's son Shulgi. Shulgi of Ur was the second king of the Third Dynasty of Ur during the Sumerian Renaissance. He reigned for 48 years, from (c. 2094–2046 BC)

Although it is known that earlier law-codes existed, such as the Code of Urukagina, this represents the earliest extant legal text. It is three centuries older than the Code of Hammurabi. The laws are arranged in casuistic form of IF (crime) THEN (punishment)—a pattern followed in nearly all later codes. It institutes fines of monetary compensation for bodily damage as opposed to the later lex talionis ('eye for an eye') principle of Babylonian law. However, murder, robbery, adultery and rape were capital offenses.

The code reveals a glimpse at societal structure during the "Sumerian Renaissance". Beneath the lugal ("great man" or king), all members of society belonged to one of two basic strata: the "lu" or free person, or the slave (male, arad; female geme). The son of a lu was called a dumu-nita until he married, becoming a "young man" (gurus). A woman (munus) went from being a daughter (dumu-mi) to a wife (dam), then if she outlived her husband, a widow (nu-ma-su), who could remarry.)

PROLOGUE

(The prologue, typical of Mesopotamian law codes, invokes the deities for Ur-Nammu's kingship, Nanna and Utu, and decrees "equity in the land".)

"…After An and Enlil had turned over the Kingship of Ur to Nanna, at that time did Ur-Nammu, son born of Ninsun, for his beloved mother who bore him, in accordance with his principles of equity and truth... Then did Ur-Nammu the mighty warrior, king of Ur, king of Sumer and Akkad, by the might of Nanna, lord of the city, and in accordance with the true word of Utu, establish equity in the land; he banished malediction, violence and strife, and set the monthly Temple expenses at 90 gur of barley, 30 sheep, and

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30 sila of butter. He fashioned the bronze sila-measure, standardised the one-mina weight, and standardised the stone weight of a shekel of silver in relation to one mina... The orphan was not delivered up to the rich man; the widow was not delivered up to the mighty man; the man of one shekel was not delivered up to the man of one mina."

[One mina (1/60 of a talent) was made equal to 60 shekels (1 shekel = 8.3 grams, or 0.3 oz.).]

1 If a man commits a murder, that man must be killed.

2 If a man commits a robbery, he will be killed.

3 If a man commits a kidnapping, he is to be imprisoned and pay 15 shekels of silver.

4 If a slave marries a slave, and that slave is set free, he does not leave the household.^

5 If a slave marries a native (i.e. free) person, he/she is to hand the firstborn son over to his owner.

6 If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.

7 If the wife of a man followed after another man and he slept with her, they shall slay that woman, but that male shall be set free.

8 If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

9 If a man divorces his first-time wife, he shall pay (her) one mina of silver.

10 If it is a (former) widow whom he divorces, he shall pay (her) half a mina of silver.

11 If the man had slept with the widow without there having been any marriage contract, he need not pay any silver.

13 If a man is accused of sorcery he must undergo ordeal by water; if he is proven innocent, his accuser must pay 3 shekels.

14 If a man accused the wife of a man of adultery, and the river ordeal proved her innocent, then the man who had accused her must pay one-third of a mina of silver.

15 If a prospective son-in-law enters the house of his prospective father-in-law, but his father-in-law later gives his daughter to another man, the father-in-law shall return to the rejected son-in-law twofold the amount of bridal presents he had brought.

16 If [text destroyed...], he shall weigh and deliver to him 2 shekels of silver.

17 If a slave escapes from the city limits, and someone returns him, the owner shall pay two shekels to the one who returned him.

18 If a man knocks out the eye of another man, he shall weigh out ½ a mina of silver.

19 If a man has cut off another man's foot, he is to pay ten shekels.

20 If a man, in the course of a scuffle, smashed the limb of another man with a club, he shall pay one mina of silver.

21 If someone severed the nose of another man with a copper knife, he must pay two-thirds of a mina of silver.

22 If a man knocks out a tooth of another man, he shall pay two shekels of silver.

24 [text destroyed...] If he does not have a slave, he is to pay 10 shekels of silver. If he does not have silver, he is to give another thing that belongs to him.

25 If a man's slave-woman, comparing herself to her mistress, speaks insolently to her, her mouth shall be scoured with 1 quart of salt.

26 If a slave woman strikes someone acting with the authority of her mistress, [text destroyed...]

28 If a man appeared as a witness, and was shown to be a perjurer, he must pay fifteen shekels of silver.

29 If a man appears as a witness, but withdraws his oath, he must make payment, to the extent of the value in litigation of the case.

30 If a man stealthily cultivates the field of another man and he raises a complaint, this is however to be rejected, and this man will lose his expenses.

31 If a man flooded the field of a man with water, he shall measure out three kur of barley per iku of field.

32 If a man had let an arable field to a(nother) man for cultivation, but he did not cultivate it, turning it into wasteland, he shall measure out three kur of barley per iku of field.

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THE LAWS OF ESHNUNNA

(Excavated at Tell Abu Harmal* near Baghdad
by the Iraq Directorate of Antiquities
in Pre-Hammurabi layers.)
Source: Iraq Museum Inventory number: 51059 and 52614
From: "The Ancient Near East, Volume I An Anthology of Texts and Pictures" Edited by James B. Pritchard
Language: Akkadian; Script: cuneiform
Translation: Albrecht Goetze, 1948
Estimated Range of Dating: 2000-1900 B.C.

[* Abu Harmal formed part of the kingdom of Eshnunna—the Diyala region east of Baghdad—which flourished between the downfall of the Third Dynasty of Ur (about 2000 B.C.) and the creation of Hammurabi's Amurrite (Canaanite Amorite that is) empire. Eshnunna was one of the numerous Canaanite Amurrite-controlled states in Mesopotamia of the period. The city of Eshnunna itself is located at Tell Asmar which was excavated by the Oriental Institute of the University of Chicago.]

(The Laws of Eshnunna are inscribed on two cuneiform tablets discovered in Tell Abū Harmal, Baghdad, Iraq. The Iraqi Directorate of Antiquities headed by Taha Baqir unearthed two parallel sets of tablets in 1945 and 1947. The two tablets are separate copies of an older source and date back to ca. 1930 BC. The differences between the Code of Hammurabi and the Laws of Eshnunna significantly contributed to illuminating the development of ancient and cuneiform law. Eshnunna was north of Ur on the Tigris River and became politically important after the fall of the third dynasty of Ur, founded by Ur-Nammu.

In distinction from the other Mesopotamian collections of law, this one got its name after the city where it had originated – Eshnunna, located on the bank of the Diyala River, tributary to the Tigris. This collection of laws is not a real systemised codex; nearly sixty of its sections are preserved. The Laws are written in Akkadian and consist of two tablets which are marked with A and B. In 1948, Albrecht Goetze of the Yale University had translated and published them. In some sources the Laws of Eshnunna are mentioned as the Laws of Bilalama due to the belief that the Eshnunnian ruler probably was their originator, but Goetze maintained that tablet B was originated under the reign of Dadusha. The text of the prologue is broken at the point where the ruler who promulgated the laws was specified.

Albrecht Goetze has noticed the specific style of expression. The laws were composed in a mode that facilitated memorising. A distinguished Israeli scientist and one of the foremost experts on this collection of laws, Reuven Yaron of the University of Jerusalem concerning this matter stated: "What matters to me – and might have mattered to those who fashioned them almost 4000 years ago – is the ease of remembering the text."

The conditional sentence ("If A then B" – as it also is the case with the other Mesopotamian laws) is an attribute of this codification. In 23 paragraphs, it appears in the form shumma awilum – "If a man ..." After the disposition, a precise sanction follows, e.g. LU42(A): "If a man bit and severed the nose of a man, one mina silver he shall weigh out."

The Laws clearly show signs of social stratification, mainly focussing on two different classes: the muškenum and awilum. The audience of the Laws of Eshnunna is more extensive than in the case of the earlier cuneiform codifications: awilum – free men and women (mar awilim and marat awilim), mushkenum, wife (ashatum), son (maru), slaves of both sexes – male (wardum) and female (amtum) – which are not only objects of law as in classical slavery, and delicts where the victims were slaves have been sanctioned, and other class designations as ubarum, apparum, mudum that are not ascertained.

Reuven Yaron has divided the offences of the Laws of Eshnunna into five groups. The articles of the first group had to be collected from all over the Laws and the articles of the other four were roughly ordered one after the other:

1. Theft and related offences,
2. False distraint,
3. Sexual offences,
4. Bodily injuries,
5. Damages caused by a goring ox and comparable cases.

The majority of these offences were penalised with pecuniary fines (an amount of silver), but some serious offences such as burglary, murder, and sexual offences were punished with death. It seems that the capital punishment was avoidable (in contrast to the Code of Hammurabi), because of the standard formulation: "It is a case of life … he shall die".)

Text:

1: 1 kor of barley is priced at 1 shekel of silver; 3 qa of "best oil" are priced at 1 shekel of silver; 1 seah and 2 qa of sesame oil are priced at 10 shekel of silver; 1 seah and 5 qa of lard are priced at 1 shekel of silver; 1 seah of "river oil" are priced at 1 shekel of- silver; 6 minas of wool are priced at 1 shekel of silver; 2 kor of salt are priced at 1 shekel of silver; 1 kor . . . is priced at 1 shekel of silver; 3 minas of copper are priced at 1 shekel of silver; 2 minas of refined copper are priced at 1 shekel of silver.

2: 1 qa of sesame oil la nishatim—its (value in) barley is 3 seah; 1 qa of lard la nishatim—its (value in) barley is 2 seah and 5 qa; 1 qa of "river oil" la nishatim—its (value in) barley is 8 qa.

3: The hire for a wagon together with its oxen and its driver is 1 pan (and) 4 seah of barley. If it is paid in silver, the hire is one third of a shekel. He shall drive it the whole day.

4: The hire for a boat is 2 qa per kor (of capacity), 1 seah 1 qa is the hire for the boatman. He shall drive it the whole day.

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5: If the boatman is negligent and causes the sinking of the boat, he shall pay in full for everything the sink-ing of which he caused.

6: If a man ... [Possibly "(who finds himself) in great peril."] takes possession of a boat which is not his, he shall pay lo shekels of silver.

7: The wages of a harvester are 2 seah of barley; if they are paid in silver, his wages are 12 grain.

8: The wages of winnowers are 1 seah of barley.

9: Should a man pay 1 shekel of silver to a hired man for harvesting—if he (the hired man) does not place himself at his disposal and does not complete for him the harvest work everywhere, he [shall pay 10 shekels of silver. Should he have received 1 seah and 5 qa (of barley) as wages and leave the rations of barley, oil and cloth shall also be refunded.

10: The hire for a donkey is 1 seah of barley, and the wages for its driver are 1 seah of barley. He shall drive it the whole day.

11: The wages of a hired man are 1 shekel of silver; his provender is 1 pan of barley. He shall work for one month.

12: A man who is caught in the field of a muskenum* in the crop during daytime, shall pay 10 shekels of silver. He who is caught in the crop at night, shall die, he shall not get away alive. [* The muskenum is a member of a social class which at Eshnunna seems to be closely connected with the palace or the temple.]

13: A man who is caught in the house of a muskenum, in the house, during daytime, shall pay 10 shekels of silver. He who is caught in the house at night, shall die, he shall not get away alive.

14: The fee of a ... [The word must denote some kind of "money-lender" or "merchant."]—should he bring 5 shekels of silver the fee is 1 shekel of silver; should he bring 10 shekels of silver the fee is 2 shekels of silver.

15: The tamkarrum* and the sabitum [The woman to whom trade in liquour is entrusted.] shall not receive silver, barley, wool or sesame oil from a slave or a slave-girl as an investment. [* The official "finance officer" who has a state monopoly on certain commercial transactions.]

16: To a coparcener or a slave a mortgage cannot be furnished.

17: Should the son of a man bring bride-money to the house of (his) father-in-law, if one of the two deceases, the money shall revert to its owner.

18 A: If he takes her (the girl) and she enters his house, but afterward the young woman should decease, he (the husband) can not obtain refunded that which he brought to his father-in-law, but will retain the excess in his hand.

18 B: Per 1 shekel of silver there will accrue 1/6 shekel and 6 grain as interest; per 1 kor of barley there will accrue r pan and 4 seah as interest.

19: The man who gives a loan in terms of his retake shall make the debtor pay on the threshing floor.

20: If a man gives a loan . . . expressing the value of the silver in barley, he shall at harvest time receive the barley and its interest, 1 pan (and) 4(?) seah per kor.

21: If a man gives silver (as a loan) at face value, he shall receive the silver and its interest, one sixth (of a shekel) and [6 grain] per shekel.

22: If a man has no claim against another man, but (nevertheless) distrains the other man's slave-girl, the owner of the slave-girl shall [decla]re under oath: "Thou hast no claim against me" and he shall pay him silver in full compensation for the slave-girl.

23: If a man has no claim against another man, but (nevertheless) distrains the (other) man's slave-girl, detains the distrainee in his house and causes her death, he shall give two slave-girls to the owner of the slave-girl as a replacement.

24: If a man calls at the house of his father-in-law, and his father-in-law accepts him in servitude, but (nevertheless) gives his daughter to another man, the father of the girl shall refund the bride-money which he received twofold.

25: If a man gives bride-money for another man's daughter, but another man seizes her forcibly without asking the permission of her father and her mother and deprives her of her virginity, it is a capital offence and he shall die.

26: If a man takes another man's daughter without asking the permission of her father and her mother and concludes no formal marriage contract with her father and her mother, even though she may live in his house for a year, she is not a housewife.

27: On the other hand, if he concludes a formal contract with her father and her mother and cohabits with her, she is a housewife. When she is caught with another man, she shall die, she shall not get away alive.

28: If a man has been made prisoner during a raid or an invasion or (if) he has been carried off forcibly and stayed in a foreign country for a long time, and if another man has taken his wife and she has born him a son—when he returns, he shall get his wife back.

30: If a man hates his town and his lord and becomes a fugitive, (and if) another man takes his wife—when he returns, he shall have no right to claim his wife.

31: If a man deprives another man's slave-girl of her virginity, he shall pay one-third of a mina of silver; the slave-girl remains the property of her owner.

ADOPTION RULES

32: If a man gives his son away for having him nursed and brought up, but does not give the nurse rations of barley, oil and wool for three years, he shall pay her 10 minas of silver for bringing up his son and shall take back his son.

33: If a slave-girl by subterfuge gives her child to another man's daughter, if its lord sees it when it has become older, he may seize it and take it back.

34: If a slave-girl of the palace gives her son or her daughter to a muskenum for bringing him / her up, the palace may take back the son or the daughter whom she gave.

35: Also the adoptant of the child of a slave-girl of the palace shall recompense the palace with its equivalent.

36: If a man gives property of his as a deposit to .. . and if the property he gives disappears without that the house was

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burglarised, the sippu [Part of the house at or near the door.] broken down or the window forced, he the depositary will replace his the depositor's property.

37: If the man's the depositary's house either collapses or is burglarized and together with the property of the deposit(or) which he gave him loss on the part of the owner of the house is incurred, the owner of the house shall swear him an oath in the gate of Tishpak [The main god of Eshnunna] saying: "Together with your property my property was lost; I have done nothing improper or fraudulent." If he swears him such an oath, he shall have no claim against him.

38: If one of several brothers wants to sell his share in a property common to them and his brother wants to buy it, he shall pay... [This expression seems to imply a preferential treatment.]

39: If a man is hard up and sells his house, the owner of the house shall be entitled to redeem it whenever the purchaser (re)sells it. [It would only be right to give the former owner, who fell into hard luck, the 1st chance to redeem buy back the house. If he does not have the price of redemption, then the house sells to another buyer.]

40: If a man buys a slave, a slave-girl, an ox or any other valuable good but cannot legally establish the seller, he is a thief.

41: If an ubarum, a naptarum or a mudum* wants to sell his beer, the sabitum shall sell the beer for him at the current price. [* Social classes who seem to be entitled to a ration of beer.]

42: If a man bites the nose of another man and severs it, he shall pay 1 mina of silver. For an eye he shall pay 1 mina of silver; for a tooth 1/2 mina; for an ear 1/2 mina; for a slap in the face 10 shekels of silver.

43: If a man severs a(nother) man's finger, he shall pay two-thirds of a mina of silver.

44: If a man throws another man to the floor in an altercation and breaks his hand, he shall pay 1/2 mina of silver.

45: If he breaks his foot, he shall pay 1/2 mina of silver.

46: If a man assaults another man and breaks his . . . he shall pay two-thirds of a mina of silver.

47: If a man hits another man accidentally, he shall pay 10 shekels of silver.

48: And in addition, in cases involving penalties from two-thirds of a mina to 1 mina, they shall formally try the man. A capital offence comes before the king.

49: If a man is caught with a stolen slave or a stolen slave-girl, he shall surrender slave by slave and slave-girl by slave-girl.

50: If the governor, the river commissioner or an-other official whoever it may be, seizes a lost slave, a lost slave-girl, a lost ox, a lost donkey belonging to the palace or a muskenum and does not surrender it to Eshnunna but keeps it in his house, even though he may let pass only seven days, the palace shall prosecute him for theft.

51: A slave or a slave-girl of Eshnunna which is marked with a kannum, a maikanum or an abbuttum [Markings that can easily be removed.] shall not leave the gate of Eshnunna without its owner's permission.

52: A slave or a slave-girl which has entered the gate of Eshnunna in the custody of a foreign envoy shall be marked with a kannum, a malkanum or an abbuttum, but remains in the custody of its master.

LIABILITY LAWS

53: If an ox gores an other ox and causes its death, both ox owners shall divide among themselves the price of the live ox and also the equivalent of the dead ox.

54: If an ox is known to gore habitually and the authorities have brought the fact to the knowledge of its owner, but he does not have his ox dehorned, it gores a man and causes his death, then the owner of the ox shall pay two-thirds of a mina of silver.

55: If it gores a slave and causes his death, he shall pay 15 shekels of silver.

56: If a dog is vicious and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not keep it in, it bites a man and causes his death, then the owner of the dog shall pay two-thirds of a mina of silver.

57: If it bites a slave* and causes its death, he shall pay 15 shekels of silver. [* Slavery is Not Condemned in the Bible. Politically correct Christians may think slavery abhorrent. But God and the Bible did not.]

58: If a wall is threatening to fall and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not strengthen his wall, the wall collapses and causes a free man's death, then it is a capital offence; jurisdiction of the king.

59: If a man divorces his wife after having made her bear children and takes another wife, he shall be driven from his house and from whatever he owns and may go after him who will accept him.

[The following articles No. 60 and 61 are badly mutilated and therefore cannot be translated.]

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THE CODE OF LIPIT-ISHTAR

Translation: Anonymus
Estimated Range of Dating: 1870-1860 B.C.

(Lipit-Ishtar (r. c. 1870 BC — c. 1860 BC by the short chronology of the ancient near east) was the 5th king of the First Dynasty of Isin, according to the "Sumerian King List" (SKL). Also according to the SKL: he was the successor of Ishme-Dagan. Ur-Ninurta then succeeded Lipit-Ishtar. Some documents and royal inscriptions from his time have survived, however; Lipit-Ishtar is mostly known due to the Sumerian language hymns that were written in his honour, as well as a legal code written in his name (preceding the famed Code of Hammurabi by about 100 years)—which were used for school instruction for hundreds of years after Lipit-Ishtar's death. The annals of Lipit-Ishtar's reign recorded that he also repulsed the Amorites. The text exists on several partial fragments. The following complete laws have been reconstructed:)

8 If a man gave bare ground to another man to set out as an orchard and the latter did not complete setting out that bare ground as an orchard, he shall give to the man who set out the orchard the bare ground which he neglected as part of his share.

9 If a man entered the orchard of another man and was seized there for stealing, he shall pay ten shekels of silver.

10 If a man cut down a tree in the garden of another man, he shall pay one-half mina of silver.

11 If adjacent to the house of a man the bare ground of another man has been neglected and the owner of the house has said to the owner of the bare ground, "Because your ground has been neglected someone may break into my house: strengthen your house," and this agreement has been confirmed by him, the owner of the bare ground shall restore to the owner of the house any of his property that is lost.

12 If a slave-girl or slave of a man has fled into the heart of the city and it has been confirmed that he (or she) dwelt in the house of (another) man for one month, he shall give slave for slave.

13 If he has no slave, he shall pay fifteen shekels of silver.

14 If a man's slave has compensated his slave-ship to his master and it is confirmed (that he has compensated) his master two-fold, that slave shall be freed.

15 If a miqtum [servant] is the grant of a king, he shall not be taken away.

16 If a miqtum went to a man of his own free will, that man shall not hold him; he (the miqtum) may go where he desires.

17 If a man without authorisation bound another man to a matter of which he (the latter) had no knowledge, that man is not affirmed (i.e., legally obligated); he (the first man) shall bear the penalty in regard to the matter to which he had bound him.

18 If the master of an estate or the mistress of an estate has defaulted on the tax of an estate and a stranger has borne it, for three years he (the owner) may not be evicted. Afterwards, the man who bore the tax of the estate shall possess that estate and the former owner of the estate shall not raise any claim.

22 If the father is living, his daughter whether she be a high priestess, a priestess, or a hierodule shall dwell in his house like an heir.

24 If the second wife whom he had married bore him children, the dowry which she brought from her father's house belongs to her children but the children of his first wife and the children of his second wife shall divide equally the property of their father.

25 If a man married his wife and she bore him children and those children are living, and a slave also bore children for her master but the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their former master.

27 If a man's wife has not borne him children but a harlot from the public square has borne him children, he shall provide grain, oil and clothing for that harlot. The children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot shall not live in the house with the wife.

29 If a son-in-law has entered the house of his (prospective) father-in-law and afterwards they made him go out (of the house) and gave his wife to his companion, they shall present to him the betrothal gifts which he brought and that wife may not marry his companion.

34 If a man rented an ox and injured the flesh at the nose ring, he shall pay one-third of its price.

35 If a man rented an ox and damaged its eye, he shall pay one-half its price.

36 If a man rented an ox and broke its horn, he shall pay one-fourth its price.

37 If a man rented an ox and damaged its tail, he shall pay one-fourth its price.

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THE CODE OF HAMMURABI

by King Hammurabi, 1st (Amorite) Babylonian Dynasty
Estimated Time Range: c. 1760 B.C.
Translation: Leonard William King, 1910

(The stele was discovered in 1901, at the site of Susa in present-day Iran, where it had been taken as plunder 600 years after its creation. The top of the stele features an image in relief of Hammurabi with Shamash, the Babylonian sun god and god of justice. Below the relief are about 4,130 lines of cuneiform text: one fifth contains a prologue and epilogue in poetic style, while the remaining four fifths contain what are generally called the laws. The laws, which numbered from 1 to 282 (numbers 13 and 66-99 are missing), are inscribed in Old Babylonian on an eight-foot tall stela of black basalt. The code is often pointed to as the first example of the legal concept that some laws are so basic as to be beyond the ability of even a king to change. Because Hammurabi had the laws inscribed in basalt stone (also known as diorite which was most likely quarried in Yesemek, Anatolia which was then the North of Canaan), they were indestructible.

The stele is about 2.25 m tall, weighs about a tonne and has been a valuable object at that time. According to the Mohs scale of mineral hardness which is a qualitative ordinal scale, from 1 to 10 (characterising scratch resistance of various minerals through the ability of harder material to scratch softer material) fine basalt or diorite has a hardness of about 7. This means that the sculptor's tool have to have a similar hardness of 7. Iron or steel with a harness of only 5 would have been too soft for that task. The sculptor might have used quite expensive tools made of quartz, topaz or even diamond to finish that stele in a feasible time.

The code was created circa 1760 BC, is one of the earliest extant sets of laws and one of the best preserved examples of this type of document from ancient Mesopotamia. The Code contains an enumeration of crimes and their various punishments as well as settlements for common disputes and guidelines for citizen's conduct. The Code does not provide opportunity for explanation or excuses, though it does imply one's right to present evidence. The Code of Hammurabi and the Law of Moses in the Torah contain numerous similarities, These are probably due to shared background and the strong influence of the Babylonian Empire on all neighbour regions.

Hammurabi and his dynasty spoke Amorite, meaning a northern Canaanite dialect from Phoenicia and closely related to the Canaanite from Ugarit. The Amorites, were called "Amurru," in Akkadian cuneiform tablets which was also a region nearby. Amurru, the "Amorite kingdom" (c. 2000-1200 BC) was established in a region spanning present-day western and north-western Syria and northern Lebanon. Phoenician Canaanites were not only exploring the Mediterranean Sea in the West but they went also to the East, to Sumer in about 2000 BC. That Hamurabi's dynasty ruled Babylon shows that the Amorite-Canaanites settled there. Already a few decades later, Abraham left Sumer with his tribe, first heading towards Harran in Anatolia, then to Egypt. There, it was most likely Abraham's tribe who became known as "Hyksos," the Hekau Khasut, meaning "rulers of foreign lands" in Egyptian.

This edition was translated by Leonard William King in 1910. Some portions of the text have been lost in the intervening centuries; these are designated with [...].)

PROLOGUE

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and

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Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favour before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in [...], and brought about the well-being of the oppressed.

The Laws

1 If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2 If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3 If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4 If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5 If a judge try a case, reach a decision, and present his judgement in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6 If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7 If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8 If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9 If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony — both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10 If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11 If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12 If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

[13 missing]

14 If any one steal the minor son of another, he shall be put to death.

15 If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16 If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

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18 If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19 If he hold the slaves in his house, and they are caught there, he shall be put to death.

20 If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21 If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22 If any one is committing a robbery and is caught, then he shall be put to death.

23 If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and [...] on whose ground and territory and in whose domain it was compensate him for the goods stolen.

24 If persons are stolen, then shall the community and [...] pay one mina of silver to their relatives.

25 If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26 If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27 If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28 If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29 If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30 If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31 If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32 If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

33 If a [...] or a [...] enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw him, then the [...] or [...] shall be put to death.

34 If a [...] or a [...] harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the [...] or [...] shall be put to death.

35 If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36 The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37 If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38 A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39 He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40 He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41 If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42 If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbour raised, to the owner of the field.

43 If he do not till the field, but let it lie fallow, he shall give grain like his neighbour's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.

44 If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45 If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

46 If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47 If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

48 If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any

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grain, he washes his debt-tablet in water and pays no rent for this year.

49 If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50 If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51 If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52 If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

53 If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54 If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55 If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbour, then he shall pay his neighbour corn for his loss.

56 If a man let in the water, and the water overflow the plantation of his neighbour, he shall pay ten gur of corn for every ten gan of land.

57 If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58 If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59 If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60 If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61 If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

62 If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighbouring fields, put the field in arable condition and return it to its owner.

63 If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64 If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65 If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighbouring gardens.

[66-99 missing]

100 [...] interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.

101 If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102 If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.

103 If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104 If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.

105 If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106 If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107 If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108 If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109 If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

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110 If a "sister of a god" open a tavern, or enter a tavern to drink, then shall this woman be burned to death.

111 If an inn-keeper furnish sixty ka of usakani-drink to [...] she shall receive fifty ka of corn at the harvest.

112 If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113 If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114 If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115 If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.

116 If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117 If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118 If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.

119 If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120 If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121 If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122 If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

123 If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124 If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125 If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126 If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.)

127 If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128 If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129 If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130 If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131 If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132 If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135 If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136 If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

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137 If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138 If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139 If there was no purchase price he shall give her one mina of gold as a gift of release.

140 If he be a freed man he shall give her one-third of a mina of gold.

141 If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142 If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143 If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144 If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145 If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146 If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147 If she have not borne him children, then her mistress may sell her for money.

148 If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149 If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

150 If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151 If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152 If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153 If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154 If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155 If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156 If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157 If any one be guilty of incest with his mother after his father, both shall be burned.

158 If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

159 If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.

160 If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.

161 If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.

162 If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.

163 If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.

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164 If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.

165 If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

166 If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

167 If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

168 If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

169 If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

170 If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

171 If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172 If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

173 If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174 If she bear no sons to her second husband, the sons of her first husband shall have the dowry.

175 If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176 If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177 If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178 If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179 If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180 If a father give a present to his daughter — either marriageable or a prostitute (unmarriageable) — and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181 If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall

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receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182 If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183 If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184 If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185 If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186 If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187 The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188 If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189 If he has not taught him his craft, this adopted son may return to his father's house.

190 If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191 If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192 If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.

193 If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.

194 If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195 If a son strike his father, his hands shall be hewn off.

196 If a man put out the eye of another man, his eye shall be put out.

197 If he break another man's bone, his bone shall be broken.

198 If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199 If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

200 If a man knock out the teeth of his equal, his teeth shall be knocked out.

201 If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.

202 If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204 If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205 If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206 If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207 If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208 If he was a freed man, he shall pay one-third of a mina.

209 If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.

210 If the woman die, his daughter shall be put to death.

211 If a woman of the free class lose her child by a blow, he shall pay five shekels in money.

212 If this woman die, he shall pay half a mina.

213 If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.

214 If this maid-servant die, he shall pay one-third of a mina.

215 If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216 If the patient be a freed man, he receives five shekels.

217 If he be the slave of some one, his owner shall give the physician two shekels.

218 If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219 If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220 If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221 If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222 If he were a freed man he shall pay three shekels.

223 If he were a slave his owner shall pay the physician two shekels.

224 If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225 If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

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226 If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227 If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228 If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it kill the son of the owner the son of that builder shall be put to death.

231 If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232 If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233 If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234 If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235 If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236 If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

237 If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

238 If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

239 If a man hire a sailor, he shall pay him six gur of corn per year.

240 If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

241 If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.

242 If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.

243 As rent of herd cattle he shall pay three gur of corn to the owner.

244 If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

245 If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

246 If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

247 If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248 If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

249 If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.

250 If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251 If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252 If he kill a man's slave, he shall pay one-third of a mina.

253 If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254 If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255 If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256 If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257 If any one hire a field laborer, he shall pay him eight gur of corn per year.

258 If any one hire an ox-driver, he shall pay him six gur of corn per year.

259 If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.

260 If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.

261 If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262 If any one, a cow or a sheep [...]

263 If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264 If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

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265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.

266 If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267 If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268 If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.

269 If he hire an ass for threshing, the hire is twenty ka of corn.

270 If he hire a young animal for threshing, the hire is ten ka of corn.

271 If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272 If any one hire a cart alone, he shall pay forty ka of corn per day.

273 If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274 If any one hire a skilled artizan, he shall pay as wages of the [...] five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of [...] gerahs, [...] of a ropemaker four gerahs, of [...] gerahs, of a mason [...] gerahs per day.

275 If any one hire a ferryboat, he shall pay three gerahs in money per day.

276 If he hire a freight-boat, he shall pay two and one-half gerahs per day.

277 If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278 If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279 If any one by a male or female slave, and a third party claim it, the seller is liable for the claim.

280 If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281 If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.

282 If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

THE EPILOGUE

Laws of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say: "Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady.

In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription;

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the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my petitions, in the seat of judgement and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he. May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life. May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

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THE CODE OF THE NESILIM

The Ancient Laws Of The Hittites
Source: Hatusha cuneiform tablets CTH 291-292
From: The Library of Original Sources
Vol. 3: The Roman World, pp. 9-11.
Translation: Oliver J. Thatcher, 1901
Estimated Range of Dating: c. 1650-1500 B.C.

(Written somewhere from 1650-1500 BC, the Code of Nesilim was a document that stated ancient laws of the Hittites. Nesilim is the Hittites' name for themselves. The Hittites ruled the central Anatolian kingdom of Hatti from c. 1900 – 800 BC. They formed the earliest known Anatolian civilisation and employed an advanced system of government based on an established legal system. The Hittites created Hattusha, the capital of the kingdom, located in Turkey. The Hittite empire reached its height during the mid-14th century BC when it encompassed an area that included most of Asia Minor. Their military was well trained, well equipped, and employed chariots that were the lightest and fastest of their time.

After 1180 B.C. the empire came to an end during the Bronze Age collapse. Several independent Neo-Hittite city-states were established and some of them survived until the 8th century BC.

The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

In general, the Code of Nesilim reveals much about the social structure of the society. The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

One of its most significant topics concerned the treatment of slaves.

As in all other ancient civilisations, slaves were not on the same level as free men. Yet, the Code of Nesilim was surprisingly fair, allowing slaves to marry whomever they wanted, to buy property, to open businesses, and to purchase their freedom. Under the Code of Nesilim, slaves were not treated as human chattel, or property that could be used and abused by their masters however they saw fit. They had a limited number of rights that guaranteed them a level of dignity and protection.

Some laws in the Code of Nesilim were rather unusual according to modern standards. For example, if a man raped a woman outdoors, he was sentenced to death. However, if the rape happened at home, it was deemed to be the fault of the woman and she was sentenced to die.

However, compared to the Code of Hammurabi, where death was the punishment for the majority of the offenses described the punishments stated in the Code of Nesilim were not very severe, almost humane.)

Text:

1. If anyone slay a man or woman in a quarrel, he shall bring this one. He shall also give four persons, either men or women, he shall let them go to his home.

2. If anyone slay a male or female slave in a quarrel, he shall bring this one and give two persons, either men or women, he shall let them go to his home.

3. If anyone smite a free man or woman and this one die, he shall bring this one and give two persons, he shall let them go to his home.

4. If anyone smite a male or female slave, he shall bring this one also and give one person, he shall let him or her go to his home.

5. If anyone slay a merchant of Hatti, he shall give one and a half pounds of silver, he shall let it go to his home.

6. If anyone blind a free man or knock out his teeth, formerly they would give one pound of silver, now he shall give twenty half-shekels of silver.

8. If anyone blind a male or female slave or knock out their teeth, he shall give ten half-shekels of silver, he shall let it go to his home.

10. If anyone injure a man so that he cause him suffering, he shall take care of him. Yet he shall give him a man in his place, who shall work for him in his house until he recovers. But if he recover, he shall give him six half-shekels of silver. And to the physician this one shall also give the fee.

17. If anyone cause a free woman to miscarry, if it be the tenth month, he shall give ten half-shekels of silver, if it be the fifth month, he shall give five half-shekels of silver.

18. If anyone cause a female slave to miscarry, if it be the tenth month, he shall give five half-shekels of silver.

20. If any man of Hatti steal a Nesian slave and lead him here to the land of Hatti, and his master discover him, he shall give him twelve half-shekels of silver, he shall let it go to his home.

21. If anyone steal a slave of a Luwian from the land of Luwia, and lead him here to the land of Hatti, and his master discover him, he shall take his slave only.

24. If a male or female slave run away, he at whose hearth his master finds him or her, shall give fifty half-shekels of silver a year.

31. If a free man and a female slave be fond of each other and come together and he take her for his wife and they set up house and get children, and afterward they either become hostile or come to close quarters, and they divide the house between them, the man shall take the children, only one child shall the woman take.

32. If a slave take a woman as his wife, their case is the same. The majority of the children to the wife and one child to the slave.

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33. If a slave take a female slave their case is the same. The majority of children to the female slave and one child to the slave.

34. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

36. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

40. If a soldier disappear, and a vassal arise and the vassal say, AThis is my military holding, but this other one is my tenancy,@ and lay hands upon the fields of the soldier, he may both hold the military holding and perform the tenancy duties. If he refuse the military service, then he forfeits the vacant fields of the soldier. The men of the village shall cultivate them. If the king give a captive, they shall give the fields to him, and he becomes a soldier.

98. If a free man set a house ablaze, he shall build the house, again. And whatever is inside the house, be it a man, an ox, or a sheep that perishes, nothing of these he need compensate.

99. If a slave set a house ablaze, his master shall compensate for him. The nose of the slave and his ears they shall cut off, and give him back to his master. But if he do not compensate, then he shall give up this one.

158. If a man go for wages, bind sheaves, load it into carts, spread it on the straw barn and so forth "till they clear the threshing floor, for three months his wages are thirty pecks of barley. If a woman go for wages in the harvest, for two months he shall give twelve pecks of barley.

159. If anyone harness a yoke of oxen, his wages are one-half peck of barley.

160. If a smith make a copper box, his wages are one hundred pecks of barley. He who makes a copper dish of two-pound weight, his wages are one peck of emmer.

164. If anyone come for borrowing, then make a quarrel and throw down either bread or wine jug, then he shall give one sheep, ten loaves, and one jug of beer. Then he cleanses his house by the offering. Not until the year has elapsed may he salute again the other's house.

170. If a free man kill a serpent and speak the name of another, he shall give one pound of silver; if a slave, this one shall die.

173. If anyone oppose the judgement of the king, his house shall become a ruin. If anyone oppose the judgement of a lord, his head shall be cut off. If a slave rise against his master, he shall go into the pit.

176. If anyone buy an artisan's apprentice, buy either a potter, a smith, a carpenter, a leatherworker, a tailor, a weaver, or a lace-maker, he shall give ten half-shekels.

178. A plow-ox costs fifteen half-shekels of silver, a bull costs ten half-shekels of silver, a great cow costs seven half-shekels of silver, a sheep one half-shekel of silver, a draft horse twenty half-shekels of silver, a mule one pound of silver, a horse fourteen half-shekels of silver.

181-182. Four pounds of copper cost one half-shekel of silver; one tub of lard, one half-shekel of silver; two cheese one half-shekel of silver; a gown twelve half-shekels of silver; one blue woolen garment costs twenty half-shekels of silver; breeches cost ten half-shekels of silver. . .

187. If a man have intercourse with a cow, it is a capital crime, he shall die. They shall lead him to the king's hall. But the king may kill him, the king may grant him his life. But he shall not approach the king.

188. If a man have intercourse with his own mother, it is a capital crime, he shall die. If a man have intercourse with a daughter, it is a capital crime, he shall die. If a man have intercourse with a son, it is a capital crime, he shall die.

190. If a man and a woman come willingly, as men and women, and have intercourse, there shall be no punishment. And if a man have intercourse with his stepmother, there shall be no punishment; except if his father is living, it is a capital crime, the son shall die.

191. If a free man picks up now this woman, now that one, now in this country, then in that country, there shall be no punishment if they came together sexually willingly.

192. If the husband of a woman die, his wife may take her husband's patrimony.

194. If a free man pick up female slaves, now one, now another, there is no punishment for intercourse. If brothers sleep with a free woman, together, or one after the other, there is no punishment. If father and son sleep with a female slave or harlot, together, or one after the other, there is no punishment.

195. If a man sleep with the wife of his brother, while his brother is living, it is a capital crime, he shall die. If a man have taken a free woman, then have intercourse also with her daughter, it is a capital crime, he shall die. If he have taken her daughter, then have intercourse with her mother or her sister, it is a capital crime, he shall die.

197. If a man rape a woman in the mountain, it is the man's wrong, he shall die. But if he rape her in the house, it is the woman's fault, the woman shall die. If the husband find them and then kill them, there is no punishing the husband.

199. If anyone have intercourse with a pig or a dog, he shall die. If a man have intercourse with a horse or a mule, there is no punishment. But he shall not approach the king, and shall not become a priest. If an ox spring upon a man for intercourse, the ox shall die but the man shall not die. One sheep shall be fetched as a substitute for the man, and they shall kill it. If a pig spring upon a man for intercourse, there is no punishment. If any man have intercourse with a foreign woman and pick up this one, now that one, there is no punishment.

200. If anyone give a son for instruction, be it a carpenter, or a potter, or a weaver, or a tailor, or a smith, he shall give six half-shekels of silver for the instruction.

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EGYPTIAN PRECEPTS AND LAWS

• The Teaching of Kagemna c. 2613-2589 BC
• The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC.
• The Commandments Of Maat c. 2500-2345 BC.
• The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC.
• The Teaching of King Khati for his son Merikara c. 2025-1700 BC.
• The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC.
• The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC.
• The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024

DOCUMENTS FROM EGYPT

(This chapter will present a series of translations of the moral teachings of Egyptian kings and officials, arranged chronologically so that we can see the evolution of moral ideas in Egypt through a period of about two thousand years, and their development into the religious philosophy which we know as the Tanakh or the Old Testament. Morality and religion appear to have existed in Egypt from the earliest times, and the oldest remains show that although neither, judged from a modem standard, was of a very high character, primitive man recognised that he owed certain duties to his village god and to his neighbour. The god and his worshippers formed one family, and every member of the community, whether it was large or small, regarded the god as his natural protector and, as time went on, as his father. In some cases the object of worship was a goddess, who was eventually regarded as the mother of the community.

By reading these amazing documents, it quickly becomes clear that even in earliest times there must have been men in every Egyptian community who possessed feelings of kindness and humanity towards man and beast, and it is probable that such men soon realised that it did not pay to retaliate, or take vengeance, or exact their due to the uttermost. Old men with experience and discretion would have found out that there were cases in which it was good policy to temper justice with mercy, and their actions and decisions would permeate the community and serve as examples and guides to the younger men.

And as religion developed, morality would develop, and men would be more than ever convinced that it was profitable to discharge their moral obligations honourably. It would happen of necessity that sometimes the head man or leader of a community would earn the reputation of being a good lawgiver, or a good judge, and in such a case his decisions would help to form the foundation of the law of the land, and his influence would make itself felt on the customs of the people. And when the judgements of such a leader represented the will of the family god, men in general would soon discover that the way of the transgressor was hard, and that it only led to loss and ruin.

When, at the end of the Neolithic Period, the Egyptians had learned to write, among the first things their scribes wrote down were the legal decisions and judgements of the "ancestors," and the religious and moral laws of the country were also done into writing. Under the 3rd dynasty the scribe Methen, received certain royal benefactions which were "recorded in the register of the king", and we are sure therefore that even at this early period the king kept a scribe, or scribes, who wrote at his command. Each temple must have numbered among its officials scribes whose duty it was to draft and make copies of religious texts, and presumably of the moral precepts that were composed by various authors, and were current at that time. The religious texts and the moral precepts formed two distinct classes of literature, and the object of each was different: the former were written to help the souls of the dead to secure immortality and happiness in the next world, and the latter to help a man to lead a safe and reputable life in this world.

The priestly theologian spared no pains in collecting the information that would benefit the dead, and the wise and experienced public official spent anxious days in trying to make the knowledge of men and things that he had acquired available for the living, who were generally his own kinsfolk. The collector of moral precepts, as we shall see, existed in all periods of dynastic history, and surprisingly, we can find similar religious texts and the moral precepts in Mesopotamia as, for instance, the Instructions of Shuruppak from exactly the same time as the Instructions of Kagemna and Ptah-Hotep. There is no doubt whatsoever that the writings of both, Egypt and Mesopotamia, are the "spiritual, moral, legal, and philosophical origins" of the Hebrew Bible and in particular the famous Covenant of the Jewish Peoples. Even more so, the development of western and eastern philosophies and belief-systems, that rule our soul and mind today, would have been impossible without these two parents.)

THE TEACHING OF KAGEMNA

or The Instructions of Kagemna / Kagemni
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2613–2589 BC

(The Instructions of Kagemna or Kagemni is an ancient Egyptian teaching text of wisdom literature (known as sebayt genre). Although the earliest evidence of its compilation dates to the Middle Kingdom of Egypt, its authorship has traditionally yet dubiously been attributed to Kagemni, a Vizier who served during the reign of the Pharaoh Sneferu (r. 2613–2589 BC), founder of the 4th dynasty of Egypt (belonging to the Pyramid builders of the Old Kingdom). The earliest known source for the Instructions of Kagemni is the Prisse Papyrus. This text

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dates to the much later 12th dynasty of the Middle Kingdom of Egypt (perhaps by the reign of Amenemhat II from 1929 BC to 1895 BC, or a bit later in the 12th dynasty). It is written in the Middle Egyptian language and in an archaic style of cursive hieratic.

Written as a pragmatic guidebook of advice for the son of a Vizier, the Instructions of Kagemni is similar to The Maxims of Ptahhotep. It differs from later teaching texts such as the Instruction of Amenemope, which emphasizes piety, and the Instructions of Amenemhat, which William Simpson (a professor emeritus of Egyptology at Yale University) described as a "political piece cast in instruction form." Kagemni advises that one should follow a path of modesty and moderation, which is contrasted with things to avoid: pride and gluttony.)

Text:

[The beginning is lost.]

1 The timid man is strong, and he who is just in word and deed is praised. The hall is opened to the humble man, and a wide room [is given to him] that is gentle in speech; but sharp knives are against him that would force a way. A man should not seek an entrance except at his [appointed] time.

2 If thou art seated at meat with many people hate (i.e., abstain from) the food which thou lovest. It is only a minute's restraint of the appetite, and greediness is a disgrace and tends to gluttony. A cup of water will quench the thirst satisfactorily, and a mouthful only will stablish the heart. One good thing takes the place of another, and a small quantity even of something which is of inferior quality will take the place of a large quantity. He who is intent on satisfying the lust of the beUy is a shameful person. Passing the time he is unable to loosen the body in strange houses.

3 If thou art seated at meat with a greedy man eat thou when he has finished his meal; and if thou art seated at meat with a winebibber, accept thou a drink whenever it pleases him to offer thee one. Reject not the pieces of flesh which [are found with] a man of bestial appetite. Take what he offers thee, and refuse it not; remember acceptance conduces to gentleness on his part.

4 If a man lacks the knowledge of what a man should know, and if nothing said [to him] moves him, and if he maintains a sullen attitude to the person who is well-disposed towards him, he is a calamity for his mother and for his neighbours and for people in general. Make thy name to come forth (i.e., be known). Being silent (or, modest) in thy speech, thou shalt be proclaimed.

5 Be not arrogant because of thy strength when thou art among thy contemporaries. Take care to act in such a way that people do not oppose thee. No man knows what is going to happen, or what God will do when He strikes. And the Wazir (or, mayor) caused his children to be summoned to him having made himself fully acquainted with the dispositions of men, and they came being filled with wonder . . . . . He said to them: "Whatsoever is in writing on this roll pay heed unto it as if I myself were repeating it to you . . . . ." And the children laid themselves down flat upon their bellies, and they recited these sa3dngs according to what was written. And in their opinion these sayings were more beautiful than everything else in the whole land, and [they recited them] both standing up and sitting down. His Majesty King Huni died, and His Majesty Seneferu, the King of the South and the North, became the gracious King of all this land. And Kagemna was appointed governor of the town and Wazir.

THE TEACHINGS OF PTAH-HOTEP

or The Maxims of Ptah-Hotep
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(The Instructions of Ptah-Hotep or Maxims of Ptah-Hotep is an ancient Egyptian literary composition based on the Vizier Ptah-Hotep's wisdom and experiences. The Instructions were composed by the Vizier Ptah-Hotep, during the rule of King Izezi of the Fifth Dynasty 2494–2345 BC. The text was discovered in Thebes in 1847 by Egyptologist M. Prisse d'Avennes. The Instructions of Ptah-Hotep are called wisdom literature, specifically under the genre of Instructions that teach something. They are four copies of the Instructions, and the only complete version, Papyrus Prisse, is located in the Bibliothèque Nationale in Paris. According to William Kelly Simpson, some scholars debate that the Instructions of Ptah-Hotep were written during the twelfth dynasty, Middle Kingdom. The earlier copies of the text were altered to make them understandable for the Egyptians of the New Kingdom. It is not only directed for the Old Kingdom thought and morality, it is beneficial for anyone that reads it. The text presents a very good picture of the general attitudes of that period. The Instructions of Ptah-Hotep addresses various virtues that are necessary to live a good life and how to live accordingly to Maat, which was an important part of the Egyptian culture.

The Prisse Papyrus, dating from the twelfth dynasty Egyptian Middle Kingdom, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque nationale de France in Paris.

The papyrus document contains the last two pages of the Instructions of Kagemni, who purportedly served under the 4th Dynasty king Sneferu, and is a compilation of moral maxims and admonitions on the practice of virtue. The conclusion of the Instructions of Kagemni is followed by the only complete surviving copy of the Instruction of Ptah-Hotep.

The Teaching is set at court, with the highest official ('vizier' in Egyptological translation), a man named Ptah-Hotep, requesting retirement from the king. The official paints a bleak picture of old age, evidently to convince the

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king that retirement is necessary, and asks that he be replaced in office by his son as 'staff of old age', a term also found in a late Middle Kingdom legal document to denote a son taking the office of his father, presumably on condition that he continues to support the father. This term, the Middle Egyptian syntax and the late Middle Kingdom date of the two earliest surviving manuscript copies, point to a Twelfth Dynasty date of composition.

The king consents to the request of Ptah-Hotep, with the observation that the young cannot be born with wisdom - by implication they need the experience given by advanced age. The Teaching presents then both a positive and the dramatised negative aspects of growing old in ancient Egyptian society.

E. A. Wallis Budge wrote: The only complete copy of this work known was purchased from a native of Western Thebes by Prisse d'Avennes, who was making excavations there, and was given by him to the Bibliotheque Royale in Paris in 1847. He published the text in an oblong quarto volume, entitled Facsimile d'un papyrus Egyptien en caracteres hieratiques, trouve Thebes, donne a la Bibliotheque Royale de Paris, et publie par E. Prisse d'Avennes, Paris, 1847. The papyrus was written under the 11th or 12th dynasty, and supplies us with a copy, more or less accurate, of the text as it was received about 2500 B.C. or earlier. Hieroglyphic transcripts of this text were published by Virey, Etudes sur le Papyrus Prisse, Paris, 1887, and by myself, Reading Book, London, 1896, pp. 244-274. A later Version of a portion of the Teaching is found in a papyrus which I acquired for the British Museum (No. 10,509), and on an ostracon [Greek: ostrakon, plural: ostraka, is a piece of pottery, usually broken off from a vase or other earthenware vessel.] which was discovered by the 5th Earl of Carnarvon (1866–1923). A valuable edition of all the available texts of both Versions has been published by E. Devaud, Les Maximes de Ptah-hotep, Fribourg, 1916. Translations of the Teaching, in whole or in part, have been made by Dr. Heath (Proverbs of Aphobis, 1864), Chabas (Rev. Arch., XV, 1858), Lauth (Sitzungsberichte der Konig. Bayer. Akad. 1869, p. 530 ff.; 1870, p. 245), Virey (Etudes, Paris, 1887), Maspero (Recuell, XXXI, 146), Virey (Records of the Past, 2nd ed., Vol. III, p. i), and others. The title of the work of Ptah-Hotep reads:—)

THE TEACHING OF THE GOVERNOR OF THE TOWN, THE WAZIR PTAH-HOTEP, [WHO LIVED] UNDER THE MAJESTY OF THE KING OF THE SOUTH AND THE KING OF THE NORTH, ASSA, WHO LIVES FOR EVER AND EVER.

The Governor of the Town, the Wazir (Vizier) Ptah-Hotep senior (who was buried in a mastaba tomb at Sakkara.), says to the Majesty of the King of the South and the King of the North, Assa (most likely Pharao Userkaf), who lives for ever and ever: "O King my Lord, grey hairs have come upon me, old age has advanced, decay has come to me, oldness has taken the place of newness, some new defect settles upon one every day. The eyesight fads, the ears become stopped, the strength diminishes, the heart is sluggish, the mouth is silent and speaks not, the mind forgets and cannot remember the things of yesterday, every bone in the body aches, happiness turns into discomfort, the taste of everything vanishes. Old age makes men miserable in every way. The nose becomes stopped up and can smell nothing. It is misery for the old man whether he sits or stands up. Give the order then on behalf of thy servant here present to make a staff for my old age, and let my son stand in my place. Then will I tell him the speech of those who hearkened and the weighty sayings of the ancestors, and those who have obeyed the gods. And thou likewise, mayest thou act in such a way as to drive out strife from among the people, and to make those who dwell on both banks of the Nile serve thee loyally." The Majesty of this god King Assa) said: "Instruct him in the speech of olden time as thou sittest. O make him to be a marvel to the children of the princes. May obedience enter into him, together with all rightmindedness which has been described. No one is bom who possesses understanding naturally."

Here begin the Precepts in noble language which were uttered by the Prince and hereditary Chief, the father of the god, the beloved of the god, the son of the king, truly begotten by him, the Governor of the Town, the Wazir Ptah-Hotep. They will teach the ignorant man to become a man of knowledge and to express himself in the best possible way, and will prove a blessing to him that will hearken to them, and a curse to him that will cast them behind him. He spake to his son (Ptah-Hotep junior) thus:—

1. Magnify not thy heart because of thy knowledge, and fill not thy heart with the thought about it because thou hast knowledge. Hold converse with the ignorant man as well as with the learned. No limit has been set to a handicraft, and no handicraftsman is equipped with all its excellences. Fine speech is hidden deeper than mother-of-emerald stone, and yet it is to be found among the women who grind flour at the mill.

2. If thou meetest a man of words who is bolder and better equipped than thyself in his hour (i.e. when he is coming to the conclusion of his speech), bend thy arm and bow thy back. Let not thy heart be carried away, let him not rest upon thee; [but] make thou thyself small. When he says things that are evil make no attempt to stop him in his hour, so that he may be called the "man who knows nothing about things." Bear thy disgust. It is his treasure (or, food).

3. If thou meetest a man of words in his hour, if he be one like thyself, that which is on thy shoulders set down and become wiser than he is through thy silence, whenever he is speaking evil things. Those who are listening will applaud him, but thy name will be fair in the opinion of the princes.

4. If thou meetest a man of words in his hour, curse him not if he be thy inferior. Let not thy heart rage because of him, for he is a miserable being. Let him remain on the ground, he will punish himself.

5. If thou art in the position of a leader and it is thy duty to give orders to a great number of people, pursue thou a course

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which is wholly excellent, and continue in it until there is no defect whatsoever in thy administration. Truth (Maat) is great, and her virtue is lasting, and she has never been overthrown since the time of Osiris (var. since Ra created it); the man who transgresses her behests (or, laws) is sorely punished. She is the path of him that is [not] a robber. The wicked can indeed steal possessions, but the wicked cannot attain to her state. There is great power in Truth, for she is permanent; the good man says: "She was a possession of my father."

6. Make not terror to exist among the people, for it effects nothing; it is what God has decreed that happens.

7. If thou art one of those who are sitting at table with a man who is greater than thyself, accept what he gives thee, what is set before thy nose. Look not at that which he has before him, but set thy gaze upon that which is before thee. Cast not a multitude of prying glances upon him, for this behaviour will cause him discomfort. Keep thy face turned downwards until he addresses thee, and speak only when he speaks to thee. Laugh thou when he laughs. That will be exceedingly pleasing to his mind, and what thou doest will be very good behaviour. What is in the heart cannot be known. When a great man is [sitting] behind food, his commands are in accordance with his (disposition). A great man gives to the person whom he can reach, but the Ka makes him stretch his hands to those beyond. The eating of bread is under the dispensation of God. When plans of the night come into being, the ignorant man suffers loss thereby.

8. If thou art in the position of a man who is treated with confidence, whom one nobleman sends to another on business, when he sends thee on a mission conduct the business in a right and fitting manner. Perform the mission according to what he says to thee. Let not thy heart eat (i.e. hide) anything of what is said to thee, and guard thyself carefully against forgetting any part of it. Guard thyself also against making harsh the words which one nobleman may speak about another contemptuously by using the utterances of folk in general. Whether it be a nobleman or a man of no account, it is disgrace to the (god) Ka.

9. When thou ploughest, and there is abundant growth in thy field, and God gives a plentiful crop into thy hand, praise not the man who has no children, curse not, boast not, and eat not thy fill from the provisions of thy family. The fear of silence works great things; the man who is master of the kat weight is master of the goods [also], he seizes like the crocodile among the qenbet officials . . . . .

10. If thou art a man in a menial position, and art in the service of a man of honourable estate, and thy treatment by God is good (or, generous). seek not to acquire any knowledge whatsoever about his former estate. Make not great thy heart (i.e. be not arrogant) towards him because of what thou knowest about him and his former condition. Fear him because of what has happened to him, for behold, wealth comes not of itself; it is a law to those who love it. If he squanders it one fears him. It is God Who creates his honourable estate; if he fights on his own behalf he falls down (i.e. dies).

11. Follow thy heart's desire as long as thou livest, and do not more than is ordered. Waste not the time in which thou canst follow thy heart's desire, for it is a hateful thing to the Ka (i.e. the natural disposition) to limit its period. Weary not thyself concerning the affairs of the day, nor be anxious overmuch about thy house and estate; things happen (or, come), follow [thy] inclination . . . . .

12. If thou wouldst be a perfect man and dost possess a house and estate, beget a son who shall be well-pleasing to God. If he does what is right, and if he imitates thee in thy actions, and hearkens to thy teaching, and his behaving is perfect in thy house, and he cares for thy property as if it was his own, seek thou for him every kind of honour. He is thy son whom thy heart's desire has begotten; let not thy heart drift away from him . . . . . But if he follows an evil course, and opposes thy plans, and does not carry out thy instructions, and his behaviour in thy house is detestable, and he treats with contempt all thy words, and sets his mouth in motion with vile words, and his face is turned away, and nothing remains in his hands, cast him away, for he is no son of thine, and he was not bom for thee. He is thy servant by his tongue through his qualities (or, characteristics); he is one who blames them. God will smite him in the body. He will never turn back to control them. The shipwrecked ones will not find a boat for themselves.

13. If thou art in the ante-chamber of a nobleman, whether thou art standing up or squatting, abase thyself the first day. Press not forward, lest thy being turned back should take place. Keep a keen watch on the confidential servant who announces thee; the man who is summoned [by the nobleman] finds a wide seat (i.e. plenty of room). The ante-chamber of a nobleman is governed by precedence, and all its procedure is according to rule. It is God who advances the seat of him that is advanced. It is not effected by the shoulder of a man (i.e. by force).

14. If thou art with common people make thyself like the peasant folk by concealing thy mind. The man who conceals his mind enjoys a good reputation, if he does not wander about after the word of his body. He becomes his own master, a master of affairs by his own planning. Thy name is good without thy word. Thy limbs (or, body) are fat; thy face is with thee, thou praisest thyself without knowing it. The man who is small of heart (timid) hearkens to his body, he sets his defects (or, littlenesses) in the place of his love, his heart becomes a wretched thing, his members dwindle to nothing. The man who is great of heart (i.e. bold) is one of God's men. He hearkens to the command of his heart, his enemy becomes his possession.

15. Declare thy mission and conceal nothing. Devote all thy thought to the counsel of thy lord . . . . . Supposing that a noble destroys his possessions: even if he (i.e. the envoy) thinks of opposing him in the matter, he must hold his peace, having already spoken to him.

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16. If thou art in the position of a leader, press forward thy plans by thy commands; do thou what thou hast decided upon. But remember (or, take good heed concerning) the days that are to follow. If there be no word on thy behalf among those who are praised, calamity overwhelm thee and misery will overtake thee.

17. If thou art in the position of a leader (or, one to whom petitions are made), be courteous, and listen to the petition of the petitioner. Stop not his words, until he has poured out all that is in his heart and has said what he came to say. A man with a petition to make loves the official who will agree to what he says, and will let him talk out his grievance fully. Every petitioner rejoices to have his grievance heard. A fair word rejoices (literally, paints) the heart. If an official stops the flow of words of the petitioner, the people say: “Why is this fellow there having the power to act in this way?”

18. If thou wishest to maintain a permanent friendship in the house to which thou art in the habit of going, whether as master, or whether as brother, or whether as friend, or in fact in any place to which thou hast the entry, strive against associating with the women. The place which they frequent is not good. The man who is not prudent follows after them. A thousand men seeking what is beautiful are destroyed by them. A man is made a fool of by their shining limbs, but they turn into things that are harder than quartzite sandstone. The pleasure is only for a little moment, and it [passes] like a dream, and a man at the end thereof finds death through knowing it . . . . .

19. If thou wouldst have thy lot as a leader a happy one, guard thyself against every evil deed, and above all, fight against the vice of avarice, which is a disease fraught with pain that cannot be conquered. Confidence cannot exist side by side with it. It turns fathers and mothers into evil folk, and also the brothers of the mother. It turns the kindly friend into a bitter enemy, it drives away the trusted servant from his master, and it makes a wife hateful to her husband. It is a strong treasure-house of every kind of evil, and a purse containing abominable vices of every kind. The man who has truth (maat) for his tow-line walks whither her steps lead him, and acquires house and estate; but the avaricious possesses not even a tomb.

20. Be not avaricious when a division of property is made, and be not greedy, and what is thy due shall come to thee. Be not avaricious in thy dealings with thy kinsfolk. The prayer of the long-suffering man is greater than force, even though he be of no account among the people of his own time, and is destitute of the gifts of speech. A very little avarice about a matter of the kind will make hostility to arise even in the man who is usually cool-hearted (i.e., unexcitable).

21. If thou wouldst be wise (or, prosperous) stablish thyself in a house (i.e., get married). Love thou thy wife in the house wholly and rightly. Fill her belly and clothe her back; oil for anointing is the medicine for her limbs. Make her heart to rejoice as long as thou livest; she is a profitable field for her lord. Enter not into disputes with her. She will withdraw herself before force . . . . . Make her to prosper permanently in thy house. If thou art hostile to her she is a well (or, ditch); she gives herself to herself.

22. Satisfy thy servants whom thou trustest with thy possessions, so that they may feel as if they had been rewarded by God. If a man is niggardly in satisfying his trusted servants, he is declared to be a thievish person . . . . . No man knows what will happen as he meditates in the morning. When troublesome events come upon him it will be the trusted servants who will bid him "Welcome.” Peace cannot be brought to the town (or, estate), and when it is brought by the servants ruin supervenes.

23. Repeat not the words spoken by a man who is furiously angry ; hearken not to him; they are the outpouring of a heated mind (or, body). At the repetition of a matter, look on, hear not; let it go to the ground . . . . .

24. If thou art in the position of a man of high rank who sits in the council of his lord, devote thy heart entirely to what is good (or, perfect). To hold thy peace is better for thee than the teftef flower. Speak thou only when thou knowest a matter and canst explain it. Behold, the word is a handicraftsman who speaks in the council, and speech is the most laborious of all works. The explanation thereof hands one over to the staff [of punishment].

25. If thou art strong, make respect for thyself to spread with understanding and with gentleness of speech. Command not except when thou canst guide; abuse brings a man to calamity. Be not haughty in thy heart, lest it be humbled. Keep not silence entirely, take care as to the path thou treadest. Answer a word in a suitable manner. Put away . . . . . control thyself. Subdue the heated emotions of an ardent mind. The man who walks softly fashions his path aright. The man who toils the whole day long never passes a happy moment; and the man who indulges in pleasure all the day long never acquires possessions. Seize a time for rest as does the steersman; the time he is on land another toils (i.e., grasps the pole) . . . . .

26. Approach not a great man in his hour, and irritate not the heart of him who is heavily burdened with care. Injury caused by him comes upon him that is hated by him. He sets free his Ka, he loves him who gives food, who is with God. What he loves he does . . . . . There is peace with his Ka [when] the calamity has fallen.

27. Instruct thou a nobleman in the matters which will be advantageous to him; make his splendour to be among the people; make thou that what a man knows shall fall (i.e., be attributed) to his lord. Thine own food depends upon his Ka (i.e., good pleasure); a kindly (or, loving) heart obtains the meals which satisfy, and thine own back becomes clothed thereby. His light is upon thee to make thy house to live . . . . . He offers a gracious (i.e., helpful) shoulder . . . . . Verily he who hearkens is a being who is loved.

28. If thou art the son of a man who is a member of council and art chosen to go on a mission to make tranquil the multitude, search out the matter with strict justice, and declare thy finding, taking no side. Take heed to what one

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says as do the chiefs . . . . . it is for thee to adjust the case rather than to act as judge.

29. If thou hast been long-suffering with a man in time past, and thou art wearied by a man suing for his right, turn thyself away from him, and remember him not. Whilst he keeps silent to thee . . . . . the first day.

30. If thou hast become great, having been once in a very lowly state, and if thou hast acquired possessions, having been at one time in a state of destitution in the quarter of the city that is known to thee, forget not that which happened to thee in the times that are past. Set not thy heart's confidence on thy goods, which have, after all, only come to thee as gifts of God. Thou wouldst not be superior to any other man if what has happened to thee had happened to him.

31. Bend thy back in reverence to him that is thy chief and thy governor by virtue of the power that he derives from the House (i.e., authority) of the King. Thy house and all that is in it shall prosper thereby, and thou shalt receive the wages that it is meet for thee to have. It is a bad thing to set oneself in opposition to the man who is appointed chief. A man lives as long as he displays gentleness and patience. A man should never injure the shoulder that covers (i.e., protects) him. Rob not the house of the peasants, and seize not by force the property that comes into thy hands. He (i.e., thy chief) will not revile thee because of what thou hast heard . . . . . If he knows it he will be hostile to thee. It is a bad thing to set thyself in opposition in the place which thou hast entered.

32. Have no intercourse with a womanchild . . . . . [text wanting]

33. If thou seekest for friendship with a man, ask not for it, but go to his house, and pass the time (or, pay a visit) with him alone, so that he may not be able to make his attitude to thee unpleasant. Talk wisely to him after a certain period. Find out what his mind is by conversing with him. If there comes up as a subject something that he has seen thee do, or if he does something that makes thee to be ashamed, hold thy peace or show thyself friendly to him ; browbeat him not. Prepare an answer for him with words that will tell, answer not in a way that will irritate him; do not leave him, and do not harass him. His moment must not come, and he must not be cast down at what has been ordered for him.

34. Let thy face shine with cheerfulness as long as thou livest. When there comes forth from the storehouse one of those who went in at the distribution of loaves of bread and his face is set in a frown, he makes known the emptiness of his belly, and he becomes an enemy, being unsatisfied. Do not let any man approach thee and find thee with a gloomy face. A man wishes to remember what is pleasant in the years that he has yet to live.

35. Know thy people (or, acquaintances) when thy prosperity is at a low ebb; thy character (or, reputation) is more than thy friends. It fills the river-side; it is greater than a man's valuable possessions. Riches pass from one man to another. It is an excellent thing for the son of a man to have a [good] character. Good qualities are remembered.

36. . . . . [text wanting]

37. If thou takest as a handmaid a woman who has always enjoyed good cheer, and is of a merry disposition and is well known to her fellow townsfolk, and she is as thy lawful wife, and is good to look upon, drive her not away, but supply her with food to eat (or, make her fat with good food).

[Here ends the Teaching of Ptah-Hotep.]

Ptah-Hotep's Comments on his Teaching.

A. If thou wilt hearken to these things which I have said to thee, thy condition of life will be like unto that of all those who have gone before thee. And besides the truth that belongs to them remains their beauty: the memory of them shall never depart from the mouths of men by reason of the beauty of their phrasing. Every word will pass current as a thing that can never perish in this land, and it will beautify exceedingly the utterances that the princes and nobles make. It is the Teaching that a man should hand on when speaking to his posterity, so that they may hear it. Thereby he becomes a craftsman in speech, and having heard fine speech himself, he declares it to those who shall come after him, so that they likewise may hear what he has heard. If a well-doing disposition exists in him that is set at the head of affairs he will always be beneficent, and all his wisdom shall endure for ever and ever. The soul that is well trained (or, is understanding) rejoices when its wisdom is established, and it is happy when it is prosperous on the earth. Behold, he becomes a prince through his well-doing disposition, his heart serves as the counterpoise to his tongue, and his lips are true when he speaks, his eyes see rightly, and his two ears hear at the same time. It is a very excellent thing for his son to do what is right, and to keep himself from falsehood [in word and deed].

B. It is a good thing for the son who hears to have heard. He who hears enters in as one who has heard, and he who has heard becomes a hearer who hears what is good and speaks what is good. Everyone who has heard is an excellent person, and it is an excellent thing for him that has already heard [teaching] to hear [more]. To hear is the best of all qualities (or, characteristics), and beautiful affection springs into being thereby. How beautiful is it to see a son searching into the Teaching of his father; through this act he will attain to old age. The man who loves God will hear, but he whom God hates will not hear. Behold, it is the heart of a man that makes its possessor hear or not hear. The heart of a man is life, strength and health to him. Behold, he who has heard hears the word, and he who loves to hear is he who will perform words. How beautiful it is when a son hearkens to his father! And how happy is he (i.e., the father) to whom these words are applicable! How beautiful is the son as a lord of hearing, who has heard and of whom it can be said, He is good in his body, and is treasured by his father! The memorial of him shall be ever in the mouths of those who are alive on the earth at this present, and in the mouths of unborn generations.

C. If the son of a man receives what his father says to him, none of his plans shall fail. Thou art instructed by a son who

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hearkens. His merit [becomes known] among the princes. His control is over that which he speaks—seeing in hearing . . . . . Calamity overtakes [the son who] will not hear. The man of knowledge rises betimes to stablish himself, but the fool of a man injures himself.

D. The fool of a man who has not hearkened effects nothing whatsoever. He looks upon the man of knowledge as a man who knows nothing, and the qualities of virtue and excellence he considers to be defects. He does every kind of thing that is reprehensible, and these cause him to be abused daily. He lives (i.e., flourishes) upon that through which men die, and his bread is that which is filthy and abominable. But his character and disposition are well known to the princes. He goes on living day by day, but he is as one dead, and people keep themselves at a distance from him because of his evil moods, and because of the many calamities that come upon him every day.

E. The son who has hearkened is like a Follower of Horus, and when he has hearkened good [comes] to him. When he is old and has attained the state when reverence is paid to him, he tells his children the things that were told to him, and so makes new the instruction of his father. Every man instructs as he has been instructed, and tells his children what he has been told, and they tell it again to their children.

F. Build up a character and gainsay not thy precept. Make Truth to flourish, give life to thy children. If . . . . . it will come bearing sins (or, defects). Act thou in such a way that the people when they see thee shall say; “Behold, he is exactly like that one”; and that when they hear of thee they shall also say: “Behold, he is exactly like that one.” The people shall see and shall [say] . . . . . subduing the multitude . . . . .

G. Suppress no word [in this book], and add nothing to it, and set not one thing in the place of another. Take good heed not to open the writings (book, documents) that thou hast; instruct according to the [traditional] word. Thou, a man of learning, hearken thyself. Desire thou to establish thy behest in the mouths of those who hear. [Let thy speech be suitable to the occasion] and let every plan of thine be in its place.

H. Make thy heart to sink as in water, control thy mouth, so shall thy plans be among the princes. Make thyself to be wholly in accord with thy lord, make him to say: "This is my son." Then shall those who hear these words say: "Assuredly praise is due to his begetters.” Concentrate thy mind at the time when thou art speaking, and thou shalt make remarkable utterances, and the princes who hear them shall say: "Good, good are the things that come forth from his mouth."

I. Act in such a way that thy lord shall say of thee:—The Teaching of his father must have been very, very good. He came forth from him (i.e., his father), the first of his loins. He has declared his Teaching to him, and the whole of it is in his body, and what he did in making him was greater than what he said to him. Behold a good son, of the gift of God, who has done more than his lord ordered him to do. He does that which is right, and his heart does (i.e., follows) according to his footsteps.

May thy members have strength (or, good health) similar to that which I have obtained, the King at the same time being satisfied with everything that has happened, and mayest thou be master of [many] years of life. It is not a little thing that I have upon the earth. I have obtained one hundred and ten years of life, which the King has given to me, in addition to the favours which surpassed those of my ancestors, for doing what was right for the King up to the place of reverence (i.e., to old age).

Here ends [the book]—its beginning to its end as it was found in writing.

THE COMMANDMENTS OF MAAT

E. A. Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(Maat or Ma'at refers to the ancient Egyptian concepts of truth, balance, order, harmony, law, morality, and justice. Maat was also the goddess who personified these concepts, and regulated the stars, seasons, and the actions of mortals and the deities who had brought order from chaos at the moment of creation.

The earliest surviving records indicating that Maat is the norm for nature and society, in this world and the next, were recorded during the Old Kingdom of Egypt, the earliest substantial surviving examples being found in the Pyramid Texts of Unas from between ca. 2375 BC and 2345 BC.

As A Principle

Maat represents the ethical and moral principle that every Egyptian citizen was expected to follow throughout their daily lives. They were expected to act with honor and truth in manners that involve family, the community, the nation, the environment, and the gods.

Maat as a principle was formed to meet the complex needs of the emergent Egyptian state that embraced diverse peoples with conflicting interests. The development of such rules sought to avert chaos and it became the basis of Egyptian law. From an early period the King would describe himself as the "Lord of Maat" who decreed with his mouth the Maat he conceived in his heart.

The significance of Maat developed to the point that it embraced all aspects of existence, including the basic equilibrium of the universe, the relationship between constituent parts, the cycle of the seasons, heavenly movements, religious observations and fair dealings, honesty and truthfulness in social interactions.

The ancient Egyptians had a deep conviction of an underlying holiness and unity within the universe. Cosmic harmony was achieved by correct public and ritual life. Any disturbance in cosmic harmony could have consequences for the individual as well as the state. An impious King could bring about famine, and blasphemy could bring blindness to an individual)

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THE LAW

There is little surviving literature that describes the practice of ancient Egyptian law. Maat was the spirit in which justice was applied rather than the detailed legalistic exposition of rules. Maat represented the normal and basic values that formed the backdrop for the application of justice that had to be carried out in the spirit of truth and fairness. From the Fifth Dynasty (c. 2510–2370 BC) onwards, the vizier responsible for justice was called the Priest of Maat and in later periods judges wore images of Maat.

Later scholars and philosophers also would embody concepts from the Sebayt, a native wisdom literature. These spiritual texts dealt with common social or professional situations and how each was best to be resolved or addressed in the spirit of Maat. It was very practical advice, and highly case-based, so few specific and general rules could be derived from them.

During the Greek period in Egyptian history, Greek law existed alongside Egyptian law. The Egyptian law preserved the rights of women who were allowed to act independently of men and own substantial personal property and in time this influenced the more restrictive conventions of the Greeks and Romans. When the Romans took control of Egypt, the Roman legal system which existed throughout the Roman Empire was imposed in Egypt.

In funerary texts

Egyptians were often entombed with funerary texts in order to be well equipped for the afterlife as mandated by ancient Egyptian funerary practices. These often served to guide the deceased through the afterlife, and the most famous one is the Book of the Dead or Papyrus of Ani (known to the ancient Egyptians as The Book of Coming Forth by Day). The lines of these texts are often collectively called the "Forty-Two Declarations of Purity"

A passage in the Instruction of Ptah-Hotep presents Ma'at as follows:

Ma'at is good and its worth is lasting.
It has not been disturbed since the day of its creator,
whereas he who transgresses its ordinances is punished.
It lies as a path in front even of him who knows nothing.
Wrongdoing has never yet brought its venture to port.
It is true that evil may gain wealth but the strength of truth is that it lasts;
a man can say: "It was the property of my father."

Ptah-Hotep was the city administrator and vizier (first minister) during the reign of Pharaoah Djedkare Isesi, the 8th and penultimate pharao of the Fifth Dynasty. He is credited with authoring The Instructions of Ptah-Hotep, an early piece of Egyptian "wisdom literature" meant to instruct young men in appropriate behaviour.

Ptah-Hotep (meaning "Peace of Ptah"), sometimes known as Ptah-Hotep I or Ptahhotpe, was an ancient Egyptian vizier during the late 25th century BC and early 24th century BC Fifth Dynasty of Egypt.

The doctrine of Maat is represented in the declarations to Rekhti-merti-f-ent-Maat and the 42 Negative Confessions listed in the Papyrus of Ani. The following are translations by E. A. Wallis Budge.)

The 42 Negative Confessions from the Papyrus of Ani.

1 I have not committed sin.
2 I have not committed robbery with violence.
3 I have not stolen.
4 I have not slain men and women.
5 I have not stolen grain.
6 I have not purloined offerings.
7 I have not stolen the property of the gods.
8 I have not uttered lies.
9 I have not carried away food.
10 I have not uttered curses.
11 I have not committed adultery.
12 I have made none to weep.
13 I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
14 I have not attacked any man.
15 I am not a man of deceit.
16 I have not stolen cultivated land.
17 I have not been an eavesdropper.
18 I have slandered [no man].
19 I have not been angry without just cause.
20 I have not debauched the wife of any man.
21 I have not debauched the wife of [any] man. (repeats the previous affirmation but addressed to a different god).
22 I have not polluted myself.
23 I have terrorized none.
24 I have not transgressed [the Law].
25 I have not been wroth.
26 I have not shut my ears to the words of truth.
27 I have not blasphemed.
28 I am not a man of violence.
29 I am not a stirrer up of strife (or a disturber of the peace).
30 I have not acted (or judged) with undue haste.
31 I have not pried into matters.
32 I have not multiplied my words in speaking.
33 I have wronged none, I have done no evil.
34 I have not worked witchcraft against the King (or blasphemed against the King).
35 I have never stopped [the flow of] water.
36 I have never raised my voice (spoken arrogantly, or in anger).
37 I have not cursed (or blasphemed) God.
38 I have not acted with evil rage.
39 I have not stolen the bread of the Gods.
40 I have not carried away the khenfu cakes from the spirits of the dead.
41 I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42 I have not slain the cattle belonging to the God.

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THE TEACHING OF TUAUF THE SON OF KHATTAI

Source: British Museum Papyrus No. 10,182
and No. 10,222
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2345 - 2181 BC.

(The next oldest Book of Moral Precepts known to us is probably the Teaching of Tuauf, the son of Khattai, who wrote it for the benefit of his son Pepi; when and where Tuauf lived is unknown. The Teaching of Tuauf is considered to be a work of the 6th dynasty (2345 to 2181 BC.) or soon after. The Teaching of Tuauf was very popular under the New Empire (1550–1077 BC), and it seems to have been used as a text-book in schools and colleges, partly because its contents were more interesting than the religious texts that were usually studied, and partly because from one end to the other it is an eulogy of the profession of the scribe and the man of books.

A copy found in a more or less complete state only in papyri of the 19th or 20th dynasty (1292 to 1077 BC.). From the copy's composition it seems clear that the copyists of it at that time did not understand what they were writing; the obvious mistakes in the text are very numerous, and many passages mean nothing, or at any rate, are untranslatable. In spite of these defects, the main object of Tuauf in writing his work was to instil into the mind of his son Pepi a love for letters and for the profession of the scribe, and also to make him study the apophthegns of the Ancestors.

What Tuauf's social position was we know not, but by some means or other he learned to write and to express himself with tolerable clearness. He was probably not a man of high rank, and he seems to have worked at some kind of trade. In the course of this he found his ability to read and write of such importance that he determined to have his son properly educated, and to make him a scribe. He lacked the skill of the professional scribe in turning his sentences, and he employed in his Teaching the words that were in common use among the people of his own class. A thousand or twelve hundred years later, when the temple scribes and teachers under the Ramessid kings began to use his Teaching as a text-book, these archaic words were no longer understood, and others of more modern use were substituted for them. Blunders in copying and attempts at emendation have brought the text of Tuauf's Teaching into the unsatisfactory state in which we find it to-day.)

Text:

THE BEGINNING OF THE TEACHING THAT WAS COMPOSED BY A MAN OF THE THART, WHOSE NAME IS TUAUF, THE SON OF KHATTAI, FOR HIS SON WHOSE NAME IS PEPI, WHEN HE WAS SAILING UP THE RIVER WITH HIM TO KHENNU (OR TO THE COURT?), TO PLACE HIM IN THE HOUSE OF THE TEACHING OF BOOKS (IX., WITH THE SONS OF THE PRINCES OF KHENNU). HE SAID TO HIM:—

1 I have considered the exhaustion caused by labour, I repeat I have considered it; [therefore] devote thy mind to books, I have also considered who has been released from the corvee, and assuredly there is nothing more [to be esteemed] than books. They are like a well. Dig down deeply therefore into the depth of Kamit (ix., the literature of Egypt), and thou wilt find the following aphorism: As for the scribe, any (or every) position at Court may be his ; he needs not be a beggar therein. The man who works to satisfy another never obtains a settled position. I have considered the other professions likewise, and to them also this aphorism may be applied. I would make thee to love books as thy mother. I would bring in their beauties before thy face, for the profession of the scribe is greater than any other—there is nothing equal to it upon the earth. Even when he is a beginner and is making progress, though still a mere youth, his views are discussed. He is despatched on missions of state, but does not come [back] to place himself under restraint.

2 I have never seen the blacksmith (literally, the man who casts statues in metal) in charge of a mission, or the gold-worker despatched on one. But I have seen the coppersmith at his work at the door of his blazing fiery furnace. His fingers are [knotted and rough] like the hide of the crocodile, and he stinks more than the guts of fish.

3 Every artisan who wields the chisel, has he any more rest than the ploughman? (Or, perhaps, "he needs more rest than the ploughman.") His fields are [made of] wood, his tools of tillage are of copper. He is released from work in the nightseason, 0and works more than he did with his arms [in the day-time]; in the night-season he lights his lamp.

4 The stone-mason is always seeking blocks of sandstone of aU kinds suitable for his work. When his period of work is ended in the evening, his arms are weary, and he (i.e., his whole body) is exhausted. He sits himself down when Ra enters [the Tuat], and his thighs and the bones of his back [seem] as if they were coming asunder.

5 The barber shaves until far into the night. When he sets himself to eat he must put himself on his upper arm. He betakes himself from one quarter of the town to another in search of the men who want shaving (i.e., his customers). He tortures his hands and arms to fill his belly, just as do the honey-flies (i.e., bees) which devour their own productions.

6 The waterman has to work down the river into the Delta in order to gain his wages. He must toil excessively and work as long as his arms are able to do so. The mosquitoes and gnats sting him to death, his stink chokes him. He sets out for his garden, he sets out for his house . . . . .

7 The workman (or, mud-puddler) who builds dams (or, makes bricks) in the fields must pass his time among the cattle. He has to do work in the vineyards and for the pigs. He cooks his food in the fields. His garments are stiff with the mud which is caked on them, the straps break. If he goes into the wind it stifles him; when his fire appears (i.e., bums up)

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he is comfortable. He works wooden tools with his feet. If he frees himself from them and crosses the threshold, he is driven from the place.

8 I will speak to thee also about the builder of walls. He is eaten up with disease, for he lives out in the open air among the winds. Tlie building material is in his garb. He is tied to the walls like the Lilies in order to attain to what he seeks. His arms are in evil case . . . . . all his clothes are dilapidated. He eats the bread of his fingers, he washes himself once only. His misery is so great that it can hardly be described correctly . . . . . from one chamber to another, ten cubits . . . . . by six cubits from one month to another he clings to the scaffolding like the lilies on the houses, doing work of every kind. If he has bread [to eat] it is to his house that he gives it. His children are cruelly beaten [by him].

9 The gardener brings in to me gazelle (sic). His shoulders are bowed under crushing loads, and his arms and his neck become diseased. He spends the forenoon in watching the onions and the afternoon in attending to the vines. He is obliged to work every day, and everything he does exhausts his body.

10 The farm-labourer, his clothes [last] for ever.* (*Or, perhaps, "The farm-labourer is always held accountable by his employer.") He has a raucous voice like that of the corncrake (?) His fingers and hands and arms are dried up by the winds and are cracked. He is worked to exhaustion . . . . . a man would choose the security afforded by lions to that which he has. The taste of death is in him. His roof is the earth among them. He comes through the fields, he comes to his house in the evening, and is utterly worn out by the journey.

11 The weaver sits in a closed hut, and has a lot which is worse than that of a woman. His thighs are drawn up close to his body, and he cannot breathe freely. The day on which he fails to do his tale of woven work he is dragged out [from his hut] like a lily (or lotus) from the pool. Only by bribing the watchman at the door with [his] bread-cakes can he make him let him see the sunlight.

12 The spear-maker (literally, the maker of weapons for fighting) suffers sorely when he has to go out into the hills. He must pay much money for the hire of the asses and [their drivers], and his expenses for provender for them on the way are very great. He comes through the fields, he comes to his house, and is utterly worn out by the journey.

13 The envoy when he is about to come forth into the mountainous country (or, desert) bequeaths his possessions to his children, being afraid of lions and the thievish nomads, the Aamu. And when he returns to Egypt, and has come through the fields, and reaches his house at nightfall, he is utterly broken by the fatigues of the journey.

14 The reed-cutter, his fingers are filthy, and the stink of them is that of the dealer in fish His eyes are dazed (or, sunken), his hand never rests. He passes the whole day in cutting papyrus, he detests [wearing] clothes.

15 The lot of the sandal-maker is an evil one indeed. He must beg [for work] everlastingly. His health is the health of a hooked-fish He gnaws the strips of leather.

16 The washerman who toils on the river bank is a neighbour of the crocodile . . . . . filth rises on the water, his hand never stops. It is not a restful profession which I now set before thee, or the happiest of all professions! His food is mixed up with his apparel, not one of his members is clean, he must put himself into the garments of women. His miserable state is one to weep over. He spends his whole day with the stick for beating the clothes [in his hands]. When clothes are brought to him to wash he is told that if he delays he will be beaten.

17 The snarer of wild-fowl toils exceedingly hard when he tries to see the birds as they fly high in the sky. When he sees the birds in a mass in the sky, he says: "How I wish that I had a net handy!" but God does not give him his heart's desire to help him to carry out his thoughts.

18 Moreover I tell thee that the trade of the fisherman is the worst of all trades. Does he not verily have to toil in the waters of the river, where he is mixed up with the crocodiles? When the river-plants are sparse there is no one to cry out to him, "A crocodile lurking there." Fear blinds his eyes . . . . . Verily there is no occupation than which better cannot be found except the profession of the scribe, which is the best of all.

19 When a man knows the books one will say, "They are good for thee," No other profession will I set before thee; verily each worker curses his work [except the scribe]. No man says to the scribe, " Work in the fields for such and such a man." Verily that which I am now doing as I sail up the river to Khennu (the Court?), behold, I do it for love of thee. Even one day [spent] in the house of instruction (i.e., school) is profitable for thee, and the work done therein will endure as long as the mountains. These are the things that I would have thee to know quickly, quickly, for they drive away the Beast (or. Serpent?) Betennu.

20 I will [now] speak to thee words concerning other matters, to instruct thee and make thee to know [how to behave] and how to avoid contention (or, quarrelling). Be thou one of those who have weight (a settled object?) in their plans, for if a man adopts an object hastily he knows not where his plans will end. A man may have lapis lazuli in his hand [for] the lions . . . . .

21 When thou art following in the train of princes walk decorously, as if thou wert feeling pleasure. When thou goest into a house and findest the master therein, the hands of another not being before thee*, sit down, [lay] thy hand on thy mouth, and ask no questions of anyone who may happen to be near thee. (*Or, perhaps, "and findest the master therein [engaged] in discussing with another man affairs [of which thou art ignorant]." He who says "[Tell me,] I pray," is like the man who tries to break a cudgel with a twig* (*Tuauf is here quoting a proverb; he quotes it again a few paragraphs later.)

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22 Ur-shefit lays a burden upon thee. Utter no cryptic words; he who conceals his body (or, mind) works against him. Speak not words of pride and arrogance, even when thou art sitting by thyself, or, according to a variant reading, alone.

23 When thou comest out of the house of teaching (i.e., school)—it having been told thee that midday has come—and thou goest singing (or, shouting) about the courtyards of the houses, I charge thee not to enter into [the houses] to which they belong.

24 When a great man of the town sends thee on an errand, deliver the message which he gave thee word for word, even as he uttered it. Take nothing away from the message which he gave, and abandon [the idea] of making any addition to it. Let him not set his heart. He is filled with [good] qualities of every kind, there exist no hidden things to him, no place is large enough to contain him.

25 Speak not lies to (or, concerning) thy mother, for the sake of this Great Chief (Osiris?). . . . . Act not in any wise against her, not even when thou art by thyself or, according to a variant reading, alone. If thou art one who despises the belly thou wilt be hearkened to. If, when thou hast eaten three bread-cakes, and hast drunk two pitchers of beer, thy belly is not full, thou must fight against it (i.e., thy ravenous appetite). If another man is filled therewith make no stand: it is like a man trying to break a cudgel with a twig.

26 Behold, it is a good thing for thee to dismiss the crowd of people that are about thee, [so that] thou canst hear [privily] the words of the nobles. O that I could make myself like imto thee—son of men (a title also found in Qumran texts and New Testament writings). Thou marchest like one who has made himself the master of . . . . . The scribe who hears (or, obeys) is seen [and known]; he who obeys becomes a man of might. Fight against the words that are against (i.e., condemn) it. Make thy feet hasten when thou marchest and spare not thyself . . . . . Make thyself to be friendly with thy young companions.

27 Behold, the goddess Renenit is on the way of God, and it is the goddess Renenit whom the scribe has upon his shoulder on the day of his birth, and when having become a man, he enters the Council Chamber. Verily there is no scribe who does not eat the food of the King; life, strength, and health be to him!

28 The goddess Meskhenit makes the scribe to flourish and to prosper, and sets him at the head of the Council. Tua-Ra is his father and his mother (or, his father and his mother praise Ra). They set him on the path of life. Behold, these are the things that I would set before thee, and before the children of his (i.e., his son's) children.

THE TEACHINGWHICH KING KHATI WROTE FOR HIS SON MERIKARA

or: Instruction Addressed to King Merikare
or: The Teaching for King Merykara
Source: Vladimir Semyonovich Golenishchev, 1913, Ermitage, St. Petershurg, No. 1115, 1116a & 1116b
Translation: Alan Henderson Gardiner, 1914
Estimated Range of Dating: 2025-1700 BC.

(Instruction Addressed to King Merikare or The Teaching for King Merykara, is a literary composition in Middle Egyptian, the classical phase of the Egyptian language, probably of Middle Kingdom date (2025-1700 BC).

In this "sebayt" (wisdom teaching) the author has a First Intermediate Period king of Egypt possibly named Kheti address his son, the future king Merykara, advising him on how to be a good king, and how to avoid evil. Merykara is the name of a king of Dynasty 9 or 10, the line or lines of kings who ruled northern Egypt during a period of division, the First Intermediate Period (about 2150-2025 BC). Perhaps this allowed the author of this composition greater freedom in describing the limits of royal authority than might have been possible in referring to kings of a unified Egypt; the Teaching for King Merykara is effectively a treatise on kingship in the form of a royal testament, the first of this genre. Similar works were created later in the Hellenistic and Islamic world, and, in the speculum regum, had a parallel in medieval Europe. Like similar later "royal testaments" one of its functions may have been the legitimization of the ruling king.

Synopsis: The first, mostly destroyed, section deals with the putting down of rebellion, the second with how to treat the king's subjects. The third section gives advice on how to run the army and religious services. The fourth describes the king's achievements and how to emulate them. Next, in contrast to the continual recycling of architectural blocks, the king is instructed to quarry new stone, not reuse old monuments; the reality of reuse is acknowledged, but the ideal of new work is commended. Similarly, the destruction of a sacred territory at Abydos is recorded; the king expresses remorse, as if accepting responsibility for the unthinkable that must have recurred throughout history - sacrilege in the name of the ruling king, subject to divine retribution during a judgement of the dead.[6] The importance of upholding Maat, the right world order, is stressed. The last two sections contain a hymn to the creator god (who remains unnamed) [7] and an exhortation to heed these instructions.

The contrast between real and ideal make the composition a reflection on power unparalleled in Ancient Egyptian writing.

Principal sources: The text is known from three fragmentary papyri. They only partly complement one another and the most complete one, the Leningrad Papyrus, contains the largest number of scribal errors and omissions, making it very difficult work with.

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• Papyrus Hermitage 1116A, late Dynasty 18
• Papyrus Moscow, Pushkin Museum of Fine Arts 4658, late Dynasty 18
• Papyrus Carlsberg 6, late Dynasty 18

The "Teaching of King Khati" is a remarkable composition. King Khati wrote it for the benefit of his son Meri-ka-Ra. Unfortunately the only version of it which we have is the work of the scribes of the 19th dynasty, but there seems to be little doubt that the composition itself is about two thousand years older. This Teaching of Khati is different in every way from that of his predecessors, and this royal author intended to teach his son something more than morality. The first six paragraphs advise Meri-ka-Ra how to deal with disloyal, noisy sedition-mongers, who go about the city talking and inciting men to overthrow the existing government. He is to use no half measures, but to seize such folk, kill them, blot out their name and memorial, and destroy their adherents.

The next three paragraphs counsel just and considerate treatment of the nobles and the people in general : Stablish thy boundaries and provide for the future, seize not all the land. [Life] passes quickly upon earth and is of short duration.

The next seven paragraphs deal with an incident in a fight which King Khati had with the princes of Thebes at This, near Abydos; the subjugation of the peoples to the north-west and north-east of Herakleopolis; the nomad tribes of the Aamu (or Syrians) and their warlike and unconquerable disposition.

The rest of the text, and this is a surprise, is monotheistic, meaning it deals with only One God. The passages contain the simplest and grandest description of the power and majesty of the God of Creation which has been found in Egyptian papyri. It is clear from some of the lines in them that the god whose power Khati describes is Ra, the oldest sun-god of Heliopolis, who was undoubtedly regarded as the creator of the material universe. King Khati's monotheism is of a very high order, but Ra was, apparently, not almighty, for he had enemies, who subsisted against his will, and whom he had to slay. And his power over the men whom he had created in his image was not great enough to prevent them from conspiring against him. Moreover, to help men to overcome "happenings," (i.e., accidents and calamities) and diurnal and nocturnal visions, he was obliged to invent for them Hekau, "words of power" (i.e., magical spells, incantations, exorcisms, and the like). As these were to be recited whilst certain ceremonies, of a symbolic and magical character, were being performed, and as both the spells and ceremonies were designed to destroy the power and works of evil beings, they must be regarded as the foundation of the "White Magic," which Ra invented to defeat "Black Magic."

(The hieratic text of this Teaching is only found in copies of it which were made by the scribes who flourished under the New Empire, and is preserved at St. Petersburg and Moscow. It was published in 1913 by Vladimir Semyonovich Golenishchev in Les Papyrus Hieratiques No. 1115, 1116a et 1116b de L'Ermitage Imperial a St. Petershourg,.and translated into English by Alan Henderson Gardiner in the Journal of Egyptian Archaeology, Vol. I, p. 22 ff.)

[The first two or three columns are much mutilated, and little connected sense can be got from the fragments.]

1 [The few words which remain suggest that the king tells his son what characteristic in a man he considers to be absolutely essential for ruling successfully.]
2-4 [These paragraphs deal with the suppression of rebellion.]

5 The king, considering the case of a man who is friendly with disloyal folk, and possesses the gift of fluent speech, and is very popular with many in the city and can bend them to his will, and is a mischievous chatterer, advises his son to seize him, and kill him, and blot out his name, and wipe out every memorial of his existence, and suppress all who were his adherents.

6 A quarrelsome discontented man causes uproar in a city, and will split the community into two parties. If thou dost find a man of this kind, but canst not thyself deal adequately with him, summon him to appear before the council, and prosecute him as a rebel, for he is one. A chatterer in any case causes trouble in a city. Curb the mob. The man with nothing to lose rebels naturally.

7 A king must not punish in the heat of passion; use discretion in punishing, and thy people will rejoice. Show thyself to be a speaker of the truth before the God . . . . . The heaven of a man is a good disposition (or, nature); the curse of a man who is broken-hearted through suffering is a terrible thing (or, calamity).

8 Make thyself a craftsman in speech, for thereby thou shalt gain the upper hand. The tongue of a man is his weapon, and speech is mightier than fighting. No man can come behind him that is skilled in heart . . . . . Those who do not know cannot seize the man who knows, and where he is no evil thing takes place. Truth comes to him in a well rubbed-down state in the form of the sayings of the ancestors.

9 Follow after (or, imitate) thy fathers of olden time. The [mind] is trained by knowledge. Behold, their words stand fast in writing. Open [their book], read, and follow their wise counsels, and in this wise shall the workman become a man who has been taught. Be not evil; good is graciousness (or, sympathy). Let thy loving sympathy stand as a permanent memorial of thee. Multiply thy [benefit] . . . . . in the city. The people will give thanks to God for thy benefactions, and they will praise thy goodness, and will pray for thy health [in years to come].

10 Pay honour to princes, and treat thy people well. Make the boundaries of thy country to flourish enlarge them), and the districts about thee. It is a good thing to work (i.e., make provision) for what is (or, those who are) to come after. Pay honour to a life of work, for he who is satisfied in heart

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becomes an evil . . . . . It is a despicable thing for a man to fetter the land (his estate?). The man who has nothing is greedy for the property [of others] upon earth has no continuity . . . . .

11 Make great thy princes and they will carry out thy laws. The man who possesses wealth in his house favours no man; the man with possessions has no need of [bribes]. The poor man does not say what it would be right for him [to say], and the man who says, "I would have more" is not trustworthy for he will favour the side that will bribe him. A prince is truly great when his princes are great; a king is strong when he has shenit (i.e., mighty men) about him. Awe-inspiring is he who has many princes about him. Speak what is true in thy house, and the princes who are on the earth shall fear thee. All is well when the Lord is right of heart, [for] the chief (or, innermost?) chamber makes reverence to be felt for the outside thereof.

12 Do the right, and thou shalt continue upon the earth. Make the weeper to cease his plaint. Fleece not the widow woman. Drive no man away from the property of his father (i.e., ancestral estate). Defraud not the princes by removing them from their hereditary offices. Take good heed not to inflict punishment unjustly. Slay none unnecessarily; it will not be profitable for thee. Inflict punishment by means of beatings and putting men under restraint; through treatment of this kind this land shall have a sure foundation. But an exception to this treatment shall be the rebel whose plottings have been found out. God knows the evil-hearted. God smites him for transgressions against Him even to blood . . . . . Slay not the man with whose virtues thou art acquainted, with whom thou hast in times past sung the writings [in school] and read the [Sapu Book] of God. Enter with a long stride the place of hidden things (or, mysteries). The soul of the man who is slain comes to the place which it knows, it steps not aside from the ways of yesterday. No words of power (i.e., magical spells) can turn it back, and it advances to the place where waters flow for it.

[We will now refer to three paragraphs 13, 27 and 28, but which give to the Teaching of Khati a character possessed by no other moral work except that of Amen-em-apt. These paragraphs deal with religion and not morality, and that they should occur in a work written nearly three thousand years before Christ is very remarkable. Paragraph XIII carries on the subject of the preceding paragraph, in which the King says:

13 “Do right deeds, thou shalt remain on the earth,” He goes on to say, If thou wilt oppress the widow, and usurp the orphans' possessions, and dismiss the magistrates who judge rightly, and punish innocent men, and murder people, thou wilt be judged and punished after death. [The passage concerning the Judgement is so important that I reproduce Golenischeff's transcript of it, and a translation of it:—]

THE JUDGEMENT.

"[Remember] the Tchatchaut* who judge wrongdoers. (*i.e., the Company of Assessors in the Other World, presumably the Forty-two great gods of the Hall of Maati, which was presided over by Osiris) Know thou that they will not be lenient (or, pitiful) [On] that day of the judgement of wretched man, [In] the hour of the doing of [their] appointed duty. It is a terrible thing for a man who knows [his sin] to be charged with it. Fill not thy heart [with hope] because of length of years, [For] they regard a whole lifetime as a single hour. They prove [a man] after [his] arrival in port (i.e., death). His qualities are placed near him as means of subsistence. There (i.e., in the Other World) existence is everlasting. A fool is he who has put [the remembrance of] it away from him. The man who attains to that place without wrongdoing Has an existence there like that of God, Going about unhampered like the Everlasting Lords."

14 Train up the young men to be soldiers and thou wilt be beloved by the Court, and let thy retinue of servants be great and numerous. See that thy town is always filled with hale young men who have newly arrived, being twenty years of age. Young men rejoice in following the dictates of their hearts. Successors of dependants appear, and a father with his children . . . . . Thus I raised soldiers when I ascended the throne. Make great thy great men, promote [those who fight] for thee. I pray thee to increase thy young men who follow thee, provided with inventories, endowed with fields and supplied with cattle.

15 Make no distinction in thy behaviour towards the son of a man of rank and the son of a man of humble parentage, but attach to thyself a man by reason of what his hands have effected. All handicrafts are performed according to the . . . . . the Lord of Strength. Guard thy border, set up thy lasting monuments, so that the corvde gangs may be profitable to their lord. Set up thy [fine] monumental buildings to God, for this will make to live the name of him that builds them. Let a man do what is of benefit to his souls, [that is to say] let him make the monthly purification, and take the white sandals, and betake himself to the temple, and unveil what is usually secret, and enter the shrine (or, sanctuary), and eat bread in the house of the god.

16 Make the libation tank to overflow, make great (or, large) the bread-cakes, multiply the daily offerings, for it benefits the man who does this. Make to flourish thy monuments according to thy wealth (or, power). One day [only] will provide for eternity, and one hour [only] will produce benefit for him that comes after. God has knowledge of the man who works for him. Carry statues of thyself into a remote land, and let not the people count [the labour] of doing so. Sick is the man who lacks a thing to fight about, in the interior of Egypt the fighting man is never cool.

17 Young recruits attack young recruits, according to what the men of olden time have said about the matter. Egypt fights in the cemetery, smashing the tombs and smashing . . . . . Thus did I myself and thus did it happen . . . . . Entreat not evilly the country of the South.

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Thou knowest what the Court said concerning it in times past, and it came to pass even as these things came to pass. They did not invade it, as they said . . . . . The town of Ten (Thinis), which was the boundary on the south, and as far Taut (?), I captured it like a water flood. King Meri[ka]-Ra, whose word is truth (i.e., this king was dead), did not do this. Be long-suffering in ruling that country act wisely, having regard to the future.

18 Keep on good terms with the region of the South. Men will come to thee bowed under loads with offerings. I acted as the men of olden time did. If a man has no grain to give [as tribute] be compassionate, for they are feeble folk by the side of thee. Fill thyself full of thine own bread-cakes and beer. Then shall the granite come to thee [from Sun, i.e., Syene] without any hindrance. Destroy not the monuments of another man, but hew stone for thyself in Reau.* (*i.e., the quarries of Turah, about 20 miles south of Cairo on the East bank of the Nile.) Build not thy tomb with stones from a wrecked tomb . . . . . Behold, thou King, Lord of joy of heart, thou art lazy, thou sleepest in thy strength. Follow thy inclination as I have done and thou shalt not have an enemy within thy border.

19 A certain man stood up, he was a lord of the town, and his heart was broken because of Ta-Mehu (i.e., the Delta), from Het-shennu to Sebaqa, its southern border as far as the marsh land of Khaui (near Herakleopolis). I settled the country on the west [of the Delta] as far as the margins of the Lake (or, Sea). They work (or, pay tribute), it yields . . . . . The Eastern country is full of nomad Arabs, their tribute . . . . .

[The next five paragraphs, 20-24, are full of difficult words and passages. They refer to the writer's conquest of the country to the north-east of Egypt, including Syria. He had subjugated it as far as Kantarah, and apparently had established garrisons to keep away the Semites and other Asiatic peoples. He now wishes to see a strong man arise in the person of his son. And, moreover, he says, the Pett peoples (i.e., the nomad tribes of Palestine and Syria) may be described thus:-]

20 The Amu are a despicable folk. The region in which they live is a miserable place, the water of the well[s] is horrible, it is difficult to travel about in because of the great number of the trees (or, jungle), and their roads are bad because of the mountainous districts.

21 The Amu is never to be found in the same place, and his feet are always on the move, marching from one place to another. He has been fighting ever since the time of Horus. He conquers nobody and nobody conquers him. He never announces the day on which he is going to fight, and is like the captain who rushes off suddenly to quell a rebellion. During my time the Pett tribes of the Amu were like a weapon in a fortress . . . . . I allowed the people of Ta-Mehu (i.e., the North-land, or Delta) to fight them.

22 I carried away captive their holders of land and their cattle . . . . . the Amu are a beastly folk to the Egyptians. Let not thy heart have concern about him. He will attack and rob an isolated encampment, but he will not attack a walled town. Dig down the dyke and flood half of the district as far as Kamui (Athribis), verily it is the navel-cord of the nomads of the desert. Its walls are manned with armed men, its inhabitants are many and they know how to handle . . . . . Then there is the town of Tetu-Asut (A part of the modem district of Sakkarah, to the South of Memphis), the people whereof are ten thousand in number, and they are free and untaxed.

23 There are princes in it who from the time of Ra have gone to the Court [of Memphis]. Its borders are well defined, its coast-guards are strong, and it has many Northern men (i.e., Delta folk) in it, and they irrigate it. The North-land gives tribute in the shape of grain. Behold, it is the lands of wood of the North-land. They built a dyke that reached to Hensu (Hanes—Herakleopolis) . . . . . Take good care not to be hemmed in by hostile subjects . . . . .

24 When there is revolt on thy southern border it is the Pett folk (i.e., nomad tribes) who will take up arms against thee. Therefore build forts (blockhouses?) in the North-land. A man's name is not belittled because of what he has done, and the city that is protected cannot be injured. Build forts . . . . . The enemy loves the man who is evil-hearted, for his disposition is vile. King Kha-ti (Presumably Khati I, the founder of the Herakleopolitan Dynasty), whose word is truth, has laid down the following in his wise counsel; He who is silent (i.e., inactive) against the man of violent heart is destroyed; God fights against the man who is an enemy of the temple. Here the section of the text that contains Khati's advice of a political character comes to an end; he now harks back to his moral Teaching.

25 There shall come one . . . . . who shall carry it out; he shall understand what has been decreed . . . . . the day of his coming. Provide drink offerings in abundance. Pay honour to God, and say not: "He is poor-spirited." Let not thy hands and arms drop in idleness, but work willingly. What destroys heaven is apathy. Monuments are regarded by an enemy, [for] he does not destroy them because he wishes that what he himself has made shall be maintained in good order by him who comes after him. There exists no man who has not an enemy. [The Lord] of the Two Lands understands affairs, and the King who is surrounded by nobles does not act stupidly. He was wise even when he came forth from the womb; he was set apart (or, distinguished) to be at the head of the land of millions [of men].

26 Kingship is a splendid rank. Even when [a king] has no son and no brother to perpetuate his monuments, lo, one king maintains the reputation of another. A man works on behalf of his predecessor, because he wishes that what he himself has done shall be maintained in good order by his successor. Behold, an evil happening took place in my time, that is to say, the funerary districts of Tenu (Thinis) were laid waste. It took place because of an act of my own, and I only had knowledge of it after the deed was done. Verily my

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punishment was in proportion to what I had done. A contemptible man and unprofitable is he who thinks that he can make to flourish again what he has laid waste, or build up what he has overthrown, restoring its perfect state and beauty. Take good heed to this matter; a blow struck brings a counter blow in its train; and this is the irresistible result of every action (or, deed).

27 God the Creator. His Worship and Power. “God has hidden Himself; [He] knows the dispositions [of men]. None can resist the lord of the hand* (see page 20) Who attacks the things which are seen by the eyes (or, whilst the eyes look on). God is to be adored [when] He is on His way. Stones are worked upon, copper (or, bronze) is wrought [into images of Him]. The parched land is rewarded with a stream. A river will not permit itself to disappear, it destroys (or, dissolves away) that ground in which it hid itself. The soul journeys to the place which it knows. Found [and] make perfect (or, magnificent) thy house of Ament (i.e., the west bank of the Nile), Beautify thy house of Khert-Neter (i.e., the cemetery) As is right to do, like one who observes the law. For the minds (or, hearts) of men rely upon it. The disposition of him that is right of heart is more acceptable than the ox of the worker of iniquity. Work for God, He will work for thee in like manner. Make offerings 130. to keep the tables for offerings well-supplied, [And] with the cutting [of funerary texts add] the similitude of thy name. God knows well [the man] who works for him.”

28 [King Khati continues his advice thus:-] "Regulate (or, keep order among) men and women, who [are] the flocks and herds of God. (Compare Psalm 74,1; 79,13; 95,7; 100,3.) He made heaven [and] earth for their will (i.e., pleasure), He dissipated the darkness of the waters, He made the breezes of life (or, the life-giving air) for their nostrils. They are the images (or, likenesses) of Him, (Compare Gen. 1,26-27; 9,6.) Who came forth from His members. He mounts up into the sky for their hearts (i.e., gratification). He has made for them fruits and vegetables, flocks and herds, feathered fowl [and] fish for their subsistence. He has slain his enemies, he destroyed his own children because they conspired and made rebellion. He made the daylight for their hearts (i.e., gratification). He made himself to travel in a boat so that he could see them. He has raised up a shrine behind them. [When] they weep he hearkens [to their cry]. He made for them a governor in the egg (i.e., governors who were kings before they were born.), A captain to strengthen the back of the feeble man. He made for them words of power [for] weapons To repulse the might of [untoward] happenings [And terrifying] visions by night as well as by day. He has slain those who were rebels in heart As a man chastises his son for his brother. God knows every name.”

29 Do no evil thing. My mouth gives laws of every kind for the King. Make direct thy face before thee, lift up thyself like a man. O that thou mayest come to where I am without any laying information against thee. Slay not any man who approaches thee and whom thou hast favoured, for God knows him. He who flourishes on earth is one of them; those who follow the King are gods. Make the love of thee to be among all the peoples. A generous (or, well-doing) character is held in remembrance . . . . . it was said concerning thee the time of the feeble man is at an end. Thus said those who were dependants in the House of King Khat-ti when prophesying about him that was to come to-day. Behold, I have declared to thee the profitable things of my mind; make them to be firmly grounded before thee.

30 Colophon (descriptive Conclusion): It (i.e., the book) has gone out (i.e., it is finished) in peace, as it was found in writing in the writing of Khamuas for himself, the silent one of truth, of kindly nature, generous and a lover of men. He stood not in the eye of another, he was not one given to scurrilous (or, blasphemous) abuse, he was the servant of his lord, a scribe who a man skilled in the craft of Thoth, the scribe Khamuas, and for his brother whom he loved dearly, the silent one of truth, of kindly nature, a man skilled in the craft of Thoth, the scribe Mahu.

THE INSCRIPTIONS OF ANTEF THE SON OF SENT

The Philosophy Of Antef, The Son Of Sent.
Source: British Museum stele, No. 197
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 2120 - 2070 BC.

(Antef, or more precisely Sehertawy Intef I, was a local nomarch at Thebes during the early First Intermediate Period and the first member of the 11th Dynasty to lay claim to a Horus name. Intef reigned from 4 to 16 years c. 2120 BC or c. 2070 BC during which time he probably waged war with his northern neighbour, the Coptite nomarch Tjauti. Intef was buried in a saff tomb at El-Tarif, known today as Saff el-Dawaba.

Intef, whose name is commonly accompanied by epithets such as the Elder, the Great (= Intef-Aa) or born of Iku, was a Theban nomarch during the First Intermediate Period c. 2150 BC and later considered a founding figure of the 11th Dynasty, which eventually reunified Egypt.

Intef the Elder was not a pharaoh but rather the nomarch of Thebes c. 2150 BC. As such he would have nominally served either a king of the Eighth Dynasty or one of the Herakleopolitan kings of 9th or 10th Dynasty. Intef the Elder would have controlled the territory from Thebes to Aswan to the south and not farther north than Koptos, which was then controlled by another dynasty of nomarchs.[3] Intef is believed to be the father of his successor on the Theban throne, Mentuhotep I.

From his stele in the British Museum, No. 197 [581]. Published by Sharpe, Egyptian Inscriptions, II, pi. 83; and Hall, H. R., Hieroglyphic Texts, Part II, pi. 23; and Moret, La Profession, p. 80.)

“Antef, the governor of the offices of the Government (The equivalent of the Mudiriyah of our days), smells the ground

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(i.e., does homage) before Khenti-Amenti, and looks upon the beneficent deeds of Up-uatu. He says : Now as concerning this tomb which I have made in the mountain (i.e., cemetery: To this day the Egyptians call the region where the tombs are situated "gabal," i.e., mountain.) of Abydos, this region which is surrounded by walls, which was made in the beginning by Nebertcher (i.e., "Lord to the uttermost limit," perhaps a God), a place profitable (or glorious) since the time of Osiris, a settlement of Homs for his Fathers, [the place] that the stars in the sky serve, [the place that is] the mistress of the henmemet beings, whereto come the great ones of Tetu (Mendes), the sister-site of Anu (Heliopolis), [the place of] Homs-splendours, whereon rests Nebertcher—may offerings appear at the word here for the loyal servant, the governor of the offices of the Government, Antef, the son of Sent.)

1 I am a silent man before a raging man and before a fool, in order to suppress wrath.

2 I am cold (i.e., calm, or cautious), without hasty impulses, knowing what circumstances may arise, understanding possibilities of failure.

3 I am a man who speaks in places where violence is applied, and I know when, according to custom, it is right for me to show anger.

4 I am a long-suffering man. I pay heed to my name (or, reputation); it gives (?) [me] what is in my heart.

5 I am a man who collects [his facts or thoughts], returning to a matter, longsuffering (or, patient), silencing the weeper with happiness.

6 I am a man who has a bright (i.e., pleasant) face for his subordinate, and who does good to the man who is like himself (i.e., is in the same social position).

7 I am an impartial man in the house of his lord, knowing what will heal the man who is diseased in speech.

8 I am a man who is bright (i.e., pleasant) of face, open-handed, a lord of food, without withdrawal of face [from any man].

9 I am a friend towards those who are in a lowly condition, and to the man who has nothing my true (or, just) dealing is sweet.

10 I am the food of the hungry man who has no possessions, and open-handed to the destitute.

11 I act as the man of knowledge for him that is ignorant, and I teach a man that which will be beneficial for him.

12 I am the impartial man in the house of the king, knowing that which is said in every court-house.

13 I am a man who hearkens, I hearken to Maat (the Law, or the Truth), and, indeed, cause it to declare its message to my heart.

14 I am the peacemaker of the house of his lord, being remembered by reason of his amiable qualities.

15 I am a good one in the courts when cases are being tried, equable of mind, free from words (or, acts) that irritate.

16 I am a good man, not acting hastily, not coercing a man because of an utterance [of his].

17 I am a man of justice, like the scales, impartial, true like Thoth.

18 I am a man firm of foot, whose design is well thought out, who prepares the way for the man who would make him to prosper.

19 I am a man who recognizes the man who can teach him, and the man who will allow him to discuss a matter with him.

20 I am a man who speaks in the Court of Law (or. Truth), who sets (literally, sharpens) his mouth against the restrictions of the mind."

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THE TEACHING OF THE SCRIBE ANI, WHICH WAS WRITTEN FOR HIS SON, KHENSU-HOTEP.

Source: Mariette's Papyri, Nos. 5 and 7,
Egyptian Museum, Cairo
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2120 - 2070 BC.

(The Instruction of Ani, or Any, is an Ancient Egyptian text written in the style of wisdom literature which is thought to have been composed in the Eighteenth Dynasty of the New Kingdom, with a surviving manuscript dated from the Twenty-First or Twenty-Second Dynasty. Due to the amount of gaps and corruption it has been considered a difficult, and at times obscure, text to translate. The papyrus lacks one or more columns at the beginning, so it is impossible to know the contents of the title of this Teaching, and how the opening lines ran.

The Teaching of the scribe Ani is preserved in a hieratic papyrus which was written under the 21st or 22nd dynasty, and now forms No. 4 of the Collection of Papyri in the Egyptian Museum in Cairo. This papyrus is said to have been found, together with other Egyptian papyri (Nos. 5 and 7, according to Mariette's numbering) and a collection of Coptic letters written on papyrus, in a wooden box in the tomb of a Christian monk at Deir al-Madinah, or Western Thebes. Papyrus No. 5 contains part of the Demotic text of the story of Khamuas, the great magician and son of Rameses II, and No. 7 contains prayers in the hieratic character addressed to the hours of the night, and a description of them. If all these documents were found together in the tomb of a Christian monk it is difficult not to assume that this monk (who lived at a time when the knowledge of the old language is commonly supposed to have died out) was a student of ancient books of moral precepts, and could read and understand works written in the hieratic and Demotic characters. Fragments of the text are found in three other papyrus sections in the Musée Guimet, Paris the Papyrus Chester Beatty V held in the British Museum, London, and in four ostraca from Deir el-Medina.

As for its contents, the text retains the traditional format of an older man giving advice to a younger man – as the scribe Any, who works in the court of Nefertari, advises his son. However the Instruction of Any is distinguished from earlier works, as its intended audience was the ordinary person rather than the aristocracy. The themes covered by the instructions include respect for religion, motherhood, honesty, restraint and the avoidance of relations with unfaithful women. Unlike other works of instruction, the endings of which tend towards acquiescence and gratitude for the wisdom imparted, this text contains an epilogue in which a son first responds to his father's maxims critically rather than compliantly. The father refutes the son's objections by force of argument. The beginning of the document is fragmented and the text does not become understandable until we reach Plate 16, line 1. There we have:—)

Text:

1 Work a woman (i.e., marry a wife) whilst thou art a young man; she will produce thy son. If thou dost produce thy son whilst thou art still young, thou wilt be able to train him to become a proper man. Good is it for a man if his men (i.e., posterity) are numerous, [and] he will be applauded by reason of his children.

2 Make (i.e., celebrate) the festival of thy God, repeat continually his praises. God (literally, Gods) is angry with the man who breaks (or invades) his ordinance. Establish (or, set up), witnesses round about thy offerings. He who has done this has [done] most excellently for himself.

3 If it be that a man comes to seek for thy opinions (or, views), I pray thee to let it cause thee to sink thyself in the writings of the past.

4 The opportunity having come [and let pass], one may seek [in vain] to seize another.

5 Let His (i.e., God's) Will be exalted. Singing, dancing, and incense form his service (or, perhaps, form his meat and drink). The receipit of homage is among what belongs to him. Offer these things to the god, so as to magnify his name.

6 If there be a man who is drunk, go not into his presence at the instigation of another, even though his making [thee] to enter would make thee honoured (or, revered).

7 Look not too closely at the behaviour of a neighbour in thy (or his) house. Whatsoever thine eye sees thou shalt hold thy peace. Describe it not to any person in the street, lest the man who hears of it shall later inflict upon thee a punishment of a serious character [and perhaps] death.

8 Guard thyself well against the woman from the outer district who is not known in her town (or, quarter of the city). Cast no longing glances after her as do those who are like to her, and have no carnal intercourse or other relation with her. She is a deep ditch (or, lake), and where her currents will lead no man knows. When a woman, whose husband is absent from her, [shows her] beauty and invites thee to her every day, saying that there are no witnesses present, and puts her net in position [to snare thee], it is a great, abominable deed deserving the death penalty for a man to hearken to her, even if she has not succeeded in her object . . . . . Yet men will commit abominable deeds in order to gratify this one passion.

9 Go not in and out of the town-council, so that thy name may not stink.

10 When an interrogation in court takes place, multiply not thy words. Hold thy peace and thou wilt occupy a favourable position. Make thyself no mere tongue-wagger.

11 Noisy, vain repetitions are an abomination to the sanctuary of God. Pray thou thy prayer with a loving heart, all the words (or, petitions) are hidden. He will do for thee all that is necessary for thy daily needs; He will hearken to thy supplications, receiving thine offerings.

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12 Pour out libations to thy father and to thy mother, who rest in the cemetery in the mountain. The water is a witness for those who offer what is due, or what is acceptable to the gods. Fail not to do this . . . . . what thou doest thy son shall do for thee.

13 Undertake nothing as the result of having drunk beer, for if thou dost, words which can have a second meaning may come forth from thy mouth without thy knowing it. When thou fallest down and breakest thy bones (or, members) there will be no one there to put out his hand [to help thee]. Thy boon companions will stand up and say, "Away with this drunken beast!" When people come to have speech with thee they will find thee lying prostrate on the ground, and thou wilt be as helpless as a little child.

14 Go not forth from thy house to any place with which thou art not acquainted; have no hankering for it. Eat at any place which thou lovest, remember that [place] which thou knowest.

15 I pray thee to set before thyself the path that must be traversed, and let old age testify to thee this fact. Thou must be found to have prepared for thyself a fine tomb in the cemetery in the mountain, which shall be the Tuat that shall hide thy body. I pray thee to set it before thee in the midst of thy daily occupations and the business under thy eye. [Do this] even as did the very ancient ones who [now] rest in their sepulchres. The man who does thus on his own behalf suffers no calamity, and it shall be well with thee if thou also art furnished with thy tomb (or, domain). Thy messenger shall come to thee to take thee, he shall find thee provided with a tomb, assuredly thou shalt have no anxiety. Verily his terrifying form will come and set itself before thee; say not, "I am too young for thee to snatch me away." Thou knowest not thy death (i.e., how or when it shall be). Death comes and bears away the child who is at the breast of his mother, as well as the man who has reached old age.

16 Behold, I will declare unto thee also other good advice whereon thou shalt meditate in thy heart. Act upon it and thou wilt become a good man, and evil hap of every kind shall be far from thee.

17 Take good heed to avoid the man of evil speech . . . . . Keep thyself far from men who act crookedly, and make none of them thy companion. [On the other hand]

18 Be friendly and associate thyself with one who is just and true, when thou hast observed the manner in which he acts. Thy rectitude will take possession of his balance; their . . . . . strengthen thy hand to him that is in thy house, since thy possessions are under his care.

19 Let not thy hand waste thy goods on a man whom thou knowest not; he comes to thee [bringing] ruin. When [thy] goods are placed in their storehouses he comes to thee as one who reports, and he has the safe keeping of thine own possessions. Thy people will find him on thy road.

20 Gifts being made to the small man, he acquires the [greatness of the] great man, even as does a brick built up (?) [with others].

21 Teaching in the house is life; by the use of correction (or, chastisement) thou thyself shalt find it.

22 Let thine eye be open, so that thou dost not come out as a beggar. The man who becomes one of the many inert, helpless folk will never be applauded as is the man who has marked out the course of his life.

23 Open not up a friendship with the slave of another man. If his name stinks it will become a matter for evil report; if he be a great and important man, though unknown [to thee], he will rise up, and an answer must be returned to him concerning the theft of his servant, whom he will seize with his hand, and he will follow after him and command him to safeguard that which was in his [master's] house. [If thou doest this] thou wilt sorrow, saying, "What shall I do?" and all thy household will upbraid thee, to make thee to know upon earth that a man seeks to found a house [for himself].

24 Thou markest out an estate and settest bounds to it. Thou makest the forepart of it into arable land to produce fodder and fencest it in, thou plantest avenues of sycamore trees round about thy house, thou fillest thy hand with flowers of every kind, so that thine eye may gaze upon them, but in spite of all this, thou wilt feel discontent. Lucky is the man who does not forsake these things.

25 Fill not thy heart with love for the possessions of another man; guard thyself [against this], and do it not. Support not thyself with the things that belong to another man unless he has made them enter thy house.

26 Build thou a house for thyself when thou findest enmity in a dwelling shared with others (?). Say not:—The father of my mother has a house When thou goest to divide the property with thy brethren the granaries shall be thine.

27 God grant that children may be born to thee whom thy father knows. As for him that is in want, let every one have his fill in his house; be thou his girdle wall. Make none destitute at thy desire, for it is God Who provides that whereon men live.

28 Sit not whilst another man stands, if he be older than thyself, or if he has attained to a higher grade in his profession than thyself.

29 A man cannot expect to attain to a good disposition if he speaks with an evil intent.

30 Make thyself to walk daily in the path of thy hands (i.e., a correct path), and thou shalt succeed in reaching the place whither thou wouldst go.

31 What is there that remains (or, continues) to be spoken about every day? A profession carries with it its regulations (or, obligations). A woman must necessarily talk about (or, discuss) her husband, a man in office must discuss his work.

32 Make use of no evil speech towards any who comes; a word [dropped] on the day of thy gossiping may turn thy house upside down.

33 If thou findest thyself able to keep an even mind during the time when thou art friendly with everybody, when adversity comes thou wilt find thyself able to bear it.

34 The boastful flatterer makes himself a supporter [of thine]. Now, even the useful dispositions of the man who is a

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flatterer wfll be as dirt to [thy] brother. The members of thy household will sing and rejoice outwardly, but will weep in their hearts.

35 If thou art a well-doing man thou wilt be observed. Whether thou art with many (or, wealthy), or whether thou art alone, thy kinsfolk will find thee, and will do everything that thou commandest.

36 Make thyself learned in the written rolls. Go deeply into the written rolls, and I beseech thee to set them in thy heart, and then everything that thou sayest will be valuable (or, profitable). If a scribe be placed in any profession (or, occupation) he must consult the writings that deal with the same. The governor of the White House (the Treasury, the Bet al-Mal) has no son, and the Keeper of the Seal has no heir. Princes value the scribe. His hand is his profession, it cannot be handed on to children. Their needy state is his living, their seniors form his protection.

37 Let not thy heart be exalted (or, displayed) before the flatterer, A word capable of two meanings, spoken hastily, if it comes forth from thy mouth, being repeated will make thee bitter enemies. A man is overthrown and ruined through his tongue. Take good heed that thou dost not thyself produce thine own ruin.

38 Since the body of a man is more capacious than a government granary, and is full of answers of every kind, thou shalt make a selection of those that are good and give expression to them, and those that are evil thou shalt guard closely within thyself. A violent answer sets weapons of fight in motion; speak therefore with the sweetness (or, graciousness) of affection, and [thou shalt be beloved?] for ever.

39 He who has been accused by a liar in defiance of God, Who judges the right, may return an answer, but his (the liar's) calamity shall come and shall carry him off.

40 When thou art making thy offerings to God, take good heed that thou doest not that which He holds in abomination. Discuss not the forms in which He appears, walk not with bold and careless strides when He makes Himself manifest [in the streets]. Thrust not thyself among those who bear Him [in his shrine]. Bawl not [the words of] His books. Take heed not to add aught to the praises that are directed to be sung to Him. Let thine eye watch carefully His dispensations [and] wrath, and do thou adore His name. He gives will (or, strength) to millions of forms, He makes great him that magnifies Him. The God of this earth is Shu (i.e., the Sun-god), who is on the horizon, and his similitudes are upon the earth. The incense which is offered is their food daily. His rising makes all green things to flourish.

41 Increase (or, make double) the breadcakes which thou givest to thy mother, and carry her as she carried thee. She carried thee as a heavy load many times, and left me nothing to do [for thee]. When she brought thee forth after thy months, she set thee like a veritable yoke upon her neck, and her breasts were in thy mouth for three years. Whilst thou wast growing, disgusting in thy excrement, she felt no disgust at thee, saying, “What I have to do!” Afterwards she placed thee in the house of instruction (i.e., school), and whilst thou wast being taught [thy] letters, she [came] to thee there day by day, regularly and unfailingly, with bread-cakes and beer from her house. When thou art a young man, and dost marry a wife, and art the master and possessor of a house, I pray thee to look [back] at thine own childhood and how thou wast reared, and do for the child that shall be born to thee everything that tliy mother did for thee. Let it not happen that she has cause to blame thee, and may she not lift up her hands to God [in complaint] and may He not hear her supplications.

42 Eat not bread whilst another stands by [hungry] and thou dost not stretch out thy hand to him with bread in it. It has never been known whether a man will become destitute. One man has riches, and another man is poor; bread is constant (?) . . . . . The man who was rich a year ago is a stable servant this year.

43 Be not anxious to fill thy belly, for whither thy course tends is unknown . . . . . I will give thee another good [saying?].

44 The course that a stream followed last year has changed this year and moved elsewhere: large masses of water have become tracts of dry land; the dykes have become abysses. There exists not for a man one state of life (i.e., nothing remains unchanged); this is the answer of the lord of life.

45 I would have thee note that whether thou pass thy pferiod of existence in a lowly condition or in a high one thou wilt not attain to full happiness; go forth on thy way, and thy foot shall find its place.

46 Go not into the house of a man in a too familiar manner, but go into it only after thou hast been announced. When he greets thee with words of welcome from his mouth, thou wilt understand his views [concerning thee], A repast will be then set out.

47 He who hates waiting comes without being invited.

48 Without making haste the runner reaches his goal.

49 Let a man [give] himself to God. Take good heed to thyself daily for God, to-morrow as well as to-day. Make thyself to observe what God does; He will punish the man who punishes thee.

50 Go not into a crowd of people if thou findest that thou art stirred up [to fight] in the presence of men who are about to strike each other.

51 Make no trespass (i.e., claim) in any domain, guard thyself carefully from tampering with any title deeds, so that thou mayest not be seized and accused before the Council, in the presence of the governors after the witnesses have made their depositions.

52 Remove thyself far from the men who transgress the laws (i.e., are sedition-mongers). The man who is silent of mouth (i.e., is of a peaceful disposition) among soldiers (or, troops) is not haled before the Council and accused [of sedition], and is not put under restraint, and knows not propitiatory gifts (i.e., has no need to bribe men to hold their tongues).

53 The actions of a man who loves one are profitable. He is free from his deeds of abomination, thou art safe from many

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annoyances. Take good heed to avoid any break [in this friendship].

54 The chief of the flock which leads it to the pasture-grounds is only an animal like the rest.

55 When the crops on the cultivated lands in the fields are laid waste, then the spirits [of the ancestors] are appealed to in earnest.

56 The man who is of an indolent disposition makes strife to arise in his house, and he himself destroys the boundaries thereof in very truth.

57 Attempt not to direct a married woman in her house, when thou knowest that she is a perfect housewife. Say not to her, " Where is that (i.e., such and such a thing) Bring it to us," when she has put [the object] in the proper place. Make thine eye to watch her, and hold thy peace, and then thou wilt be able to appreciate her wise and good management. Happy wilt thou be if thou art hand in hand with her. There are very many men who do not understand [this]. The interfering man only sets confusion in his house, and never finds himself the actual master thereof in all matters, in reality. He who would be master of his house should speedily make firm his mind.

58 Follow not after [the counsels of] a woman, and let her not lead captive thy understanding.

59 Answer not a man in authority over thee when he is wroth, but set him aside (or, make him to be remote from thee, (i.e., remove thyself fax from him). Speak thou that which is sweet (i.e., return him a soft answer) when he speaks words that are bitter (or, rankle), and pacify his heart

60 Answers that provoke to strife carry [in their train] staves that will overthrow thy frowardness. Anger will react upon thy occupation (or, affairs).

61 Let not thy heart grieve concerning thyself, for it will reverse its action and will speedily applaud thee after its temporary depression.

62 When thy words are such as to be restful for the heart, the heart inclines itself gladly to receive them.

63 Seek after silence and submit thyself to the man who keeps it. Keep on friendly terms with the administrative officer of thy district, and give him no opportunity of bringing a charge against thee. Give him food when it is in thy house and do not set aside his request. Say to him words of approval

64 At thy entrances into the town (or, village) at first there is acclamation, but at thy goings forth thou must save thyself by thy hand.

65 The answer of the scribe Khensu-Hetep TO HIS FATHER, THE SCRIBE ANI:— Oh, I wish that I were even as thou art ! being known (or, learned) like thyself. Then certainly I would act according to thy testimonies, and the son would be brought to the position of the father, and every man would be drawn to be like him (i.e., be of the Scune character). Thou art a man with exalted aspirations, whose every word is chosen (or, selected). The son who speaks words of contempt [concerning] books [of admonition] has a depraved judgement in him. Thy words give rest and satisfaction to my heart, and my heart inclines willingly to receive them. Nay, more, my breast (or, mind) rejoices in them. But make not thy excellent instructions to be too numerous. A young man who has borne (or, endured) good counsels has not hitherto been found to put into practice teaching and testimonies because he has the books on his tongue (i.e., because he can quote glibly the precepts of the fathers).

66 The scribe Ani makes answer to his SON Khensu-hetep the scribe, saying:— Grieve not thy heart by pondering on these depressing matters, and take care how thou makest thy complaints, which will in no way afflict my heart. I have testified to thee concerning our speech which thou sayest thou dost wish to read. The old bull which has smashed the slaughter-house to pieces, is unable to get free from the place where he has kicked and struggled, and is obliged to fashion his will according to the discipline of the herdsman who rears (or, fattens) cattle. The fierce-eyed lion lays aside his ferocity and paces side by side with the poor-spirited ass. The horse enters under the yoke, and goes hither and thither obediently. The dog hearkens to the words spoken to him and follows his master. The kadriu beast carried a load of the maqurau pots, which its dam never carried. The wild goose flies out into the lake where the snarer of water-fowl pursues it and drags it shrieking into his net. The Sudani man is made to learn the language of the people of Egypt, as are also the Syrians and every other foreign people. Therefore have I made thee to know concerning every profession; and having heard thou [now] knowest what to do.

67 The scribe Khensu-hetep, the son OF THE SCRIBE ANI, MAKES ANSWER, SAYING:— Make not to be terrifying thy mighty deeds, for I am overburdened with the things that thou hast laid down. A man does not become slack of hand (apathetic?) through hearing an answer in its proper place. Now a man is the fellow (counterpart?) of God. Their (i.e., men's) admonitions (or, orderings) must be hearkened to; a man possesses his own answer (?). The one knows not his fellow. There is a great number of every kind of bad ones, and one knows not his teaching. There may be one possessing meaning, but many are worthless. Everything that thou hast said is excellent (or, perfect). Make no of them from the time of the blessed dead. I swear to thee an oath by God that I will carry them out. Set them (i.e., my words) on thy path (i.e., before thee).

68 The scribe Ani makes answer to HIS SON, THE SCRIBE KHENSU-HETEP, SAYING:— Put behind thy back these many words which are too remote [from the subject] to be heard (i.e., understood). The dry branch of the tree which [lies] on the ground, and which has been matured (?) by the light of the day and the darkness of the night, is taken by the handicraftsman and worked straight, and made into the walking-stick of princes ; but the sound wood [of the tree] he makes into beams (or, planks). O thou simplehearted one, is it the wish of thy heart to give (or, take) an oath, or art thou still feeble (?) Observe what one who knows well the strength which is in his hand is like; [he is like] the child who lies in his

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mother's bosom. When the child knows that he has sucked [enough], behold, he finds his mouth and cries out "Give me bread."

THE INSTRUCTIONS OF APA PACHOMIUS THE ARCHIMANDRITE

Type: Coptic (Egyptian) Apocrypha
Source: British Museum, London
(Brit. Mus. MS. Oriental, No. 7024)
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 300-350 AD

(The Instructions of Apa Pachomius the Archimandrite is an Egyptian papyrus document which was written by Christians in the first half of the 4th century. The title Archimandrite [Greek: archimandrites], primarily used in the Eastern Catholic and the Eastern Orthodox churches [Egypt, Persia, China], originally referred to a superior abbot [Greek: hegumenos, present participle of the verb meaning to lead] whom a bishop appointed to supervise several 'ordinary' abbots and monasteries, or to the abbot of some especially great and important monastery. It is also used purely as a title of honour, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church.

This document was translated by Sir Ernest Alfred Thompson Wallis Budge (1857–1934), an English Egyptologist, Orientalist, and philologist who worked for the British Museum and published numerous works on the ancient Near East. He made many trips to Egypt, Turkey, Mesopotamia and Sudan on behalf of the British Museum. He particular specialsed in Egyptian papyri, Mesopotamian cuneiform tablets, Greek and Syriac-Aramaic texts of all kinds. When he translated this document, he discovered that the over 4,500 years' old Egyptian tradition of writing "wisdom literature", such as the Instructions of Ptah-Hotep, was continued in the time of Christianity.)

THE INSTRUCTIONS WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA (father) PACHOMIUS, THE ARCHIMANDRITE, PRONOUNCED CONCERNING A BROTHER WHO, IN THE TIME OE APA EBONKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABENNESE (the island of Tabene). HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EXCEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN.

My son, listen. Make thyself wise, and receive the instruction of truth. There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham (Gen. xii. 1.), who forsook his [native] land, and made himself an exile, and lived in a tent with Isaac in the land of promise as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test in the matter of Isaac.

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He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God. In this matter God called him, 'My companion (or, friend; 2 Chron. 20.7; Is. 41.8; Jas. 2.23.). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called Israel.' And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king. 'My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry thou not with the dead, and the Christ shall give thee light. Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submission and a humble mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.' And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble (Compare Ps. lxxii. 13.). 'If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He shall fill thee with knowledge and prudence, the remembrance of thee shall remain before Him at all times. He shalldeliver thee from the Devil, and He shall bestow upon thee His peace at thine end.

My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness walk together. The spirit of fornication and impurity walk together. The spirit of enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente (Holy Land = Judaea, Israel).

My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: if I came into the middle [to fight] he would close in upon me and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God hateth him that payeth Him honour, if he be one who hateth his brother. And he who shall say concerning himself, 'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, ' My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers"? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but

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endure patiently, in spite of everything, and God shall work effectively [for thee] in secret.

Remember Habakkuk in Judea, and Daniel in Chaldaea (Babylon, southern Mesopotamia), though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts (Dan. vi. 16.), He prepared a meal for him. Remember Elijah in the desert (1 Kings xix. 1 ff.), and the widow in Zarephath (I Kings xvii. 9.), who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want. For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles (cf. Rom. v. 3; 2 Cor. xii. 9-11.).' If thou dost contend in patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is, written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons, or with sabbaths, which shall be a covering for the things that take place (Col. ii. 16, 17.).'

Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee. When thou art seated among the brethren, do not laugh at even the smallest word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego (See Dan. iii.) disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions.

Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go to God to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him (Heb. xi. 6.).' These words have been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art saved, than for thee to abandon thy heart, and to allow it to carry thee away captive.

O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee Elias, or do thou obey a strong man, so that men may call thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee/ Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever. In short, thou must thyself strive in the struggle against the passions of the Devil, so as not to follow him. And Jesus shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices.

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My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, as did Judah, the son of Jacob. For He saith, 'Judah, thy brethren shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves unto thee (Gen. xlix. 8.).' Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint him to be over the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard.

My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed (2 Tim. ii. 15.).' Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them like Sihon (Num. xxi. 34 ; Deut. iii. 2 ; Ps. cxxxv. 11 ; cxxxvi. 19.), and Og (Deut. xxxi. 4 ; Joshua ii. 10.), and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus (Hebrew: Joshua, Yehoshua), fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong.

And observe. When Joshua, [the son] of Nun was bold (or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted I Cry out, saying, 'Who shall separate us from the love of God? (Rom. viii. 36.)' If thou sayest, 'My outer [man] will perish,' [it may be true], but thine inner man will become renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us (Matt. x. 16.). If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour (1 Sam. ii. 80.). And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you (Luke vi. 26.).' And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names as [those of] evildoer[s].' Behold our Fathers Barnabas and Paul, when honour was paid to them they rent their garments,' and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue (Acts V. 40.) came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is filled with fear and tribulation. Grieve not if any man insult thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods (Gen. iii. 5.).' She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted her. Therefore did the Word of God come, and take upon Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or ^I was not told about it before yesterday, and the day before yesterday'. For it is written, ^ The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world (Rom. x. 18.).'

Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him

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because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and the Prophets 'vile men', and the others 'madmen', behold, how much more will they call us by these names who are dust and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear

scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, ' Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established (Ps. lxv. 4. The latter part of the verse differs from that of the received text.).'

Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, ' I shall find God in this place or in that.' God saith, 'I fill the heavens, I fill the earth (Jer. xxiii. 24.).' And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up (Ps. cxxxix. 9, 11.).' Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise. 'Behold, Judas himself in the midst of the Apostles betrayed his Lord.' Behold Rahab and her fornication! (Joshua vi. 17.) She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss. Behold, Elijah and Enoch were taken into the kingdom of the heavens with all glory.

Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'. Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them, [and] He delivered others also.

As for thee, O my son, how long wilt thou be careless? What is the limit of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee the first time, otherwise what wilt thou see? Wilt thou not grieve?' Hearken not to his deceitful discourse, so that the Spirit of God may drive him away from thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson, and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture, that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah (2 Sam. xii. 18.).' And moreover it is written, 'Ye see my stroke, be afraid. And behold it hath been shewn to thee that He doth not spare His saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way to the city which is thy habitation.

And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost bum until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly throughout thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. "What then wilt thou do? Wilt thou treat him harshly? Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the gold of the head (?). But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou longsuffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, ' There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of

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my Lord Jesus, the Christ (cts xxi. 13.).' For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou, to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my son, why dost thou flee from Adonai (God), the Lord of Sabaoth? Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the trial of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the Fol. 38 b buffetings of insult; I did not turn away My Face from the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Geon (i. e. Nile) which; is stirred up (i. e. muddy). These thoughts which are muddy also are not for thee. Bestir thyself until these sufferings depart from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.'

Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.' 'Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a time.' If thou lovest the suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven. Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat (Joel iii. 2-12.).' The whole creation of God shall look upon thee, and they shall revile thee, saying, 'We used to think about thee every day, and believe that thou wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of moral excellence; the moment, however, that thou comest to the Valley of Jehoshaphat, the place of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto thee in that hour wherein thou shalt hear that terrible voice which shall give judgement, saying, 'Let the sinners return to Amente (the Holy Land).' And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels (Matt. xxv. 41.).' And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'

Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat. Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will sustain thee.' Consider Elijah, who settled himself by the o brook of Cherith, and He fed him by the ravens. Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the fire breaketh out, and it burneth up very much substance.

Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven, and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and humility, and if these are bound together [in thee] they will make thee to see God. Again, attach not thyself closely unto any man, for he who is bound to his brother becometh an enemy imto God. And he who is at peace 'with his brother is at peace with God.

Now thou knowest that there is no state of peace greater than that every man should love his brother ; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity, for they are bound together. And again it is written, And even if I have all the faith, so that [I can]

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remove a mountain, without love of heart, I am benefited in nothing.' Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah,' He speaketh with his neighbour words of peace, whilst there is enmity in his heart; he speaketh with his neighbour [words of] guile, whilst there is enmity in his heart, or, he meditateth enmity: Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?'

Thus He saith: He who is at enmity with his brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you (Matt. V. 44.).' In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the rational fold, which the True Shepherd hath gathered together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die.

O my beloved, let us flee to the feet of the Gospel of the True Law of God, the Christ, and let us hearken unto Him saying, 'Condemn not, that ye be not condemned (Matt. vii. 1.).' Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terrorstricken to such a degree that thou shalt be unable to speak or to explain.

O wretched man, thy many fornications, which were the disease of thy soul, and the lusts of the eye, and the evil cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love of God.

Hast thou never heard that 'love covereth a multitude of sins'? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not associate ourselves with the fornications which take manifold forms, for He saith, 'They committed fornication in very many ways (Ezek. xvi. 29.).' O my brethren, let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Lightgivers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me, and the increase thereof.' And He shall chide us, and say unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will

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they deliver thee over to the angels who are without mercy, and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

'If thou dost not make peace with thy brother in this world, I will not be with thee in the Day of the Great Judgement. [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life wherewith thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the armour of soldierhood I gave unto thee that thou mightest gird thyself about therewith, and mightest cast down head-long Goliath, that is to say the Devil. And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente (or: the Holy Land into filth).'

Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to understand the thoughts of the Devil, and to flee from him, and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christ-likeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been given unto us innocency of heart and simplicity, which are wont to blot out wickedness. Directions have been written down for us in respect of judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement. For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless.

For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue. The greatest joy in all the world is to sorrow in the Holy Spirit; let us not stray in pleasure.

For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin (Prov. XX. 1).' Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even [exposed] like a corn-stalk.

Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy (See 1 Tim. v. 23.), whose body was in a very infirm condition, then what shall I say in respect of the man who is bubbling over with wickedness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine]. And soberness is beneficial; for he who keepeth himself sober shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold for the tabernacle, and all the things for adornment, they put on apparel of sackcloth. [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for

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ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, ' On whom shall I look except upon him that is humble and long-suffering? (Isa. Ixvi. 21.)' Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh terror destroyeth upon the earth. And he who is upright among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour (Cf. Mic. vii. 2.).'

Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have come upon us because we have not afflicted ourselves. Let us strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his (Rev. ii. 17.).' If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went into the chamber of the bridegroom. it happen then that every one [here] may enter into that place for ever!

And as concerning the love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire [or: ardour], by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong? (Luke xii. 20.)' Of similar import too are the words, ' He gathereth together, [but] he knoweth not for whom he is gathering (Ps. xxxix. 6.).'

Strive eagerly then, O my beloved, and fight against [this] passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who created the heavens and the earth—saying. If I have taken anything of the things which belong unto thee, from a thread even unto a shoe-latchet The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them (Cf. Jer. V. 9.).' And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire (jag. y. 3.).' And, 'He chose a man (Ps. Ixxviii. 70; 1 Sam. xvi. 11, 12.), a righteous man who had no idol, he saw their affliction (Exod. iv. 31.),' Again, purify thyself from the curse before the Lord calleth thee, for thou hast set thy hope upon God, because it is written 'Let your hearts be purified, [and] perfect towards God (Jas. iv. 8.).'

I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot upon the neck of the prince of darkness. Thou seest the general-in-chief of the forces of the Lord standing at thy right hand. Thou shalt drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt, that is to say, this life. Amen.

And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, and try [thyself] judicially according to thy reason; and whether thou art away by thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one

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among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought unto me the Devil, being bound in the form of a wild ass,' but the Lord helped me. I did not believe them, neither did I relax the vigilance of my heart | against them. And the works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works.

Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also] ; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and thou sayest, 'he is not worth this'; or if the Enemy worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee.

Remember how that thou thyself hast benefited on several occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven (Matt, xviii. 22.)'? Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me the multitude of my sins'? And yet thou layest hold of a little thing against thy brother I And straightway the Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' Thy weeping shall be abundant, but great joy shall be unto thee through [thy] tears. And peace shall boast itself in your midst, and the Spirit of God Himself shall rejoice and shall cry out, saying, ' Blessed are the peacemakers, for it is they who shall be called the sons of God (Matt. v. 9.).' When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No man chideth another in respect of any matter, because hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyseK unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord, through Whom and to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

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SUPPLEMENTS FROM THE QUMRAN LIBRARY

- The War Scroll (IQM, 1Q33, 4Q491-7, 4Q471)
- The Book Of War (4Q285, 11Q14)
- The Temple Scroll (11QT=11Q19-21, 4Q365a, 4Q524)
- The Habakkuk Pesher (Commentary) (IQpHab)

DEAD SEA SCROLLS

(A Small Selection)
Source: The Grand Bible, 5th edition, 2023
Translation: Geza Vermes, 1962
Robert Eisenman, Michael Wise1992
Estimated Range of Dating: 200 BC - 68 AD

(The Dead Sea Scrolls are ancient manuscripts (of papyrus, vellum, parchment, and copper) first found in the Judaean wilderness on the northwestern shore of the Dead Sea in 1947. The discovery of the Dead Sea Scrolls rank first among the more important finds in the history of modern archaeology. The Dead Sea Scrolls come from various sites and date from the 3rd century BC to the 2nd century AD.

The term Dead Sea Scrolls usually refers more specifically to manuscripts found in 11 caves near the ruins of Qumran, which are nearest to Jerusalem. This gave room to speculations that some of the scrolls originally belonged to the Temple of Jerusalem (destroyed by the Romans in 70 AD). Titus Flavius Josephus called the community of Qumran the Essenes. That name is probably Greek and short for Edessenes, it could have something to do with Edessa (today Şanlıurfa, formerly Urfa), a strategic important city in southeastern Turkey. As capital of the principality of Osroëne, Edessa became a major centre of Hebrew and Christian activities. Modern scholars call those Qumran people the Messianic Movement who were also known as Zealots in the Bible.

The documents were recovered from five principal sites: Khirbat Qumran, Wadi Al-Murabba'at, Nahal Ḥever (Wadi Khabrah) and Nahal Ze'elim (Wadi Seiyal), Wadi Daliyeh, and Masada.

The first manuscripts, accidentally discovered in 1947 by a shepherd boy in a cave at Khirbat Qumran on the northwestern shore of the Dead Sea, were almost immediately labeled Dead Sea Scrolls. A great number and variety of manuscripts were discovered at Qumran. The best-preserved documents at that site are those found in Cave 1, including an Isaiah Scroll; the Rule of the Community (also called the Manual of Discipline); The War of the Sons of Light Against the Sons of Darkness, or War Scroll; a scroll of thanksgiving hymns; and a commentary on Habakkuk. Cave 2 contained only fragments, but Cave 3 yielded the Copper Scroll, a list of Temple treasures and their hiding places. Cave 4 sheltered the main deposit of what some believe to have been an Essene library, which contained approximately 400 manuscripts, generally in poor condition. Most of the manuscripts are sectarian writings, and about 100 of them are biblical texts, covering the entire Hebrew Bible except Esther. Several well-preserved documents were recovered from Cave 11, including a large scroll with canonical, apocryphal, and unknown psalms. There was also a copy of Leviticus (dated to the 3rd century BC) as well as the very important Temple Scroll. Its 66 preserved columns give details for the construction of the ideal Temple of Jerusalem.

The second site, Wadi Al-Murabba'at, 11 miles (18 km) south of Qumran, contained documents left by fugitives from the armies of Bar Kokhba, the leader of the Second Jewish Revolt against Rome in AD 132–135. Archaeologists recovered two letters of Bar Kokhba, legal documents in Hebrew, Aramaic, and Greek, and fragmentary biblical works of the 1st and 2nd centuries AD. They also found a remarkably well-preserved scroll of the 12 Minor Prophets that is virtually identical with the traditional biblical text.

The third site was discovered by shepherds in 1952 south of En Gedi. The discoveries at this site include a lost Greek translation (1st century AD) of the Minor Prophets, a letter of Bar Kokhba, biblical fragments, and legal documents of the Bar Kokhba era in Aramaic, Greek, and Nabataean. Excavations at Nahal Ze'elim, in the "Cave of Scrolls," uncovered clear evidence of the Bar Kokhba era and, in the "Cave of Letters," 15 papyri of Bar Kokhba with a psalms fragment. Later diggings produced additional letters of Bar Kokhba and a large body of Nabataean, Aramaic, and Greek documents. At Naḥal Ḥever, in the "Cave of Horrors" (containing skeletal remains), there were bits of a Greek recension of the Minor Prophets.

The fourth site, 8.5 miles (13.6 km) north of ancient Jericho, yielded about 40 badly damaged documents deposited in a cave by Samarians, who were massacred there by soldiers of Alexander the Great in 331 BC. These legal documents are all in Aramaic except for seals in Paleo-Hebrew. As the earliest (375–335 BC) extensive group of papyri ever found in Palestine, they are of immense value to historians.

The fifth site, at Masada, near the southern shore of the Dead Sea, produced a Hebrew manuscript of Ecclesiasticus (c. 75 BC) and fragments of Psalms, Leviticus, and Genesis. Found also was a Scroll of the Songs of the Sabbath Sacrifice, possibly of Essene authorship. A similar manuscript was found in Cave 4 at Qumran.

***Details of the documents found:** The relevant period of occupation of this site runs from c. 100 BC to c. 68 AD (the latest coin found there was minted in 68 AD), and the scrolls themselves nearly all date from the 3rd to the 1st century BC. The 15,000 fragments (most of which are tiny) represent the remains of about 900 original manuscripts. They are conventionally labeled by cave number and the first letter (or letters) of the Hebrew title—e.g., 1QM = Cave 1, Qumran, Milhamah (the Hebrew word for "war"); or 4QTest = Cave 4, Qumran, Testimonia (i.e., a collection of proof-texts). Each manuscript has also been given an individual number.*

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Owing to the poor condition of some of the scrolls, scholars have not identified all of their texts. The identified texts fall into three general groups:

1. About 40% are copies of texts from the Hebrew Scriptures (The Old Testament).

2. Approximately another 30% are texts from the Second Temple Period which ultimately were not canonised in the Hebrew Bible, like the Book of Enoch, the Book of Jubilees, the Book of Tobit, the Wisdom of Sirach, Psalms 152–155, etc.

3. The remainder (roughly 30%) are sectarian manuscripts of previously unknown documents that shed light on the rules and beliefs of a particular group (sect) or groups within greater Judaism, like the Community Rule, the War Scroll, the Pesher on Habakkuk, and The Rule of the Blessing.

***Biblical books found:** There are 225 Biblical texts included in the Dead Sea Scroll documents, or around 22% of the total, and with deuterocanonical books the number increases to 235. The Dead Sea Scrolls contain parts of all but one of the books of the Tanakh or the Hebrew Bible. They also include four of the deuterocanonical books (that were later included in Catholic and Eastern Orthodox Bibles): Tobit, Ben Sirach, Baruch 6 (also known as the Letter or Epistle of Jeremiah), and Psalm 151. We will not reproduce these books here for all these manuscripts are basically identical to those texts we use in our Bibles today. Only the language style differs slightly in some cases, and the spelling of words is more old-fashioned. The Book of Esther has not yet been found.*

***Non-biblical** (inter-testamental) **books:** The majority of the texts found among the Dead Sea Scrolls are non-biblical in nature and were thought to be insignificant for understanding the composition or canonisation of the Biblical books, but a different consensus has emerged which sees many of these works as being collected by the Essene community instead of being composed by them. Scholars now recognise that some of these works were composed earlier than the Essene period, when some of the Biblical books were still being written or redacted into their final form.*

***The scrolls in context:** The aftermath of the discovery of the scrolls is not without controversy. All the manuscripts were placed originally under the control of a small committee of scholars appointed by the Jordanian Department of Antiquities (a responsibility assumed after 1967 by what is now the Israel Antiquities Authority), who monopolised access to the scrolls. Especially Prof Robert Eisenman and his colleagues pushed for free access to the contents of the documents. Most of the longer, more complete scrolls were published soon after their discovery; they had been translated into English by Geza Vermes.*

The majority of the scrolls, however, consists of tiny, brittle fragments, which were published at a pace considered by many to be excessively slow. Even more unsettling for some was the fact that access to the unpublished documents was severely limited to the editorial committee. In September 1991 researchers at Hebrew Union College in Cincinnati, Ohio, announced that they had created a computer program that used a previously published concordance to the scrolls to reconstruct one of the unpublished texts. Later that month officials at the Huntington Library in San Marino, California, announced that they would allow researchers unrestricted access to the library's complete set of photographs of the scrolls. With their monopoly broken, the official scholars of the Israel Antiquities Authority agreed to lift their long-standing restrictions on the use of the scrolls. They immediately had been analysed and translated into English by Robert Eisenman and Michael Wise. What they found astonished them.

The discoveries at the various sites include a wide variety of texts, but the greatest interest remains with the sectarian writings, which can be classified as follows: (1st) rules, or manuals, like the Rule of the Community, describing the dualistic doctrine, constitution, and regulations of the "Union," as the community owning the scrolls at Qumrān called itself; and the War Scroll, which tells how the "sons of light" (Hebrews) finally conquer the "sons of darkness" (foreigners); (2nd) interpretations of biblical texts, such as commentaries on Isaiah, Habakkuk, Nahum, or Psalms; or groupings of texts by topic, such as the Florilegium or the Melchizedek Fragments—all of these typically relate scriptural passages to the sect and its times; (3rd) liturgical texts, including the Songs of the Sabbath Sacrifice, which focus on angelic worship in the heavenly Temple (anticipating later Jewish mystical traditions), and the Thanksgiving Hymns, which express a powerful anthropology of human depravity redeemed through divine grace; (4th) collections of laws, frequently dealing with cultic purity, such as the Halakhic Letter, the Damascus Document, and the Temple Scroll; and (5th) ethical tracts (e.g., several sapient works, and the Song of the Sage).

The Dead Sea Scrolls are important not only because they offer insight into the community at Qumran but because they provide a window to the wider spectrum of ancient Jewish belief and practice. A quarter of the texts are biblical manuscripts—to which can be added copies of works such as the books of Enoch, Jubilees, and Tobit, previously known and not thought to be sectarian. Thus, the scrolls shed light on more than merely the sect that possessed them. Indeed, it has been argued that the Qumrān scrolls actually represent the contents of libraries in Jerusalem, hurriedly hidden shortly before the Roman siege of the city during the First Jewish War (66–73 AD), and thus reflect quite varied Jewish origins. This is not an improbable explanation for the concealment of the scrolls, but the diversity of these scrolls is not as wide as this account would suggest. Clearly, many scrolls originate from outside the sect, and this realization makes the importance of the scrolls to ancient Judaism even greater than if they were entirely sectarian.

The group at Qumran has been identified with many Jewish sects of the time. Even though some scholars believe the community to have been a branch of the Sadducees or Zealots.

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The group, who called themselves "the sons of light," is believed to have fled, or been driven out, to the Judaean wilderness as a result of a dispute with the priestly leaders in Jerusalem over the sacred calendar and matters of legal interpretation. At Qumrān this group not only preserved their beliefs but developed a worldview that rejected the rest of the Jewish people, espoused a highly dualistic view of the world (i.e., a world sharply divided between good and evil, light and darkness), and looked for an imminent divine judgement of the wicked. They also cultivated a communal life of extreme ritual purity, necessitated by their rejection of the Temple cult. There can be no doubt that during and after the Jewish War 66-73, many of those surviving Zealots fled to the Arabian desert, somehow survived as communities, and became due to their influence on communities in Arab cities the spiritual if not even partly the ancestors of today's Muslims. Bear in mind that almost everything in Islam is actually of Jewish-Zealot origin while modern Judaism developed out of the Pharisee Party of the Greek-Roman Jews outside the Holy Land.

The history of the Qumran community can be glimpsed, though darkly, through the scrolls. The "Union" was apparently founded by a messianic figure called the "Teacher of Righteousness," by Robert Eisenman identified as "James the Just" (the Righteous, the brother of Jesus). This figure was challenged by another figure called "the wicked priest" who was either the High Priest of the Temple of Jerusalem or a man also known to have challenged James's authority: Shaul ha-Tarsi, Saul of Tarsos, also called Paul the Apostle. The group of Zealots may have been part of the Jewish messianic movement, who went straight ahead towards a total and apocalyptic war with the Romans and the Roman Jews, the Pharisees. It was the World War of the Romans and cost 1.1 million lives.

The Dead Sea Scrolls testify to a period of theological creativity, of social fissure, of intense expectation and passion within the wider perspective of Judaism and Christianity. The scrolls' occasional contradictions betray tensions between the goals of personal holiness and national redemption; between human and heavenly redeemers; between faith and knowledge as the means of salvation; between free will and predestination; and between an anthropology of human holiness and an anthropology of human depravity. In this ferment can be seen, with hindsight, the matrix of the monotheistic and therefore totalitarian systems of Zealot Judaism, Roman Christianity and Arabic Islam, which exhibit typical features of a sectarian mentality: traces of a persecution complex and a corporate identity fortified by official opposition.)

THE WAR SCROLL

(IQM, 1Q33, 4Q491-7, 4Q471)

(This work, also called War Rule, seem to draw its inspiration from Daniel 11:40 and describes the final apocalyptic battle against the Kittim [Greeks, Romans, lit. Hittites (Hatti, Khatti); Akkadian for "invader"]. This account was later combined with the concept of a holy forty years' war against the entire Gentile world, and was extended by the addition of a long series of Rules concerned with the military and religious preparation and with the conduct of the fighting. These works are an amazing find, the last voice of the Messianic Movement, also known as Saducees, Zaddiks or Zaddokites, Essenes, Ebionites, Zealots, Scarii. Shaul ha Tarsi, Paul the Apostle, just called them "The Jews," although he himself was also a Jew, and by doing so, he laid the seeds of 2000 years of anti-Semitism; he was a Roman Jew from the Pharisee Party and was in Roman service. The Romans, under the leadership of their chief propagandist Titus Flavius Josephus, who was also a Pharisee, destroyed all writings of these early jihadists. This is the reason why the Dead Sea Scrolls are so important. Like a time capsule, they tell us everything what went through the minds of Jesus and most of his contemporaries. Und that is very different, in fact right the opposite of that what we can read in the New Testament.

The author of the War Rule must have possessed some knowledge of contemporary warfare as it is designed as a precription for a real war, not a symbolic war. The holy warriors intended to fight an apocalyptic war against all evil on Earth, meaning all foreigners. These documents show that the Messianic movements were extremely militant groups. They show us quite exactly what is going on in the mind of modern religious jihadists in modern totalitarian Islamic movements. They have a very apocalyptic mindset. Both, the weapons and the tactics of the War Rule correspond to the art of war practised by the Roman legion as the described weaponry is characteristically Roman. This leads one to conclude that the War Rule was written between the mid-first century BC and the mid-first century AD. This work is a manual of military warfare and a theological writing at the same time and they mean it literally.

The contents of the War Rule are in the following chapters:

Proclamation of war against the Kittim [Greeks] (1)
Reorganisation of Temple worship (2)
Programme of the forty years' war (2)
The trumpets (3)
The standards (3-4)
Disposition and weapons of the front formations (5)
Movements of the attacking infantry (6)
Disposition and movements of the cavalry (6)
Age of the soldiers (6-7)
The camp (7)
Duties of the Priests and Levites (exhortation, trumpet signals) (7-9)
Addresses and prayers of the battle liturgy (10-12)

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Prayer recited at the moment of victory (13)
Thanksgiving ceremony (14)
Battle against the Kittim (15-19).)

WAR RULE CHAPTER 1

For the Master. The Rule of War on the unleashing of the attack of the sons of light against the company of the sons of darkness, the army of Belial: against the band of Edom, Moab,and the sons of Ammon, and against the army of the sons of the East and the Philistines, and against the bands of the Kittim* of Assyria and their allies the ungodly of the Covenant. [* Akkadian word for Hittites and Greeks.]

The sons of Levi, Judah, and Benjamin, the exiles in the desert, shall battle against them in ... all their bands when the exiled sons of light return from the Desert of the Peoples to camp in the Desert of Jerusalem; and after the battle they shall go up from there to Jerusalem?.

The king of the Kittim shall enter into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut the horn of Israel. This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Belial. The confusion of the sons of Japheth shall be great and Assyria shall fall unsuccoured. The dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; for the sons of darkness there shall be no escape. The sons of righteousness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, His exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the sons of light.

On the day when the Kittim fall, there shall be battle and terrible carnage before the God of Israel, for that shall be the day appointed from ancient times for the battle of destruction of the sons of darkness.

At that time, the assembly of gods and the hosts of men shall battle, causing great carnage; on the day of calamity, the sons of light shall battle with the company of darkness amid the shouts of a mighty multitude and the clamour of gods and men to (make manifest) the might of God. And it shall be a time of great tribulation for the people which God shall redeem; of all its afflictions none shall be as this, from its sudden beginning until its end in eternal redemption.

On the day of their battle against the Kittim they shall set out for carnage. In three lots shall the sons of light brace themselves in battle to strike down iniquity, and in three lots shall Belial's host gird itself to thrust back the company of God. And when the hearts of the detachments of foot-soldiers faint, then shall the might of God fortify the hearts of the sons of light. And with the seventh lot, the mighty hand of God shall bring down the army of Belial, and all the angels of his kingdom, and all the members of his company in everlasting destruction ...

... The priests, the Levites and the heads of the tribes ... the priests as well as the Levites and the divisions of ...

WAR RULE CHAPTER 2

The fifty-two heads of family of the congregation.

They shall rank the chief Priests below the High Priest and his vicar.

And the twelve chief Priests shall minister at the daily sacrifice before God, whereas the twenty-six leaders of the priestly divisions shall minister in their divisions.

Below them, in perpetual ministry, shall be the chiefs of the Levites to the number of twelve, one for each tribe. The leaders of their divisions shall minister each in his place.

Below them shall be the chiefs of the tribes together with the heads of family of the congregation. They shall attend daily at the gates of the Sanctuary, whereas the leaders of their divisions, with their numbered men, shall attend at their appointed times, on new moons and on Sabbaths and on all the days of the year, their age being fifty years and over.

These are the men who shall attend at holocausts and sacrifices to prepare sweet-smelling incense for the good pleasure of God, to atone for all His congregation, and to satisfy themselves perpetually before Him at the table of glory. They shall arrange all these things during the season of the year of Release.

During the remaining thirty-three years of the war, the men of renown, those summoned to the Assembly, together with all the heads of family of the congregation, shall choose for themselves fighting-men for all the lands of the nations. They shall arm for themselves warriors from all the tribes of Israel to enter the army year by year when they are summoned to war. But they shall arm no man for entry into the army during the years of Release, for they are Sabbaths of rest for Israel. In the thirty-five years of service, the war shall be fought during six; the whole congregation shall fight it together. And during the remaining twenty-nine years the war shall be divided. During the first year they shall fight against Aram-Naharaim (the Aramaeans in Upper Mesopotamia, north of Syria); during the second, against the sons of Lud (Greeks from Lydia); during the third, against the remnant of the sons of Aram, against Uz (Arabia Petraea, Petra) and Hul (Armenia) and Togar and Mesha (Mash, the Hittites) beyond the Euphrates; during the fourth and fifth, they shall fight against the sons of Arpachshad (the Chaldean City of Ur); during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam (the Medians around Susa); during the ninth, against the sons of Ishmael and Keturah (Central Arabians). In the ten years which follow, the war shall be divided against all the sons of Ham (Egypt) according to their clans and in their habitations; and during the ten years which remain, the war shall be divided against all the sons of Japheth (mainland Greeks) in their habitations.

The Rule for the trumpets of Summons and the trumpets of Alarm according to all their duties

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WAR RULE CHAPTER 3

... the trumpets of Summons shall sound for disposal in battle formations and to summon the foot-soldiers to advance when the gates of war shall open; and the trumpets of Alarm shall sound for massacre, and for ambush*, and for pursuit when the enemy shall be smitten, and for retreat from battle. (see Koran 9,5)

On the trumpets calling the congregation they shall write, The Called of God.

On the trumpets calling the chiefs they shall write, The Princes of God.

On the trumpets of the levies they shall write, The Army of God.

On the trumpets of the men of renown and of the heads of family of the congregation gathered in the house of Assembly they shall write, Summoned by God to the Council of Holiness.

On the trumpets of the camps they shall write, The Peace of God in the Camps of His Saints.

And on the trumpets for breaking camp they shall write, The mighty Deeds of God shall Crush the Enemy, Putting to Flight all those who Hate Righteousness and bringing Shame on those (the unbelievers) who Hate Him.

On the trumpets for battle formations they shall write, Formations of the Divisions of God for the Vengeance of His Wrath on the Sons of Darkness (the non-Jews).

On the trumpets summoning the foot-soldiers to advance towards the enemy formations when the gates of war are opened they shall write, Reminder of Vengeance in God's Appointed Time.

On the trumpets of massacre they shall write, The Mighty Hand of God in War shall Cause all the Ungodly Slain to Fall.

On the trumpets of ambush they shall write, The Mysteries of God shall Undo Wickedness.

On the trumpets of pursuit they shall write, God has Smitten All the Sons of Darkness (the enemies of the Jews); His Fury shall not End until They are Utterly Consumed.

On the trumpets of retreat, when they retreat from battle to the formation, they shall write, God has Reassembled.

On the trumpets of return from battle against the enemy when they journey to the congregation in Jerusalem they shall write, Rejoicings of God in the Peaceful Return.

The Rule for the standards of the whole congregation according to their levies

On the great standard at the head of the people they shall write, The People of God, together with the names of Israel and Aaron, and the names of the twelve tribes of Israel. according to the order of their precedence.

On the standards of the camp columns formed by three tribes they shall write, ... of God, together with the name of the leader of the camp ...

On the standard of the tribe they shall write, Banner of God, together with the name of the leader of the tribe and the names of the chiefs of its clans.

On the standard of the Myriad they shall write, ... of God, together with the name of the chief of the Myriad and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, ... of God, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of Hundred ...

WAR RULE CHAPTER 4

On the standard of Merari they shall write, The Votive-Offering of God, together with the name of the chief of Merari and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, The Wrath of God is Kindled against Belial and against the Men of his Company, Leaving no Remnant, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of the Hundred they shall write, From God comes the Might of War against All Sinful Flesh, together with the name of the chief of the Hundred and the names of the leaders of its Fifties.

On the standard of the Fifty they shall write, The Stand of the Ungodly is Ended by the Power of God, together with the name of the chief of the Fifty and the names of the leaders of its Tens.

On the standard of the Ten they shall write, Praised be God on the Ten-stringed Harp, together with the name of the chief of the Ten and the names of the nine men under his command.

When they march out to battle they shall write on their standards, Truth of God, Justiceof God, Glory of God, Judgement of God, followed by the whole ordered list of their names.

When they approach for battle they shall write on their standards, Right Hand of God, Appointed Time of God, Tumult of God, Slain of God, followed by the whole list of their names.

When they return from battle they shall write on their standards, Honour of God, Majesty of God, Splendour of God, Glory of God, together with the whole list of their names.

The Rule for the standards of the congregation When they set out for battle they shall write on the first standard Congregation of God, on the second standard Camps of God, on the third standard Tribes of God, on the fourth standard Clans of God, on the fifth standard Divisions of God, on the sixth standard Assembly of God, on the seventh standard The Called of God, on the eighth standard Hosts of God; and they shall write the list of their names with all their order.

When they approach for battle they shall write on their standards, War of God, Vengeance of God, Trial of God, Reward of God, Power of God, Retributions of God, Might of God, Extermination of God for all the Nations of Vanity; and they shall write on them the whole list of their names.

When they return from battle they shall write on their standards, Salvation of God, Victory of God, Help of God,

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Support of God, Joy of God, Thanksgivings of God, Praise of God, Peace of God.

The measurements of the standards. The standard of the whole congregation shall be fourteen cubits long; the standard of the three tribes, thirteen cubits long; the standard of the tribe, twelve cubits; the standard of the Myriad, eleven cubits; the standard of the Thousand, ten cubits; the standard of the Hundred, nine cubits; the standard of the Fifty, eight cubits; the standard of the Ten, seven cubits ...

WAR RULE CHAPTER 5

And on the shield of the Prince of all the congregation they shall write his name, together with the names of Israel, Levi and Aaron, and the names of the twelve tribes of Israel according to the order of their precedence, with the names of their twelve chiefs.

The Rule for the ordering of the battle divisions to complete a front formation when their host has reached its full number The formation shall consist of one thousand men ranked seven lines deep, each man standing behind the other.

They shall all hold shields of bronze burnished like mirrors. The shield shall be edged with an interlaced border and with inlaid ornament, a work of art in pure gold and silver and bronze and precious stones, a many-coloured design worked by a craftsman. The length of the shield shall be two and a half cubits and its width one and a half cubits.

In their hands they shall hold a spear and a sword. The length of the spear shall be seven cubits, of which the socket and spike shall measure half a cubit. The socket shall be edged with three embossed interlaced rings of pure gold and silver and bronze, a work of art. The inlaid ornaments on both edges of the ring shall be bordered with precious stones - patterned bands worked by a craftsman - and embossed with ears of corn. Between the rings, the socket shall be embossed with artistry like a pillar. The spike shall be made of brilliant white iron, the work of a craftsman; in its centre, pointing towards the tip, shall be ears of corn in pure gold.

The swords shall be made of pure iron refined by the smelter and blanched to resemble a mirror, the work of a craftsman; on both sides (of their blades) pointing towards the tip, figured ears of corn shall be embossed in pure gold, and they shall have two straight borders on each side. The length of the sword shall be one and a half cubits and its width four fingers. The width of the scabbard shall be four thumbs.

There shall be four palms to the scabbard from the girdle, and it shall be attached to the girdle on both sides for a length of five palms.

The hilt of the sword shall be of pure horn worked by a craftsman, with patterned bands in gold and silver and precious stones ... ...

When... shall stand, the ... they shall order the seven battle divisions, division after division... thirty cubits where the men of the division shall stand...

WAR RULE CHAPTER 6

... seven times and shall return to their positions. And after them, three divisions of foot-soldiers shall advance and shall station themselves between the formations, and the first division shall hurl seven javelins of war towards the enemy formation. On the point of the javelins they shall write, ShiningJavelinof the Power of God; and on the darts of the second division they shall write, Bloody Spikes to Bring Down the Slain by the Wrath of God; and on the javelins of the third division they shall write, Flaming Blade to Devour the Wicked Struck Down by the Judgement of God. All these shall hurl their javelins seven times and shall afterwards return to their positions.

Then two divisions of foot-soldiers shall advance and shall station themselves between the two formations. The first division shall be armed with a spear and a shield, and the second with a shield and a sword, to bring down the slain by the judgement of God, and to bend the enemy formation by the power of God, to pay the reward of their wickedness to all the nations of vanity. And sovereignty shall be to the God of Israel, and He shall accomplish mighty deeds by the saints of his people.

Seven troops of horsemen shall also station themselves to the right and to the left of the formation; their troops shall stand on this (side) and on that, seven hundred horsemen on one flank and seven hundred horsemen on the other. Two hundred horsemen shall advance with the thousand men of the formation of foot-soldiers; and they shall likewise station themselves on both flanks of the camp. Altogether there shall be four thousand six hundred men, and one thousand cavalrymen with the men of the army formations, fifty to each formation. The horsemen, together with the cavalry of the army shall number six thousand: five hundred to each tribe.

The horses advancing into battle with the foot-soldiers shall all be stallions; they shall be swift, sensitive of mouth, and sound of wind, and of the required age, trained for war, and accustomed to noise and to every (kind of) sight. Their riders shall be gallant fighting men and skilled horsemen, and their age shall be from thirty to forty-five years.

The horsemen of the army shall be from forty to fifty years old. They and their mounts shall wear breast-plates, helmets, and greaves; they shall carry in their hands bucklers, and a spear eight cubits long. The horseman advancing with the foot-soldiers shall carry bows and arrows and javelins of war. They shall all hold themselves prepared ... of God and to spill the blood of the wicked ...

WAR RULE CHAPTER 7

The men of the army shall be from forty to fifty years old. The inspectors of the camps shall be from fifty to sixty years old. The officers shall be from forty to fifty years old. The despoilers of the slain, the plunderers of booty, the cleansers of the land, the keepers of the baggage, and those who furnish the provisions shall be from twentyfive to thirty years old.

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No boy or woman shall enter their camps, from the time they leave Jerusalem and march out to war until they return. No man who is lame, or blind, or crippled, or afflicted with a lasting bodily blemish, or smitten with a bodily impurity, none of these shall march out to war with them.

They shall all be freely enlisted for war, perfect in spirit and body and prepared for the Day of Vengeance. And no man shall go down with them on the day of battle who is impure because of his 'fount', for the holy angels shall be with their hosts. And there shall be a space of about two thousand cubits between all their camps for the place serving as a latrine, so that no indecent nakedness may be seen in the surroundings of their camps.

When the battle formations are marshalled facing the enemy formation facing formation, seven Priests of the sons of Aaron shall advance from the middle gates to the place between the formations.

They shall be clothed in vestments of white cloth of flax, in a fine linen tunic and fine linen breeches; and they shall be girdled with fine cloth of flax embroidered with blue, purple, and scarlet thread, a manycoloured design worked by a craftsman. And on their heads they shall wear mitred turbans. These shall be battle raiment; they shall not take them into the Sanctuary.

The first Priest shall advance before the men of the formation to strengthen their hand for battle, and the six other Priests shall hold in their hands the trumpets of Summons, and the trumpets of the Reminder, and the trumpets of Alarm (for massacre), and the trumpets of Pursuit, and the trumpets of Retreat. And when the Priests advance to the place between the formations, seven Levites shall accompany them bearing in their hands seven rams' horns; and three officers of the Levites shall walk before the Priests and Levites. The Priests shall sound the two trumpets of Summons for the gates of war to open fifty shields (wide) and the foot-soldiers shall advance, fifty from one gate and fifty from the other. With them shall advance the officers of the Levites, and they shall advance with every formation according to all this Rule.

The Priests shall sound the trumpets, and two divisions of foot-soldiers shall advance from the gate and shall station themselves between the two formations ..

WAR RULE CHAPTER 8

the trumpets shall sound to direct the slingers until they have cast seven times. Afterwards, the Priests shall sound for them the trumpets of Retreat and they shall return to the flank of the first formation to take up their position.

Then the Priests shall sound the trumpets of Summons and three divisions of foot-soldiers shall advance from the gates and shall station themselves between the formations; the horsemen shall be on their flanks, to the right and to the left. The Priests shall sound a sustained blast on the trumpets for battle array, and the columns shall move to their (battle) array, each man to his place. And when they have taken up their stand in three arrays, the Priests shall sound a second signal, soft and sustained, for them to advance until they are close to the enemy formation. They shall seize their weapons, and the Priests shall then blow a shrill staccato blast on the six trumpets of Massacre to direct the battle, and the Levites and all the blowers of rams' horns shall sound a mighty alarm to terrify the heart of the enemy, and therewith the javelins shall fly out to bring down the slain. Then the sound of the horns shall cease, but the Priests shall continue to blow a shrill staccato blast on the trumpets to direct the battle until they have thrown seven times against the enemy formation. And then they shall sound a soft, a sustained, and a shrill sound on the trumpets of Retreat.

It is according to this Rule that the Priests shall sound the trumpets for the three divisions. With the first throw, the Priests shall sound on the trumpets a mighty alarm to direct the battle until they have thrown seven times. Then the Priests shall sound for them on the trumpets of Retreat a soft, a sustained, and a shrill sound, and they shall return to their positions in the formation.

Then the Priests shall blow the trumpets of Summons and the two divisions of foot-soldiers shall advance from the gates and shall stand between the formations. And the Priests shall then blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound an alarm, a mighty blast, and therewith ... ...

WAR RULE CHAPTER 9

they shall set about to bring down the slain with their hands. All the people shall cease their clamour but the Priests shall continue to blow the trumpets of Massacre to direct the battle until the enemy is smitten and put to flight; and the Priests shall blow to direct the battle.

And when they are smitten before them, the Priests shall sound the trumpets of Summons and all the foot-soldiers shall rally to them from the midst of the front formations, and the six divisions, together with the fighting division, shall take up their stations. Altogether, they shall be seven formations: twenty-eight thousand fighting men and six thousand horsemen.

All these shall pursue the enemy to destroy him in an everlasting destruction in the battle of God. The Priests shall sound for them the trumpets of Pursuit, and they shall deploy against all the enemy in a pursuit to destruction; and the horsemen shall thrust them back on the flanks of the battle until they are utterly destroyed.

And as the slain men fall, the Priests shall trumpet from afar; they shall not approach the slain lest they be defiled with unclean blood. For they are holy, and they shall not profane the anointing of their priesthood with the blood of nations of vanity.

The Rule for changes in battle order to form the position of a square with towers, a concave line with towers, a convex line with towers, a shallow convex line obtained by the advance of the centre, or (by the advance of) both flanks to terrify the enemy The shields of the towers shall be three cubits long and their spears eight cubits. The tower shall

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advance from the formation and shall have one hundred shields to each side; in this manner, the tower shall be surrounded on three sides by three hundred shields. And it shall also have two gates, one to the right and one to the left.

They shall write on all the shields of the towers: on the first, Michael, on the second, Gabriel, on the third, Sariel, and on the fourth, Raphael. Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left ... they shall set an ambush to ... ...

WAR RULE CHAPTER 10

our camps and to keep us from all that is indecent and evil. Furthermore, (Moses) taught us, 'Thou art in the midst of us, a mighty God and terrible, causing all our enemies to flee before us.' He taught our generations in former times saying, When you draw near to battle, the Priest shall rise and speak to the people saying, Hear, O Israel! You draw near to battle this day against your enemies. Do not fear! Do not let your hearts be afraid! Do not be terrified, and have no fear! For your God goes with you to fight for you against your enemies that He may deliver you' (Deuteronomy 20, 2-4).

Our officers shall speak to all those prepared for battle. They shall strengthen by the power of God the freely devoted of heart, and shall make all the fearful of heart withdraw; they shall fortify all the mighty men of war. They shall recount that which Thou saidst through Moses:

When you go to war in your land against the oppressor who oppresses you, you shall blow the trumpets, and you shall be remembered before your God and shall be saved from your enemies.

O God of Israel, who is like Thee in heaven or on earth?

Who accomplishes deeds and mighty works like Thine?

Who is like Thy people Israel which Thou hast chosen for Thyself from all the peoples of the lands; the people of the saints of the Covenant, instructed in the laws and learned in wisdom ... who have heard the voice of Majesty and have seen the Angels of Holiness, whose ear has been unstopped, and who have heard profound things?

Thou, O God, hast created the expanse of the heavens and the host of heavenly lights, the tasks of the spirits and the dominion of the Holy Ones, the treasury of glory and the canopy of the clouds.

Thou art Creator of) the earth and of the laws dividing it into desert and grassland; of all that it brings forth and of all its fruits according to their kinds; of the circle of the seas and of the gathering-place of the rivers and of the divisions of the deeps; of the beasts and birds and of the shape of Adam and of the generations of his seed; of the confusion of tongues and of the scattering of the peoples, of the dwelling in clans and of the inheritance of lands; ...of the sacred seasons and of the cycles of the years and of time everlasting.

WAR RULE CHAPTER 11

Truly the battle is Thine! Their bodies are crushed by the might of Thy hand and there is no man to bury them.

Thou didst deliver Goliath of Gath, the mighty warrior, into the hands of David Thy servant, because in place of the sword and in place of the spear he put his trust in Thy great Name; for Thine is the battle. Many times, by Thy great Name, did he triumph over the Philistines. Many times hast Thou also delivered us by the hand of our kings through Thy loving-kindness, and not in accordance with our works by which we have done evil, nor according to our rebellious deeds.

Truly the battle is Thine and the power from Thee! It is not ours. Our strength and the power of our hands accomplish no mighty deeds except by Thy power and by the might of Thy great valour. This Thou hast taught us from ancient times, saying, A star shall come out of Jacob, and a sceptre shall rise out of Israel. He shall smite the temples of Moab and destroy all the children of Sheth. He shall rule out of Jacob and shall cause the survivors of the city to perish. The enemy shall be his possession and Israel shall accomplish mighty deeds (Numbers 24, 17-19).

By the hand of Thine anointed, who discerned Thy testimonies, Thou hast revealed to us the times of the battles of Thy hands that Thou mayest glorify Thyself in our enemies by levelling the hordes of Belial, the seven nations of vanity, by the hand of Thy poor whom Thou hast redeemed by Thy might and by the fullness of Thy marvellous power.

Thou hast opened the door of hope to the melting heart: Thou wilt do to them as Thou didst to Pharaoh, and to the captains of his chariots in the Red Sea. Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.

From ancient times Thou hast foretold the hour when the might of Thy hand (would be raised) against the Kittim, saying, Assyria shall fall by the sword of no man, the sword of no mere man shall devour him (Isaiah 31, 8). For Thou wilt deliver into the hands of the poor the enemies from all the lands, to humble the mighty of the peoples by the hand of those bent to the dust, to bring upon the head of Thine enemies the reward of the wicked, and to justify Thy true judgement in the midst of all the sons of men, and to make for Thyself an everlasting Name among the people whom Thou hast redeemed ... of battles to be magnified and sanctified in the eyes of the remnant of the peoples, that they may know... when Thou chastisest Gog and all his assembly gathered about him ...

For Thou wilt fight with them from heaven...

WAR RULE CHAPTER 12

For the multitude of the Holy Ones is with Thee in heaven, and the host of the Angels is in Thy holy abode, praising Thy Name. And Thou hast established in a community for Thyself the elect of Thy holy people. The list of the names of all their host is with Thee in the abode of Thy holiness; the reckoning of the saints is in Thy glorious dwelling-place. Thou hast recorded for them, with the graving-tool of life, the favours of Thy blessings and the Covenant of Thy peace, that Thou

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mayest reign over them for ever and ever and throughout all the eternal ages. Thou wilt muster the hosts of Thine elect, in their Thousands and Myriads, with Thy Holy Ones and with all Thine Angels, that they may be mighty in battle, and may smite the rebels of the earth by Thy great judgements, and that they may triumph together with the elect of heaven.

For Thou art terrible, O God, in the glory of Thy kingdom, and the congregation of Thy Holy Ones is among us for everlasting succour.

We will despise kings, we will mock and scorn the mighty; for our Lord is holy, and the King of Glory is with us together with the Holy Ones.

Valiant warriors of the angelic host are among our numbered men, and the Hero of war is with our congregation; the host of His spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew (covering) the earth, as a shower of rain shedding judgement on all that grows on the earth.

Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour the flesh of the sinner with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

O Jerusalem, show thyself amidst jubilation!

Rejoice, all you cities of Judah; keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdoms of the nations! Sovereignty shall be to the Lord and everlasting dominion to Israel ... ...

WAR RULE CHAPTER 13

The High Priest shall come, and his brethren the Priests and the Levites, and all the elders of the army shall be with him; and standing, they shall bless the God of Israel and all His works of truth, and shall execrate Belial there and all the spirits of his company.

Speaking, they shall say: Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who serve Him in righteousness and who know Him by faith!

Cursed be Belial for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness!

Truly they are the company of Darkness, but the company of God is one of eternal Light.

Thou art the God of our fathers; we bless Thy Name for ever. We are the people of Thine inheritance; Thou didst make a Covenant with our fathers, and wilt establish it with their children throughout eternal ages. And in all Thy glorious testimonies there has been a reminder of Thy mercies among us to succour the remnant, the survivors of Thy Covenant, that they might recount Thy works of truth and the judgements of Thy marvellous mighty deeds.

Thou hast created us for Thyself, O God, that we may be an everlasting people. Thou hast decreed for us a destiny of Light according to Thy truth. And the Prince of Light Thou hast appointed from ancient times to come to our support; all the sons of righteousness are in his hand, and all the spirits of truth are under his dominion. But Belial, the Angel of Malevolence, Thou hast created for the Pit; his rule is in Darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the Angels of Destruction, walk according to the precepts of Darkness; towards them is their inclination.

But let us, the company of Thy truth, rejoice in Thy mighty hand and be glad for Thy salvation, and exult because of Thy succour and peace. O God of Israel, who can compare with Thee in might? Thy mighty hand is with the poor. Which angel or prince can compare with Thy redeeming succour? For Thou hast appointed the day of battle from ancient times ... to come to the aid of truth and to destroy iniquity, to bring Darkness low and to magnify Light ... to stand for ever, and to destroy all the sons of Darkness ... ...

WAR RULE CHAPTER 14

like the fire of His wrath against the idols of Egypt.

And when they have risen from the slain to return to the camp, they shall all sing the Psalm of Return. And in the morning, they shall wash their garments, and shall cleanse themselves of the blood of the bodies of the ungodly. And they shall return to the positions in which they stood in battle formation before the fall of the enemy slain, and there they shall all bless the God of Israel. Rejoicing together, they shall praise His Name, and speaking they shall say: Blessed be the God of Israel who keeps mercy towards His Covenant, and the appointed times of salvation with the people He has delivered!

He has called them that staggered to marvellous mighty deeds, and has gathered in the assembly of the nations to destruction without any remnant.

He has lifted up in judgement the fearful of heart and has opened the mouth of the dumb that they might praise the mighty works of God.

He has taught war to the hand of the feeble and steadied the trembling knee; he has braced the back of the smitten. Among the poor in spirit there is power over the hard of heart, and by the perfect of way all the nations of wickedness have come to an end: not one of their mighty men stands, but we are the remnant of Thy people.

Blessed be Thy Name, O God of mercies, who hast kept the Covenant with our fathers.

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In all our generations Thou hast bestowed Thy wonderful favours on the remnant of Thy people under the dominion of Belial.

During all the mysteries of his Malevolence he has not made us stray from Thy Covenant;

Thou hast driven his spirits of destruction far from us, Thou hast preserved the soul of Thy redeemed when the men of his dominion (acted wickedly).

Thou hast raised the fallen by Thy strength, but hast cut down the great in height and hast brought down the lofty.

There is no rescue for all their mighty men and no refuge for their swift men; Thou givest to their honoured men a reward of shame, all their empty existence hast Thou turned to nothing.

But we, Thy holy people, will praise Thy Name because of the works of Thy truth.

We will exalt Thy splendour because of Thy mighty deeds in all the seasons and appointed times for ever, at the coming of day and at nightfall and at the departure of evening and morning.

For great is the design of Thy glory and of Thy wonderful mysteries on high that Thou shouldst raise up dust before Thee and lay low the 'gods'.

Rise up, rise up, O God of gods, raise Thyself in might, King of Kings!

May all the sons of Darkness scatter before Thee!

The light of Thy greatness shall shine forth on 'gods' and men.

It shall be like a fire burning in the dark places of perdition; it shall burn the sinners in the perdition of hell, in an eternal blaze

... in all the eternal seasons.

They shall recite there all the war hymns. Afterwards they shall return to their camps ...

WAR RULE CHAPTER 15

For this shall be a time of distress for Israel, and of the summons to war against all the nations. There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness.

All those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God.

Then the High Priest shall rise, with the Priests, his brethren, and the Levites, and all the men of the army, and he shall recite aloud the Prayer in Time of War written in the Book of the Rule concerning this time, and also all their Hymns. He shall marshal all the formations there, as is written in the Book of War, and the priest appointed for the Day of Revenge by the voice of all his brethren shall go forward to strengthen the hearts of the fighting men. Speaking, he shall say: Be strong and valiant; be warriors! Fear not! Do not be confused and do not let your hearts be afraid! Do not be fearful; fear them not!

Do not fall back ... for they are a congregation of wickedness and all their works are in Darkness; they tend towards Darkness. They make for themselves a refuge in falsehood and their power shall vanish like smoke. All the multitudes of their community... shall not be found.

Damned as they are, all the substance of their wickedness shall quickly fade, like a flower in the summer-time.

Be brave and strong for the battle of God! For this day is the time of the battle of God against all the host of Belial, and of the judgement of all flesh. The God of Israel lifts His hand in His marvellous might against all the spirits of wickedness. The hosts of the warrior 'gods' gird themselves for battle, and the formations of the Holy Ones prepare themselves, for the Day of Revenge ...

WAR RULE CHAPTER 16

... For the God of Israel has called out the sword against all the nations, and He will do mighty deeds by the saints of His people.

And they shall obey all this Rule on the day when they stand before the camps of the Kittim The Priests shall afterwards sound for them the trumpets of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them the signal, 'Battle Array', and at the sound of the trumpets the columns shall deploy until every man is in his place. The Priests shall then sound a second signal for them to advance, and when they are within throwing distance of the formation of the Kittim, each man shall seize his weapon of war. Then the six Priests shall blow on the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers of rams' horns shall sound a battle alarm, a mighty clamour; and with this clamour they shall begin to bring down the slain from among the Kittim. All the people shall cease their clamour, but the Priests shall continue to sound the trumpets of Massacre, and battle shall be fought against the Kittim (vacat). And when Belial girds himself to come to the aid of the sons of darkness, and when the slain among the footsoldiers begin to fall by the mysteries of God, and when all the men appointed for battle are put to ordeal by them, the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. And for those engaged in battle they shall sound the 'Retreat'.

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts and hands in His battle. Speaking he shall say: ... the slain, for you have heard from ancient times through the mysteries of God ... ...

WAR RULE CHAPTER 17

He will pay their reward with burning fire by the hand of those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. Remember the judgement of Nadab and Abihu, sons of

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Aaron, by whose judgement God showed Himself holy in the eyes of Israel. But Eleazar and Ithamar He confirmed in an everlasting priestly Covenant.

Be strong and fear not; for they tend towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; He knows all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will enlighten with joy the children of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh.

Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge. And you, the sons of His Covenant, be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy until every man is in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when the foot-soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host of the Kittim; and at the sound of the alarm they shall begin to bring down the slain. All the people shall cease their clamour, but the Priests shall continue to blow the trumpets of Massacre and battle shall be fought against the Kittim.

... and in the third lot ... that the slain may fall by the mysteries of God ...

WAR RULE CHAPTER 18

In the seventh lot when the great hand of God is raised in an everlasting blow against Belial and all the hosts of his kingdom, and when Assyria is pursued amidst the shouts of Angels and the clamour of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed without remnant, and no man shall be saved from among them.

At that time, on the day when the hand of the God of Israel is raised against all the multitude of Belial, the Priests shall blow the six trumpets of the Reminder and all the battle formations shall rally to them and shall divide against all the camps of the Kittim to destroy them utterly. And as the sun speeds to its setting on that day, the High Priest shall stand, together with the Levites who are with him and the tribal chiefs and the elders of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God of gods, for Thou hast worked great marvels with Thy people! Thou hast kept Thy Covenant with us from of old, and hast opened to us the gates of salvation many times. For the sake of Thy Covenant Thou hast removed our misery, in accordance with Thy goodness towards us. Thou hast acted for the sake of Thy Name, O God of righteousness ... Thou hast worked a marvellous miracle for us, and from ancient times there never was anything like it.

For Thou didst know the time appointed for us and it has appeared before us this day ... Thou hast shown us Thy merciful hand in everlasting redemption by causing the dominion of the enemy to fall back for ever. (Thou hast shown us) Thy mighty hand in a stroke of destruction in the war against all our enemies.

And now the day speeds us to the pursuit of their multitude ... Thou hast delivered up the hearts of the brave so that they stand no more.

For Thine is the power, and the battle is in Thy hands! ...

WAR RULE CHAPTER 19

For our Sovereign is holy and the King of Glory is with us; the host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew covering the earth, and as a shower of rain shedding righteousness on all that grows there. Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour flesh with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

Rejoice all you cities of Judah!

Keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdom of the nations!

Sovereignty shall be to the Lord and everlasting dominion to Israel.

(1QM combined with 4QMb=4Q492)

{Then they shall gather in} the camp that night to rest until the morning.

And in the morning {they shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the assembled nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those who fell there under the Sword of God. And the High Priest shall draw near, with his vicar, and the chief Priests {and the

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Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; they shall return to the positions which they held before the slain began to fall from among the Kittim, and there they shall praise the God {the Most High} ...

The War Scroll from Cave 4 (4Q491, 493)

(The following fragments, belonging to Ma (4Q491), echo sections from 1QM, but it also contain passages without parallels there. This is why we have to show them here.)

Ma = 4Q491, frs. 1-3

... There shall be one thousand cubits between the camp and the latrine and no nakedness whatever shall be seen in their surroundings. And when they set out to prepare the battle to curb the enemy, there shall be among them some exempted in the lot of each tribe according to their numbered men for each day's duty. On that day, some men from all their tribes shall set out from their camps towards the House of Meeting ... the Priests, the Levites, and all the chiefs of the camps shall go out towards them. They will pass there before ... according to the Thousands, Hundreds, Fifties and Tens.

Whoever shall not be clean because of his 'fount' on that night shall not go with them to the battle, for the holy angels shall be with their formations together ... When the formation called up for that day's battle to pass to all ... of the war, three formations shall stand, formations behind formations. They shall set a space between all the formations and they shall go out to battle in succession. These are the foot-soldiers and beside them the horsemen. They shall stand between the formations. And if they set up an ambush for a formation, the three ambushing formations shall be at a distance and shall not rise ... of the war and they shall hear the trumpets of Alarm and the foot-soldiers will begin to bring down the guilty dead. Afterwards the ambush shall rise from its hiding-place arranged in formations. The reassembly: from the right and from the left, from behind and from the front, four directions ... in the battles of annihilation. And all the formations engaged in combat with the enemy will be in one place.

... The first formation will go out to the battle and the second stand ... on their post. With the completion of their time, the first shall return and rise ... The second ... When the battle is joined. And the second formation shall have completed its time and they shall return and stand on their post. And the third ...

... And the chief Priest and his brethren, the Priests, and the Levites and the men of the order shall stand. And the Priests shall blow the trumpets continuously ... and a girdle of fine cloth of flax embroidered with blue, purple and scarlet threads, a many-coloured design produced by a craftsman, and a fine linen tunic and fine linen breeches and a mitred turban on their heads. They shall not take them to the sanctuary for they are battle raiments. According to all this rule ...

THE BOOK OF WAR

(4Q285, 11Q14)

(This collection of small fragments, designated as Rule of War, are akin to the War Scroll. It is probably representing its missing end section. Allusions are found to Levites blowing trumpets (fr. 8), to the archangel Michael (fr. 10), to the Prince of the Congregation, identified as the Branch of David (frs. 4 and 7), as well as to the Kittim and their slain (frs. 2, 4, 7), all familiar from 1QM. The poorly preserved benediction (fr. 8) can be reconstructed with the help of 11Q14 which contains, however, some notable variants. Fragment 4 seems to identify the defeated opponent as the biblical Gog (Ezekiel 39), the chief foe of the final age, here no doubt equated with the king of the Kittim. Fragment 7, erroneously labelled by some as the 'Pierced Messiah fragment', is based on an interpretation of Isaiah)

4Q285, fr. 1

... because of Thy name and ... Michael, Gabriel, Sariel and Raphael ... with the elect of ...

4Q285, fr. 4

... wickedness will be smitten ... the Prince of the Congregation and all Israel ... which was written in the book of Ezekiel the Prophet, I will strike your bow from your left hand and will make your arrows drop from your right hand. On the mountains of Israel you shall fall ... the king of the Kittim ... the Prince of the congregation will pursue them as far as the Great Sea ... and they shall flee from before Israel. In that time ... he shall stand against them and they shall be stirred against them ... and they shall return to the dry land. In that time ... and they shall bring him (the king of the Kittim?) before the Prince of the Congregation

4Q285 frg. 5

Isaiah the prophet: The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will fall. And there shall come forth a shoot from the stump of Jesse the Branch of David and they will enter into judgement with and the Prince of the Congregation, the Branch of David will kill him by strokes and by wounds. And a Priest of renown will command the slain of the Kittim.

4Q285.fr. 7

The Messiah, Branch of David

As it is written in the book of Isaiah the Prophet, The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will f all. And there shall come forth a shoot from the stump of Jesse ... the Branch of David and they will enter into judgement with ... and the Prince of the Congregation, the Branch of David will kill him ... by strokes and by wounds. And a Priest of renown will command ... the slain of the Kittim ...

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4Q285, fr.8

Answering, he shall say to the sons of Israel: May you be blessed in the name of the Most High God ... and may His holy name be blessed for ever and ever. May all His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open for you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time, and to give you the fruit of the produce of corn, wine and oil plentiful. And may the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. And there shall be no loss of children nor stumbling in your congregation, and wild beasts shall withdraw from your land and there shall be no pestilence in your land. For God is with you and His holy angels stand in your congregation, and His holy name shall be invoked upon you ... in your midst...

11Q14

And he shall bless them in the name of the God of Israel. Answering he shall say, ... to the sons of Israel: May you be blessed for ever and ever and may His ... be blessed ... and may His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open to you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time to give you the fruit of the produce of corn, wine and oil plentiful. May the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. There shall be no loss of children, nor stumbling in your congregation and the wild beasts shall withdraw from your land. The sword shall not pass through your land. For God is with you and His holy angels shall be present in your congregation, and His holy name shall be invoked upon you.

THE TEMPLE SCROLL

(11QT=11Q19-21, 4Q365a, 4Q524)

(The Temple Scroll is the longest Qumran manuscript, measuring over twenty-eight feet. There are also other fragments pertaining to the same document from Cave 11 (11Q20) and from Cave 4 (4Q365a). Originally it consisted of sixtyseven columns. It was written in the mid-first century BC.

The major part of the scroll deals with the Temple (building and furniture) and cultic worship, especially sacrifices on Sabbaths and the many feasts of the year. Most of the legislation depends, directly or indirectly, on Exodus, Leviticus, and more particularly on Deuteronomy, but there are also occasional non-biblical regulations.

The beginning of the manuscript is badly mutilated. Column I is missing. Columns III-XII are so fragmented that we only know that they contain: 1. Covenant between God and Israel (II). 2. Building projects of the Temple, 3. Daily, weekly and monthly sacrifices, and festivals. 4. Purity regulations. 5. Miscellaneous laws and punishments.

The sequence of subjects generally follows the Bible, but an obvious effort has been made to systematize, harmonize and reinterpret the laws. The aim of the author is to present the message of the scroll not as an interpretation of the Bible, but as an immediate divine revelation. For this purpose, not only does he formulate the supplementary legislation as directly spoken by God, but also frequently substitutes 'I' for 'the Lord = YHWH' of Scripture.)

(... Column 1 is missing ...)

TEMPLE SCROLL COLUMN 2

Behold, I will make a covenant.

For it is something dreadful that I will do to you. I myself will expel from before you the Amorites, the Canaanites, the Hittites, the Girgashites, the Perizzites, the Hivites and the Jebusites. Take care not to make a covenant with the inhabitants of the country which you are to enter so that they may not prove a snare for you. You must destroy their altars, smash their pillars and cut down their sacred trees and burn their idols with fire. You must not desire silver and gold so that you may not be ensnared by them; for that would be abominable to me. You must not bring any abominable idol into your house and come under the ban together with it. You shall detest and abominate it, for it is under the ban. You shall not worship another god, for YHWH, whose name is Jealous, is a jealous God. Take care not to make a covenant with the inhabitants of the country so that, when they whore after their gods and sacrifice to them and invite you, you may not eat of their sacrifices and take their daughters for your sons, and their daughters may not whore after their gods and cause your sons to whore after them. ...

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(... Columns 3-12 are extremely fragmented, not readable ...)

This is what you shall offer on the altar: two yearling lambs without blemish every day as a perpetual holocaust. You shall offer the first in the morning; and you shall offer the other lamb in the evening; the corresponding grain-offering will be a tenth of fine flour mixed with a quarter of a hin of beaten oil; it shall be a perpetual holocaust of soothing odour, an offering by fire to YHWH; and the corresponding drink-offering shall be a quarter of a hin of wine. The priest who offers the holocaust shall receive the skin of the burnt-offering which he has offered. You shall offer the other lamb in the evening with the same grain-offering as in the morning and with the corresponding drink-offering as an offering by fire, a soothing odour to YHWH ...

On the Sabbath days you shall offer two yearling rams without blemish and two tenths of an ephah of fine flour, mixed with oil, for a grain-offering and the corresponding drink-offering. This is the holocaust of every Sabbath in addition to the perpetual holocaust and the corresponding drink-offering. On the first day of each month you shall offer a holocaust to YHWH: two young bulls, one ram, seven yearling rams without blemish and a grain-offering of fine flour, three tenths of an ephah mixed with half a hin of oil, and a drink-offering, half a hin for each young bull and a grain-offering of fine flour mixed with oil, two tenths of an ephah with a third of a hin, and wine for a drink-offering, one third of a hinfor each ram; ... one tenth of fine flour for a grain-offering, mixed with a quarter of a hin, and wine, a quarter of a hin for each lamb ... a soothing odour to YHWH on the first day of each month. This is the burnt-offering for each month for the months of the year ... On the first day of the first month the months (of the year) shall start; it shall be the first month of the year for you. You shall do no work. You shall offer a he-goat for a sin-offering. It shall be offered by itself to expiate for you. You shall offer a holocaust: a bullock, a ram, seven yearling ram lambs without blemish ... additional to the burnt-offering for the new moon, and a grainoffering of three tenths of fine flour mixed with oil, half a hin for each bullock, and wine for a drink-offering, half a hin, a soothing odour to YHWH, and two tenths of fine flour mixed with oil, one third of a hin.

You shall offer wine for a drink-offering, one third of a hin for the ram, an offering by fire, of soothing odour to YHWH; and one tenth of fine flour, a grain-offering mixed with a quarter of a hinof oil. You shall offer wine for a drink-offering, a quarter of a hin for each ram ... lambs and for the he-goat ... each day ... seven yearling lambs and a he-goat ... according to this statute. For the ordination (of the priests), one ram for each day, and baskets of bread for all the rams of the ordination, one basket for each ram. They shall divide all the rams and the baskets for the seven days of the ordination for each day; according to their divisions, they shall offer to YHWH the right thigh of the ram as a holocaust and the fat covering the entrails and the two kidneys and the fat on them and on the loins and the whole fat tail close to the backbone and the appendage of the liver and the corresponding grain-offering and drink-offering according to the statute. They shall take one unleavened cake from the basket and one cake of bread with oil and one wafer, and they shall put it all on the fat together with the offering of the right thigh. Those who sacrifice shall wave the rams and the baskets of bread as a wave-offering before YHWH. This is a holocaust, an offering by fire, of soothing odour before YHWH. They shall burn everything on the altar over the holocaust, to complete their ordination during the seven days of ordination.

If the High Priest is to minister to YHWH, whoever has been ordained to put on the vestments in place of his father, shall offer a bull for all the people and another for the priests. He shall offer the one for the priests first. The elders of the priests shall lay their hands on its head and after them the High Priest and all the priests. They shall slaughter the bull before YHWH. The elders of the priests shall take from the blood of the bull and place it with their finger on the horns of the altar and they shall pour the blood around the four corners of the altar ledge ... and they shall take from its blood and place it on his right ear lobe and on the thumb of his right hand and the big toe of his right foot. They shall sprinkle on him and his vestments some of the blood which was on the altar... he shall be holy all his days. He shall not go near any dead body. He shall not render himself unclean even for his father or mother, for he is holy to YHWH, his God ... He shall offer on the altar and burn the fat of the first bull ... all the fat on the entrails and the appendage of the liver and the two kidneys and the fat on them and the fat on the loins, and the corresponding grain-offering and drink-offering according to their statute, he shall burn them on the altar. It shall be a burnt-offering, an offering by fire, of soothing odour before YHWH. The flesh of the bull, its skin and offal, they shall burn outside the sanctuary city on a wood fire in a place reserved for sin-offerings. There they shall burn it with its head and legs together with all its entrails. They shall burn all of it there except the fat. It is a sin-offering. He shall take the second bull, which is for the people, and by it he shall expiate for all the people of the assembly, by its blood and fat. As he did with the first bull, so he shall do with the bull of the assembly. He shall place with his finger some of its blood on the horns of the altar, and the remainder of its blood, he shall sprinkle on the four corners of the altar ledge, and its fat and the corresponding grain- offering and drink-offering, he shall burn on the altar. It is a sin-offering for the assembly.

... They shall rejoice because expiation has been made for them ... This day shall be a holy gathering for them, an eternal rule for all their generations wherever they dwell. They shall rejoice and ...

Let them prepare on the fourteenth day of the first month between dusk and dark the Passover of YHWH. They shall sacrifice it before the evening offering and shall sacrifice ... men from twenty years of age and over shall prepare it. They shall eat it at night in the holy courts.

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They shall rise early and each shall go to his tent ...

On the fifteenth day of this month (there shall be) a holy gathering.

You shall do no work of labour on it. It shall be a seven-day feast of unleavened bread for YHWH. You shall offer on each of these seven days a holocaust to YHWH: two young bulls, a ram, and seven ram lambs without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute for the young bulls, rams, lambs and the he-goat. On the seventh day there shall be an assembly for YHWH. You shall do no work on it.

... he- goat for a sin-offering ... the corresponding grain-offering and drink- offering according to the statute; one tenth of fine flour mixed with a quarter of a hin of oil and a quarter of a hin of wine for a drink-offering ... he shall expiate for all the guilt of the people of the assembly ... This shall be an eternal rule for you for your generations wherever you dwell. Then they shall offer the one ram, once, on the day of the waving of the sheaf.

You shall count seven complete Sabbaths from the day of your bringing the sheaf of the wave-offering. You shall count until the morrow of the seventh Sabbath. You shall count fifty days. You shall bring a new grain-offering to YHWH from your homes, a loaf of fine flour, freshly baked with leaven. They are firstfruits to YHWH, wheat bread, twelve cakes, two tenths of fine flour in each cake ... the tribes of Israel. They shall offer ... their grain-offering and drink-offering according to the statute. The priests shall wave ... wave-offering with the bread of the firstfruits. They shall belong to the priests and they shall eat them in the inner courtyard, as a new grain-offering, the bread of the firstfruits. Then ... new bread from freshly ripened ears.

On this day there shall be a holy gathering, an eternal rule for their generations. They shall do no work. It is the feast of Weeks and the feast of Firstfruits, an eternal memorial.

You shall count seven weeks from the day when you bring the new grain-offering to YHWH, the bread of firstfruits. Seven full Sabbaths shall elapse until you have counted fifty days to the morrow of the seventh Sabbath. You shall bring new wine for a drink-offering, four hins from all the tribes of Israel, one third of a hin for each tribe.

They shall offer on this day with the wine twelve rams to YHWH; all the chiefs of the clans of Israel ... rams and the corresponding grain-offering according to the statute: two tenths of fine flour mixed with oil, one third of a hin of oil for a ram; with this drink-offering ... seven yearling ram lambs and a he-goat ... assembly ... their grainoffering and drink-offering shall be according to the statute concerning young bulls and the ram ... to YHWH. At the quarter of the day, they shall offer ... the rams and the drink-offering. They shall offer ... fourteen yearling ram lambs ... the burnt-offering. They shall prepare them ... and they shall burn their fat on the altar, the fat covering the entrails and the fat that is on them, and the appendage of the liver with the kidneys he shall remove and the fat on them, and that which is on the loins and the fat tail close to the backbone. They shall burn all on the altar together with the corresponding grain-offering and drinkoffering, an offering by fire, of soothing odour before YHWH. They shall offer every grain-offering joined to a drink-offering according to the statute. They shall take a handful from every grain-offering offered either with frankincense or dry, (this being) its memorial portion, and burn it on the altar. They shall eat the remainder in the inner courtyard. The priests shall eat it unleavened. It shall not be eaten with leaven. It shall be eaten on that day before sunset. They shall salt all their offerings. You shall never allow the covenant of salt to fail. They shall offer to YHWH an offering from the rams and the lambs, the right thigh, the breast, the cheeks, the stomach and the foreleg as far as the shoulder bone, and they shall wave them as a wave-offering.

The priests' portions shall be the thigh of the offering and the breast ... the forelegs, the cheeks and the stomachs ... as an eternal rule, from the children of Israel and the shoulder remaining of the foreleg shall be for the Levites ... an eternal rule for them and for their seed .. the princes of the Thousands ... from the rams and from the lambs, one ram and one ram lamb shall belong to the priests; to the Levites, one ram, one lamb; and to every tribe, one ram, one lamb for all the tribes, the twelve tribes of Israel. They shall eat them on that day, in the outer courtyard before YHWH.

... the priests shall drink there first and the Levites second ... the princes of the standards first ... men of renown. After them the whole people, from the great to the small, shall begin to drink the new wine.

They shall not eat any unripe grapes from the vines, for on this day they shall expiate for the tirosh. The children of Israel shall rejoice before YHWH, an eternal rule for their generations wherever they dwell. They shall rejoice on this day for they have begun to pour out an intoxicating drink-offering, the new wine, on the altar of YHWH, year by year.

You shall count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days. You shall then offer new oil from the homes of the tribes of the children of Israel, half a hin from a tribe, new beaten oil ... oil on the altar of the holocaust, firstfruits before YHWH. ... shall expiate with it for all the congregation before YHWH ... with this oil, half a hin ... according to the statute, a holocaust, an offering by fire, of soothing odour to YHWH ... With this oil they shall light the lamps ... the princes of the Thousands with ... fourteen yearling male lambs and the corresponding grain-offering and drink-offering ... for the lambs and the rams. The Levites shall slaughter ... and the priests, the sons of Aaron, shall sprinkle their blood on the altar all around ... and they shall burn their fat on the altar of the holocaust ... and the corresponding grain-offering and drink-offering, they shall burn over the fats ... an offering by fire, of soothing odour to YHWH. They shall take away from ... the right thigh and the breast ... the cheeks and the stomach shall be the priests' portion according to the statute concerning them. They shall give to the Levites the shoulder.

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Afterwards they shall bring them the offerings out to the children of Israel, and the children of Israel shall give the priests one ram, one lamb, and to the Levites, one ram, one lamb, and to each tribe, one ram, one lamb. They shall eat them on that day in the outer courtyard before YHWH, an eternal rule for their generations, year by year.

Afterwards they shall eat from the olives and anoint themselves with the new oil, for on this day they shall expiate for all the oil of the land before YHWH once yearly. They shall rejoice ...

The High Priest shall offer the holocaust of the Levites first, and afterwards he shall send up in smoke the holocaust of the tribe of Judah, and when he is sending it up in smoke, they shall slaughter before him the he-goat first and he shall lift up its blood in a bowl to the altar and with his finger he shall put some of the blood to the four horns of the altar of the holocaust and to the four corners of the altar ledge, and shall toss the blood towards the base of the altar ledge all around. He shall burn its fat on the altar, the fat covering the entrails and that over the entrails. The appendage of the liver with the kidneys he shall remove as well as the fat over them and on the loins. He shall send up in smoke all of them on the altar together with the corresponding grain-offering and drink-offering, an offering by fire of soothing odour to YHWH. And ... the flesh, of soothing odour; it shall be an offering by fire to YHWH. Thus they must do to every young bull, and to every ram and to every lamb and its limbs shall remain apart. The corresponding grain-offering and drink-offering shall be on it, an eternal rule for your generations before YHWH.

After this holocaust he shall offer the holocaust of the tribe of Judah separately. As he has done with the holocaust of the Levites, so shall he do with the holocaust of the children of Judah after the Levites. On the second day he shall first offer the holocaust of Benjamin and after it he shall offer the holocaust of the children of Joseph, Ephraim and Manasseh together. On the third day, he shall offer the holocaust of Reuben separately, and the holocaust of Simeon separately. On the fourth day he shall offer the holocaust of Issachar separately and the holocaust of Zebulun separately. On the fifth day he shall offer the holocaust of Gad separately and the holocaust of Asher separately. On the sixth day he shall offer the holocaust of Dan separately and the holocaust of Naphtali separately ...

In the seventh month, on the first day of the month, you shall have a sacred rest, a remembrance announced by a trumpet blast, a holy gathering. You shall offer a holocaust, an offering by fire, of soothing odour before YHWH. You shall offer one young bull, one ram, seven yearling lambs without blemish and one he-goat for a sinoffering, and the corresponding grain-offering and drink-offering according to the statute concerning them, of soothing odour to YHWH, in addition to the perpetual holocaust and the holocaust of the new moon. Afterwards you shall offer this holocaust at the third part of the day, an eternal rule for your generations wherever you dwell. You shall rejoice on this day. On it you shall do no work. A sacred rest shall this day be for you.

The tenth of this month is the Day of Atonement. You shall mortify yourselves. For any person who does not mortify himself on this selfsame day shall be cut off from his people. You shall offer on it a holocaust to YHWH: one young bull, one ram, seven ram lambs, one he-goat for a sin-offering, in addition to the sin-offering of the atonement and the corresponding grain-offering and drink-offering according to the statute concerning the young bull, the ram, the lambs and the he-goat. For the sin-offering of the atonement you shall offer two rams for holocaust. The High Priest shall offer one for himself and his father's house ... The High Priest shall cast lots on the two goats, one lot for YHWH and one for Azazel. He shall slaughter the goat on which YHWH's lot has fallen and shall lift up its blood in a golden bowl which is in his hand, and do with its blood as he has done with the blood of his young bull and shall expiate with it for all the people of the assembly. He shall send up in smoke its fat and the corresponding grain-and drink-offering on the altar of the holocaust. Its flesh, skin and dung they shall burn beside his young bull. It is a sinoffering for the whole assembly. He shall expiate with it for all the people of the assembly and it shall be forgiven to them. He shall wash his hands and feet of the blood of the sin-offering and shall come to the living goat and shall confess over its head the iniquities of the children of Israel together with all their guilt, all their sins. He shall put them on the head of the goat and despatch it to Azazel in the desert by the hand of the man who is waiting ready. The goat shall bear all the iniquities of (the children of Israel). ... and he shall expiate for all the children of Israel and it shall be forgiven to them ... Afterwards he shall offer the young bull, the ram, and the lambs, according to the statute relating to them, on the altar of the holocaust, and the holocaust will be accepted for the children of Israel, an eternal rule for their generations. Once a year this day shall be for them a memorial.

They shall do no work on it, for it shall be to them a Sabbath of sacred rest. Whoever shall do work on it or shall not mortify himself on it, shall be cut off from the midst of his people. A Sabbath of sacred rest, a holy gathering shall this day be for you. You shall sanctify it as a memorial wherever you dwell and you shall do no work.

On the fifteenth day of this month ... the corresponding grainoffering and drink-offering, all on the altar, an offering by fire, of soothing odour to YHWH. On the second day: twelve young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the hegoat; it is an offering by fire, of soothing odour to YHWH.

On the third day eleven young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the he-goat.

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On the fourth day ten young bulls, two rams, fourteen yearling ram lambs and one he-goat for a sin-offering and the corresponding grainoffering and drink-offering for the young bulls, the rams, the lambs and the he-goat ... On the fifth day ... and the corresponding grain-offering and drink-offering ... in the house on which I shall cause my name to rest ... holocausts, each on its day according to the law of this statute, always from the children of Israel in addition to their freewillofferings in regard to all that they offer, their drink-offerings and all their gifts that they shall bring to me in order to be acceptable. I shall accept them and they shall be my people and I shall be for them for ever. I will dwell with them for ever and ever and will sanctify my sanctuary by my glory. I will cause my glory to rest on it until the day of creation on which I shall create my sanctuary, establishing it for myself for all time according to the covenant which I have made with Jacob in Bethel.

... You shall make ... for stairs, a staircase ... in the house which you shall build ... You shall make a staircase north of the Temple, a square house, twenty cubits from one corner to the other alongside its four corners. Its distance from the wall of the Temple shall be seven cubits on the north-west. You shall make the width of its wall four cubits ... like the Temple and its inside from corner to corner twelve cubits. There shall be a square column in its middle, in the centre; its width four cubits on each side around which the stairs wind ... In the upper chamber of this house you shall make a gate opening to the roof of the Temple and a way (shall be) made through this gate towards the entrance ... of the Temple by which one can reach the upper chamber of the Temple. Overlay with gold all this stairhouse, its walls, its gates and its roof, from inside and from outside, its column and its stairs. You shall do everything as I tell you.

You shall make a square house for the laver in the south-east, on all its sides, each twenty-one cubits; fifty cubits distant from the altar. The width of the wall shall be four cubits, and the height twenty cubits ...

Make gates for it on the east, on the north and on the west. The width of the gates shall be four cubits and the height seven ... You shall make in the wall of this house, on the inside, recesses, and in them ... one cubit in width and their height four cubits above the ground. They shall be overlaid with gold on which they shall place their clothes which they have worn on arrival. Above the house of the ... when they come to minister in the sanctuary. You shall make a trench around the laver beside its house and the trench shall go from the house of the laver to a cavity. It shall descend rapidly to the ground where the water shall flow and disappear. It shall not be touched by any man for it is mingled with the blood of the holocaust. They shall sanctify my people in the sacred vestments which ...

You shall make a house east of the house of the laver according to the measurement of the house of the basin. Its wall shall be at a distance of seven cubits from the wall of the house of the laver. Its whole building and rafters shall be like those of the house of the laver.

It shall have two gates on the north and the south, one opposite the other, according to the measurement of the gates of the house of the laver. Inside all the walls of this house shall have apertures, their width and depth two cubits each and their height four with which the entrails and the feet are raised to the altar. When they have completed the sending up in smoke ...

... They close the wheels and ... and tie the horns of the young bulls to the rings and ... by the rings.

Afterwards they shall slaughter them and collect the blood in bowls and toss it around the altar base. They shall open the wheels and strip the skin of the young bulls from their flesh and cut them up into pieces, salt the pieces, wash the entrails and the legs, salt them and send them up in smoke on the fire which is on the altar, each young bull with its pieces beside it and the corresponding grain-offering of fine flour on it, the wine of the drink-offering beside it and some of it on it. The priests, the sons of Aaron, shall send everything up in smoke on the altar, an offering by fire, of soothing odour before YHWH. You shall make chains hanging from the rafters of the twelve columns ...

... whoever is not a priest shall die, and whoever ... a priest who shall come ... and he is not clothed in the holy vestments in which he was ordained, they too shall be put to death and shall not profane the sanctuary of their God, thus incurring the iniquity of mortal guilt. You shall sanctify the environs of the altar, the Temple, the laver and the colonnade and they shall be most holy for ever and ever.

You shall make a place west of the Temple, a colonnade of pillars standing around for the sin-offerings and the guilt-offerings, divided from one another, the sin-offerings of the priests, the he-goats, and the sin-offerings of the people and their guilt-offerings. None of these shall be mingled one with another, for their places shall be divided from one another in order that the priests may not err concerning all the sinofferings of the people, and all the rams of the guilt-offerings, thus incurring the sin of guilt.

The birds for the altar: he shall prepare turtle doves ... from the corner of ... to the corner of the gate, one hundred and twenty cubits. The gate shall be forty cubits wide. Each side shall be according to this measurement. The width of its wall shall be seven cubits, and its height forty-five cubits to the rafters of its roof. The width of its chambers shall be twenty-six cubits from corner to corner. The gates of entrance and exit: the gate shall be fourteen cubits wide and twenty-eight cubits high from the threshold to the lintel. The height of the rafters above the lintel shall be fourteen cubits.

The gate shall be roofed with a panelling of cedar wood overlaid with pure gold. Its doors shall be overlaid with fine gold.

From the corner of the gate to the second angle of the courtyard, (there shall be) one hundred and twenty cubits. Thus shall be the measurement of all these gates of the inner courtyard. The gates shall lead inside into the courtyard. You shall make inside the courtyard seats for the priests, and tables in front of the seats, in the inner colonnade by the

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outer wall of the courtyard, places made for the priests and their sacrifices, for the firstfruits and the tithes, for their peace-offering sacrifices which they shall sacrifice. The sacrifices of the peace-offerings of the children of Israel shall not be mingled with the sacrifices of the priests.

In the four corners of the courtyard you shall make for them a place for cooking-stoves where they shall seethe their sacrifices and sinofferings.

... There they shall eat ... the bird, the turtle-dove and the young pigeons ...

You shall make a second courtyard around the inner courtyard, one hundred cubits wide, and four hundred and eighty cubits long on the east side, and thus shall be the width and length of all its sides: to the south, to the west and to the north. Its wall shall be four cubits wide and twenty-eight cubits high. Chambers shall be made in the wall outside and between each chamber there shall be three-and-a-half cubits ...

... that all the congregation of the children of Israel may bow down before me ... No woman shall come there, nor a child until the day that he has fulfilled the rule ... and has paid for himself a ransom to YHWH, half a shekel, an eternal rule, a memorial wherever they dwell. The shekel consists of twenty gerahs.

When they shall collect from him the half-shekel... to me. Afterwards they shall enter from the age of twenty ... The names of the gates of this courtyard shall be according to the names of the children of Israel: Simeon, Levi and Judah in the east; Reuben, Joseph and Benjamin in the south; Issachar, Zebulun and Gad in the west; Dan, Naphtali and Asher in the north. Between each gate the measurement shall be: from the north-eastern corner to the gate of Simeon, ninety-nine cubits, and the gate twenty-eight cubits. From this gate of Simeon to the gate of Levi, ninety-nine cubits, and the gate, twenty-eight cubits.

From the gate of Levi to the gate of Judah ... You shall make a third courtyard ... to their daughters and to the strangers who were born ... wide around the middle courtyard ... in length about one thousand six hundred cubits from one corner to the next. Each side shall be according to this measurement: on the east, the south, the west and the north. The wall shall be seven cubits wide and forty-nine cubits high. Chambers shall be made between its gates along the foundation as far up as its 'crowns' (= crenellations: Yadin). There shall be three gates in the east, three in the south, three in the west and three in the north. The gates shall be fifty cubits wide and their height seventy cubits. Between one gate and another there shall be three hundred and sixty cubits. From the corner to the gate of Simeon, three hundred and sixty cubits. From the gate of Simeon to the gate of Levi, likewise.

From the gate of Levi to the gate of Judah, likewise three hundred and sixty cubits. ... From the gate of Issachar to the gate of Zebulun, three hundred and sixty cubits. From the gate of Zebulun to the gate of Gad, three hundred and sixty cubits. From the gate of Gad to the northern corner, three hundred and sixty cubits. From this corner to the gate of Dan: three hundred and sixty cubits. Thus from the gate of Dan to the gate of Naphtali, three hundred and sixty cubits. From the gate of Naphtali to the gate of Asher, three hundred and sixty cubits.

From the gate of Asher to the eastern corner, three hundred and sixty cubits. The gates shall jut outwards from the wall of the courtyard seven cubits, and extend inwards from the wall to the courtyard thirty-six cubits. The entrance of the gate shall be fourteen cubits wide and twenty-eight cubits high up to the lintel. The rafters at the doorways shall be of cedar wood and overlaid with gold. The doors shall be overlaid with pure gold. Between each gate inwards you shall make storehouses, rooms and colonnades.

The room shall be ten cubits wide, twenty cubits long, and fourteen cubits high ... with cedar wood. The wall shall be two cubits wide. On the outside there shall be storehouses. The storehouse shall be ten cubits wide and twenty cubits long. The wall shall be two cubits wide and fourteen cubits high up to the lintel. Its entrance shall be three cubits wide. You shall make in this way all the storehouses and the corresponding rooms. The colonnade ... shall be ten cubits wide.

Between each gate you shall make eighteen storehouses and the corresponding eighteen rooms ...

You shall make a staircase next to the walls of the gates towards the colonnade. Winding stairs shall go up to the second and third colonnades and to the roof. You shall build storehouses and corresponding rooms and colonnades as on the ground floor. The second and the third (levels) shall follow the measurement of the lower one. On the roof of the third you shall make pillars roofed with rafters from one pillar to the next (providing) a place for tabernacles. The (pillars) shall be eight cubits high and the tabernacles shall be made on their (roof) each year at the feast of the Tabernacles for the elders of the congregation, for the princes, the heads of the fathers' houses of the children of Israel, the captains of the thousands, the captains of the ...

hundreds, who will ascend and dwell there until the sacrificing of the holocaust on the festival which is the feast of the Tabernacles, each year. Between each gate there shall be

... on the days of the first fruits of the corn, of the wine (tirosh) and the oil, and at the festival of the offering of wood. On these days (the tithe) shall be eaten. They shall not put aside anything from it from one year to another. For they shall eat it in this manner. From the feast of the Firstfruits of the corn of wheat they shall eat the corn until the next year, until the feast of the Firstfruits, and they shall drink the wine from the day of the festival of Wine until the next year, until the day of the festival of the Wine, and (they shall eat) the oil from its festival, until the next year, until the festival, the day of offering the new oil on the altar. Whatever is left to last beyond their festivals shall be sanctified by being burnt with fire. It shall no longer be eaten for it is holy. Those who live within a distance of three days'

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walk from the sanctuary shall bring whatever they can bring. If they cannot carry it, they shall sell it for money and buy with it corn, wine, oil, cattle and sheep, and shall eat them on the days of the festivals. On working days they shall not eat from this in their weariness for it is holy. On the holy days it shall be eaten, but it shall not be eaten on working days.

... You shall allot the rooms and the corresponding chambers. From the gate of Simeon to the gate of Judah shall be for the priests ... All that is to the right and to the left of the gate of Levi, you shall allot to Aaron, your brother, one hundred and eight rooms and corresponding chambers and two tabernacles which are on the roof. You shall allot to the sons of Judah the area from the gate of Judah to the corner: fifty-four rooms and corresponding chambers and the tabernacle that is over them. You shall allot to the sons of Simeon the area from the gate of Simeon to the second corner: their rooms, the corresponding chambers and tabernacles. (You shall allot) to the sons of Reuben the area from the corner which is beside the sons of Judah to the gate of Reuben: fifty-two rooms and the corresponding chambers and tabernacles. The area from the gate of Reuben to the gate of Joseph (you shall allot) to the sons of Joseph, to Ephraim and Manasseh. The area from the gate of Joseph to the gate of Benjamin you shall allot to the sons of Kohath from the Levites. The area from the gate of Benjamin to the western corner you shall allot to the sons of Benjamin. The area from this corner to the gate of Issachar you shall allot to the sons of Issachar. The area from the gate of Issachar ...

... the second (= incoming) priestly course shall enter on the left ... and the first (= outgoing) shall leave on the right. They shall not mingle with one another nor their vessels. Each priestly course shall come to its place and they shall stay there. One shall arrive and the other leave on the eighth day. They shall clean the rooms, one after the other, when the first priestly course leaves. There shall be no mingling there.

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed. He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary. They shall not enter my sanctuary in their impure uncleanness and render it unclean.

No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days. No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

Whoever is to purify himself of his flux shall count seven days for his purification. He shall wash his garments on the seventh day and bathe his whole body in running water. Afterwards he shall enter the city of the sanctuary. No one unclean through contact with a corpse shall enter there until he has purified himself. No leper nor any man smitten in his body shall enter there until he has purified himself and has offered ...

... No unclean bird shall fly over my sanctuary ... the roofs of the gates ... the outer courtyard ... be in my sanctuary for ever and ever all the time that I abide among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates. You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary.

You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it. They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city. These shall be roofed houses with holes in them into which the filth shall go down. It shall be far enough not to be visible from the city, at three thousand cubits.

You shall make three areas to the east of the city, divided from one another, where the lepers, those suffering from a flux and men who have had a (nocturnal) emission ...

Their cities shall be pure ... for ever. The city which I will sanctify, causing my name and my sanctuary to abide in it, shall be holy and pure of all impurity with which they can become impure. Whatever is in it shall be pure. Whatever enters it shall be pure: wine, oil, all food and all moistened (food) shall be clean. No skin of clean animals slaughtered in their cities shall be brought there (to the city of the sanctuary). But in their cities they may use them for any work they need. But they shall not bring them to the city of my sanctuary, for the purity of the skin corresponds to that of the flesh. You shall not profane the city where I cause my name and my sanctuary to abide. For it is in the skins (of animals) slaughtered in the sanctuary that they shall bring their wine and oil and all their food to the city of my sanctuary. They shall not pollute my sanctuary with the skins of animals slaughtered in their country which are tainted (= unfit for the Temple). You cannot render any city among your cities as pure as my city, for the purity of the skin of the animal corresponds to the purity of its flesh. If you slaughter it in my sanctuary, it shall be pure for my sanctuary, but if you slaughter it in your cities, it shall be pure (only) for your cities. Whatever is pure for the sanctuary, shall be brought in skins (fit) for the sanctuary, and you shall not profane my sanctuary and my city where I abide with tainted skins.

... the cormorant, the stork, every kind of heron, the hoopoe and the bat ...

You may eat the following flying insects: every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust. These are among the flying insects which you may eat: those which walk on four legs and have legs jointed above their feet to leap with them on the ground and wings to fly with. You shall not eat the carcass of any bird or beast but may sell it to a foreigner. You shall not eat any abominable thing, for you are a holy people to YHWH, your God.

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You are the sons of YHWH, your God. You shall not gash yourselves or shave your forelocks in mourning for the dead, nor shall you tattoo yourselves, for you are a holy people to YHWH, your God. You shall not profane your land.

You shall not do as the nations do; they bury their dead everywhere, they bury them even in their houses. Rather you shall set apart areas in the midst of your land where you shall bury your dead. Between four cities you shall designate an area for burial. In every city you shall set aside areas for those stricken with leprosy, with plague and with scab, who shall not enter your cities and profane them, and also for those who suffer from a flux; and for menstruating women, and women after childbirth, so that they may not cause defilement in their midst by their impure uncleanness. The leper suffering from chronic leprosy or scab, who has been pronounced unclean by the priest ... with cedar wood, hyssop and ... your cities with the plague of leprosy and they shall be unclean.

If a man dies in your cities, the house in which the dead man has died shall be unclean for seven days. Whatever is in the house and whoever enters the house shall be unclean for seven days. Any food on which water has been poured shall be unclean, anything moistened shall be unclean. Earthenware vessels shall be unclean and whatever they contain shall be unclean for every clean man. The open (vessels) shall be unclean for every Israelite (with) whatever is moistened in them.

On the day when the body is removed from there, they shall cleanse the house of all pollution of oil, wine and water moisture. They shall rub its (the house's) floor, walls and doors and shall wash with water the bolts, doorposts, thresholds and lintels. On the day when the body is removed from there, they shall purify the house and all its utensils, hand-mills and mortars, all utensils of wood, iron and bronze and all utensils capable of purification. Clothes, sacks and skins shall be washed. As for the people, whoever has been in the house or has entered the house shall bathe in water and shall wash his clothes on the first day. On the third day they shall sprinkle purifying water on them and shall bathe. They shall wash their garments and all the utensils in the house.

On the seventh day they shall sprinkle them a second time. They shall bathe, wash their clothes and utensils and shall be clean by the evening of the impurity contracted from the dead so as to be fit to touch their pure things. As for a man who has not been rendered unclean on account of ...

... they have been unclean. No longer ... until they have sprinkled them the second time on the seventh day and shall be clean by the evening at sunset.

Whoever touches the bone of a dead person in the fields, or one slain by the sword, or a dead body or the blood of a dead person, or a tomb, he shall purify himself according to the rule of this statute. But if he does not purify himself according to the statute of this law, he is unclean, his uncleanness being still in him. Whoever touches him must wash his clothes, bathe and he shall be clean by the evening.

If a woman is with child and it dies in her womb, as long as it is dead in her, she shall be unclean like a tomb. Any house that she enters shall be unclean with all its utensils for seven days. Whoever touches it shall be unclean till the evening. If anyone enters the house with her, he shall be unclean for seven days. He shall wash his clothes and bathe in water on the first (day). On the third day he shall sprinkle and wash his clothes and bathe. On the seventh day he shall sprinkle a second time and wash his clothes and bathe. At sunset he shall be clean.

As for all the utensils, clothes, skins and all the materials made of goat's hair, you shall deal with them according to the statute of this law.

All earthenware vessels shall be broken for they are unclean and can no more be purified ever.

All creatures that teem on the ground you shall proclaim unclean: the weasel, the mouse, every kind of lizard, the wall gecko, the sand gecko, the great lizard and the chameleon. Whoever touches them dead ...

... and whatever comes out of them ... shall be unclean to you. You shall not render yourselves unclean by them. Whoever touches them dead shall be unclean until the evening. He shall wash his clothes and bathe in water and at sunset he shall be clean.

Whoever carries any of their bones, their carcass, skin, flesh or claw shall wash his clothes and bathe in water. After sunset he shall be clean. You shall forewarn the children of Israel about all the impurities. They shall not render themselves unclean by those of which I tell you on this mountain and they shall not be unclean.

For I, YHWH, abide among the children of Israel. You shall sanctify them and they shall be holy. They shall not render themselves abominable by anything that I have separated for them as unclean and they shall be holy.

You shall establish judges and officers in all your towns and they shall judge the people with just judgement. They shall not be partial in (their) judgement. They shall not accept bribes, nor shall they twist judgement, for the bribe twists judgement, overturns the works of justice, blinds the eyes of the wise, produces great guilt, and profanes the house by the iniquity of sin. Justice and justice alone shall you pursue that you may live and come to inherit the land that I give you to inherit for all days. The man who accepts bribes and twists just judgement shall be put to death. You shall not be afraid to execute him. You shall not do in your land as the nations do. Everywhere they sacrifice, plant sacred trees, erect sacred pillars and set up carved stones to bow down before them and build for them ...

... You shall not plant any tree as a sacred tree beside my altar to be made by you.

You shall not erect a sacred pillar that is hateful to me. You shall not make anywhere in your land a carved stone to bow down before it. You shall not sacrifice to me any cattle or sheep with a grave blemish, for they are abominable to me. You shall not sacrifice to me any cattle or sheep or goat that is pregnant, for this would be an abomination to me.

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You shall not slaughter a cow or a ewe and its young on the same day, neither shall you kill a mother with her young.

Of all the firstlings born to your cattle or sheep, you shall sanctify for me the male animals. You shall not use the firstling of your cattle for work, nor shall you shear the firstling of your small cattle. You shall eat it before me every year in the place that I shall choose. Should it be blemished, being lame or blind or (afflicted with) any grave blemish, you shall not sacrifice it to me. It is within your towns that you shall eat it. The unclean and the clean among you together (may eat it) like a gazelle or a deer. It is the blood alone that you shall not eat. You shall spill it on the ground like water and cover it with dust. You shall not muzzle an ox while it is threshing. You shall not plough with an ox and an ass (harnessed) together. You shall not slaughter clean cattle or sheep or goat in any of your towns, within a distance of three days' journey from my sanctuary. It is rather in my sanctuary that you shall slaughter it, making of it a holocaust or peace-offering. You shall eat and rejoice before me in the place on which I choose to set my name.

Every clean animal with a blemish, you shall eat it within your towns, away from my sanctuary at a distance of thirty stadia. You shall not slaughter it close to my sanctuary for its flesh is tainted. You shall not eat in my city, which I sanctify by placing my name in it, the flesh of cattle, sheep or goat which has not entered my sanctuary. They shall sacrifice it there, toss its blood to the base of the altar of holocaust and shall burn its fat.

When I extend your frontiers as I have told you, and if the place where I have chosen to set my name is too distant, and you say, 'I will eat meat', because you long for it, whatever you desire, you may eat, and you may slaughter any of your small cattle or cattle which I give you according to my blessing. You may eat it within your towns, the clean and the unclean together, like gazelle or deer meat. But you shall firmly abstain from eating the blood. You shall spill it on the ground like water and cover it with dust. For the blood is the life and you shall not eat the life with the flesh so that it may be well with you and with your sons after you for ever. You shall do that which is correct and good before me, for I am YHWH, your God.

But all your devoted gifts and votive donations you shall bring when you come to the place where I cause my name to abide, and you shall sacrifice them there before me as you have devoted and vowed them with your mouth. When you make a vow, you shall not tarry in fulfilling it, for surely I will require it of you and you shall become guilty of a sin. You shall keep the word uttered by your lips, for your mouth has vowed freely to perform your vow.

When a man makes a vow to me or swears an oath to take upon himself a binding obligation, he must not break his word. Whatever has been uttered by his mouth, he shall do it.

When a woman makes a vow to me, or takes upon herself a binding obligation by means of an oath in her father's house, in her youth, if her father hears of her vow or the binding obligation which she has taken upon herself and remains silent, all her vows shall stand, and her binding obligation which she has taken upon herself shall stand. If, however, her father definitely forbids her on the day that he hears of it, none of her vows or binding obligations which she has taken upon herself shall stand, and I will absolve her because (her father) has forbidden her when he heard of them. But if he annuls them after the day that he has heard of them, he shall bear her guilt: her father has annulled them. Any vow or binding oath (made by a woman) to mortify herself, her husband may confirm it or annul it on the day that he hears of it, and I will absolve her.

But any vow of a widow or a divorced woman, whatever she has taken upon herself shall stand in conformity with all that her mouth has uttered.

Everything that I command you today, see to it that it is kept. You shall not add to it, nor detract from it.

If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says, 'Let us go and worship other gods whom you have not known!', do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHWH, the God of your fathers, with all your heart and soul. It is YHWH, your God, that you must follow and serve, and it is him that you must fear and his voice that you must obey, and you must hold fast to him. That prophet or dreamer shall be put to death for he has preached rebellion against YHWH, your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to lead you astray from the path that I have commanded you to follow. You shall rid yourself of this evil.

If your brother, the son of your father or the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is like your own self, seeks to entice you secretly, saying, 'Let us go and worship other gods whom you have not known', neither you, nor your fathers, some of the gods of the peoples that are round about you, whether near you or far off from you, from the one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him; but you shall kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. You shall stone him to death with stones because he sought to draw you away from me who brought you out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and never again do such an evil thing among you. If in one of your cities in which I give you to dwell you hear this said: 'Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city saying, "Let us go and worship gods whom you have not known!",' you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword. You shall place it and all who are in it under the ban, and you shall put the

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beasts to the sword. You shall assemble all the booty in the city square and shall burn it with fire, the city and all the booty, as a whole-offering to YHWH, your God. It shall be a ruin for ever and shall never be rebuilt. Nothing from that which has been placed under the ban shall cleave to your hand so that I may turn from my hot anger and show you compassion. I will be compassionate to you and multiply you as I told your fathers, provided that you obey my voice, keeping all my commandments that I command you today, to do that which is correct and good before YHWH, your God.

If among you, in one of your towns that I give you, there is found a man or a woman who does that which is wrong in my eyes by transgressing my covenant, and goes and worships other gods, and bows down before them, or before the sun or the moon, or all the host of heaven, if you are told about it, and you hear about this matter, you shall search and investigate it carefully. If the matter is proven true that such an abomination has been done in Israel, you shall lead out that man or that woman and stone him (to death) with stones.

... You shall go to the Levitical priests or to the judges then in office; you shall seek their guidance and they shall pronounce on the matter for which you have sought their guidance, and they shall proclaim the(ir) judgement to you. You shall act in conformity with the law that they proclaim to you and the saying that they declare to you from the book of the Law. They shall issue to you a proclamation in truth from the place where I choose to cause my name to abide. Be careful to do all that they teach you and act in conformity with the decision that they communicate to you. Do not stray from the law which they proclaim to you to the right or to the left. The man who does not listen but acts arrogantly without obeying the priest who is posted there to minister before me, or the judge, that man shall die. You shall rid Israel of evil. All the people shall hear of it and shall be awe-stricken, and none shall ever again be arrogant in Israel.

When you enter the land which I give you, take possession of it, dwell in it and say, 'I will appoint a king over me as do all the nations around me!', you may surely appoint over you the king whom I will choose. It is from among your brothers that you shall appoint a king over you. You shall not appoint over you a foreigner who is not your brother. He (the king) shall definitely not acquire many horses, neither shall he lead the people back to Egypt for war to acquire many horses and much silver and gold, for I told you, 'You shall never again go back that way'. He shall not acquire many wives that they may not turn his heart away from me. He shall not acquire very much silver and gold.

When he sits on the throne of his kingdom, they shall write for him this law from the book which is before the priests. This is the law that they shall write for him ... They shall count, on the day that they appoint him king, the sons of Israel from the age of twenty to sixty years according to their standard units. He shall install at their head captains of thousands, captains of hundreds, captains of fifties and captains of tens in all their cities. He shall select from among them one thousand by tribe to be with him: twelve thousand warriors who shall not leave him alone to be captured by the nations. All the selected men whom he has selected shall be men of truth, God-fearers, haters of unjust gain and mighty warriors. They shall be with him always, day and night. They shall guard him from anything sinful, and from any foreign nation in order not to be captured by them. The twelve princes of his people shall be with him, and twelve from among the priests, and from among the Levites twelve. They shall sit together with him to proclaim judgement and the law so that his heart shall not be lifted above them, and he shall do nothing without them concerning any affair.

He shall not marry as wife any daughter of the nations, but shall take a wife for himself from his father's house, from his father's family. He shall not take another wife in addition to her, for she alone shall be with him all the time of her life. But if she dies, he may marry another from his father's house, from his family. He shall not twist judgement; he shall take no bribe to twist a just judgement and shall not covet a field or a vineyard, any riches or house, or anything desirable in Israel. He shall not rob ...

... When the king hears of any nation or people intent on plundering whatever belongs to Israel, he shall send for the captains of thousands and the captains of hundreds posted in the cities of Israel. They shall send with him (the captain) one tenth of the people to go with him (the king) to war against their enemies, and they shall go with him. But if a large force enters the land of Israel, they shall send with him one fifth of the warriors. If a king with chariots and horses and a large force comes, they shall send with him one third of the warriors, and the two remaining divisions shall guard their city and their boundaries so that no marauders invade their land. If the war presses him the king hard, they shall send to him half of the people, the men of the army, but the other half of the people shall not be severed from their cities.

If they triumph over their enemies, smash them, put them to the sword and carry away their booty, they shall give the king his tithe of this, the priests one thousandth and the Levites one hundredth from everything. They shall halve the rest between the combatants and their brothers whom they have left in their cities.

If he (the king) goes to war against his enemies, one fifth of the people shall go with him, the warriors, all the mighty men of valour.

They shall avoid everything unclean, everything shameful, every iniquity and guilt. He shall not go until he has presented himself before the High Priest who shall inquire on his behalf for a decision by the Urim and Tummim. It is at his word that he shall go and at his word that he shall come, he and all the children of Israel who are with him. He shall not go following his heart's counsel until he (the High Priest) has inquired for a decision by the Urim and Tummim. He shall (then) succeed in all his ways on which he has set out according to the decision which ...

... and they shall disperse them in many lands and they shall become a horror, a byword, a mockery. With a heavy yoke and in extreme want, they shall there serve gods made by

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human hands, of wood and stone, silver and gold. During this time their cities shall become a devastation, a laughing-stock and a wasteland, and their enemies shall devastate them. They shall sigh in the lands of their enemies and scream because of the heavy yoke. They shall cry out but I will not listen; they shall scream but I will not answer them because of their evil doings. I will hide my face from them and they shall become food, plunder and prey. None shall save them because of their wickedness, because they have broken my covenant and their soul has loathed my law until they have incurred every guilt. Afterwards they will return to me with all their heart and all their soul, in conformity with all the words of this law, and I will save them from the hand of their enemies and redeem them from the hand of those who hate them, and I will bring them to the land of their fathers. I will redeem them, and increase them and exult over them. I will be their God and they shall be my people.

The king whose heart and eyes have gone astray from my commandments shall never have one to sit on the throne of his fathers, for I will cut off his posterity for ever so that it shall no more rule over Israel. But if he walk after my rules and keep my commandments and do that which is correct and good before me, no heir to the throne of the kingdom of Israel shall be cut off from among his sons for ever. I will be with him and will save him from the hand of those who hate him and from the hand of those who seek his life. I will place all his enemies before him and he shall rule over them according to his pleasure and they shall not rule over him. I will set him on an upward, not on a downward, course, to be the head and not the tail, that the days of his kingdom may be lengthened greatly for him and his sons after him.

... and all their wave-offerings. All their firstling male beasts and all ... of their beasts and all their holy gifts which they shall sanctify to me together with all their holy gifts of praise and a proportion of their offering of birds, wild animals and fish, one thousandth of their catch, and all that they shall devote, and the proportion of the booty and the plunder.

To the Levites shall belong the tithe of the corn, the wine and the oil that they have sanctified to me first; the shoulder from those who slaughter a sacrifice and a proportion of the booty, the plunder and the catch of birds, wild animals and fish, one hundredth; the tithe from the young pigeons and from the honey one fiftieth. To the priests shall belong one hundredth of the young pigeons, for I have chosen them from all your tribes to attend on me and minister before me and bless my name, he and his sons always. If a Levite come from any town anywhere in Israel where he sojourns to the place where I will choose to cause my name to abide, (if he come) with an eager soul, he may minister like his brethren the Levites who attend on me there. He shall have the same share of food with them, besides the inheritance from his father's family.

When you enter the land which I give you, do not learn to practise the abominations of those nations. There shall be found among you none who makes his son or daughter pass through fire, nor an augur or a soothsayer, a diviner or a sorcerer, one who casts spells or a medium, or wizards or necromancers. For they are an abomination before me, all who practise such things, and it is because of these abominations that I drive them out before you. You shall be perfect towards YHWH, your God. For these nations that ... to utter a word in my name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet shall be put to death. If you say in your heart, 'How shall we know the word which YHWH has not uttered?', when the word uttered by the prophet in the name of YHWH is not fulfilled and does not come true, that is not a word that I have uttered. The prophet has spoken arrogantly; do not fear him.

A single witness may not come forward against a man in the matter of any iniquity or sin which he has committed. It is on the evidence of two witnesses or three witnesses that a case can be established. If a malicious witness comes forward against a man to testify against him in a case of a crime, both disputants shall stand before me and before the priests and the Levites and before the judges then in office, and the judges shall inquire, and if the witness is a false witness who has testified falsely against his brother, you shall do to him as he proposed to do to his brother. You shall rid yourselves of evil. The rest shall hear of it and shall be awe-stricken and never again shall such a thing be done in your midst. You shall have no mercy on him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I am with you who brought you out of the land of Egypt. When you approach the battle, the priest shall come forward to speak to the army and say to them, 'Hear, Israel, you approach ...

... and another man shall use its fruit. If any man has betrothed a woman but has not yet married her, he shall return home. Otherwise he may die in the war and another man may take her. The officers shall continue to address the army and say, 'If any man is afraid and has lost heart, he shall go and return. Otherwise he may render his kinsmen as faint-hearted as himself.'

When the judges have finished addressing the army, they shall appoint army captains at the head of the people.

When you approach a city to fight it, first offer it peace. If it seeks peace and opens its gates to you, then all the people found in it shall become your forced labourers and shall serve you. If it does not make peace with you, but is ready to fight a war against you, you shall besiege it and I will deliver it into your hands. You shall put all its males to the sword, but the women, the children, the beasts and all that is in the city, all its booty, you may take as spoil for yourselves. You may enjoy the use of the booty of your enemies which I give you. Thus shall you treat the very distant cities, those which are not among the cities of these nations. But in the cities of the peoples which I give you as an inheritance, you shall not leave alive any creature. Indeed you shall utterly exterminate

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the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you, that they may not teach you to practise all the abominations that they have performed to their gods.

... a heifer with which he has not worked, which has not drawn the yoke. The elders of that city shall bring down the heifer to a ravine with an ever-flowing stream which has never been sown or cultivated, and there they shall break its neck.

The priests, the sons of Levi, shall come forward, for I have chosen them to minister before me and bless my name, and every dispute and every assault shall be decided by their word. All the elders of the city nearest to the body of the murdered man shall wash their hands over the head of the heifer whose neck has been broken in the ravine. They shall declare, 'Our hands did not shed this blood, nor did our eyes see it happen. Accept expiation for thy people Israel whom thou hast redeemed, O YHWH, and do not permit the guilt of innocent blood to rest among thy people, Israel. Let this blood be expiated for them.' You shall rid Israel (of the guilt) of innocent blood, and you shall do that which is correct and good before YHWH, your God. When you go to war against your enemies, and I deliver them into your hands, and you capture some of them, if you see among the captives a pretty woman and desire her, you may take her to be your wife. You shall bring her to your house, you shall shave her head, and cut her nails. You shall discard the clothes of her captivity and she shall dwell in your house, and bewail her father and mother for a full month. Afterwards you may go to her, consummate the marriage with her and she will be your wife.

But she shall not touch whatever is pure for you for seven years, neither shall she eat of the sacrifice of peace-offering until seven years have elapsed. Afterwards she may eat.

... the firstfruits of his virility; he has the right of the first-born.

If a man has a disobedient and rebellious son who refuses to listen to his father and mother, nor listens to them when they chastise him, his father and mother shall take hold of him and bring him to the elders of his city, to the gate of his place. They shall say to the elders of his town, 'This son of ours is disobedient and rebellious; he does not listen to us; he is a glutton and a drunkard.' All the men of his city shall stone him with stones and he shall die, and you shall rid yourselves of evil. All the children of Israel shall hear of it and be awe-stricken. If a man slanders his people and delivers his people to a foreign nation and does evil to his people, you shall hang him on a tree and he shall die.

On the testimony of two witnesses and on the testimony of three witnesses he shall be put to death and they shall hang him on the tree.

If a man is guilty of a capital crime and flees (abroad) to the nations, and curses his people, the children of Israel, you shall hang him also on the tree, and he shall die. But his body shall not stay overnight on the tree. Indeed you shall bury him on the same day. For he who is hanged on the tree is accursed of God and men. You shall not pollute the ground which I give you to inherit. If you see your kinsman's ox or sheep or donkey straying, do not neglect them; you shall indeed return them to your kinsman. If your kinsman does not live near you, and you do not know who he is, you shall bring the animal to your house and it shall be with you until he claims it. ...

... When a bird's nest happens to lie before you by the roadside, on any tree or on the ground, with fledglings or eggs, and the hen is sitting on the fledglings or the eggs, you shall not take the hen with the young.

You shall surely let the hen escape and take only the young so that it may be well with you and your days shall be prolonged. When you build a new house, you shall construct a parapet on the roof so that you do not bring blood-guilt on your house if anyone should fall from it.

When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, 'I have taken this woman, approached her, and did not find the proof of virginity in her', the father or the mother of the girl shall take the girl's proof of virginity and bring it to the elders at the gate. The girl's father shall say to the elders, 'I gave my daughter to be this man's wife; he has taken a dislike to her and has brought a baseless charge against her saying, "I have not found the proof of virginity in your daughter." Here is the proof of my daughter's virginity.'

They shall spread out the garment before the elders of that city. The elders of that city shall take that man and chastise him. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (the husband) has tried to ruin the reputation of an Israelite virgin. He shall not ...

When a virgin betrothed to a man is found by another man in the city and he lies with her, they shall bring both of them to the gate of that city and stone them with stones and they shall be put to death: the girl because she has not shouted (for help, although she was) in the city, and the man because he has dishonoured his neighbour's wife. You shall rid yourselves of evil. If the man has found the woman in the fields in a distant place hidden from the city, and raped her, only he who has lain with her shall be put to death. To the girl they shall do nothing since she has committed no crime worthy of death. For this affair is like that of a man who attacks his neighbour and murders him. For it was in the fields that he found her and the betrothed girl shouted (for help), but none came to her rescue.

When a man seduces a virgin who is not betrothed, but is suitable to him according to the rule, and lies with her, and he is found out, he who has lain with her shall give the girl's father fifty pieces of silver and she shall be his wife. Because he has dishonoured her, he may not divorce her all his days. A man shall not take his father's wife and shall not lift his father's skirt. A man shall not take the wife of his brother and shall not lift the skirt of his brother, the son of his father or the son of his mother, for this is unclean. A man shall not take his sister, the daughter of his father or the daughter of

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his mother, for this is abominable. A man shall not take his father's sister or his mother's sister, for this is immoral. A man shall not take the daughter of his brother or the daughter of his sister for this is abominable. (A man) shall not take ...

... (The rest of the text is missing)

THR HABAKKUK PESHER

Commentary on Habakkuk (IQpHab)

(This well-preserved and detailed exposition of the first two chapters of the Book of Habakkuk comes from Cave I. The Habakkuk Commentary is one of the main sources for the study of Qumran origins, as well as Essene Bible exegesis and the sect's theology regarding prophecy.Just like Galatians, Acts, and the Clementine Literature, this document seem to narrate the conflict between the Teacher of Righteousness, probaly James the Just and the Wicked Priest, probably Saul of Tarsus, who was allied with the Priests in the Temple of Jerusalem; who themselves were subjects of the Roman authorities.)

I Oracle of Habakkuk the prophet. How long, O Lord, shall I cry for help and Thou wilt not hear? Interpreted, this concerns the beginning of the final generation ...

Or shout to Thee 'Violence', and Thou wilt not deliver? ... Why dost Thou cause me to see iniquity and to look upon trouble? Desolation and violence are before me. ... God with oppression and unfaithfulness ... they rob riches. There is quarrelling and contention.

So the law is weak and justice never goes forth. Interpreted this concerns those who have despised the Law of God For the wicked encompasses the righteous.

The wicked is the Wicked Priest, and the righteous is the Teacher of Righteousness ... So justice goes forth perverted. ...

Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when told. Interpreted, this concerns those who were unfaithful together with the Liar, in that they did not listen to the word received by the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New Covenant in that they have not believed in the Covenant of God and have profaned His holy Name. And likewise, this saying is to be interpreted as concerning those who will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that is to happen to the final generation from the Priest in whose heart God set understanding that he might interpret all the words of His servants the Prophets, through whom He foretold all that would happen to His people and His land.

For behold, I rouse the Chaldeans, that bitter and hasty nation. Interpreted, this concerns the Kittim who are quick and valiant in war, causing many to perish. All the world shall fall under the dominion of the Kittim, and the wicked ... they shall not believe in the laws of God ...

Who march through the breadth of the earth to take possession of dwellings which are not their own. (Interpreted) ... they shall march across the plain, smiting and plundering the cities of the earth. For it is as He said, To take possession of dwellings which are not their own.

They are fearsome and terrible; their justice and grandeur proceed from themselves. Interpreted, this concerns the

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Kittim who inspire all the nations with fear and dread. All their evil plotting is done with intention and they deal with all the nations in cunning and guile.

Their horses are smifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the east wind. Interpreted, this concerns the Kittim who trample the earth with their horses and beasts. They come from afar, from the islands of the sea, to devour all the peoples like an eagle which cannot be satisfied, and they address all the peoples with anger and wrath and fury and indignation. For it is as He said, The look on their faces is like the east wind.

They heap up captives like sand. They scoff at kings, and princes are their laughing-stock. Interpreted, this means that they mock the great and despise the venerable; they ridicule kings and princes and scoff at the mighty host.

They laugh at every fortress; they pile up earth and take it. Interpreted, this concerns the commanders of the Kittim who despise the fortresses of the peoples and laugh at them in derision. To capture them, they encircle them with a mighty host, and out of fear and terror they deliver themselves into their hands. They destroy them because of the sins of their inhabitants.

The wind then sweeps on and passes; and they make of their strength their god. Interpreted, this concerns the commanders of the Kittim who, on the counsel of the House of Guilt, pass one in front of the other; one after another their commanders come to lay waste the earth. And they make of their strength their god: interpreted, this concerns ... all the peoples ...

Art Thou not from everlasting, O Lord, my God, my Holy One? We shall not die. Thou hast ordained them, O Lord, for judgement; Thou hast established them, 0 Rock, for chastisement. Their eyes are too pure to behold evil; and Thou canst not look on distress. Interpreted, this saying means that God will not destroy His people by the hand of the nations; God will execute the judgement of the nations by the hand of His elect. And through their chastisement all the wicked of His people shall expiate their guilt who keep His commandments in their distress. For it is as he said, Too pure of eyes to behold evil. Interpreted, this means that they have not lusted after their eyes during the age of wickedness.

O traitors, why do you stare and stay silent when the wicked swallows up one more righteous than he? Interpreted, this concerns the House of Absalom and the membersof its council who were silent at the time of the chastisement of the Teacher of Righteousness and gave him no help against the Liar who flouted the Law in the midst of their whole congregation.

Thou dealest with men like the fish of the sea, like creeping things, to rule over them. They draw them all up with a fish-hook, and drag them out with their net, and gather them in their seine. Therefore they sacrifice to their net. Therefore they rejoice and exult and burn incense to their seine; for by them their portion is fat and their sustenance rich. (Interpreted) ... the Kittim. And they shall gather in their riches, together with all their booty, like the fish of the sea.

And as for that which He said, Therefore they sacrifice to their net and burn incense to their seine. Interpreted, this means that they sacrifice to their standards and worship their weapons of war. For by them their portion is fat and their sustenance rich. Interpreted, this means that they divide their yoke and their tribute their sustenance - over all the peoples year by year, ravaging many lands.

Therefore their sword is ever drawn to massacre nations mercilessly. Interpreted, this concerns the Kittim who cause many to perish by the sword - youths, grown men, the aged, women and children - and who even take no pity on the fruit of the womb.

I will take my stand to watch and will station myself upon my fortress. I will watch to see what He will say to me and how He will answer my complaint. And the Lord answered and said to me, ‘Write down the vision and make it plain upon the tablets, that he who reads may read it speedily. ... and God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And as for that which He said, That he who reads may read it speedily. Interpreted this concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of His servants the Prophets.

For there shall be yet another vision concerning the appointed time. It shall tell of the end and shall not lie. Interpreted, this means that the final age shall be prolonged, and shall exceed all that the Prophets have said; for the mysteries of God are astounding.

If it tarries, wait for it, for it shall surely come and shall not be late. Interpreted, this concerns the men of truth who keep the Law, whose hands shall not slacken in the service of truth when the final age is prolonged. For all the ages of God reach their appointed end as he determines for them in the mysteries of His wisdom.

Behold, his soul is puffed up and is not upright. Interpreted, this means that the wicked shall double their guilt upon themselves and it shall not be forgiven when they are judged ...

But the righteous shall live by his faith. Interpreted, this concerns all those who observe the Law in the House of Judah, whom God will deliver from the House of Judgement because of their suffering and because of their faith in the Teacher of Righteousness.

Moreover, the arrogant man seizes wealth without halting. He widens his gullet like Hell and like Death he has never enough. All the nations are gathered to him and all the peoples are assembled to him. Will they not all of them taunt him and jeer at him saying, ‘Woe to him who amasses that which is not his! How long will he load himself up with pledges?’ Interpreted, this concerns the Wicked Priest who was called by the name of truth when he first arose. But when he ruled over Israel his heart became proud, and he forsook

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God and betrayed the precepts for the sake of riches. He robbed and amassed the riches of the men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself. And he lived in the ways of abominations amidst every unclean defilement.

Shall not your oppressors suddenly arise and your torturers awaken; and shall you not become their prey? Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted, this concerns the Priest who rebelled and violated the precepts of God ... to command his chastisement by means of the judgements of wickedness.

And they inflicted horrors of evil diseases and took vengeance upon his body of flesh. And as for that which He said, Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted this concerns the last Priests of Jerusalem, who shall amass money and wealth by plundering the peoples. But in the last days, their riches and booty shall be delivered into the hands of the army of the Kittim, for it is they who shall be the remnant of the peoples.

Because of the blood of men and the violence done to the land, to the city, and to all its inhabitants. Interpreted, this concerns the Wicked Priest whom God delivered into the hands of his enemies because of the iniquity committed against the Teacher of Righteousness and the men of his Council, that he might be humbled by means of a destroying scourge, in bitterness of soul, because he had done wickedly to His elect.

Woe to him who gets evil profit for his house; who perches his nest high to be safe from the hand of evil! You have devised shame to your house: by cutting off many peoples you have forfeited your own soul. For the stone cries out from the wall and the beam from the woodwork replies. Interpreted, this concerns the Priest who ... that its stones might be laid in oppression and the beam of its woodwork in robbery. And as for that which He said, By cutting off many peoples you have forfeited your own soul: interpreted this concerns the condemned House whose judgement God will pronounce in the midst of many peoples. He will bring him thence for judgement and will declare him guilty in the midst of them, and will chastise him with fire of brimstone.

Woe to him who builds a city with blood and founds a town upon falsehood! Behold, is it not from the Lord of Hosts that the peoples shall labour for fire and the nations shall strive for naught? Interpreted, this concerns the Spouter of Lies who led many astray that he might build his city of vanity with blood and raise a congregation on deceit, causing many thereby to perform a service of vanity for the sake of its glory, and to be pregnant with works of deceit, that their labour might be for nothing and that they might be punished with fire who vilified and outraged the elect of God.

For as the waters cover the sea, so shall the earth be filled with the knowledge of the glory of the Lord. Interpreted, this means that when they return ... the lies. And afterwards, knowledge shall be revealed to them abundantly, like the waters of the sea.

Woe to him who causes his neighbours to drink; who pours out his venom to make them drunk that he may gaze on their feasts. Interpreted, this concerns the Wicked Priest who pursued the Teacher of Righteousness to the house of his exile that he might confuse him with his venomous fury. And at the time appointed for rest, for the Day of Atonement, he appeared before them to confuse them, and to cause them to stumble on the Day of Fasting, their Sabbath of repose.

You have filled yourself with ignominy more than with glory. Drink also, and stagger! The cup of the Lord's right hand shall come round to you and shame shall come on your glory. Interpreted, this concerns the Priest whose ignominy was greater than his glory. For he did not circumcise the foreskin of his heart, and he walked in the ways of drunkenness that he might quench his thirst. But the cup of the wrath of God shall confuse him, multiplying his ... and the pain of ...

For the violence done to Lebanon shall overwhelm you, and the destruction of the beasts XII shall terrify you, because of the blood of men and the violence done to the land, the city, and all its inhabitants. Interpreted, this saying concerns the Wicked Priest, inasmuch as he shall be paid the reward which he himself tendered to the Poor. For Lebanon is the Council of the Community; and the beasts are the simple of Judah who keep the Law. As he himself plotted the destruction of the Poor, so will God condemn him to destruction.

And as for that which He said, Because of the blood of the city and the violence done to the land. interpreted, the city is Jerusalem where the Wicked Priest committed abominable deeds and defiled the Temple of God. The violence done to the land: these are the cities of Judah where he robbed the Poor of their possessions.

Of what use is an idol that its maker should shape it, a molten image, a fatling of lies? For the craftsman puts his trust in his own creation when he makes dumb idols. Interpreted, this saying concerns all the idols of the nations which they make so that they may serve and worship them. But they shall not deliver them on the Day of Judgement.

Woe to him who says to wood, 'Awake', and to dumb stone, 'Arise'! Can such a thing give guidance? Behold, it is covered with gold and silver but there is no spirit within it. But the Lord is in His holy Temple: let all the earth be silent before Him! Interpreted, this concerns all the nations which serve stone and wood. But on the Day of Judgement, God will destroy from the earth all idolatrous and wicked men.

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NAMES OF BIBLICAL PERSONS

OLD TESTAMENT

(These are the translations of a few important names. Their meanings give narratives more context and clarity.)

• **Adam** (Canaanite: man, human; soil)
• **Eve** or Eva (Canaanite: hawwa: source of life)
• **Abel** [Akkadian: son]
• **Cain** [Hebrew: the gotten]
• ***Noah*** *or Noe (meaning unknown)*
• Abram (Abhira, Habiru [Hebrew], Akkadian: human),
• ***Abraham****, Avraham (Ab[i]ra + plural suffix ham or him; Akkadian: multitude of people, tribe, nation)*
• ***Hagar*** *(Hebrew: stranger) [Abraham's concubine]*
• ***Ishmael*** *(Hebrew: God hears) [forefather of Arabs]*
• ***Sarah****, Sarai (Hebrew: lady, princess) [Abraham's wife*
• ***Isaac*** *(Hebrew: Yishaq, the laughing).*
• ***Rebekah*** *( ) wife of Isaac, mother of Esau and Jacob*
• ***Esau****, Edom ( ) [forefather of Edomites]*
• ***Jacob*** *(Hebrew: God will protect or heel) or* ***Israel*** *(Hebrew: the ruler, contender by God).*

The 12 Tribes of Israel *(Jacob's Israelites): (1st) name, (2nd) other name, (3rd) name of mother, (4th) origin, (5th) meaning; [Deuteronomy 27:12–13]:*

1. ***Reuben****, Re'uben (Leah; Hebrew: He will love me)*
2. ***Simeon****, Sime'on (Leah; Hebrew: God heard me suffer)*
3. ***Levi*** *(Leah; Hebrew: the connector)*
4. ***Judah****, Yehuda (Leah; God be praised; Judaean, Jew)*
5. ***Issachar****, Yissakar (Leah; Egyptian: worship Sokar)*
6. ***Zebulun*** *(Leah; Ugaritic / Phoenician, gift from Baal)*
7. ***Gad*** *(Zilpah [Leah's handmaid]; Hebrew: the fortunate)*
8. ***Asher****, Aser (Zilpah [Leah's handmaid]; Akkadian: the Assyrian; also: the happy one)*
9. ***Dan*** *(Bilhah [Rachel's handmaid]; Dan, Hebrew: dananni, God has judged me)*
10. ***Naphtali****, Naptali, (Bilhah [Rachel's handmaid]; Hebrew: the fulfiller)*
11. ***Joseph****, Yosep (Rachel; he and his Egyptian wife Asenath got: Ephraim (Eprayim) and Manasseh (Menasse) his heirs*
12. ***Benjamin****, Binyamin, (Rachel; Amorite: Binu-Jamina; Akkadian: Mar-Jamin: son of the south)*

• ***Gabriel*** *(Hebrew: the strong)*
• ***Michael*** *(Hebrew: the god-like)*
• ***Baal*** *or* ***Bel*** *(Akkadian title of God, 'Lord', Lord of the bull and the moon, see Almaqah).*
• ***Mose****[s] (Egyptian: son, son of: Ahmose [son of Yah], Ramose [Ramesses: son of Ra], Thutmose [son of Toth, etc.)*
• ***Joshua*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*
• ***Samuel*** *(Hebrew: Shmuel, the placer, founder)*
• ***Saul*** *(Shaul: Hebrew: being asked, prayed for)*
• ***David*** *(Hebrew: the beloved)*
• ***Solomon*** *(Hebrew Shlomo, Shalom: the peaceful)*
• ***Hezekiah*** *(Hebrew: God's strengthener, enforcer)*
• ***Ezra*** *or* ***Esdras*** *(Hebrew: Azaryahu: Yah's, God's helper)*

NEW TESTAMENT

(Although the gospels are literature for their greatest parts, there are some points that the authors could not delete or write out of history. To these points belong entries that were recorded by Roman bureaucrats, such as names of family members or Roman officials like Pontius Pilate or the census in 6 AD as marker of Jesus' date of birth, the execution of Jesus when he was 30 years old [Luke 3:23, John 5:5],)

THE CORE FAMILY OF JESUS

• ***Joseph*** *(Hebrew: God will add) [father]*
• ***Mary*** *(meri-yah, Egyptian: God's beloved; see Merire, Meryre: the beloved of Ra) [Jesus' mother]*
• ***Jesus*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*

His 4 Brothers *(Matthew 13:55, Mark 6:3):*

• ***James*** *[the Just], also called "James the Less" [to minimise his overarching significance], Jacob (Hebrew: God will protect or heel) [the oldest as well as the elder brother of Jesus; According to the Dead Sea scrolls, he seem to have been a "holy man" in his own right known as the Teacher of Righteousness] After Jesus' death, he became the first head of the Jesus movement in the Holy Land as Bishop of Jerusalem. Paul, Peter and the others were subordinated to this law-abiding, ascetic and uncompromising leader.*
• ***Simon*** *[the Zealot] (Hebrew: the hearkener, listener). Following the murder on James, Simon became the second head of the Jesus movement as Bishop of Jerusalem.*
• ***Judas*** *[Didymus Judas Thomas] Hebrew (Yehuda: Judaean, Jew) [after the death of Jesus, he travelled to Mesopotamia, Persia, and finally to India were he founded several communities of which the Malabar Christians were the most successful to this very day.*
• ***Joses*** *(nickname for [little] Joseph) [one of the four brothers of Jesus mentioned in Mark 15:40, Mark 15:47, and Matthew 27:56. Joses was probably also Bishop of Jerusalem as a bishop list of Epiphanius mentioned "Josis."*

His 2 Sisters:

• *[probably* ***Salome****] (the peaceful; female form of Solomon) [disciple of Jesus, probably his sister]*
• *[probably* ***Mary****] (the name appears in 49 New Testament verses representing 6-9 Marys; one of them was probably a sister of Jesus)*

His Possible Wife:

• ***[Mary] Magdalene*** *(of Magdala, Migdal near Tiberia, Galilee) [one of the most devoted disciples of Jesus and, suggested by the non-canonical gospel of Philip, perhaps his wife. Besides that, only wife and mother had, according to Jewish customs, the right to claim the dead body as described in the canonical gospels.*

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His Son:

• ***Elymas*** *the magos, also known as Bar-Jesus (Greek: Bariesous, son of Jesus, Aramaic: bar Iesous; in Acts 13:8 he is called a "magos [or Latin: magus]" a magician, however, the original Persian word means "teacher, scholar, sage")*

Other characters:

• ***Herod*** *(Greek: of Rhodos, of a horde); Arab kings*
• *[Judas]* ***Iscariot*** *(from Latin: Sicario, Sicarii pl: knife-wielder or killer; zealot, terrorist, jihadi)*
• ***Pontius Pilate*** *(Pilatus), time in office circa 27-37 AD*
• ***John*** *(Hebrew Yehohanan, short: Yohanan: Yah [God] has been gracious)*
• ***Philip*** *(Greek: the beloved one); [most likely the brother of Mary Magdalene]*
• ***Matthew*** *(Hebrew: Matityahu, God's gift; Greek: Mattathias, short: Mathaias; Latin: Mathaeus, French: Mathieu, English: Matthew)*
• ***Joseph of Arimathea*** *(Joseph of Arimathaias, Greek: Ιωσήφ ο από Αριμαθαίασ, transcription: Iosef o apo ar[i]mathaias, Hebrew: Yosef bar Matityahu, Joseph son of Mathaias [Greek transcription: Iosef {b}ar mathaias] aka Titus Flavius Josephus), (Matt 27:57, Mark 15:43)*
• ***Zerubbabel****, Zorobabel (6th century BC), [Persian short form of "Zoroastrian Babylonian"] governor of the Persian province Yudah Medinet (Judaea) under whom the rebuilding of the Solomonic Temple at Jerusalem took place.*

Sobriquets of Jesus

• ***Christ*** *(Greek title: Kristos, also: Soter: the anointed saviour, messiah; the word kristos is a literal translation of Yehoshua, Jesus)*
• ***Nazorean*** *(Hebrew: the keeper of the law [of Moses])*
• ***Eleazar*** *(Hebrew: El, God has helped, Greek: Lazarus, Lazar) (Matthew 1:15; Luke 16:20)*
• ***Emmanuel*** *(Hebrew: God with us), (Matthew 1:23)*
• ***Jesus Barabbas*** *(Aramaic: Yeshu bar Abbas, Jesus the son of the Father)*

Other Words:

• ***magus****, Greek: magos, plural: magi [Persian: teacher, scholar; noble pilgrims "from the East" who followed a so-called guiding star to Bethlehem] (Matthew 2:1–12), the "star" being misinterpreted as shooting star by non-Jews.*
• ***the star of Bethlehem****, the star of the east, was most likely a sobriquet for an anti-Roman party and zealot movement that was founded shortly after Alexander's conquests. The guiding star represents the guiding teachings of Persia's Zoroastrianism that was monotheistic like Judaism.*
• ***messiah*** *(Hebrew: mashiakh, the anointed one, the saviour; Greek: Kristos, Soter), in Judaism, an expected military leader (a would-be king of the dynasty of David) who would free the Jews from foreign bondage by military victory and restore their golden age. One of the first messiahs was the Persian emperor Kurush II Soter (Cyrus the Great) for he freed the Jews from Babylonian captivity (2 Chr 36; Ezra 1).*
• ***Ebionites*** *(early Jesus-like Christians) [Hebrew: ebion = poor, ascetic]*
• ***Essenes*** *(Buddhist-like ascetic monks from Qumran)*
• ***Pharisee*** *(law-abiding but pro-Roman Jew: Paul, Josephus)*
• ***Saducee****, Zadik, Zealot (aggressive anti-Roman movement they started the Jewish War 66-73 AD; 1.1 million deaths)*
• ***Sicarii*** *(Greek: sikarioi, dagger men; zealot terror branch)*
• ***Galilean*** *(a person from Galilee; early word for Christian)*

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BIBLICAL GEOGRAPHY AND ITS SIGNIFICANCE

The Hebrews were freed from Babylonian captivity by the Persian emperor Kurush II (known for this reason in the West as Cyrus the Great, and among the Jews as Kurush the Messiah) in the middle of the 6th century BC. Large parts of the Old Testament (the Hebrew Bible or Tanakh) were finalised from the 6th to the 4th centuries BC. Under the patronage of the Persian Empire, leaders such as Zerubabbel, Ezra, Nehemia and others, the freed Jews were encouraged to establish the Laws of Moses as the common law of Yehud Medinat, the Persian Province of Judaea. The Persians did this for a good reason. Their national religion was Zoroastrianism, founded in about 1000 BC by a prophet also known as Zarathustra or Zoroaster. The religion was monotheistic like Judaism and shared therefore many common features such as the purity laws. Jews and Persians continued to work together for many centuries. Archaeologists found Jewish settlements and their traces from Egypt to India and from Greece to Ethiopia and Yemen. It is fair to state that the Persians were parents to the Bible and Western Civilisation as well as Jews, Phoenicians, Greeks and Romans.

The authors of the Bible proved to be reasonable people. In the first book of the Torah (the Books of Mose) they set up the cast of characters (and nations) and also the geographical range by mentioning the rivers as important source of life and as geographical boundaries known to the Jews in the 6th century BC: from the Indus, over the Tigris and Euphrates to the Nile (Gen. 2:10-14). And the Jews were present at all these places.

The locations, lands, and nations mentioned in the Bible are not all listed here. Some locations might appear twice, each time under a different name. The letters N, S, W, E and NW, NE, SW, SE denote the 8 main compass directions as adjective as well as noun.

• **Absalom's Monument:** Kidron Valley, Jerusalem SE

• **Achaia,** Greek: Akhaia, northernmost region of the Peloponnese Peninsula, Greece

• **Admah,** location uncertain, perhaps Numeira, Khirbat al-Khanazir Jordan, or Tel Nimrin, Dead Sea region SE, Jordan

• **Ai** (Douay–Rheims: Hai), modern-day archeological site of Et-Tell

• **Ajalon,** Aijalon, Ayalon (Hebrew: Ayyalon), a valley in the lowland of the Shephelah in Israel; See Zorah

• **Akko,** Acre, Akka: Mediterranean coastal plain, Israel NW

• **Akkad,** Accad, Agade, (Akkadian: Akkade): Mesopotamian state, Akkadian Empire (c. 2334 – 2154 BC)

• **Alashya,** Alashiya, Alasiya; Ancient name of Cyprus and its kingdom c. 1400 BC

• **Allammelech:** in land of the Tribe of Asher land, Israel NW; founders of Assur?; see Joshua

• **Allon Bachuth:** "Oak of Weeping" near Bethel, West Bank, 5 km (3.1 mi) northeast of Ramallah

• **Alqosh,** Alkosh, Alqoš, Alqush: town in the Nineveh Plains Iraq N, Tel Kaif District, 45 km N of Mosul; see Nahum

• **Ammon** (Amman): Canaanite state in Jordan, 2nd millenium BC

• **Attalia,** Antalya in Asia Minor (Turkey) SW

• **Antioch** (on the Orontes) Greek: Antiokheia; Antakya, Hatay Province, Turkey; There are many places called Antioch

• **Arabia,** from Wadi Arabah, or Araba, Aravah, Arava, lit. 'dry area': Arabia got its name from the Araba Valley (around Petra), a valley leading from the Dead Sea to City of Elath (Eilat, modern Israel S), Latin: Aela; Arabic: Ayla; modern Jordan: Aqaba (in biblical times, Arabia was confined to the Arabian Peninsula until the 7th century AD)

• **Aram,** Aramea: Modern Syria W, area of Hebrews, Syrians and Hittites, its alphabetic-based Semitic language Aramaic became world language following conquests of the Neo-Assyrian Empire in the 8th century BC, replacing Akkadian. It was Jesus' mother tongue

• **Arbela** (Erbil / Irbil): Assyrian city in Kurdistan mentioned by the Shulgi Cycle as Urbilum; see The Grand Bible (p. 5212, contents), pp. 5277, pp. 5280

• **Archevite:** in the Old Testament was one of the nations planted by the Assyrians in Samaria (Ezra 4:9), also translated as people from Uruk (Erech, Erechites) and so on. Samaria is the Greek form of the Hebrew name Shomron used as a historical and biblical name for the central region of Israel, bordered by Judaea to the south and Galilee to the north

• **Armenia:** Indo-European kingdom of eastern Asia Minor and southern Caucasus. In the time of Jesus, it reached into Syria

• **Arrapkha:** Assyrian city, modern Kirkuk

• **Ashdod:** an archaeological site south of the modern Ashdod modern Israel.

• **Ashkelon,** Askelon, Askalon: 3rd millenium settlement, south of Ashdod

• **Assur,** Asshur, Ashur, Shur: capital city of Assyria

• **Assyria:** Mesopotamian Semitic state; Assyrian Empire c. 2025 BC–609 BC

• **Avaris:** Capital of a Hyksos-Canaanite state at the eastern margins of the Nile delta; in the Bible known as Pi-Ramesses (Pi-Ramose, city of the son of Ra) probable hometown of Mose (Egyptian: son), It was found by archaeologist Manfred Bietak of Vienna

• **Baal-hazor** (lit. 'Baal's village'): Canaanite city identified with Tell Asur, a 1,016 meters high mountain 8 km north-east of Bethel

• **Babel:** Tower of Babel, Ziggurat of Babylon, a massive temple-pyramd; the Ziggurat of Choga Zanbil, Elam, Iran is the best preserved ziggurat today

• **Babylon** (Akkadian: Babilim): 85 kilometers south of modern Baghdad, Founded c. 1894 BC by Hammurabi's Amorite (Amurru) dynasty, capital of Alexander the Great, Abandoned, c. 1000 AD

• **Babylonia:** ancient Akkadian-speaking state and cultural area based in the city of Babylon in central-southern Mesopotamia (Iraq and Syria) state and empire, 1890 BC–224 AD

• **Bactra:** capital of Bactria; Hebrew-Aramaic settlement working for the Persian Empire in the 6th century BC

• **Bactria,** Bactriana (Bactrian: Bakhlo, Balkh): ancient Iranian civilisation in Central Asia based south of the Oxus River (modern Amu Darya); Greek state in the 4th century BC

• **Beer-Sheba,** Beer Sheva: SW of the West Bank; Human habitation near modern Beersheba: 4th millennium BC

• **Beirut:** Phoenician harbour town and archaeological site BEY039 between Rue Allenby and Rue Foch, Lebanon.

• **Berea,** Beroea (Roman: Veria, Veroia) in Macedonia, Greece N. Paul, Silas and Timothy: Acts of the Apostles

• **Bene Israel** ("Sons of Israel", also the "Shanivar Teli" caste (Saturday Oil Presser caste) or "Native Jew Caste") are a community of Jews in India. It has been suggested that it is made up of descendants of one of the disputed Lost Tribes and ancestors who had settled there centuries ago. There are strong indications that Aramaic speaking Hebrews turned up in India, together with the Persians, already in the 6th century BC. See The Grand Bible,

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p.26, Image Plate 11; The Inscriptions or Edicts of King (Emperor) Ashoka (in Aramaic), p.2823

• **Beta Israel** (Hebrew: House of Israel), term for geography, state and ethnicity, refering to the Hebrews of Ethiopia. Most Beta Israel have migrated to Israel due to Communist persecution in Ethiopia.

• **Beth-Anath** (lit. "temple of Anat"): refering to a Canaanite goddess linked to a Sumerian predecessor called Ninhursag (remember: Abraham came from Sumer). Location perhaps Bi'ina in Galilee

• **Bethany** (Bet Anya; lit. House of Anya or Lazarus): E of Jerusalem

• **Bethel** (lit. House of El" or "House of God", modern village of Beitin, West Bank, 5 km (3.1 mi) NE of Ramallah; Genesis 12, 13, 28, 35; Joshua 7:2, 8:9

• **Bethharan:** 10 km (6 mi) E of River Jordan; perhaps Tell er-Rameh or Tell el-Hammam

• **Bethlehem in Galilee:** Bethlehem of Galilee (Hebrew: Bet Lehem lit. "house of bread" or "house of food) near Kiryat Tivon, around 10 km NW of Nazareth and 7 km SE of Sepphoris, capital of Galilee in Jesus' time

• **Bethlehem in Judaea:** city in the West Bank 10 km (6 mi) S of Jerusalem. It is identified as the birthplace of King David therefore it had to be Jesus' birthplace as well, no matter where he was born. Jesus was most likely born in Bethlehem in Galilee nearby the family's home close by Sepphoris. Constantine the Great, commissioned the Church of the Nativity in 327, as probably suggested to him by his mother Helena who was a staunch Christian already before his birth

• **Bethsaida** (lit. 'House of the Fisherman' or 'House of the Hunter'): hometown of the apostles Peter, Andrew, and Philip, John 1:44; also known as Ioulia, Julia or Julias

• **Beth Shemesh** (lit. House of the Sun): There are 3 places with this name: 1.) 30 km (19 mi) west of Jerusalem) in Judah, 2.) in the land of Naphtali (W of the Sea of Galilee), 3.) Issachar (Joshua 19:22, possibly Ain esh-Shemsiyeh), 4.) Iunu (iwnw) in Egypt, also known as On (Gen. 41:45, 50), Awen (Ezekiel 30:17), all of them are names for Heliopolis in the NE of Cairo; Awen can also stand for Avaris the Hyksos-Canaanite-Hebrew (Habiru) capital of N Egypt (14-16th dyn)

• **Betshean** (lit. House of Tranquillity): Galilee, Samaria

• **Bochim** (lit. Place of Weepers): W of the River Jordan.

• **Byblos:** Phoenician city state in which the writing material papyrus was traded; the word "bible" (library) itself came from it

• **Cabul,** Kabul; Chabolo, Chabulon: Lower Galilee (Joshua 19:27.) Kabul local council in Israel, 9 or 10 miles (16 km) east of Acco.

• **Calah, Kalhu, Nimrud:** Assyrian city

• **Calneh:** Assyrian city, prob. either Nippur or Kulnia, Kullani, Kullanhu, modern Kullan-Köy, between Carchemish on the Euphrates and Arpad near Aleppo, N Syria

• **Cana in Galilee:** hometown of Nathaniel, disciple of Jesus, also known as Bartholomew (bar Ptolemy, son of Ptolemy) and place of the famous Wedding at Cana (likely Jesus' own wedding). The story ends with in the raising of Lazarus foreshadowing the resurrection of Jesus (Gospel of John 11:1–44); the name Lazarus stands for Jesus just like the name Barabbas (bar Abbas, son of the 'Father'). There are 3 places that identify as Cana: 1.) Kafr Kanna, near Sepphoris, 2.) Khirbet Qana, N of Sepphoris, 3.) Qana, southern Lebanon and part of historical Galilee, 50 km (33 mi) N of Sepphoris

• **Canaan:** Region on the Eastern shore of the Mediterranean, home of the Ugaritians, Amorites (Amurru), Phoenicians, Israelites, Judaeans, and other people who all shared the same Semitic language, culture, weight units, time units, currency units (shekel), etc., and in early times, the belief in Baal (Bel) too

• **Canal of the Pharaos:** In 1799, Napoleon Bonaparte and his engineers discovered remnants of an ancient west–east canal through the ancient Egyptian cities of Bubastis, Pi-Ramesses (Avaris), and Pithom. Ancient historians like Herodotus wrote about a canal but experts rejected the story until Napoleons diggings. The legendary Senusret III of the Twelfth dynasty of Egypt cut a canal through the First Nile Cataract at Elephantine and also cut a canal from the Nile to the Red Sea, with locks near Succoth at the Bitter Lakes in around 1850 BC. Reliefs of the Punt expedition under Hatshepsut, 1470 BC, depict seagoing vessels returning from Punt (NW India)

• **Capernaum** (Hebrew: Kfar Naḥum, lit. 'Nahum's village'): not far from Bethsaida, the hometown of the apostles Simon Peter, Andrew, James and John.

• **Cappadocia** (Old Persian: Katpatuka): Region in Asia Minor

• **Carchemish,** Karkemish (Turkish: Karkamış): was an important ancient Assyrian capital city in the N of Syria, now on the frontier between Turkey and Syria.

• **Carthage:** Phoenician city, state and empire in modern Tunisia. Founded by Phoenicians from Tyre in the 8th century BC when the Assyrians conquered and subjugated everyone in the Middle East. In Carthage, Phoenicians (and perhaps their brothers the Israelites, as both spoke the same language) stayed independent and grew more powerful than ever before

• **Caria:** Nation in Asia Minor, SW Turkey

• **Cenchrea,** Cenchreae, Kechries: municipality of Corinth in Corinthia in Greece; Christianity also arrived at Kenchreai early in the religion's history. According to Acts 18:18. Phoebe (Phebe) was a A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Roman citizens. Paul refers to her both as a "servant" or "deacon" (Greek: diakonos, "servant"). This is the only place in the New Testament where a woman is specifically referred to with these two distinctions. (Romans 16:1-2) There are a number of non-canonical texts reporting on Paul's female disciples, in particular Thecla. See The Grand Bible, pp.903

• **Chaldea:** Mesopotamian state, eventually encompassing Babylonia

• **Chesulloth,** Xaloth, Kislot Tavor, Iksal: Chesulloth (Chisloth-Tabor), a biblical town mentioned in the Book of Joshua (Joshua 19:12); northern Israel, about 5 kilometres (3.1 mi) southeast of Nazareth

• **Chezib of Judah:** also known as Achzib of Judah, is a biblical place-name associated with the birth of Judah's son, Shelah (Genesis 38:5), SE of Jerusalem

• **Choga Zanbil** (Elamite: Al Untas Napirisa then later Dur Untash): The ziggurat ('tower of Babel') is the best-preserved of all Mesopotamian temple pyramids; 30 km (19 mi) southeast of Susa and 80 km (50 mi) north of Ahvaz.

• **Chorazin:** 4 km (2.5 mi) from Capernaum, modern Israel, along with Bethsaida and Capernaum, was named in the Gospels of Matthew and Luke as cities where Jesus performed his mission.

• **Cilicia:** Nation in Asia Minor, capital: Tarsos, Tarsus; birth place of Paul the Apostle (Shaul ha Tarsi)

• **Crete,** Greek island, see Alashya

• **Commagene:** Persian-Greek nation in the Tausus Mountains, Asia Minor, SE Turkey

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• **Corduene:** Nation in central Asia Minor, homeland of the Kurds

• **Corinth,** City in Greece. The Church of Corinth has been founded by Paul, making it an Apostolic See

• **Cush:** see Kush

• **Cyprus:** also called Alashya; see Kittim

• **Damascus** (Akkadian: Tamasq; Egyptian: Damasq, lit. 'a well-watered land'). Oldest evidence of settlement in the wider Barada basin date back to 9000 BC

• **Ebla** (Tell Mardikh): Its remains are about 55 km (34 mi) southwest of Aleppo near the village of Mardikh. East Semitic state in northern Syria. It was one of the earliest kingdoms in Syria 3500 BC with one of the oldest archives ever found; The Ebla Tablets, 1,800 complete clay tablets and 4,700 fragments, date to the period between c. 2500 BC and the destruction of the city c. 2250 BC. They were discovered by Italian archaeologist Paolo Matthiae in 1974–75

• **Edom**, Idumea (Akkadian: Udumi, Egyptian: Jedume; lit.: "red"): ancient kingdom, its territory is now between in S Jordan and S Israel.

• **Egypt:** has one of the longest histories of any country, tracing its heritage along the Nile Delta back to the 6th millennium BC and influenced the Hebrews as well as Mesopotamia.

• **Ekron:** Ekron (Philistine: Aqaran, Hebrew: Eqron, Greek: Akkaron, Latin: Accaron) was one of the five cities of the Philistine Pentapolis in modern SW Israel

• **Elam:** Pre-Iranic Nation in Ancient Iran located between Sumer (Iraq) and te Indus Valley Civilisation (India, Pakistan); See Choga Zanbil

• **Elat,** Eilat: Israel's southernmost city. Archaeologists found Neolithic tombs from 7th millennium BC at the western edge of Eilat, while nearby settlements and copper workings and mining operations date back to c. 4000 BC. Solomon and his Phoenician brothers used the harbour to trade with the Kingdom of Sheba (Saba), Ethiopia, and India

• **Elim:** one of the places where the Israelites camped following the Exodus from Egypt (Exodus 15:27, Numbers 33:9) "There were twelve wells of water and seventy date palms," and that the Israelites "camped there near the waters."

• **Emmaus:** a town mentioned in the Gospel of Luke of the New Testament. Luke reports that Jesus appeared, after his death and resurrection, 2 locations have been chiefly identified as Emmaus: Imwas and Al-Qubeiba, West Bank.

• **En Gedi:** In Joshua 15:62, Ein Gedi is enumerated among the wilderness cities of the Tribe of Judah in the desert of Betharaba

• **Ephesus:** ancient Greek city near Izmir, modern Turkey. It was an important centre for Early. From AD 52–54, the apostle Paul lived in Ephesus, organising his missionary activity. Initially, Paul attended the Jewish synagogue in Ephesus (Acts), but after three months he became frustrated with the Jews, who did not want to give up their laws and traditions, viewed him as a traitor and sent complaints about him to James (the brother of Jesus, the Bishop of Jerusalem, the 1st Pope). Full of anger, he called Paul to report to him in person. The clash between James and Paul (on circumcision and kosher food) led to the schism of Christianity and Judaism.

• **Erech:** See Uruk, southern Mesopotamia (Iraq)

• **Eridu:** City and state in southern Mesopotamia (near Ur)

• **Erythraean Sea** (Greek: Erythra Thalassa, lit. 'Red Sea'): former maritime name that always included all waters between the modern Red Sea and the Indian Ocean up to the coast of India. The term was used throughout Europe until the 18th and 19th centuries. The sea is not red but the name stems from a legendary "King Erythras" whose name means "red."

• **Eshcol:** A valley in which the twelve spies obtained an enormous cluster of grapes; Numbers 13:23–24

• **Eshnunna:** modern Tell Asmar in Diyala Governorate, Iraq, was an ancient Sumerian (and later Akkadian) city and city-state in central Mesopotamia 12.6 miles northwest of Tell Agrab and 15 miles northwest of Tell Ishchali.

• **Ethiopia:** In 980 BC, the Kingdom of Damat (D'mt; allied with the Kingdom of Saba) extended its realm over Eritrea and the northern region of Ethiopia, while the Kingdom of Aksum maintained a unified civilisation in the region for 900 years. The ancient Greeks used this name to denote the Kingdom of Cush in modern Sudan

• **Gabatha** (disambiguation) - several, listed by Eusebius together with Gaba, Giv'a etc.

• **Gabbatha** (Greek: Lithostrotos): is the Aramaic name of a place in Jerusalem. It is recorded in the gospels to be the place of the trial of Jesus before his crucifixion c. 36 AD.

• **Galilee,** another name for the former kingdom of Israel

• **Garden of Eden,** located in "the East" meaning NW of India

• **Gath** or Gat (Hebrew lit. 'wine press'; Latin: Geth): was one of the five cities of the Philistine pentapolis during the Iron Age. It was subdued by King David

• **Gaul:** modern France was subdued between 58 and 50 BC by the Roman general Julius Caesar, it became an important Roman province and base for the Roman Church

• **Gaza:** has a history of habitation that dates back 5,000 years. During the reign of Tuthmose III (r. 1479–1425 BC), the city became a stop on the Syrian-Egyptian caravan route and was mentioned in the 14th-century Amarna letters as "Azzati"

• **Georgia:** Before Christianisation, the cult of Mithras and Zoroastrianism were commonly practiced in Iberia (in the Caucasus,) from the 1st century. King Mirian III and leading nobles converted to Greek (eastern) Christianity around 317 and declared it state religion

• **Gethsemane:** There are four locations (Catholic Church of All Nations, Tomb of the Virgin Mary, Greek Orthodox Church, Russian Orthodox orchard) all of them at or near the western foot of the Mount of Olives

• **Gibeon:** was a Canaanite and later an Israelite city, which was located north of Jerusalem (Joshua 11:19)

• **Gihon:** Hebrew name of the 2nd river mentioned in Genesis 2:13. It refers to the River Nile.

• **Gihon Spring:** Gihon Spring (or Fountain of the Virgin, or Saint Mary's Pool) is a spring in the Kidron Valley. It was the main source of water for the Pool of Siloam in Jebus and the later City of David, the original site and the S of Jerusalem.

• **Gilead** (Aramaic: Yegar-Sahadutha, lit. "heap [of stones] of testimony" Genesis 31:47–48): In Genesis 31:21–22, the last meeting of Jacob and Laban takes place

• **Golgotha** (Greek): or the name Calvary (Latin: Calvariae or Calvariae locus) all meaning "place of the Skull," was a site immediately outside Jerusalem's walls where, according to Christianity's four canonical gospels, Jesus was crucified. The site of unknown geographical location is said to have been recognised by the Roman empress Helena, mother of Constantine the Great, during her visit to the Holy Land in 325 AD

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• **Gomorrah:** Sodom and Gomorrah were two cities destroyed by God for their wickedness (Genesis 18:23). Their locations are unknown, probably near the Dead Sea

• **Goshen,** Gosen, Gesem, Kesem: denotes the E half of the Nile Delta and might mean "cultivated land." The land of Goshen is named in the Hebrew Bible as the place in Egypt given to the Hebrews by the pharaoh of Joseph (Genesis 45:9–10), and the land from which they later left Egypt at the time of the Exodus. The newcomers have been somewhat set apart from the rest of Egypt, because Joseph tells his family to present themselves to the pharaoh as keepers of livestock (see Egyptian wall painting p.7459, The Grand Bible), "in order that you may settle in the land of Goshen, because all shepherds are abhorrent to the Egyptians." (Genesis 46:34) Reason: Herders let their animals destroy cultivated land by overgrazing it. They lived in and around the city of Avaris, later called Pi-Ramesses (Ra-Mose, city of the Son of Ra) the seat of power of the Hyksos kings. This identifies Israelites and Hebrews (Habiru, in the Amarna Letters) as Canaanites and Hyksos (Heka Khasut, Egyptian for "conquerors from the East")

• **Great Sea:** Mediterranean Sea in the Bible

• **Greece** (Greek: Hellas): in Hebrew texts known as Kittim. With the invasion spree of Alexander the Great from 336 to 323 BC, Greek language, beliefs and culture spread to Persia, Central Asia and India NW

• **Gutium** (Gutians): state in W Iran, 3rd millenium BC; "Lugalanatum, prince of Umma ... built the E.GIDRU [Sceptre] Temple at Umma, buried his foundation deposit [and] regulated the orders. At that time, Siium was king of Gutium." Source: Tablet of Lugalanatum, Louvre, Paris

• **Haran,** Harran, Charan, Charran (Akkadian: Harranum, "crossroad"): Assyrian City at an important ancient crossroad in modern Turkey, the place where Abraham's clan settled first during their journey from Ur Kaśdim (Ur of the Chaldees) to the Land of Canaan (Genesis 11:26–32).

• **Hattusa,** Hattusha: Capital of Hittite Empire (c. 1650–1180 BC) in Asia Minor in the late Bronze Age. Its ruins lie near modern Boğazkale (Boğazköy), Turkey

• **Hatti:** Nation in Asia Minor; another word for Hittites

• **Havilah:** In Genesis 2:10–12, Havilah is associated with the Garden of Eden: 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (sard, carnelian beads; only available in NW India and transported to King Shulgi of Sumer via sea; see The Grand Bible, p.7458.

• **Hazazon Tamar** (also Hazazon-tamar or Hatzatzon-Tamar): Ein Gedi (En Gedi); Joshua 15:62, Ezekiel 47:10

• **Hebron:** flourished in the 17th–18th centuries BC before being destroyed by fire, and was resettled in the late Middle Bronze Age. This older Hebron was originally a Canaanite royal city.

• **Heaven:** is a common religious cosmological or transcendent supernatural place where beings such as deities, angels, souls, saints, or venerated ancestors are said to originate, be enthroned, or reside

• **Helam:** meaning "stronghold", or "place of abundance") is a Hebrew Bible place name. It was the site of King David's victory over the Syrians under Hadarezer; 2 Samuel 10:15-18

• **Hell:** In religion and folklore, hell is a location or state in the afterlife in which souls are subjected to punitive suffering, most often through torture, as punishment after death. An ideological concept to keep the populous obedient; see Heaven

• **Hill of Gash:** Mount Gaash was the name of a hill in ancient Israel, in the mountainous region of Ephraim, Joshua 24:30; Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

• **Hurri:** Nation in Asia Minor

• **Imgur-Enlil:** archaeological site of Balawat, Assyrian City, 25 km (16 mi) SE from the city of Mosul and 4 km (2.5 mi) to the S of the modern town of Bakhdida.

• **India:** is mentioned by name. In Esther, 1:1: Ahasuerus had been described as King ruling 127 provinces from Hodu (Hindu, India) to Ethiopia (Kush, Sudan). Esther 8:9. 1 Kings 9:26–27 discusses the navy of King Solomon sailing to Ophir ("Sopheir" and "Sophara" in the LXX, with the word Sophir meaning India in Coptic); as gold was plentiful in India. It is generally accepted that Ophir was in India (N of Gujarat, called Abhira, Hebrew). 1 Kings 10:22 mentions "gold, silver, ivory, apes, and peacocks" brought by the navy of King Solomon and King Hiram to Israel. The same applies to the name Punt, Land of Punt, Put, Opone. In Egyptian that is pwn(t), Pwene(t), Puene(t); in Hindi it is Puna or Poona (W coast of India, S of Gujarat)

• **Israel:** Kingdom of Israel (united monarchy) (c. 1047–930 BC), the first Israelite kingdom which united the Twelve Tribes of Israel under a single monarch. Kingdom of Israel (Samaria) (c. 930–720 BC), the northern Israelite kingdom established after the breakup of the United Monarchy. For the South see Judah or Judaea

• **Jabbok:** Zarqa River in Jordan, the second largest tributary of the lower Jordan River, after the Yarmouk River.

• **Jaffa,** Japho, Joppa: Under Persian rule, Jaffa was given to the Phoenicians.

• **Jarmuth,** Jaramoth (Yarmut): Jarmuth was an Amorite (Amurru) city in N Canaan at the time of the Israelite settlement recorded in the Hebrew Bible. (Joshua 10:3–5)

• **Jeshanah:** Yeshana was an ancient Biblical city

• **Jerash** (Gerasa): town in N Jordan

• **Jericho:** settlement from 9000 BC. The Battle of Jericho, as described in the Biblical Book of Joshua, was the first battle fought by the Israelites in the course of the conquest of Canaan. (Joshua 6:1–27)

• **Jerusalem:** earliest settlement 3rd millenium BC. Egyptian: (U)Rushalim, Akkadian: Urusalim, Aramaic: Urishlem, Hebrew: Yerushalayim, Greek: Hierosolyma Latin: Ierusalem. The name "Shalem", whether as a town or a deity, is derived from the same root Sh-L-M as the word "shalom", meaning peace so that the common interpretation of the name is now "The City of Peace" or "Abode of Peace", a gathering place in which fight is forbidden" or a "Forbidden Gathering Place." Amarna letter EA 287, Amarna letter EA 289, see The Grand Bible, p.2152

• **Jordan River:** Hebrew: Nehar hayYarden The River Jordan is 251-km (156 mi) long and flows roughly N to S through the freshwater Sea of Galilee and on to the salt water Dead Sea. The Israelites crossed it into the Promised Land and Jesus the Nazorean was baptised in it by John the Baptist.

• **Judah:** Kingdom of Judah (c. 930–586 BC), the southern Israelite kingdom established after the breakup of the United Monarchy

• **Judaea,** Judea: The Kingdom of Judah (Yehuda) was an Israelite kingdom in Canaan, the Land of Israel, or the Holy Land, during the Iron Age. Centered in the highlands of Judea, the kingdom's capital was Jerusalem. The name Judaea or Judea is a

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Greek and Roman adaptation of the name "Judah", which originally encompassed the territory of the Israelite tribe of that name and later of the ancient Kingdom of Judah. Nimrud Tablet K.3751, dated c. 733 BC, is the earliest known record of the name Judah (written in Assyrian cuneiform as Yaudaya or KUR.ia-ú-da-a-a). This name is also known in NW India as Yaudeya, Yoddhaya, or Yadava refering to a republic near modern Delhi in around 500 BC; this republic was related to Abhira (Ahir, Ophir, Abhiri); See The Grand Bible, the Maha-Janapadas, p.7429

• **Kabzeel:** S of West Bank. Qavseʾel, lit. 'God gathers,' is a Hebrew Bible place name. It was the most remote city of Judah on the border of Edom (Idumaea) (Joshua 15:21).

• **Kadesh-Barnea:** The most common identification of Kadesh or Kadesh Barnea in modern scholarship is with modern Tell el-Qudeirat, S of West Bank

• **Kaska** (Kaskians): Nation beteen E Anatolia and the Black Sea

• Kassite state: in Mesopotamia and Iran; The Kassites were people of the ancient Near East, who controlled Babylonia after the fall of the Old Babylonian Empire and built their Kassite Empire c.1531–1155 BC

• **Keilah:** Qe'ile, lit. 'Citadel,' was a town in the lowlands of the Kingdom of Judah. Its ruins are known as Khirbet Qeyla near the modern village of Qila, Hebron, 11 km (7 mi) east of Bayt Jibrin and about 3 km (1.9 mi) west of Kharas.

• **Kiriath-Jearim:** City in Gibeon, 15 km (9 mi), from Jerusalem. Other names are Kiriath-Ba'al, Ba'alah and Ba'ale-Judah (see, e.g. Joshua 15:60; 2 Samuel 6:2; 1 Chronicles 13:6), which implies the city was affiliated with Baal worship at an earlier date.

• **Kish:** Akkadian: Kishshat; Mesopotamian City State and important archaeological site in Babil Governorate (Iraq), located 80 km (50 mi) S of Baghdad and 12 km (7.5 mi) E of Babylon.

• **Kittim,** Chittim, Cethim, Cethima (Cyprus, also Kition, Citium, Citius): Friedrich Max Müller identified the origin of Kittim (lit. "invaders") with the land of Hatti (Khatti), as the Hittite Empire was known. The name Kittim has been employed with some flexibility in Hebrew literature. It was often applied to all Greek islands and even to the "seafaring West" in general

• **Kush,** Cush: State and kingdom in northeastern Africa (Sudan) between Egypt and modern Ethiopia; 25th dyn of Egypt

• **Lachish:** Lachish (Latin: Lachis) was an ancient Israelite city in the Shephelah ("lowlands of Judea") region of Canaan on the south bank of the Lakhish River mentioned several times in the Hebrew Bible. The current Tel Lachish or Tell el-Duweir has been identified with Lachish.

• **Laish,** Leshem: The city is identified with a tell located in Upper Galilee, northern Israel, known as Tel Dan ("Mound of Dan") in Hebrew. 1993, archaeologists found the Tel Dan Stele which is a fragmentary stele containing an Aramaic inscription which dates to the 9th century BC. It is notable for possibly being the most significant and perhaps the only extra-biblical archaeological reference to the house of David.

• **Lajah,** Laja, el-Leja, the Lajat, Lejat (Hebrew: Argob; Greek: Trachonitis): is mentioned in the Gospel of Luke (Luke 3, Luke 3:1). It is the largest lava field in southern Syria, spanning some 900 square kilometres. Located about 50 kilometers (31 mi) southeast of Damascus.

• **Laodicea:** With its large Jewish community, Laodicea very early became a seat of Christianity and a bishopric. The Epistle to the Colossians mentions Laodicea as one of the communities of concern for Paul the Apostle.

• **Larsa:** connected with the biblical Ellasar, was an important city-state of ancient Sumer, the centre of the cult of the sun god Utu with his temple E-babbar. It lies some 25 km (16 mi) E of Uruk and 25 km N of Ur in Iraq's Dhi Qar Governorate

• **Lebanon:** Its territory was in the N of Bronze Age Canaanite (Phoenician) city-states. Due to its function as geographic gateway, it was part of numerous succeeding empires throughout ancient history, including the Egyptian, Assyrian, Babylonian, Persian, Greek, and Roman empires.

• **Lehi:** also known as Ramath Lehi is a place mentioned in the Bible; Judges 15:17.

• **Lycia:** Nation in SW Asia Minor

• **Lydia:** Nation in W Asia Minor. The Kingdom of Lydia existed from about 1200 BC to 546 BC. At its greatest extent, during the 7th century BC, it covered all of W Anatolia.

• **Lystra:** W Asia Minor. Lystra was visited several times by Paul the Apostle, along with Barnabas or Silas. There Paul met a young disciple, Timothy.

• **Machpela:** The Cave of the Patriarchs or Tomb of the Patriarchs, known to Jews by its Biblical name Cave of Machpelah; S West Bank.

• **Macedonia:** The kingdom in the N of Greece was founded and initially ruled by the royal Argead dynasty, which was followed by the Antipatrid and Antigonid dynasties. Between 335 and 323 BC, Alexander the Great distroyed Macedonia's arch enemy Persia and founded the Greek Empire that reached into NW India

• **Magan:** Pre-Arab state in Oman. It was referred to in Sumerian cuneiform texts of around 2300 BC and existed until 550 BCE as a source of copper and diorite for Mesopotamia.

• **Malta:** Phoenician traders colonised the islands under the name Ann sometime after 1000 BC as a stop on their trade routes from the eastern Mediterranean to Cornwall, England.

• **Mamre:** The site where Abraham pitched the tents for his camp, built an altar (Genesis 13:18), and was brought divine tidings, in the guise of three angels, of Sarah's pregnancy (Genesis 18:1–15). S West Bank

• **Mannea:** Nation in Iran. In the Bible (Jeremiah 51:27), Mannaea is called "Minni", and is mentioned with Ararat and Ashkenaz as some of the future destroyers of neo-Babylon.

• **Marah:** The narrative concerning Marah in the Book of Exodus states that the Israelites had been wandering in the desert for three days without water. Exodus 15:22

• **Mari:** was an ancient Semitic city-state in modern Syria. Its ruins form a tell 11 kilometers north-west of Abu Kamal on the Euphrates River western bank, some 120 kilometers southeast of Deir ez-Zor. It flourished between 2900 BC and 1759 BC. Archaeologists found the large Mari library with over 25,000 tablets written in Akkadian between 1800 and 1750 BC

• **Mareshah:** is an archaeological mound of the biblical Iron Age city of Maresha, and of the subsequent, post-586 BC Idumean city known by its Hellenised name Marisa. The tell is situated in Israel's Shephelah region, i.e. in the foothills of the Judaean Mountains, about 2 kilometres (1.2 mi) southeast of Beit Gubrin, Israel.

• **Marib** (Yemen): The Almaqah Temple or Barran Temple at Marib by the Queen of Sheba is a copy of Solomon's Temple, See Yeha, Ethiopia; see Appendix A, Photo Documentation

• **Media:** Nation in Iran. Media (Akkadian: Mādāya; Old Persian: Mada) in was an Iranian kingdom centered in Ecbatana that existed from the 7th century BC until the mid-6th century BC and is believed to have dominated a significant portion of the Iranian plateau

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• **Megiddo:** the site of the ancient city of Megiddo, the remains of which form an archaeological mound, in N Israel, about 30 kilometres (19 mi) SE of Haifa. It is better known under its Greek name Armageddon or Harmagedon. Revelation 16:16

• **Meluhha:** Meluh'ha, Melukhkha or Melukh'kha is the Sumerian name of a Pre-Arab state in the Arabian Peninsula, a prominent trading partner of Sumer during the Middle Bronze Age. Most scholars associate it with the Indus Valley civilisation who shipped Indian goods from sea ports like Lothal (Gujarat, NW India) to Sumer, Yemen and Egypt. See The Grand Bible, pp.7456-7461

• **Memphis:** city and capital of ancient Egypt and an important centre during much of Egyptian history. Memphis is located south of the Nile River delta, on the west bank of the river, and about 24 km (15 mi) south of modern Cairo. Connected to Memphis are the cemeteries where most of the pyramids of Egypt are located. From N to S the main pyramid fields are: Abu Ruwaysh, Giza, Zawiyat al-Aryan, Abu Sir, Saqqara, and Dahshur.

• **Meroe:** city of ancient Kush (Cush, Sudan) the ruins of which are located on the east bank of the Nile about 6.4 km (4 mi) north of Kabushiyah, modern Sudan. After the sack of the old capital Napata in about 590 BC by the Egyptians, Meroe became the capital of the kingdom. Like Memphis and Napata, Meroe has cemeteries with lots of pyramids.

• **Mesopotamia:** Includes the kingdoms of Sumer, Akkad, Assyria, Babylonia, Chaldea, and the neo Assyrian states of Adiabene, Osroene and Hatra.

• **Midian,** Midianites: also called Ishmaelites. In the Old Testament, member of a group of nomadic tribes related to the Israelites and most likely living east of the Gulf of Aqaba in the northwestern regions of the Arabian Desert. They engaged in pastoral pursuits, caravan trading, and banditry.

• **Moab:** Cannanite state and kingdom. Located east of the Dead Sea in what is now west-central Jordan, it was bounded by Edom and the land of the Amorites. The Moabites were closely related to the Israelites, and the two were frequently in conflict.

• **Mount Carmel** (Hebrew: Har Ha-karmel): mountain range, NW Israel; the city of Haifa is on its NE slope. It is mentioned as a “holy mountain” in Egyptian records of the 16th century BC. It is the scene of Elijah's confrontation with the false prophets of Baal (1 Kings 18).

• **Mount Ephraim,** Mount of Ephraim: was the historical name for the central mountainous district of Israel once occupied by the Tribe of Ephraim (Joshua 17:15; 19:50; 20:7)

• **Mount Hermon:** snowcapped ridge on the Lebanon-Syria border W of Damascus.

• **Mount Nebo:** mentioned in the Bible as the place where Moses was granted a view of the Promised Land before his death

• **Mount of Olives:** limestone ridge E of the Old City of Jerusalem and separated from it by the Kidron valley. Frequently mentioned in the Bible

• **Mount Sinai** (Hebrew: Har Sinai): there is a peak of the south-central Sinai Peninsula called Janub Sina (South Sinai) however its identity is hotly debated as it does not fit into the Bible's description; the Hashem el Tarif W of Elat-Aqaba would fit much better; See The Grand Bible, p.7443

• **Mount Tabor** (Hebrew: Har Tavor) historic elevation of northern Israel, in Lower Galilee near the edge of the Plain of Esdraelon (Emeq Yizre'el).

• **Mount Zion:** in the Old Testament, the easternmost of the two hills of ancient Jerusalem. It was the site of the Jebusite city captured by David, king of Israel and Judah, in the 10th century BC (2 Samuel 5:6–9) and established by him as his royal capital. Zion appears in the Old Testament 152 times as a title of Jerusalem and is a synonym for Israel as Jewish homeland.

• **Mysia:** was a region and state in the NW of ancient Asia Minor

• **Nahor,** Aram-Naharaim (Aramaic: "Aram between (the) rivers") is the biblical term for the ancient land of the Arameans referring to the region along the great bend of the Euphrates river. Aram-Naharaim is also mentioned as Nahrima of the Arameans in the El-Amarna letters.

• **Nahrain:** Bet Nahrin, lit. 'house of the (two) rivers' is the Syriac-Aramaic name for the same region the Greeks called "Mesopotamia," lit. 'between the (two) rivers,' in modern Iraq, E Syria and S Turkey

• **Napata:** ancient capital of Kush at the fourth cataract of the Nile. Location: c 1.5 kilometers from the east side of the river at the site of modern Karima, Sudan. Mentioned in Genesis 2:13 by the perfect geographical description "And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Nubia)

• **Naqsh-e Rostam,** imperial cemetary of the Persian emperors, 13 km northwest of Persepolis, Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Pasargad is a copy of it

• **Nazareth** near Sepphoris in Galilee. The existence of the village of Nazareth in Jesus' time is hotly debated as there is no archaeological evidence. In fact, we have only linguistics to get on with. The name Nazareth derives from the Hebrew Aramaic verb na'sar, "watch, guard, keep." Adjectives like nazara, nazari, nasran, najran etc. may have deliberately been changed into a place name to hide the fact that Jesus was law-oriented and traditional as his brothers James, Judas and Simon. The terms "Nazarene" and "Nazoraean" which means "keeper or guard of Moses' Laws" appear also in Arabic. In the Koran, Christians are referred to as nasara, meaning "followers of an-Nasiri (the law keeper)", or "those who follow Jesus the Keeper of the Law".

• **Nimrud:** in Iraq, 30 km (20 mi) south of the city of Mosul later name for the Assyrian city of Kalhu or Calah. The city gained fame when king Ashurnasirpal II (883–859 BC) of the Neo-Assyrian Empire (911–605 BC) made it his capital at the expense of Assur.

• **Nineveh:** is located on the eastern bank of the Tigris River and was the capital and largest city of the Neo-Assyrian Empire, as well as the largest city in the world for several decades.

• **Nile:** river in northeastern Africa. Hebrew name: Gihon. The White Nile begins at Lake Victoria, the Blue Nile begins at Lake Tana, Ethiopia the historical residence of the Beta Israel. See Gihon; Beta Israel, Yeha

• **Nod:** The Land of Nod is a place mentioned in the Book of Genesis, located "on the east of Eden," (NW India) where Cain was exiled by God after Cain had murdered his brother Abel. Genesis 4:16

• **Ono:** a biblical town of Benjamin in the "plain of Ono" (1 Chr. 8:12; Ezra 2:33), identified as Kafr Ana, Region: Sdot Dan

• **Ophir:** region mentioned in the Bible, famous for its wealth. Location probably N of Gujarat, NW India nearby the river Indus in a region historically known as Abhira (Abhiri)

• **Opis:** Mesopotamian, Babylonian City, near the Tigris, not far from modern Baghdad

• **Osroene,** Osrhoene: ancient region and state in Upper Mesopotamia. The Kingdom of Osroene, also known as the "Kingdom of Edessa." Later, within the Roman Empire, Edessa was the most important center of Syriac Christianity.

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• **Palestine:** a political term right from the start of its usage. Judaea, was renamed Syria Palaestina in 132 AD in the period of the Bar Kokhba and the Jews were expulsed by the Romans. In 390 AD, during the Byzantine period, the region was split into the provinces of Palaestina Prima, Palaestina Secunda, and Palaestina Tertia.

• **Palmyra** (Greek name for Ta-ad-mi-ir, Ta-ad-mar or Tadmor): Aramean city and state in Syria; already mentioned in Assyrian inscriptions from the eighteenth century BC. The city grew wealthy from trade caravans; the Palmyrenes became renowned as merchants who established Aramaic speaking colonies along the Silk Road

• **Paran,** Pharan, Faran: Mountainous and Desert-like Wilderness around Petra (Arabia Petraea); mentioned in the Hebrew Bible. It is one of the places where the Israelites spent part of their 40 years of wandering after the Exodus, and was also a home to Ishmael, and a place of refuge for David.

• **Pasargad,** Pasargadae: capital of the Persian Empire (Achaemenid dynasty) under Kurush II (Cyrus the Great; 559–530 BC). Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Naqsh-e Rostam, 13 km northwest of Persepolis, is a copy of it. The distance between Persepolis and Pasargadae is 75 km.

• **Parthia:** Nation on the Iranian Plateau. The region later served as the political and cultural base of the Eastern Iranian Parni people and Arsacid dynasty, rulers of the Parthian Empire (247 BC – 224 AD)

• **Penuel** (Hebrew: "Face of God"): a place described in the Hebrew Bible as being not far from Succoth E of the River Jordan, Gen. 32:24–32

• **Perga,** Perge (Hittite: Parha, Greek: Perge) was originally an ancient Lycian settlement that later became a Greek city in Pamphylia. It was the capital of the Roman province of Pamphylia Secunda, modern Antalya Province SW Turkey. Paul the Apostle and Barnabas twice visited Perga ogether, Acts 13:13–14 and 14:25

• **Persepolis:** was the capital after Pasargad. The distance between Persepolis and Pasargadae is 75 km. See Naqsh-e Rostam, imperial cemetary of the Persian emperors, 13 km northwest of Persepolis

• **Persia,** Iran: one of the world's most mountainous countries. The settlement of grouped hamlets in the area of Susa ranges from 4395 to 3490 BC. The Persian Empire became the most important ally of the Hebrews between 550 BC and 330 BC due to its victory over the Babylonians. After their freeing from Babtlonian captivity, many Hebrews remained voluntarily in Persian service for centuries.

• **Petra:** The area around Petra has been inhabited from as early as 7000 BC, and was settled by the Nabataeans, a nomadic Arab people, in the 4th century BC. Petra would later become the capital city of the Nabataean Kingdom in the second century BC. Petra and other Arab places, like Madain Saleh, became destiation for the surviving Zealots who triggerd the Jewish war 66-73 AD against Rome. Armenian historian Tovma Artsruni (fl. 9th - 10th century AD) identified Petra as "Maka in Paran," the original Mecca and birthplace of the prophet Mohammed (p.3301 [3314], The Grand Bible); research by Canadian historian Dan Gibson confirmed it.

• **Philistia:** Original of the name "Palestine." Philistia (Hebrew: Peleshet; Greek (LXX): Ge ton Phulistieím) was a confederation of five main cities or pentapolis in the Southwest Levant, made up of principally Gaza, Ashkelon, Ashdod, Ekron, and Gath. The population had nothing to do which those modern Arabs who call themselves 'Palestinians.' Philistines were made up of people of an Aegean (Greek) background that from roughly 1200 BC onwards settled in the area and mixed with the local Canaanite population

• **Phut:** Phut or Put (Hebrew: Put; LXX Greek: Phoud) is the third son of Ham (one of the sons of Noah), in the biblical Table of Nations (Genesis 10:6; cf. 1 Chronicles 1:8). The name Put (or Phut) is used in the Bible for Ancient Libya.

• **Phoenicia:** scholars use "Phoenicians" as a short-hand for Canaanites in N Canaan; Israelites and Judaeans were southern Canaanites, in fact, the same people just with a different belief system. They all share the same language, culture, currency, weight and calendar system, etc.

• **Pi-Ramesses:** see Avaris

• **Pithom:** from the Egyptian toponym pr-(j)tm, "House of Atum". Atum's cult center was in Heliopolis. Pithom is one of the cities which, according to the Book of Exodus 1:11, was built for the biblical Pharaoh of the oppression by the forced labour of the Israelites. The other city was Pi-Ramesses, a later name for Avaris.

• **Punt:** The Land of Punt (Egyptian: pwnt, punt, pune[t]) was an ancient kingdom known from Ancient Egyptian trade records. It produced and exported gold, aromatic resins, blackwood, ebony, ivory and wild animals. Recent evidence locates it in northwestern Eritrea. It is possible that it includes or corresponds to Opone, as later known by the ancient Greeks, while some biblical scholars have identified it with the biblical land of Put or Havilah in NW India.

• **Puqudu** (Pekod): The term Puqudu or Piqudu (or in the Bible, Peqod or Pekod) refers to a prominent Aramean tribe and its associated region in SE Babylonia. They lived along the eastern edge of Elam and in the area near Uruk and the Tigris. Tiglath-Pileser III, king of Assyria (745–722), conquered the Puqudu, and destroyed Hilimmu and Pillutu, two of their cities. He relocated many of the defeated Puqudu into other parts of his empire. Jeremiah 50:21

• **Patmos:** a Greek island in the Aegean Sea. Patmos is mentioned in the Book of Revelation. The book's introduction states that its author, John, was on Patmos when he was given (and recorded) a vision from Jesus.

• **Ramathlehi,** Lehi: a place mentioned in the Bible, Judges 15:17; location perhaps Ain Hanniyeh.

• **Rehoboth:** perhaps SE of the Dead Sea. Rehoboth by the river was an ancient city from which came the Edomite king Saul in Genesis 36:37; 1 Chronicles 1:48

• **Red Sea,** See **Erythraean Sea**

• **Rephidim,** Refidim: is one of the places visited by the Israelites in the biblical account of the Exodus from Egypt. Location unknown

• **Roman Empire,** Rome: The multi-ethnic and multicultural but fascistic empire was constantly at odds with the zenophobic Hebrews in the Holy Land in particular since the time Pompey the Great conquered the Near East in 63 BC

• **Saba:** See Sheba

• **Samaria:** Greek form of the Hebrew name Shomron, used as a historical and biblical name for the central region of Israel, bordered by Judaea to the S and Galilee to the N. Nation of the Samaritans. Israelite Samaritans, are an ethnoreligious group originating from the Hebrews and Israelites of the ancient Near East. Their holy book of law is only the Pentateuch. They had been at war with Rome for 5 times.

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• **Sepphoris:** Greek-Roman capital city of Galilee and Silk Road hub at the time of Jesus; 5 km (3.5 mi) northwest of Nazareth and 7 km (5mi) northeast of Bethlehem (Bet Lehem) in Galilee

• **Shalem** (Greek: Salem): ancient Middle Eastern town mentioned in the Bible. Genesis 14:18; Psalm 76:2. Location unknown

• **Sheba,** Saba: Pre-Arab state and kingdom in Yemen and Ethiopia mentioned in the Hebrew Bible; home state of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda in Ethiopian texts and as Bilqīs in Arabic texts. According to Roman historian Titus Flavius Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. The orientalist A.F.L. Beeston identified the Sabaean language as "Central Semitic" like Canaanite, Hebrew, Aramaic

• **Shechem,** Shakmu: Mentioned as a Canaanite city in the Amarna Letters (Amarna letter EA 252; p.2151, The Grand Bible), it later appears in the Hebrew Bible as the first capital of the Kingdom of Israel following the split of the United Monarchy. Joshua 21:20–21,

• **Sheol:** in the Hebrew Bible is the underworld place of stillness and darkness which lies after death.

• **Shiloh,** Khirbet Seilun: 31 km north of Jerusalem; in the Hebrew Bible, Shiloh was one of the main centres of Israelite worship during the pre-monarchic period, before the First Temple in Jerusalem was built. Judges, 21:19

• **Shinar,** Shin'ar (Sanhar, Sankhar of the Amarna letters; 14th century BC): Mesopotamian city often used as as a general synonym for Babylonia. Genesis 14:1,9, Joshua 7:21; Isaiah 11:11; Daniel 1:2; and Zechariah 5:11

• **Shomron:** Hebrew name for Samaria

• **Shur** (Bible), also Sur (wilderness of Shur, way of Shur)

• **Sidon:** Important Phoenician harbour city in Lebanon. In the New Testament era, Herod the Great visited Sidon. Both Jesus and Paul the Apostle are said to have visited it, too

• **Sin Desert:** The wilderness of Sin or desert of Sin (Hebrew: Midbar Sin) is a geographic area mentioned in the Hebrew Bible as lying between Elim and Mount Sinai.

• **Sinai:** a peninsula in Egypt, and the only part of the country located in Asia. In the Exodus, Moses and his Israelites had to cross the Sinai back to Canaan

• **Smyrna** (modern Izmir): important centre of Greek civilisation in the W of Asia Minor. Important Greek city: Ephesus

• **Sodom and Gomorrah:** were two cities destroyed by God for their wickedness (Genesis 13:12; 19:29) Their story parallels the Genesis flood narrative in its theme of God's anger provoked by man's sin (see Genesis 19:1–28) Roman historian Titus Flavius Josephus identifies the Dead Sea in geographic proximity to the ancient biblical city of Sodom. He refers to the lake by its Greek name, Asphaltites (Antiquities of the Jews, Book 1. Chapter 9); Location onknown, perhaps in or near the Dead Sea

• **Spain:** Paul the Apostle is known to have made 4 journeys, but he metiones also a 5th journey: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey," Romans 15.24

• **Sukkot,** Succoth, Egypt: Succos, (Hebrew for "confinements," pl.; sg. Sukka; believed to be "Huts," or "Booths"), also called Feast of Booths, Leviticus 23:34; As sukkot means "confinements," it could refer to water confinements, canal locks of the Canal of the Pharaos, which were passed by the Israelites on their Exodus, W of the Bitter Lakes. The Israelites had no other word for such a technical installation; and the sukkot festival also might have something to do with it; the sukkot huts (with their straw roofs) may well have been a cargo-cult imitation of just those locks whose water surfaces have been covered by straw from the reed plants that still grow there today.

• **Sukkot,** Succoth, Transjordan: also spelled Sukkoth, Succoth, Sukkos, Sukkot is a city east of the Jordan River, identified as Tell Deir Alla, a high debris mound in the plain north of the Zarqa River and about one mile from it (Joshua 13:27). The identification is based on a passage in the Jerusalem Talmud, which was compiled in the 4th century, in which the biblical Sukkot was identified with a settlement called Dar'ellah. Succot, became a Jewish autumn festival of double thanksgiving that begins in September or October, recalling the days when Moses and the Israelites were on their Exodus from Egypt.

• **Sumer,** Sumeria: S Mesopotamian state and region, home state of Abraham and his clan; earliest known civilisation (c. 5500–1800 BC), located in the historical region of southern Mesopotamia (now S Iraq). Sumer is Abraham's land of nativity, he is from Ur of the Chaldees (Ur Kasdim; Genesis 11:28). With Abraham's story, the Bible states Sumer as the Mesopotamian patron of the Hebrews, and with Mose's (the name is Egyptian: msy or mose, "son of" like Hebrew "ben" and Aramaic "bar") story, the Bible states Egypt as the second patron of the Hebrews

• **Susa,** Susan, (Elamite: Shushan): ancient city in the lower Zagros Mountains about 250 km (160 mi) east of the Tigris, between the Karkheh and Dez Rivers in Iran. One of the most important cities of the Ancient Near East, Susa was the capital of Elam and the winter capital of the Achaemenid Persian Empire. The city of Shush is located on the site of ancient Susa.

• **Syria:** See Aram, Aramea

• **Tabal:** Georgian state in Asia Minor

• **Tarshish:** Titus Flavius Josephus identifies Tarshish with the city of Tarsus in Cilicia (S Turkey)

• **Tarsus,** (Greek: Tarsos): ancient city in S Turkey, hometown of the Pharisee and Roman citizen Sha'ul ha-Tarsi, Saul of Tarsos, better known as Paul the Apostle. Saul, perhaps after the biblical King Saul, the first king of Israel and, like Paul, a member of the Tribe of Benjamin. According to the Acts of the Apostles, he was a Roman citizen (Acts 22:25–29). As such, he bore the Latin name Paulus, which translates in biblical Greek as Paulos. It was typical for the Jews of that time to have two names: one Hebrew, the other Latin or Greek. At first, Paul was a Roman official who worked as persecutor of all who could harm the Roman state, that included Zealots and the followers of Jesus

• **Tel Dan:** Dan is an ancient city mentioned in the Hebrew Bible, described as the northernmost city of the Kingdom of Israel, and belonging to the tribe of Dan, its namesake. According to the Book of Judges, prior to the Tribe of Dan occupying the land, the town was known as Laish (Judges 18:7, 14, 27–29), meaning lion, or rather lioness. Joshua 19:47, although telling the same story as Judges 18, names the city as Leshem, which makes the researchers consider it as being the same place.

• **Tel Dan Stele:** Within the remains of the city wall, close to the entrance of the outer gate, parts of the Tel Dan Stele were found. The basalt stone bears an Aramaic inscription referring to one of the kings of Damascus; either Hazael (c 840 BC), or Ben-Hadad (c 802 BC). A small part of the inscription remains, with text containing the letters 'ביתדוד' (bytdwd), which most archaeologists agree refers to "House of David" (Bet David in Hebrew.) In the line directly above, the text reads 'MLK YSR'L', i.e. "King of Israel". The inscription is the oldest one that mentions David.

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• **Timnath-serah:** was the town given by the Israelites to Joshua. He requested it and the people gave it to him "at the order of the Lord". He built up the town and lived in it (Joshua 19:49–50).

• **Timnath** or Timnah was a Philistine city in S Canaan that is mentioned in the Hebrew Bible in Judges 14 and in connexion with Samson.

• **Tyre:** Parent state of the City of Carthage (modern Tunisia) The most important Phoenician city state and ally of David and Solomon. The fleet of Tyre cooperated with Solomon to trade with Sheba and Ophir (NW India); 2 Chronicles Chapter 8:16-18; 9:1-12;

• **Ugarit:** Amorite city and state (origin of Hammurabi's dynasty of Babylon); lying in a large artificial mound called Ras Shamra (Ra's Shamrah), 10 km (6 mi) north of Latakia (Al-Ladhiqiyah) on the Mediterranean coast of Canaan, N Syria. Its ruins, about half a mile from the shore, were first uncovered by the plough of a peasant at Al-Bayda Bay. Excavations begun in 1929 by a French archaeological mission under the direction of Claude F.A. Schaeffer. The best-documented age in Ugarit's history, dated from about 1450 to about 1200 BC.

• **Ugarit Tablets:** The archaeologists found a bunch of ancient records in cuneiform script on clay tablets. Ugarit was a cosmopolitan city: Scribes used 4 languages: Ugaritic, Sumerian, Akkadian, and Hurrian, and 7 different scripts: Egyptian and Hittite hieroglyphic and Cypro-Minoan, Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform. Scientists made a breath-taking discovery: They found the oldest alphabet (abjad) ever known. The texts are written in a special alphabetic cuneiform script invented in Ugarit. Several copies of this alphabet, with its 30 signs, were found in 1949 and later. A shorter alphabet, with 25, and one even with only 22, letters, seems to have been used by 13th-century traders. This writing system was the direct ancestor to Phoenician-Hebrew letter script. See Script Identification Charts, Appendix B or The Grand Bible, pp.81

• **Umma:** Mesopotamian city, state and empire. Umma was identified with Tell Jokha. More recently it has been suggested that it was located at Umm al-Aqarib, less than 7 km (4.3 mi) to its NW, Iraq. Lugalzagesi or Lugalzaggisi (reigned c. 2358–2334 BC), of the southern Mesopotamian city of Umma, who first conquered the major cities of Lagash and Kish, then overcame the Sumerian cities of Ur and Uruk (he alone represents the 3rd dynasty of Uruk). After uniting all of Sumer, he extended his dominion to the Mediterranean coast; but, after a reign of 25 years, he lost his empire to the ascendant dynasty of Sargon the Great (c. 2334–2279 BC), the powerful Semitic ruler of Akkad.

• **Ur:** Mesopotamian state and city in Sumer (S Iraq), hometown of Abraham. It was also the city of the lawgivers Ur-Nammu and his son, the Augustus Shulgi (see The Grand Bible, p.5212; pp.5277; pp.5280)

• **Urartu:** Akkadian for "Ararat." Hurrian state in the Caucasus

• **Urkish:** Mesopotamian state and city

• **Uruk** (Sumerian: Uruk, Hebrew: Erech, Greek: Orchoë): modern Tall al-Warka, Mesopotamian state and city, The site has been excavated from 1928 onward by the German Oriental Society and the German Archeological Institute. Erech was one of the greatest cities of Sumer enclosed by city walls about 10 km (6 mi) in circumference, built by the legendary hero Gilgamesh. Excavations traced successive building phases that date from before 5000 BC, down to Parthian times (126 BC–224 AD). Urban life of Erech in c. 3500–2900 BC has been more thourough investigated at Erech than at any other Mesopotamian city. See The Gilgamesh Cycle, The Grand Bible, pp.5258

• **The Land of Uz:** perhaps Aram; The land of Uz (Hebrew: Eretz-Uz) is an unknown location mentioned in the Old Testament, most prominently in the Book of Job, which begins, "There was a man in the land of Uz, whose name was Job".

• **Via Dolorosa:** The Via Dolorosa (Latin for 'Sorrowful Way', often translated 'Way of Suffering') is a processional route in the Old City of Jerusalem in Israel. It represents the path that Jesus took, forced by the Roman soldiers, on the way to his crucifixion. Contrary to common belief, its route is unknown due to the many distructions and rebuildings of Jerusalem

• **Yarmut:** see Jarmuth

• **Yeha:** The Great Temple in Yeha, Ethiopia is a copy of Solomon's temple, Kingdom of Sheba (Saba); see Marib

• **Yemen:** a region S of the Arabian Peninsula, in Antiquity known as Kingdom of Sheba or Saba.

• **Zela,** Zelah, Zelzah (It may be the Zilu of the Amarna letters) Judah: Zela was an unidentified place in the territory of the Tribe of Benjamin, ancient Judea, known as the burial place of King Saul, his father Kish and his son Jonathan, with the 7 grandsons of Saul hung by the Gibeonites. Saul and Jonathan died during the Battle of Gilboa, and 2 Samuel 21:13 refers to King David authorising their bones to be moved to Kish's grave to join the bodies of the 7 grandsons killed in retribution for Saul's slaughter of Gibeonites.

• **Zemaraim:** Mount Zemaraim at the mountains of Ephraim, north of Jerusalem, Kingdom of Judah. The great Battle of Mount Zemaraim in c. 913 BC was reported in the Bible to have been fought in Mount Zemaraim, when the army of the Kingdom of Israel led by the king Jeroboam I encountered the army of the Kingdom of Judah led by the king Abijah I. About 500,000 Israelites were said to have lain dead after this single engagement. The friction all began when the late king Rehoboam increased the royal taxes throughout the Kingdom of Israel after Solomon died in about 931 BC. Ever since the unified kingdom was divided, there had been constant border issues between the two parties, and both attempted to settle them, and failed. 2 Chronicles 13:2-18

• **Zeredathah,** Zaretan or Zarethan: a city mentioned in the Hebrew Bible as near the location where the Hebrews crossed the Jordan (Joshua 3:16). In the books of Joshua (3:16, KJV "Zaretan") and 1 Kings (4:12 KJV "Zartanah", 7:46 "Zarthan"), it is called Zarethan, but in 2 Chronicles it is called Zeredathah (4:17, KJV). According to Hebrew Bible, the bronze castings for the Solomon's Temple were made in the clay grounds between Sukkot and Zaretan.

• Zoara, Zoar, Tzoar or Bela: in the Hebrew Bible, Segor in the Septuagint, and Zughar by medieval Arabs, was an ancient city SE of the Dead Sea; Genesis 13:10, 14:2–8

• **Zorah:** hometown of Samson; 23 km W of Jerusalem near Nahal Sorek. Zorah was mentioned together with Ajalon in the Amarna letters as a city attacked by the Apiru (Habiru, Hebrew). Joshua 15:33; Judges 13:2; Judges 16:31; Joshua 19:41; 2 Chronicles 11:10

• **Zion:** See Mount Zion (Jerusalem)

• **Zobah:** Zobah or Aram-Zobah (Hebrew: Aram Soba) was an early Aramean state mentioned in the Hebrew Bible, which extended north-east of biblical King David's realm. 1 Samuel 14:47). (2 Samuel 10).

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GLOSSARY

• **Apocalypse:** from the Greek word for 'unveiling'. A literary genre of revelatory disclosures, often about the immediate future, claiming to explain the present state of things in terms of bizarre and esoterical images (highly intertextual) mediated to the seer by an other-worldly being (adjective: apocalyptic)

• **Apocrypha:** from the Greek word Apocryphon for "hidden book', it denotes writings considered to be on the fringes of canonical literature (deutero-canonical literature). Protestant removed these books from the Christian canon.

• **Apostle:** a New Testament word for envoy or messenger (human or angelic), usually applied to those who take the message of the gospel to other people.i While generally regarded as applying to all Christians (Origen), it may be restricted to referring to the people originally associated with Jesus the Jew (his disciples)

• **B.C.E. or BCE** = Before Common Era; **C.E. or CE** = Common Era, are Political Correctness terms which consequently refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ, but who want to say that western civilisation and its achievements are bad. Political Correctness terms that deliberately stress insignificance and similar terms such as UTC ("Coordinated Universal Time" instead of "Greenwich Mean Time"),etc., should not be used by Christians and all those who are rightfully proud of Western Civilisation. And if someone expresses their grievance about the term **BC** (before Christ) or **AD** (Anno Domini, the year of the Lord), do not hesitate to point out that all achievements of western culture are based on Christianity and not on the very many totalitarian ideologies all around us.

• **Canon:** from the Greek word for 'measuring stick', it refers to the list or co lection of writings reconized as authoritative for organizing the beliefs and practices of religious communities. The mainstream Christian churches have a variety of different canons.

• **Celibate:** In many Christian and Buddhist sects the priest or monk / nun is not allowed to be married or have sex. They sacrifice their sexlife or family life because they want to follow the path of Jesus being ignorant that Jesus, as a Jewish man, was most certainly married to Maria of Magdala and had one son at least.

• **Chastity:** The state of being sexually pure and unused.

• **Christening:** Another term for Baptism which connected to mikvah, the Jewish bath ritual as initiation and purification rite.

• **Christmas:** The "Christ mass" is a "mass for Christ". This is the Christian celebration of Jesus' birth to Mary. By the end of the fourth century, most churches celebrated this holiday on December 25th, but the date is not fixed according to any scriptural information. See: winter solstice, Mithras cult

• **Codex:** (plural "codices") A bound book made up of folded leaves or pages. Codices gradually replaced scrolls as the medium for written transmission of the Bible and other ancient texts.

• **Colophon:** inscription at beginning or end of a biblical book, attributing au thorship or giving details.

• **Cultus:** the system of religious worship constituted by the rituals of any specific religion whereby the religious community serves its deity in an organised fashion.

• **Concordance:** explanatory comments written on Jewish, Christian or Islamic scripture.

• **Confession:** Words spoken about your sins, asking God for forgiveness. In Catholic tradition it is this act as a ritual where the sinner confesses their sin to the priest in a kind of divided chamber where both cannot see one another.

• **Confirmation:** When people, who were baptised, confirm their promises of faith when they reach adolescence (at the age of about 14). This is a kind of initiation ritual of some Protestant denominations.

• **Christ:** The term "christ" comes from the Greek word "Kristos" or "Christos" that is "meshiach"or "messiah"in Hebrew. which means "the anointed one." It is not Jesus' surname but it is a title, indicating his status as a messiah. The name "Jesus" (Hebrew: Yehoshua or Yeshua) has roughly the same meaning. See: Jesus

• **Church:** (1) "The Church" is the term Christianity uses for the entire body of all Christians throughout the world. (2) It also refers to a particular denomation or branch of Christianity, such as the "Catholic Church" or the "Presbyterian Church." (3) It refers to each single building of worship that in other cultures would be called "temple".

• **Crucifixion:** In Greek and Roman times, crucifixion (bind or nail an offender onto a wooden cross) was an method of capital punishment for sedition, revolt, terrorism, murder, rape and other criminal offences. Usually, the dead body was let on the cross to rot as a graphic warning. Offenders who held Roman citizenship, like Paul, could not be crucified by law, they had to die by beheading or poisoning.

• **Cuneiform script:** Cuneiform is the world's oldest writing system that was first used in Sumer at around 3400 BC. From c. 2000 BC, it was used for writing Akkadian, a Semitic language that was used as lingua franca from Egypt to the East of Persia, cuneiform continued to be used until the first century AD. It was gradually replaced by alphabetic writing systems like Ugaritic, Phoenician, Hebrew and Aramaic. There is the possibility that Moses' law tablets were written in cuneiform script.

• **Dawah:** (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawah together with Sharia are the most important tools not only to suppress non-believers but to wipe out entire civilisations by immigration and infiltration of the host.

• **Deacon:** (1st) A lay officer of the church. (2nd) The title of a person who officially functions on the church's behalf, usually by working with the poor or by helping with administrative matters. (3rd) During the first millennium of the church, "deacon" became the official title of certain members of a bishop's staff. (4th) In the early church, it is clear that many women were deacons.

• **Dead Sea Scrolls:** Ancient manuscripts written in Hebrew, Aramaic and Greek, found in 1947-56 at Qumran. The Dead Sea Scrolls date from around the time of Christ, and are an invaluable resource for biblical scholarship.

• **December the 25th** The winter solstice (or hibernal solstice), also known as midwinter, is an astronomical phenomenon marking the day with the shortest period of daylight and the longest night of the year. The winter solstice was the longest Roman holiday in which people celebrated the birth of the Sun-God, of Mithras, and later, the birth of Jesus Christ.

• **Demography:** or birth-rate. The birth-rate of Christians (and Atheists of post-Christian society, etc.) today is around 1.3 children per person in Europe, in comparison to that it is between 3.5 to 4.0 among Muslims in Europe. One does not need to be a scientist to understand that Christianity will be taken over by Islam in about the 2050s.

• **Denomination:** The term used to designate the different Protestant Churches, of which there are over 900 in the USA alone. This term is also used to describe the different versions of other churches or different forms of Islam.

• **Deuterocanon:** The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Jews as second canon. Catholic and Orthodox

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Churches view them as canonical books of the Old Testament. Most Protestant denominations view them as non-canonical Apocrypha, "hidden books.". In 1885, the Anglican Church removed the Jewish Deuterocanon from the Bible. In other words: The complete Bible that still could be read by Queen Victoria, you cannot read!

• Devil = Some believe that the "devil" or "satan" is an actual being. The devil in general represents evil.

• **Diaspora:** the dispersion of the Jews from Palestine after the Babylonian invasion (6th century BC), and used as a technical term to describe Jewish communities living outside Palestine (later taken up by Christian usage to refer to Christians living outside the Holy Land). That the Jewish diaspora originate from the Roman conquest of the Holy Land is a myth. The Jews (Hebrews, Israelites, Judaeans, etc.) have been trading semi-nomads in the last 3 millenia. Together with their brothers, the Phoenicians, and others, they travelled to northwest Africa, Ethiopia, the northern shores of the Mediterranean, to Persia, India and China via the routes on land and sea. In many of those places they settled.

• **Dhimmitude:** the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as second-class citizens in an Islamic state. They must pay the Jizya which is a protection tax just the one imposed by the Mafia. (See: The Edict of Umar in The Grand Bible p.4591)

• **Dietary laws:** Rules about what persons are permitted to eat, and under what circumstances. Examples include the modern-day Jewish and Muslim prohibition of pork, and regulations spelled out in Torah, such as the admonition not to "boil a kid in his mother's milk (Exodus 23:19, Exodus 34:26, Deuteronomy 14:21). The Christian Church also imposed dietary laws and regulations in the past. The word 'breakfast' or eating fish on Fridays are last remnants of those laws.

• **Diocese:** In Catholicism, a sub division of the church consisting of a number of parishes. A diocese is the region which is governed by a bishop. This beaurocratic system has its origin in the Roman Imperial Cult.

• **Disciple:** Student of a doctrine. (1st) The twelve followers whom Jesus chose during his ministry to be his special companions and assistants. After Judas' betrayal and death, he was replaced by Mattathias (Mattityahu). (2nd) One of many selected followers of Jesus. (3rd) Most Christians would understand themselves as disciples. Disciple is a concept probably originating in Buddhism, Daoism and Conficianism. Buddhist disciples travelled from India to China and the Mediterranean. Their philosophy has influenced Stoicism, Judaism and Christianity.

• **Doctrine:** A creed or body of teachings of a religous, political or philosophical ideology presented for acceptance or belief.

• **Dogma:** A religious doctrine or ideology proclaimed by authority to be true.

• **Day of Judgement:** the occasion of the last Judgement by God at the (assumed) end of the world.

• **Easter:** This is the day Christians celebrate Jesus' resurrection from the dead and his triumph over sin. It is on a Sunday in the Spring, and follows "Holy Week" during which Christianity commemorates the events leading up to Jesus' death. The resurrection is the event by which Jesus provides human beings with salvation. Also called 'Passover'.

• **Enlightenment:** 18th century period of European intellectual history based in rationalism and empiricism, often seen as trying to supplant religion with science and secular philosophy. Also known as the Age of Reason.

• **Epistle:** a letter. In Christian terminology it is especially used as open letter written by apostles or Church fathers to be read aloud to Christian communities.

• **Eponym, eponymous:** An eponym is a name of a person which is said to be the source of the name of a city, country, etc. The name Caesarea (the Roman capital of Judaea) comes from Gaius Julius Caesar

• **Etymology:** The history and origin of a word (or name) and its shifts in meaning over time. The word "etymology" comes from the Greek eteos, true, plus logos, word or idea. The names in the Bible tell us a lot. Abraham means "a multitude of people;" abra or abira means people, and so does Habiru, Hebrew; -ham or -him is the plural ending of a Semitic noun.

• **Eucharist:** comes from the Greek word meaning "Thanksgiving". The Holy Eurcharist is based on the events that happened at the Last Supper. All Christian groups perform this service except Salvationists and Quakers. The eucharist has origins in Mithraism.

• **Eschatology:** technical term for the doctrine of 'the four last things' (death, judgement, heaven, and hell) in Christian dogmatic theology. Used more generally in biblical scholarship to refer to beliefs or convictions about the future as expressed in biblical documents.

• **Exegesis:** Critical interpretation of a text, especially a biblical text; from the Greek ex- + egeisthai meaning "to lead out. Sometimes it seems the terms "exegesis" and "hermeneutics" are used interchangeably; "exegesis" properly refers to the act or process of actually interpreting texts, whereas "hermeneutics" refers to the theory of how one interprets."

• **Gethsemene:** A garden where Jesus prayed before being arrested.

• **Gilgamesh:** The Gilgamesh Epic is a long narrative from Sumer, concerning a king named Gilgamesh who is said to have ruled the Mesopotamian city of Uruk around 2600 B.C. There are a number of interesting parallels between narratives in the book of Genesis and the Gilgamesh Epic. Abraham came from Ur nearby.

• **Gnosticism:** Religious and philosophical movement from about the 1st century BC through the 3rd century AD. Its name derives from the Greek word gnosis, "knowledge" because it claimed secret knowledge that ensured salvation. The documents found at Nag Hammadi are of great importance for the study of gnosticism.

• **God:** The supreme being, who created the world. In Hebrew often called YHWH (Yahweh), Adonai (the Lord) or Elohim.

• **Gospel:** Old English word (godspell) meaning 'good message/news': used to refer to the story of the life and teaching of Jesus Christ in the New Testament. Any of the four gospels in the New Testament (Matthew, Mark, Luke, John) or the non-canonical books about the teaching of Jesus (Thomas, etc.).

• **Glossolalia:** technical term for the common social phenomenon of 'speaking in tongues' (associated especially with the day of Pentecost and the churches of Paul in the New Testament).

• **Golden Rule:** goes back to the Ten Commandments and the Five Precepts but even much deeper into the past with texts such as The Instructions of Shuruppak (c.2600 BC) and similat texts.

• **Heresy / heretic:** a sectarian point of view regarded as unorthodox by those regarding themselves as orthodox (main stream). A heretic is a follower of a heresy.

• **Hallelujah:** is an interjection used in the Bible. It is a transliteration of the Hebrew haleluya, which is composed of two elements: hillel (Hebrew verb, 2nd person, masculine plural, imperative), an exhortation to "praise" addressed to several people; and Yah (the short name of God).

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• **Hauptbriefe:** The four NT letters of undisputed Pauline authorship: Romans, I & II Corinthians, and Galatians; German, "Principal Letters".

• **Hermeneutics:** the art of interpretation, especially the interpretation of scripture. Derived from a word reflecting the name of Hermes, the Greek messenger and herald of the gods (also a liar and rascal).

• **Heaven:** A Jewish concept. In Christian cosmology (belief about the cosmos), heaven has three main meanings. First, it is the abode of God, his angels, and the saints. Second, it is the place where people who have received salvation go after they have been judged to be among the righteous. Third, in the future, God will transform the cosmos and remake it so that there will be a New Heaven and a New Earth; which sounds like a Buddhist cycle of life.

• **Hell:** A Jewish concept. In Christian cosmology (theology about the cosmos), hell is the place of eternal damnation. When a person is judged, if they have not received salvation, they will be considered to be evil and will receive eternal punishment in hell.

• **History / historiography:** a narrated account of the past; the writing of such accounts. 'History' is one of the most contentious words used in any discussion of the Bible. One person's history is liable to be another's myth or "invented story' (even 'lies').

• **Hudna** (Islam)**:** truce, ceasefire, a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• **Intertestamental Period:** particularly a Protestant term for the "scripture gap" spanning roughly 500 years, from the ministry of Malachi (c. 420 BC) to the appearance of the New Testament writings in the 1st century AD, in which the people in the Holy Land are supposed not to have written anything. The Catholic and Orthodox term Deuterocanonical Period at least indicates that something was written in this period. In reality this period was filled with inspiring writings from the Maccabean period (2nd century B.C.) in which the Jewish nations were fighting for freedom against the Greek successors of Alexander the Great. This gap is also filled by the amazing discovery of the Dead Sea Scrolls in Qumran that cover a time roughly between 400 BC and 68 AD when the Romans stopped the activities of the Scroll writers and began to publish Christian writings in Greek on their own.

• **Intertextuality:** technical term (derived by Julia Kristeva from the literary criticism of Mikhail Bakhtin) for the way texts presuppose, echo, use, and are dependent on other texts (cf. Christian appropriations of the Jewish/ Greek Bible in the New Testament)

• **Islam:** is a political ideology of submission in combination with religion created by the so-called prophet Mohammed who took ancient Zealotry as model. The word Islam means submission and describes its programme. Islam is entirely based on the **Koran** (Mohammed's notebook or recital), the **Sira** (the biography of Mohammed), and the **Hadith** (an explanatory collection of Mohammed's laws, deeds and sayings. The original title of the biography is " [**Sirat Rasul Allah**, The Life of Mohammed, by Muhammad ibn Ishaq (died 773 AD), edited by Abdul Malik ibn Hisham (died 840 AD), translated by Prof Alfred Guillaume (1955), the original title of the Hadith is "**Hadiths Of Sahih Al-Bukhari**, "Authoritative Traditions of the Prophet Mohammed", translated with Parenthetical Notes by Dr Muhammad Musin Khan" See: Mohammed, Koran, Sira, Hadith, Sharia, in the Grand Bible, p.4353ff.]

• **Islamism:** inadequate word for Political Islam as it suggests a different group or ideology behind it. However, Islamism and Islam are the same; Islamism just emphecises putting the doctrines of Mohammed, prescribed in the Koran, the Sira and the Hadith, into practice. Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

• **Islamophobia:** a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Islam by speaking up. The word "Islamophobe" is used not only by Muslims but also by their unaware allies, the globalists and anyone else who hates the West.

• **Jahiliyyah:** Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• **James the brother of Jesus:** Jesus had 4 brothers: James (Yakob), Simon (Shimon), Judas (Jude, Yehuda), Joses (Yosef). He also had 2 sisters whose names might have been Mary and Salome. James was also called James the Just (the Righteous, the Zadik) and seem to have been a holy man in his own right. The Dead Sea Scrolls call him "the Teacher of Righteousness."

• **Jesus** (Original Hebrew: Yehoshua, in short Yoshua, Joshua or Jeshua, a title meaning "the Saviour"): is a title rather than a given name which refers to Jesus the Nazorean or (wrongly translated as) Jesus of Nazareth; Nazorean means "the keeper of the Law" (the law of Moses). Luke, who obviously was a historian as he also authored "the Book of Acts," mentiones Jesus' 30-years lifespan (Luke 3:23). He was probably born about 6 AD, the time of the great census of Quirinius (when Judaea became an official part of the Roman Empire) and was killed towards the end of Pontius Pilate's term in office in 36 or 37 AD. Jesus' other title was "Christ" (from Greek Kristos, meaning "Messiah," from Hebrew mashiah, "the anointed" which also means "the Saviour.").

• **Jihad:** (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. It is the same struggle as in Hitler's Mein Kampf, My Struggle, and is one of the most important commandments in Islam and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. Jihad encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted host, its society, institutions or state.

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• **Jizya,** poll-tax, dhimmi-tax: a special tax demanded from non-Muslims by authorities of a Muslim state. It enabled Muslims to live a parasitic life for centuries. See: Dhimmitude, Edict of Umar.

• **Joseph:** The earthly father of Jesus. He is often called 'Joseph the Carpenter' which is based on an incomplete translation of the Greek word "tekton" which actually means 'builder' and 'mason'. He most likely worked in Sepphoris the capital city of Galilee, only 5km northwest of today's town of Nazareth. The term carpenter fits better to the depiction of Jesus as poor.

• **Madrass:** Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque (Islamic temple). Children are indoctrinated in those institutions from the early age of **2** to 4.

• **Mecca**[n] **Koran** or Makkaniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• **Medina**[n] **Koran** or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. Dawah, Jihad, Sharia and politics are the foundations of Islam and its success. The entire Islamic Calendar is based on the events in Medinah!

• **Messiah:** Greek form of the Hebrew word for 'anointed' person (king or priest). In Roman times it became a word for the once-and-future (Davidic) Jewish hero who would once-and-for-all destroy foreign hegemony and free the Jews from all such domination. Taken up by early Christian writers and applied to Jesus the Messiah (the Christ).

• **Midrash:** a biblical term meaning 'translation' or 'interpretation' used as a rabbinic term for biblical exegesis, expositional and homilectical, integrated in text.

• **Mishnah:** written compendium of rabbinic regulations and beliefs, mostly legal, from about the 3rd century (AD)

• **Monotheism:** That is the belief in only one God. Zoroastrians, Jews, Christians, and Muslim claim to be monotheistic although only Judaism and Zoroastrianism could rightfully claim this. As Christians in the 2nd and 3rd centuries made Jesus a god, Christianity is no longer monotheistic. As Islam treats their prophet Mohammed as god in everything but name, Islam also is not montheistic. Proof: Talking against Mohammed is considered blasphemy in Islam and carries the death penalty.

• **Moses / Mosaic:** The Jewish leader who led the Jews out of Egypt to the border lands of Canaan. He was given the tablets of the Ten Commandments by God. He was born in Egypt, probably to an Egyptian princess. His name "Mose" is of Egyptian origin and just means "son" like those of Ahmose (son of the God Moon), Kamose (son of Ka), Ramose (Ramesses; son of Ra), etc. Adjectival form: Mosaic, referring to or associated with Moses (not to be confused with 'mosaic': a decoration made up of small pieces of stone and glass.)

• **Muslim Brotherhood:** also known as The Society of the Muslim Brothers, is a transnational Sunni Islamic organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey.

• **Myth / mythology:** a story about the gods or superhuman heroes; a belief thought not to be true by modern people. Used controversially of stories in the Bible thought to be fabulous or reflecting the outdated (pre-scientific) world-view of the biblical writers (e.g. the triple universe of heavens-earth-underworld). An important term in modern literary theory

• **Psalter:** the biblical Book of Psalms, a collection of psalms.

• **Pseudepigrapha:** Jewish writings excluded from the various canons of scripture. A term often used in conjunction with Apocrypha.

• **Qumran:** ruins near the NW shore of the Dead Sea where ancient scrolls were found in 1947 (and following years). The term 'Qumran scrolls' is often used as an alternative reference to the Dead Sea Scrolls.

• **Rabbinic:** adjective derived from 'rabbi' (Jewish teacher / sage) and referring especially to Jewish literature of the first millennium (AD) as the scribal product of learned Jewish authorities. Rabbinic Judaism is Roman Judaism, the only form of Judaism the Romans deliberately left alive after the First Jewish War 66-73 AD. The Jewish Zealots and their radical Messianic Movements have been eliminated; their suvivors fled into the Arabian desert.

• **Septuagint:** widely accepted designation for the Greek translation of the Hebrew Bible (Latin septuaginta, 'seventy") reflecting the legend of the seventy translators who produced an identical translation of the biblical text. The "Bible' of the New Testament writers.

• **Talmud:** compilations of commentary on the Mishnah which have become the authoritative texts of Orthodox Judaism. Two collections of such material (Babylonian and Palestinian) were produced in the first millennium (AD).

• **Taqiyyah:** Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or to promote Islam. Taqqyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who had been persecuted by the Sunni Muslims.

• **Targum:** the Aramaic (interpretative) translations of the Hebrew Bible. Most reliable on the Torah, more paraphrastic on the other books of the Bible (none extant for Ezra, Nehemiah, Daniel).

• **Typology:** from a Latin word meaning 'figure' (from Greek word for 'image'), it is the study of types or symbols as shadows or foretastes of things to come. Traditions and symbols in the Hebrew Bible (Old Testament) are systematically applied to Jesus Christ in the New Testament by Christian writers and theologians. Such a reading of the Bible by Christians presupposes the unity of the two testaments and is indicative of the Christian belief that the 'Old Testament' is unclear and incomplete unless read in conjunction with and in the light of the New Testament.

• **Vulgate:** from the Latin word vulgatus meaning 'common', usually applied to Jerome's translation of the Bible into Latin.

• **Wisdom literature:** a term used to describe certain books of the Bible (Proverbs, Job, Ecclesiastes, Ecclesiasticus) or a movement in the ancient world associated with teachers and sages. To wisdom literature belong also books that were the origin of Jewish law, such as The Instructions of Shuruppak The Teachings of Kagemna, The Instructions of Ptah-Hotep, (all c. 2600 BC).

Note: An invaluable source for further study is the Grand Bible (Internet Archive) which contains all available canonical And non-canonical texts of almost all significant religions or faiths.

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PREFACE.

It may seem presumptuous for an ordinary woman with no particular advantages of education to translate and publish alone, the most wonderful book that has ever appeared in the world, and thought to be the most difficult to translate. It has occupied the time and attention of the wisest and most learned of all ages, believing, as the world has believed, that such only could give the correct rendering of the language in which the Bible was written.

Over twenty years ago, when I had four sisters, a friend met with us weekly, to search the Scriptures, we being desirous to learn the exact meaning of every Greek and Hebrew word, from which King James's forty-seven translators had taken their version of the Bible. We saw by the margin that the text had not been given literally, and it was the literal meaning we were seeking. I had studied Latin and Greek at school, and began by translating the Greek New Testament, and then the Septuagint, from which our Saviour quoted one or two texts which are not in the Hebrew Bible, and there is now said to be no Hebrew Bible extant so old as the Septuagint. We all had a strong desire to learn the signification of the proper names, and I wrote to a learned friend about it, and he advised me to study Hebrew, saying, "it was a simple language, and easily learned, there being but one book in the world, of pure Hebrew, which was the Bible." He added that, "then I could see with my own eyes, and not look through the glasses of my neighbors." I soon gave my attention to the Hebrew, and studied it thoroughly, and wrote it out word for word, giving no ideas of my own, but endeavoring to put the same English word for the same Hebrew or Greek word, everywhere, while King James's translators have wholly differed from this rule; but it appeared to us to give a much clearer understanding of the text.

It had never at that time entered my mind that I should ever publish the work, but I was so much interested and entertained to see the connection from Genesis to Revelation, that I continued my labors and wrote out the Bible five times, twice from the Greek, twice from the Hebrew, and once from the Latin—the Vulgate. These three languages were written over the head of our Saviour. They are now dead languages and cannot be altered. The whole construction is so complete, that it does seem to be the work of inspiration, and the only communication from God to man, for all time. The work is given in types, in figures, in parables, and in dark sayings, a knowledge of which is gained, as all other knowledge is gained, by the desire of the heart to learn it. It may be thought by the public in general, that I have great confidence in myself, in not conferring with the learned in so great a work, but as there is but one book in the Hebrew tongue, and I have defined it word for word, I do not see how anybody can know more about it than I do. It being a dead language no improvements can be made upon it. As for the Latin and Greek, I have no doubt many have searched deeper into the standard works than I have, but I think no one has given more time and attention to the literal meaning of the Bible text in these languages.

It is very possible that the readers of this book may think it strange that I have made such use of the tenses, going according to the Hebrew grammar. It seems

that the original Hebrew had no regard to time, and that the Bible speaks for all ages. If I did not follow the tenses as they are, I myself should be the judge, and man must not be trusted with regard to the Word of God. I think the promiscuous use of the tenses shows that there must be something hidden, that we must search out, and not hold to the outward, for the "letter kills, but the Spirit gives life." It took me about seven years to accomplish the five translations, at least, I was engaged in it that length of time, not giving my whole time to it. I should probably have been much longer, had it come into my head that I should ever consent to have it published. There may be some little inaccuracies, like putting the verb to be, for is, in a few instances, but I think never has the sense of the Original Tongue been altered.

Glastonbury, March 23d, 1876. JULIA E. SMITH.

THE NAMES IN THEIR ORDER, OF THE

BOOKS OF THE OLD AND NEW TESTAMENTS,

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

	Chaps.		*Chaps.*		*Chaps.*
Genesis	50	Ezekiel	48	Psalms	150
Exodus	40	Hosea	14	Proverbs	31
Leviticus	27	Joel	3	Job	42
Numbers	36	Amos	9	The Song of Solomon	8
Deuteronomy	34	Obadiah	1	Ruth	4
Joshua	24	Jonah	4	Lamentations	5
Judges	21	Micah	7	Ecclesiastes	12
I. Samuel	31	Nahum	3	Esther	10
II. Samuel	24	Habakkuk	3	Daniel	12
I. Kings	22	Zephaniah	3	Ezra	10
II. Kings	25	Haggai	2	Nehemiah	13
Isaiah	66	Zechariah	14	I. Chronicles	29
Jeremiah	52	Malachi	4	II. Chronicles	36

THE BOOKS OF THE NEW TESTAMENT.

	Chaps.		*Chaps.*		*Chaps.*
Matthew	28	Ephesians	6	Hebrews	13
Mark	16	Philippians	4	James	5
Luke	24	Colossians	4	I. Peter	5
John	21	I. Thessalonians	5	II. Peter	3
Acts	28	II. Thessalonians	3	I. John	5
Romans	16	I. Timothy	6	II. John	1
I. Corinthians	16	II. Timothy	4	III. John	1
II. Corinthians	13	Titus	3	Jude	1
Galatians	6	Philemon	1	Revelation	22

THE STORY OF JULIA EVELINA SMITH

And her extraordinary Bible Translation

Julia E. Smith, The Holy Bible: Containing the Old and New Testaments; Translated Literally from the Original Tongues. Hartford, Conn.: American Publishing Company, 1876.

This peculiar translation of the Bible has received some attention in recent years. The Julia Evelina Smith Translation is considered the first complete translation of the Bible into English by a woman. And 150 years after the publication, Mrs Smith Parker of Glastonbury Connecticut is still the only woman to have translated the entire Bible unaided. The translation was one of only a few contemporary English translations out of the original languages available to English readers until the publication of the Revised Version in 1881–1894. This makes it an invaluable Bible for its period.

Early Years

Julia Evelina Smith (1792-1886) was one of the five daughters of Zephaniah Hollister Smith who studied theology at Yale, and Hannah Hadassah Hickock (described as "a remarkable woman, an amateur poet, linguist, mathematician, and astronomer"). Zephaniah Hollister Smith had served as a Congregationalist minister between 1785 and 1790, but who had resigned from the ministry after adopting sectarian opinions. He associated himself and his house with the followers of Robert Sandeman (1718-71), who believed that the established churches and their clergy were only a hindrance to true Christianity. They did not attend church, but instead gathered in homes for Bible study and "spirit-led" worship after a manner similar to the early Quakers.

After resigning from the ministry, Mr. Smith became a prosperous lawyer and landowner in Glastonbury. All of his daughters passed the time of marriage without obtaining husbands. Their father died in 1836, their mother in 1850, and the five maiden sisters came into an ample inheritance. They continued to live together in the spacious family home after the death of their parents, renting out much of the land acquired by their father, and occupying themselves with gardening and with tending to a few dairy cows.

Considered the most intellectual of the sisters, Julia could read French, Latin, Greek and Hebrew. She taught French and Euclidean Geometry at Emma Willard's School for a brief period in the 1820s.

Bible Studies

The Smith sisters became deeply interested in Bible study during the 1830's and 40's, in the midst of the religious excitement generated by the disciples of William Miller, who preached that Christ would return in 1844. After the failure of this prediction, Julia continued to spend much of her time studying the Bible, and made a hobby of writing out "literal translations" of the sacred books. These translations — which are more in the nature of interlinear glosses than translations in the ordinary sense — were not prepared with a view to publication, but as a spiritual exercise, and a resource to be used by the sisters in their home Bible studies.

In 1869, Julia and her sister Abby attended a woman suffrage meeting in Hartford and were convinced "the women had truth on their side." They soon began to appear at the town meeting in Glastonbury, Connecticut (their home), to protest their property being taxed "without representation."

In 1876, Julia Smith published at her own expense a translation of the Bible which she had completed nearly twenty years before. Turning to the original Greek New Testament in 1843 to determine the authority for William Miller's prediction of the end of the world, she had concluded that the King James translation was not literal enough. In the next seven years, she translated "word for word, giving no ideas of my own" the Greek New Testament and Septuagint, and, having taught herself Hebrew, the Hebrew Bible.

After the death of her sister Abby in 1878, Julia was the last surviving sister. In 1879, at the age of eighty-seven, she married Judge Amos Andrew Parker, who had sought her acquaintance after reading her Bible, and moved to Hartford, where she lived for the rest of her life. For this reason, she was also known as Julia Evelina Smith Parker. In 1884, she addressed the Connecticut Woman Suffrage Association. Two years later she died and was buried with her sisters in Glastonbury.

Translation

As a girl, Julia had acquired some elementary knowledge of Greek, along with Latin and French, and she took up the study of Hebrew by herself during the 1840's. Her knowledge of these languages was imperfect, but by translating the entire Bible five times, she impoveded her language skill that it equalled that of the most learned scholars, and so she proceeded with an attitude of complete independence, seeking no advice, and giving no attention to scholarly commentaries. Of all translators, she managed to translate the Bible in such a manner that the translation came close to those ones made by Jewish translators.

The most extraordinary thing that nobody seem to have noticed is the fact that the entire Old Testament, translated by Mrs Smith, follows the order of the Hebrew Bible, or Jewish Bible, if you will. By doing this, Mrs Smith recognises that the Old Testament is a Jewish book and there are no pretenses of it being a Christian book. The Jewish order of the Bible makes more sense than the somehow muddled up arrangement of Christian Bibles.

The Arangement of the Bible Books

In this context, we ought to remember that the very name of the Hebrew Bible, the TaNaKh, is a Hebrew acronym for "Torah-Nevi'im-Ketuvim," the Laws, the Prophets (Master Teachers of the Laws), the Writings (Wisdom and Teachings of the Laws).

The Hebrew Bible finishes with Ezra-Nehemia and the Chronicles because they were written by Ezra and Nehemia, the Judaean governors ruling on behalf of the emperors of their Persian overlords who decided to let Ezra and Nehemia to implement the newly restored Bible as the official lawbook of the Holy Land. These two lawgivers were the highest authorities at the time and therefore literally had the last and finalising word.

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Translation Style

Smith wanted to be as literal as possible, partially as a result of a failed end-of-the-world prediction by William Miller, which claimed to be based on biblical texts. Smith believed this failure stemmed from straying from the original languages of the Bible, and she set about to create a better translation.

Having read the Bible in its original languages, she set about creating her own translation, which she completed in 1855, after a number of drafts. The work is a strictly literal rendering, always translating a Greek or Hebrew word with the same word wherever possible. She had sought out no help in the venture, even writing. Smith accomplished this work on her own in the span of eight years (1847 to 1855).

Smith's insistence on complete literalness, plus an effort to translate each original word with the same English word, combined with an uncompromising translation of Hebrew tenses (often translating the Hebrew imperfect tense with the English future tense) resulted in a translation that some regard as mechanical and others as prophetical. It is an interesting style to read as it offers a new textual perspective.

Smith's strict literalism produces an English text that is very concise, at times using far fewer words than other translations. In addition to exact Hebrew tense translation, Greek tenses are also translated literally, providing the same raw transparency.

Smith's insistence on complete literalness, plus an effort to translate each original word with the same English word, combined with an odd notion of Hebrew tenses (often translating the Hebrew imperfect tense with the English future) results in a translation that is valuable to consult in checking the meaning of some individual verse.. The translation fell into obscurity as it was for the most part too literal for the ordinary reader.

The prominent use of the Divine Name, Jehovah, throughout the Old Testament of this Bible version is perhaps notable but not unusual. The use of Jehovah, instead of LORD or GOD for the usual Hebrew tetragrammaton YHWH, is a feature which can be found in many 19th-certury Bibles, such as the American Standard 1900, Darby's literal translation 1890, the New World Translation by Smith 1866, Robert Young's literal translation 1862, Jehovah or Jahwe are actually adoptions of German spellings of Jehova or Jahwe for Yahweh which results in a hard consonantal pronunciation of the initial sound je in English as in Jesus or Jeff, although the original German pronunciation of je is like ye as in yet and ja is like ya as in yarn.

Publication

In order to refute the predictions made by William Miller that the world would end in 1843 or 1844, Julia translated the Bible five times to discover where Miller had made an error in his calculations. She began her translation in 1847 and finished it in 1855. In 1876, at 84 years of age, some 21 years after completing her work, she finally sought publication.

In 1876, at 84 years of age some 21 years after completing her work, she finally sought publication because with her version of the Bible, Julia wanted to prove that women were intellectually capable of voting. She and her sister Abby later challenged the Town of Glastonbury, refusing to pay taxes on the premise that it was taxation without representation.

The at that time enormous publication costs of $4,000 were personally funded by Julia and her sister Abby Smith. The 1,000 copies printed were offered for $2.50 each, but her household auction in 1884 sold about 50 remaining copies. Today the high quality edition in a black leather cover with the words The Holy Bible printed in the shape of a golden arch is a rare collector's item that is hard to come by.

Lord Henfield, 23 January 2026.

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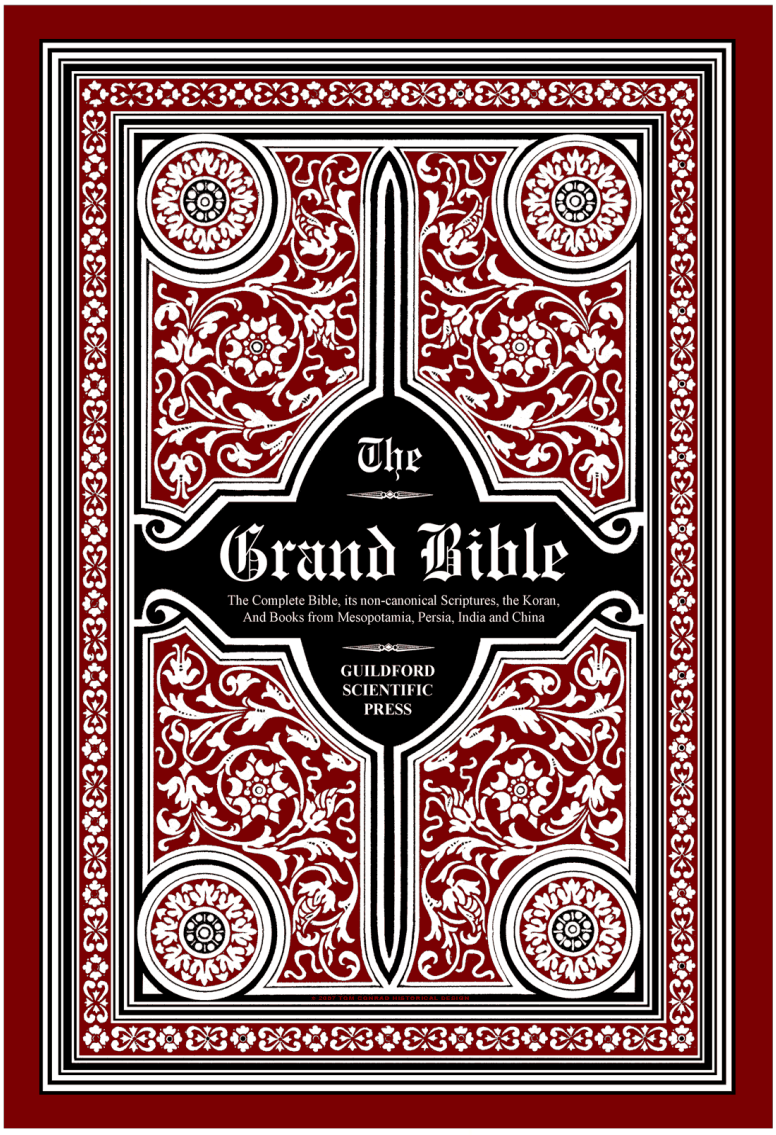

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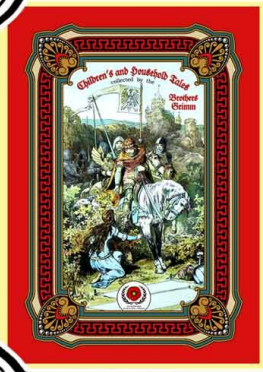

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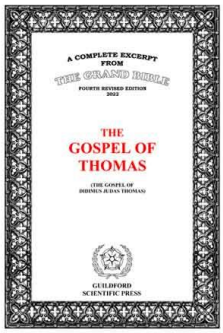

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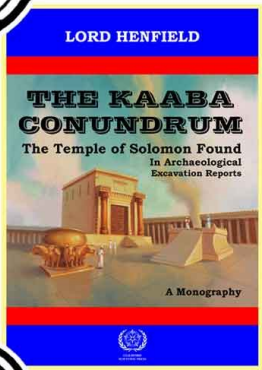

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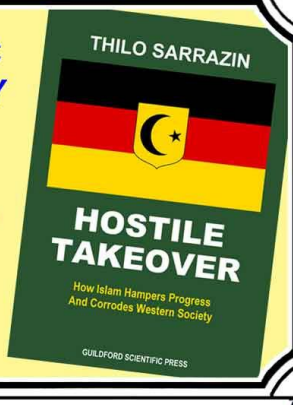

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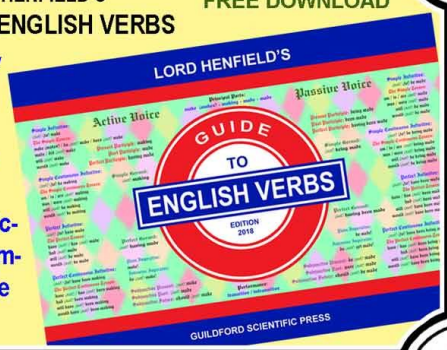

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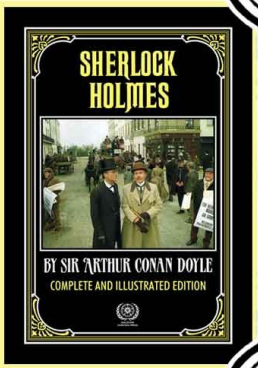

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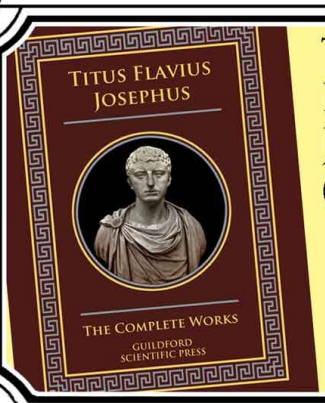

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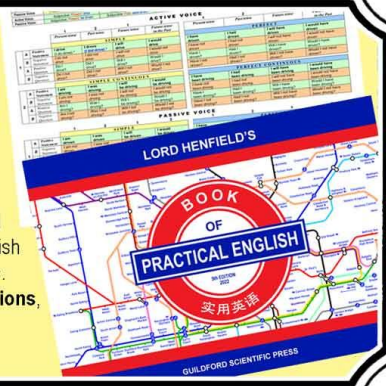

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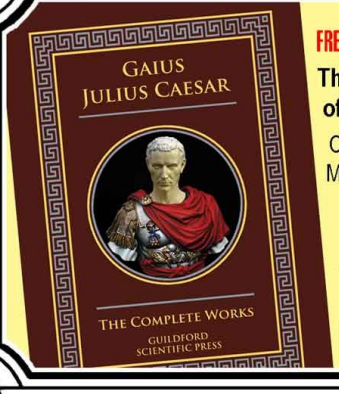

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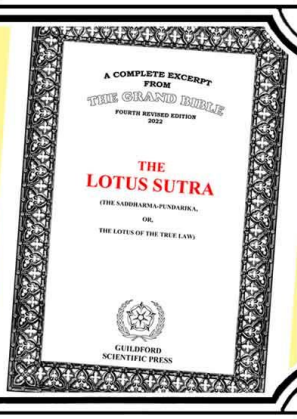
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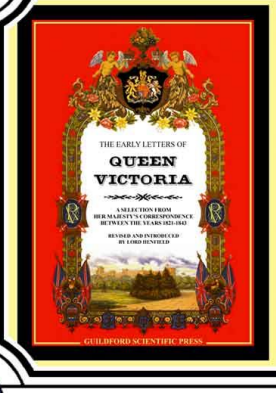

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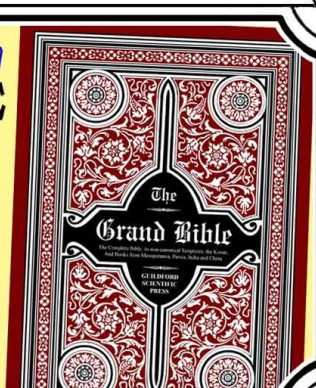

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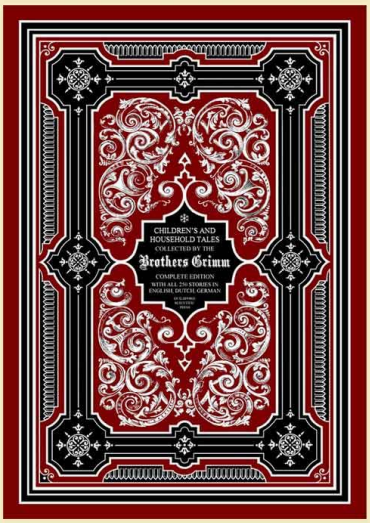

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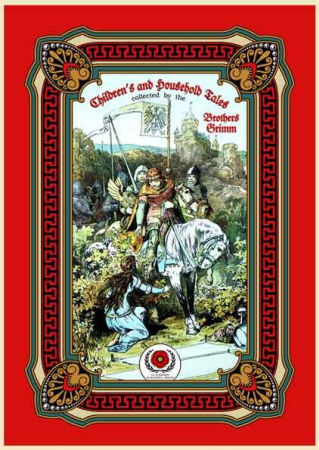

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Besides numerous editions of the Holy Bible, the Grand Bible, as well as Die Heilige Schrift (The Holy Scripture; in German), Lord Henfield has published a number of books and artworks, such as playing card designs, colourised historical photographs and maps. To see some of Lord Henfield's works, please visit:

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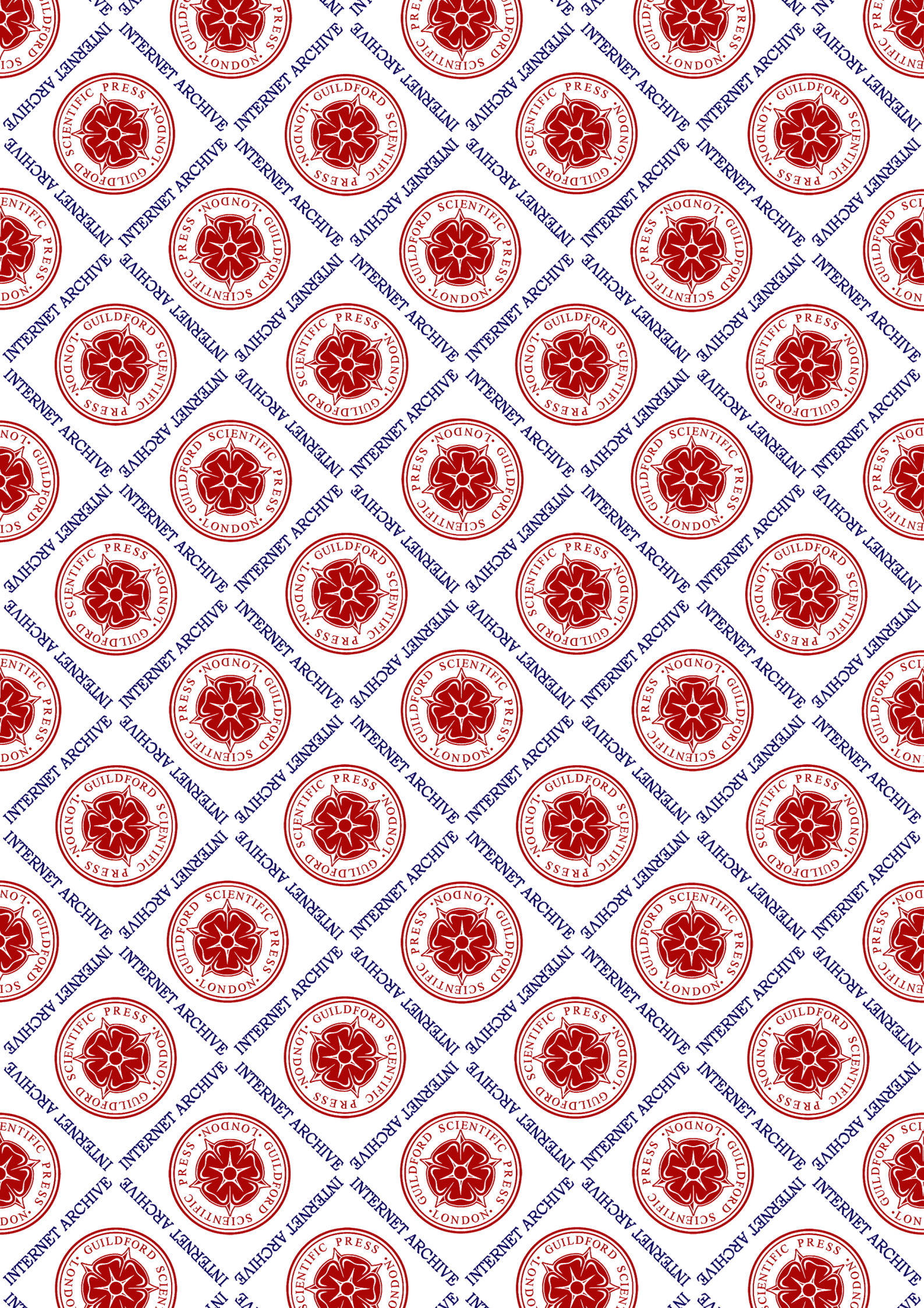
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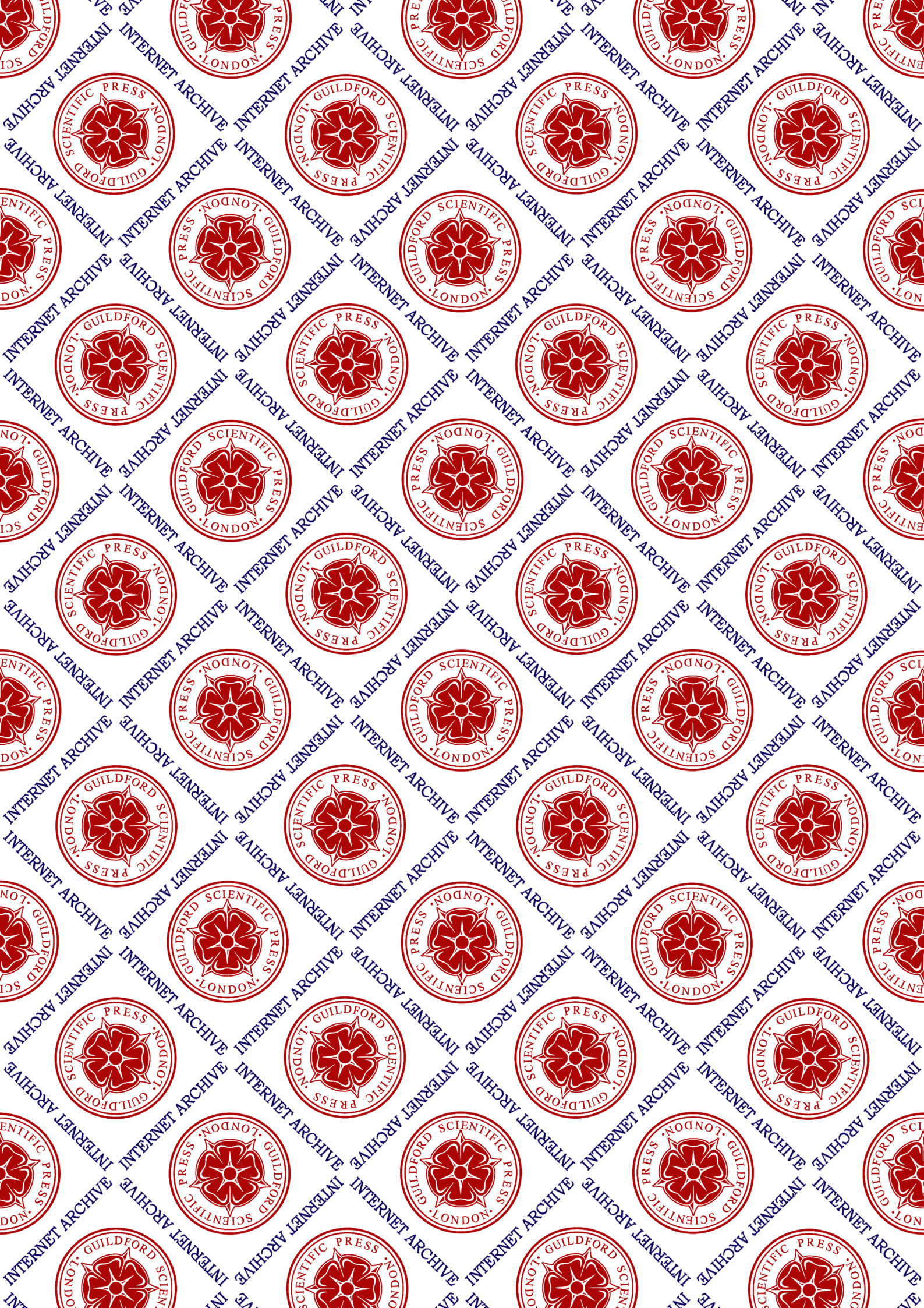
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